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APOCALYPSE REVEALED



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J. W. Hankins

THE APOCALYPSE REVEALED

IN WHICH ARE DISCLOSED

The Mysteries there Foretold.

BY

EMANUEL SWEDENBORG

BEING A TRANSLATION OF HIS WORK ENTITLED

"APOCALYPSIS REVELATA, in qua deteguntur Arcana quæ ibi prædicta sunt, et hactenus recondita latuerunt." Amstelodami, 1766

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PREFACE.

Not a few have laboured in explaining the Apocalypse, but as the spiritual sense of the Word had hitherto been unknown, they could not see the mysteries which lay concealed within it, for these can only be unfolded by the spiritual sense. Expositors have therefore formed various conjectures, most of them applying its contents to the affairs of empires, blending them, at the same time, with ecclesiastical matters. The Apocalypse, however, like the rest of the Word, in its spiritual sense treats not of worldly but of heavenly things, thus not of empires and kingdoms, but of heaven and the church.

It is to be observed that after the Last Judgment, which was accomplished in the spiritual world in the year 1757, and which forms the subject of a small treatise published in London in 1758, a new Heaven was formed from among Christians, but of those only who admitted the Lord to be the God of heaven and earth, according to His own words in Matthew xxviii. 18, and who in the world had repented of their evil works. From this Heaven the New Church on earth, which is the New Jerusalem, descends, and will continue to descend. That this Church will acknowledge the Lord only, is evident from these words in

the Apocalypse: "There came unto me one of the seven angels, and talked with me, saying, Come hither, I will shew thee the bride, the Lamb's wife, and he shewed me that great city, the holy Jerusalem, descending out of heaven from God" (xxi. 9, 10). And in another place: "Let us be glad and rejoice, for the marriage of the Lamb is come, and his wife hath made herself ready, blessed are they which are called unto the marriage supper of the Lamb" (chap. xix. 7, 9). That there will be a new Heaven, and that from it will descend a new Church upon earth, is evident from the following words, in the same book: "I saw a new heaven and a new earth: and I saw the holy city, New Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband; 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" (chap. xxi. 1, 2, 5). The new Heaven is the new Heaven of Christians; the New Jerusalem means a new Church upon earth, which will make one with that new Heaven; the Lamb is the Lord as to the Divine Humanity.

To this something shall be added by way of illustration. The Christian heaven is below the ancient heavens. Into this heaven were admitted those who, from the time of the Lord's abode in the world, worshipped one God under three Persons, but did not at the same time entertain an idea of three Gods; and this, for the reason that the doctrine of a Trinity of Persons was received throughout the whole Christian world. Those, however, who entertained no other idea of the Lord's Humanity than as of the humanity of another man, could not receive the faith of the New Jerusalem, which is, that the Lord is the only

God, in whom is the Trinity. These, therefore, were separated and removed; it was given me to see the separations and removals after the Last Judgment. For the Universal Heaven and the Universal Church on earth, and in general the whole of religion, are founded upon a just idea of God; for by this idea there is conjunction, and by conjunction, light, wisdom, and eternal happiness.

Any one may see that the Apocalypse could not possibly be explained but by the Lord alone, since every word of it contains mysteries, which never could be known without some special enlightenment and consequent revelation; wherefore it has pleased the Lord to open the sight of my spirit, and to teach me. Think not, therefore, that anything there given is from myself, or from any angel, but from the Lord alone. Moreover, the Lord said by an angel unto John: "Seal not the sayings of the prophecy of this book" (chap. xxii. 10); by which is understood that they are to be made manifest.

A COMPENDIUM

OF THE

DOCTRINES OF THE ROMAN CATHOLIC CHURCH AND RELIGION.

BABYLON, which is the Roman Catholic Religion, being treated of in the Apocalypse, in chapters xvii., xviii. and xix., it is necessary at the outset to set forth its doctrines, and in the following order: On Baptism; on the Eucharist or Holy Supper; on Masses; on Repentance; on Justification; on Purgatory; on the Seven Sacraments; on the Saints; and on Power.

"I. ON BAPTISM they teach: That Adam, after the sin of disobedience, was wholly changed for the worse, both as to soul and body; that this sin was transfused into the whole human race; that this original sin is taken away only by the merit of Christ; and that the merit of Christ is applied by the sacrament of baptism; and that thus the whole guilt of original sin is taken away by baptism; that concupiscence nevertheless remains in the baptized as an incentive to sins, but not sin itself; that thus they put on Christ, become new creatures, and obtain a full and complete remission of sins. Baptism is called the laver of regeneration and of faith. That the baptized, when they grow up, are to be questioned concerning the promises made by their sponsors; which is the SACRAMENT OF CONFIRMATION. That by reason of lapses after baptism, the sacrament of repentance is necessary.

"II. ON THE EUCHARIST OR HOLY SUPPER. That immediately after consecration, the true body and blood of Jesus Christ are really and substantially contained under the form of bread and wine, together with His soul and divinity; the body under the form of bread, and the blood under the form of wine, by virtue of the words: but the body itself under the form of wine, and the blood under the form of bread, and the soul in both, by virtue of a natural connexion and concomitance, whereby the parts of the Lord Christ are united together, and the divinity by reason of its admirable hypostatic union with the body and soul; thus that they are as fully comprehended under one form as

under both; in a word, that the whole and entire Christ exists under the form of the bread and under every part of that form; and the whole of Him also under the form of the wine and its parts; that therefore the two forms are separated, and the bread is given to the laity, and the wine is for the clergy. That water is to be mixed with wine in the cup. That the laity are to receive the communion from the clergy, and the clergy communicate themselves. That the true body and true blood of Christ, after consecration, are in the hosts in the consecrated particles; and that therefore the host is to be worshipped when it is shown and carried about. That this wonderful and singular conversion of the whole substance of the bread into body, and of the whole substance of the wine into blood, is called transubstantiation. That communication under both forms, under certain conditions, may be granted by the Pope. It is called super-substantial bread, and the bread of angels, which these eat without any veils: it is called moreover spiritual food; also the antidote by which they are released from their sins.

"III. On Masses. It is called the sacrifice of the mass, because the sacrifice by which Christ offered up Himself to God the Father is represented thereby under the form of bread and wine; that thence it is a sacrifice truly propitiatory, pure, and altogether holy. That if the people do not communicate sacramentally, but only the minister, in that case the people communicate spiritually, because the ministers do it, not for themselves only, but for all the faithful who appertain to the body of Christ. That masses ought not to be performed in the vulgar tongue, because they contain the great learning of the faithful people; but that the ministers may declare something concerning them on the Lord's day. That it is ordained, that some things which are mystical should be pronounced with a lower, and other things with a louder voice; and for the purpose of giving majesty to so great a sacrifice which is offered to God, there should be lights, incense, vestments, and other things of a like nature for the occasion. That it is to be offered up for the sins, penalties, satisfactions, and all the necessities of the living: and also for the dead. That masses in honour of the saints are thanksgivings for their intercession when they are implored.

"IV. On Repentance. That besides baptism there is a sacrament of repentance, whereby the benefit of the death and merit of Christ is applied to those who lapse after baptism; therefore it is called a kind of laborious baptism. That the parts of repentance are contrition, confession, and satisfaction. That Contrition is the gift of God, and the impulse of the Holy Ghost, not yet inhabiting, but only moving the person, therefore it is a disposition. That Confession ought to be made of all mortal sins, even the most secret, and of the intentions; that sins

which are withheld are not forgiven, but that those which after search do not occur, are included in confession; that confession ought to be made at least once a year: that absolution of sins is to be given by the ministers of the keys, and that they are remitted on their saying, I ABSOLVE; that absolution is like the act of a judge when sentence is pronounced; that the more grievous sins are to be absolved by bishops, and the still more grievous by the pope. That SATISFACTION is made by satisfactory punishments imposed by the minister at discretion, according to the measure of the offence; that when eternal punishment is remitted, then temporal punishment is remitted also. That the power of INDULGENCES is left by Christ to the church, and that the use of them is highly salutary.

"V. ON JUSTIFICATION. That a translation cannot be effected from that state in which man is born a son of Adam, to a state of grace through the second Adam the Saviour, without the washing of regeneration and faith, or without baptism. That the second beginning of justification is from preventing grace, which is a calling, with which man co-operates by converting himself. That disposition is produced by *faith*, when man believes those things to be true which are revealed, to which he is freely moved; also by *hope*, when he believes that God is propitious for the sake of Christ; and by *charity*, in consequence whereof he begins to love his neighbour, and to hate sin. That justification, which follows, is not only remission of sins, but sanctification, and renovation of the inner man; that at this time the just are not reputed just, but that they are just, receiving righteousness in themselves; and because they accept the merit of Christ's passion, justification is inserted by faith, hope, and charity. That faith is the beginning of human salvation, the foundation and root of justification, and that this is to be justified by faith: and because none of those things which precede justification, whether they be of faith or works, merit the grace of justification, that this is to be justified freely, for there is a preventing grace; and that still man is justified by works, and not by faith alone. That the just may fall into light and venial sins, and that still they are just; and that therefore the just ought continually to labour by prayers, oblations, alms, fastings, lest they should fall, because they are born again to the hope of glory, and not to glory. That the just, if they fall from the grace of justification, may be justified again by the sacrament of repentance: that by any mortal sin grace is lost, but not faith, but that faith also is lost by infidelity, which is recession from religion. That the works of a justified man are merits; and that the justified, by works which are done by them through the grace of God and the merit of Christ, merit everlasting life. That FREE-WILL was not lost and extinguished after the sin of Adam; and that man may co-

operate, by assenting to the calling of God; and that otherwise he would be an inanimate body. They establish PREDESTINATION, by saying, that no one knows whether he is in the number of the predestinate, and among those whom God has chosen to Himself, except by special revelation.

"VI. ON PURGATORY. That all the guilt from which men are to be purified by temporal punishment is not blotted out by justification, that therefore all go to purgatory to be purified, before they can be admitted into heaven. That the souls there detained are assisted by the interest of the faithful, and particularly by the sacrifice of the mass: and that this is diligently to be taught and preached." The torments there endured are variously described, but they are mere inventions and fictions.

"VII. ON THE SEVEN SACRAMENTS. That there are seven sacraments,—baptism, confirmation, the eucharist, repentance, extreme unction, order, and matrimony; that there are neither more nor less; that one is of greater dignity than another; that they contain grace; and that from the work operated by them grace is conferred; that there were the same number of sacraments of the ancient law. Baptism, confirmation, the eucharist, and repentance have been treated of above. ON THE SACRAMENT OF EXTREME UNCTION: That it is founded on the Epistle of James, chap. v. 14, 15; that it is to be administered to the sick at their lives' end, whence it is called the sacrament of the departing; that if they recover, it may be applied again: that it is to be performed with oil consecrated by the bishop, and with these words: 'May God grant thee His indulgence for whatsoever offence thou hast committed through the fault of the eyes, of the nostrils, or of the feeling.' ON THE SACRAMENT OF ORDER: That there are seven orders in the ministry of the priesthood, which differ in dignity, and altogether are called the ecclesiastical hierarchy, which is like the order of an encampment; that inaugurations into the ministry are effected by unctions, and by the transmission of the Holy Spirit to them. That the secular power, or the consent, calling, or authority of the magistrate, is not requisite for the ordination of bishops and priests: that those who climb up to the ministry only by the appointment of their calling are not ministers, but thieves and robbers, who do not enter in by the door. ON THE SACRAMENT OF MATRIMONY: That a dispensation of degrees and divorces belongs to the church. That the clergy are not to contract matrimony. That all of them may have the gift of chastity, and if any one saith he cannot, when nevertheless he had made a vow, let him be anathema, because God doth not refuse it to those who ask it properly, and doth not suffer any one to be tempted beyond what he is able to bear. That a state of virginity and celibacy is to be preferred to the conjugal state; besides other things of the same nature.

"VIII. On the Saints. That the saints reigning together with Christ offer up their prayers to God for men; that Christ is to be adored, and the saints to be invoked; that the invocation of saints is not idolatrous, nor derogatory to the honour of the one Mediator between God and men; it is called *Latria*. That images of Christ, of Mary the mother of God, and of the saints, are to be revered and honoured, not that it is to be supposed they possess any divinity or virtue, but because the honour which is paid to them is referred to the prototypes which they represent; and that by the images which they kiss, and before which they kneel and uncover their heads, they adore Christ and venerate the saints. That the miracles of God are performed by the saints.

"IX. On Power. That the Roman Pontiff is the successor of the Apostle Peter, and vicar of Jesus Christ, the head of the Church, and the universal bishop; that he is superior to councils; that he hath the keys for opening and shutting heaven, consequently the power of remitting and retaining sins; that therefore he, as keeper of the keys of everlasting life, hath a right at once to earthly and heavenly empire; that moreover bishops and priests have such a power from him, because it was given also to the rest of the apostles, and that therefore they are called ministers of the keys. That it belongs to the Church to judge of the true sense and interpretation of the Sacred Scriptures, and that they who oppose them are to suffer punishments established by law. That it is not proper for the laity to read the Sacred Scriptures, because the sense of them is only known to the Church: thence its ministers boast that it is known to them."

X. The above doctrinals are selected from their councils and bulls, particularly from the Council of Trent, and the papal bull confirming it, wherein all who think, believe, and act contrary to what was there decreed, which in general is as above adduced, are condemned to be excommunicated.

A COMPENDIUM

OF THE

DOCTRINES OF THE REFORMED CHURCH AND RELIGION.

THE members of the Reformed Church being much treated of in the Apocalypse, in its spiritual sense, it is necessary, before entering upon its explanation, to unfold their doctrines in the following order: On God; on Christ the Lord; on Justification by Faith, and on Good Works; on the Law and the Gospel; on Repentance and Confession; on Original Sin; on Baptism; on the Holy Supper; on Free-will; and on the Church.

"I. ON GOD. Of God they believe according to the Athanasian Creed, which, as it is in the hands of every one, is not here inserted. That they believe in God the Father as the creator and preserver; in God the Son as the saviour and redeemer; and in the Holy Spirit as the illuminator and sanctifier, is also well known.

"II. ON CHRIST THE LORD. Concerning the person of Christ, the same doctrine is not taught by all the reformed; the Lutherans teach that the Virgin Mary not only conceived and brought forth a real man, but also the real Son of God, whence she is justly called, and truly is, the mother of God. That in Christ there are two natures, a divine and a human, the divine from eternity, and the human in time; that these two natures are personally united, altogether in such a manner that there are not two Christs, one the Son of God, and the other the son of man, but that one and the same is the son of God and the son of man, not that these two natures are mixed together into one substance, nor that one is changed into the other, but that both natures retain their essential properties, which are also described as to their qualities: that their union is hypostatic, and that this is the most perfect communion, like that of the soul and body; that therefore it is justly said, that in Christ God is man and man God: that He did not suffer for us as mere man only, but as such a man, whose human nature hath so strict and ineffable a union and communion with the son of God, as to become one

person with him; that in truth the son of God suffered for us, but yet according to the properties of human nature; that the son of man, by whom is understood Christ as to His human nature, was really exalted to the right hand of God when He was taken into God, which was the case as soon as He was conceived of the Holy Spirit in the womb of His mother; that Christ always had that majesty by reason of His personal union, but that, in His state of exinanition, He only exercised it so far as He thought proper; but that after His resurrection He fully and entirely put off the form of a servant, and put His human nature or essence into a plenary assumption of the divine majesty; and that in this manner He entered into glory; in a word, that Christ is, and remains to all eternity, truly God and man in one indivisible person; and the true, omnipotent, and eternal God; being also, with respect to His humanity, present at the right hand of God, He governs all things in heaven and upon earth, and also fills all things, is with us, and dwells and operates in us. That there is no difference of adoration, because by the nature which is seen, the divinity which is not seen is adored. That the divine essence communicates and imparts its own excellences to the human nature; and performs its divine operations by the body as by its organs; that thus all the fulness of the Godhead dwells in Christ bodily, according to Paul. That the incarnation was accomplished that He might reconcile the Father to us, and become a sacrifice for the sins of the whole world, as well original as actual; that He was incarnate of the substance of the Holy Spirit, but that His human nature was produced from the Virgin Mary, which, as the Word, He assumed and united to Himself; that He sanctifies those who believe in Him, by sending the Holy Spirit into their hearts, to guide, comfort, and vivify them, and defend them from the devil and the power of sin. That Christ descended into hell, and destroyed hell for all believers; but in what manner these things were effected He doth not wish them to scrutinize too curiously, but that the knowledge of this matter may be reserved for another age, when not only this mystery, but many other things also, shall be revealed." These particulars are from Luther; the Augsburg Confession; the Council of Nice; and the Smalcalden Articles. See the *Formula Concordiæ.*

"Some of the Reformed, who are also treated of in the *Formula Concordiæ,* believe that Christ, according to His human nature, by exaltation received only created gifts and finite power, therefore that He is a man like any other, retaining the properties of the flesh; that therefore as to His human nature He is not omnipotent and omniscient; that although absent, He governs, as a king, things remote from Himself; that as God from eternity He is with the Father, and as a man born in time He is with the angels

in heaven; and that when it is said, in Christ God is man and man God, it is only a figurative mode of speech: besides other things of a like nature.

"But this disagreement is adjusted by the Athanasian Creed, which is received by all in the Christian world, where these words occur: 'The true faith is, that we believe and confess that our Lord Jesus Christ, the Son of God, is God and man; God, of the substance of the Father, born before the world, and man, of the substance of the mother, born in the world; perfect God and perfect man; who, although He be God and man, yet these are not two but one Christ; one, not by conversion of the Divine Essence into body, but by the taking of His manhood into God; One altogether, not by confusion of substance, but by unity of person; for as the reasonable soul and body is one man, so God and man is one Christ.'

"III. On Justification by Faith, and on Good Works. The justifying and saving faith of the clergy is this;—That God the Father turned Himself away from the human race by reason of their iniquities, and so, from justice, condemned them to eternal death, and that He therefore sent His Son into the world to expiate and redeem them, and make satisfaction and reconciliation; and that the Son did this by taking upon Himself the damnation of the law, and suffering Himself to be crucified, and that thus by obedience He entirely satisfied God's justice, even to becoming justice Himself; and that God the Father imputes and applies this, as His merit, to believers, and sends the Holy Spirit to them, who operates charity, good works, and repentance, as a good tree produces good fruit; and justifies, renews, regenerates, and sanctifies; and that this faith is the only means of salvation, and that by it alone a man's sins are forgiven. They make a distinction between the act and the state of justification. By the act of justification they understand the beginning of justification, which takes place in a moment, when man by that faith alone apprehends with confidence the merit of Christ; by the state of justification they understand the progress of that faith, which takes place by the interior operation of the Holy Spirit, which does not manifest itself except by certain signs, concerning which they teach various things; they speak also of good works manifested, which are done from the man and his will, and follow that faith; but they exclude them from justification, because the selfhood, and therefore the merit, of man is in them. This is a summary of modern faith, but its confirmations, and the traditions concerning it, are numerous and manifold; some of which also shall be adduced; which are, that men cannot be justified before God by their own strength, merits, and works, but gratuitously for Christ's sake, by faith; that by this faith they believe that they are received into grace,

and their sins are remitted for His sake, who by His death made satisfaction for us, and that God the Father imputes this to believers for righteousness before Him; that this faith, that Christ suffered and died for us, is not only an historical knowledge, but also a cordial assent, confidence, and trust, that sins are gratuitously remitted for Christ's sake, and that they are justified; and that at this time these three things concur, gratuitous promise, the merit of Christ as a price, and propitiation. That faith is the righteousness by which we are counted just before God by reason of the promise; and that to be justified is to be absolved from sins, and that it may also be called a kind of quickening and regeneration; that faith is counted to us for righteousness, not because it is so good a work, but because it apprehends the merit of Christ. That the merit of Christ is His obedience, passion, death, and resurrection; that it is necessary there should be something by which God can be approached, and that this is nothing else but faith by which reception is effected. That faith, in the act of justification, enters by the word and by the hearing, and that it is not the act of man, but that it is the operation of the Holy Spirit, and that man does not co-operate any more than a statue of salt, a stock, or a stone, doing nothing from himself, and knowing nothing of it; but that after the act he co-operates, yet not with any will of his own in spiritual things; in things natural, civil, and moral, it is otherwise: but that they can so far proceed in things spiritual as to will what is good, and to feel delight in consequence, yet this is not from their own will, but from the Holy Spirit, and that thus they co-operate not from their own powers, but from new powers and gifts begun in them by the Holy Spirit in their conversion; and that in real conversion a change, renovation, and motion are produced in the understanding and heart of man. That charity, good works, and repentance, do not enter into the act of justification, but that they are necessary in a state of justification, especially by reason of God's command, and that by them are merited the corporeal rewards of this life, but not the remission of sins, and the glory of everlasting life, because faith alone, without the works of the law, justifies and saves. That faith in act justifies man, but faith in state renovates him; that in renovation by reason of God's command, the works reputed good, as pointed out by the decalogue, are necessary to be performed, because it is the will of God that carnal lusts should be restrained by civil discipline, for which reason He has provided doctrine, laws, magistrates, and punishments; that, therefore, it is consequently false, that by works we merit remission of sins and salvation, and that works have any effect in preserving faith; and that it is also false, that man is reputed just on account of the rational justice or righteousness

he may possess; and that reason can, from its own power, love God above all things and perform His law; in a word, that faith and salvation are not preserved and retained in men by good works, but only by the Spirit of God and by faith; but still that good works are testimonies that the Holy Spirit is present and dwells in them. They condemn as pernicious this mode of speech,—that good works are hurtful to salvation; because the interior works of the Holy Spirit are to be understood, which are good, not exterior works proceeding from man's own will, which are not good but evil, because they are meritorious. They teach, moreover, that Christ at the last judgment will pronounce sentence upon good and evil works as effects proper and not proper to the faith of man. This faith rules at this day in the whole Reformed Christian world with the clergy, but not with the laity, except in a very few instances; for by faith the laity understand nothing else but believing in God the Father, the Son, and the Holy Spirit, and that he who lives well and believes well, will be saved; and of the Lord that He is the Saviour; for they are ignorant of the mysteries of justification which are held and taught by their preachers, but which, with the laity who hear them, enter in at one ear and go out at the other; their teachers, indeed, think themselves learned from knowing them, and labour much in their schools and universities to make themselves masters of them; therefore it is said above, that this faith is the faith of the clergy. But yet the teachers teach this same faith differently in the different kingdoms in which the Reformed Church is established; in Germany, Sweden, and Denmark, they say, that the Holy Spirit operates by that faith, and justifies and sanctifies men, and afterwards successively renovates and regenerates them, but without the works of the law; and they who are in that faith from trust and confidence, are in grace with God the Father; and that then the evils which they do appear indeed, but are constantly remitted. In England, they teach that this faith produces charity without man's knowledge, and that when man feels the Holy Spirit operate interiorly in himself, this operation also is the good of charity; and if he does not feel it, and yet does good for the sake of salvation, that it may be called good, but still that it derives somewhat from man, in that there is merit in it. Moreover, that such faith can operate this at the hour of death, yet they do not know how. In Holland, they teach, that God the Father, for the sake of the Son, justifies and purifies man interiorly by the Holy Spirit through that faith, except as to his own will, from which it turns back without touching it; some teach that it does indeed lightly touch it, and that the evils of man's will do not appear in the sight of God. But a few only of the laity know anything of these mysteries of the clergy,

the latter indeed are unwilling to publish them as they are in themselves, because they know that the laity have no relish for them.

"IV. ON THE LAW AND THE GOSPEL. That the law was given by God, that it might be known what sin is, and that thus it might be restrained by threats and by fear, and afterwards by promise and the annunciation of grace; therefore the principal office of the law is, to reveal original sin and all the fruits of it, and to make known to how horrible a degree the nature of man is fallen and totally depraved; by this means it terrifies, humbles, and reduces man to despair of himself, and anxiously to desire aid: this effect of the law is called contrition, which is not active or factitious, but passive, and the torment of conscience; but the gospel is the whole doctrine concerning Christ and faith; and, therefore, concerning the remission of sins; consequently, a most joyful messenger, not reproving and terrifying, but comforting: by the law the wrath of God against all impiety is revealed, and man is condemned, therefore it causes man to look up to Christ, and to the gospel; they must both be preached, because they are connected. The gospel teaches that Christ took upon Himself the curse of the law and expiated all sins, and that we consequently obtain remission by faith. That the Holy Spirit is given and received, and the heart of man renewed, not by the preaching of the law, but of the gospel; and that the Spirit afterwards makes use of the ministry of the law, to teach and show in the decalogue, what the good will and pleasure of God is; thus the Spirit mortifies and quickens. That a distinction is to be made between the works of the law and the works of the Spirit, therefore the faithful are not under the law, but under grace, for that very reason. That the righteousness of the law does not justify, that is, does not reconcile, nor regenerate, nor, by itself, make men accepted of God; but when the Holy Spirit is given, the fulfilling of the law follows. That the works of the second table of the decalogue do not justify, because by it we act with men, and not properly with God, and yet in justification we must act with God. That Christ, without sin, suffered the punishment of sin, and was made a sacrifice for us, whereby He took away that right of the law, that it might not condemn believers, because He is a propitiation for them, for the sake of which they are reputed just.

"V. ON REPENTANCE AND CONFESSION. That repentance consists of two parts; one is contrition, or terror struck into the conscience by reason of sin; the other faith, which is conceived from the gospel, and by the remission of sins, comforts the conscience and delivers from terrors. He who confesses himself to be nothing but sin, comprehends all sins, excludes none, and forgets none; thus sins are purged away man is purified, rectified,

and sanctified; because the Holy Spirit does not suffer sin to have dominion, but represses and restrains it. That the enumeration of sins ought to be free, as the person may choose or not choose; and that great stress is to be laid upon private confession and absolution; therefore if any one chooses, he may confess his sins, and receive absolution from the confessor, and that in such case his sins are remitted. The words which the minister is to make use of on this occasion are: 'May God be propitious to thee, and confirm thy faith; be it unto thee as thou believest, and I, by the commandment of the Lord, remit to thee thy sins;' but others say, 'I announce to thee the remission of thy sins:' that still, however, sins are not forgiven by repentance any more than by works, but by faith. Therefore, the repentance of the clergy is only a confession before God that they are sinners, and a prayer that they may persevere in faith. That expiations and satisfactions are not necessary, because Christ is expiation and satisfaction.

"VI. On Original Sin, they teach: That after the fall of Adam all men propagated according to nature are born with sin, that is, without the fear of God, and with concupiscences; and that this condemns and even now brings eternal death to those who are not born again by baptism and the Holy Spirit: that it is a privation of original righteousness, and at the same time an inordinate disposition of the parts of the soul, and a corrupt habit. That there is a difference between the nature into which man was created, which even after the fall is and remains a creature of God, and original sin; therefore, that there is a difference between corrupt nature and the corruption which has been implanted in nature, and by which nature is corrupt: that no one but God alone can separate the corruption of nature from nature itself; that this will manifestly be done in the blessed resurrection, because then nature itself, with which man is clothed in the world, is destined to rise again without original sin, and enjoy eternal felicity; that the difference is as great as between the work of God and the work of the devil; that this sin did not invade nature in such a manner, as if Satan had created some evil substantially and blended it with nature, but that concreate and original righteousness was lost: that original sin is an accident; and that by reason of it man is, as it were, spiritually dead before God: that this evil is covered and pardoned by Christ alone: that the seed itself from which man is formed is contaminated with that sin: that hence also it is, that man receives from his parents depraved inclinations and internal uncleanness of heart.

"VII. On Baptism. That baptism is not simply water, but that it is water taken by the Divine command and sealed with the Word of God, and thus sanctified: that the virtue, work,

fruit, and end of baptism is, that men may be saved, and admitted into the Christian communion. That by baptism are offered victory over death and the devil, remission of sins, the grace of God, Christ with all His works, and the Holy Spirit with all His gifts, and eternal blessedness to all and every believer. Whether faith be given to infants also, by baptism, is a question too deep to be solicitously inquired into. That immersion in water signifies the mortification of the old man, and the resurrection of the new; that therefore it may be called, the laver of regeneration, and truly a laver in the Word; as also in the death and burial of Christ. That the life of a Christian is a daily baptism once begun in this manner: that the water does not effect this, but the Word of God, which is in and with the water, and the faith of God's Word added to the water; that hence it follows, that baptism in the name of God is performed by men indeed, but is not from them, but from God Himself. That baptism does not take away original sin by extinguishing evil concupiscence, but only the guilt of it.

"But others of the Reformed believe that baptism is an external laver of water, whereby an internal ablution from sin is signified: that it does not confer regeneration, faith, the grace of God, and salvation, but only signifies and seals them; and that they are not conferred in and with baptism, but afterwards as the person grows up; and that the elect alone obtain the grace of Christ and the gift of faith: and because salvation does not depend upon baptism, that therefore it is permitted to be performed by another, failing a regular minister.

"VIII. ON THE LORD'S SUPPER. The Reformed who are called Lutherans teach that in the holy supper or sacrament of the altar, the body and blood of Christ are truly and substantially present, and are truly distributed and received with the bread and wine; that therefore the true body and blood of Christ are in, with, and under the bread and wine, and are given to Christians to eat and drink; and that therefore they are not simply bread and wine, but are included and bound in the Word of God, and that this causes them to be the body and blood of Christ; for when the Word accedes to the element, it becomes a sacrament; but yet that there is no transubstantiation, such as is that of the papists: that it is the food of the soul, nourishing and strengthening the new man: that it was instituted to the end that faith might repair and recover its strength, to give remission of sins, and a new life, which Christ earned for us: that thus the body and blood of Christ are not only taken spiritually by faith, but also by the mouth, in a supernatural way, by reason of their sacramental union with the bread and wine: that the worthiness of this supper consists in obedience alone, and in the merit of Christ, which is applied by true faith. In a word, that the

sacraments of the Lord's supper and of baptism are testimonies of the will and grace of God towards men; and that the sacrament of the supper is a promise of remission of sins through faith; that it may move the heart to believe; and that the Holy Spirit operates through the Word and the sacraments; that the consecration of the minister does not produce these effects, but that they are to be attributed to the sole omnipotent virtue of the Lord. That both the worthy and the unworthy receive the true body and blood of Christ, as He hung upon the cross; but the worthy to salvation, the unworthy to condemnation; that they are worthy who have faith: that no one is to be forced to that supper, but every one is to approach when urged by spiritual hunger.

"Others, however, of the Reformed teach, that in the holy supper the body and blood of Christ are only taken spiritually, and that the bread and wine are only signs, types, symbols, tokens, figures, and similitudes; that Christ is not bodily present, but only in virtue and operation from His Divine Essence; but that in heaven there is a conjunction according to the communication of idioms: that the worthiness of this supper depends not only upon faith, but also upon preparation: that the worthy alone receive its virtue, but the unworthy bread and wine only. Although there are these differences of opinion, yet all the Reformed agree in this, that it is altogether necessary that those who desire to receive that holy supper worthily should do the work of repentance; the Lutherans insist that if they do not repent of their evil works, and yet approach, they are eternally condemned; and the English, that otherwise the devil will enter into them as he did into Judas; this is evident from the prayers read before the communion.

"IX. On Free Will. They make a distinction between the state before the fall, after the fall, after the reception of faith and renovation, and after the resurrection. That man since the fall is entirely incapable of beginning, thinking, understanding, believing, willing, operating or co-operating anything from his own power in matters of a spiritual and divine nature; or of applying or accommodating himself to grace; but that his natural will is only for those things which are contrary to God, and displease Him; therefore that man in spiritual things is like a stock, but that still he has a capacity, not active but passive, whereby he can be turned to good by the grace of God; that nevertheless there remains in man since the fall the free-will and power either to hear or not to hear the Word of God, and that thus a spark of faith may be kindled in his heart, which embraces the remission of sins for Christ's sake, and imparts consolation. That nevertheless the human will enjoys the liberty of performing civil righteousness, and of making choice of such things as are within the province of reason.

"X. On the Church. That the Church is the congregation and communion of saints, and that it is dispersed over the whole world among those who have the same Christ and the same Holy Spirit, and the same sacraments, whether they have similar or dissimilar traditions; and that it is principally a society of faith; and that this Church alone is the body of Christ, and that the good are both really and nominally a Church, but the wicked only nominally; that the wicked and hypocrites, because they are intermixed, are members of the church according to its external signs, provided they are not excommunicated, but that they are not members of the body of Christ. That ecclesiastical rites, which are called ceremonies, are matters of indifference, and that they are not the worship of God, nor a part of the worship of God; that therefore the Church is at liberty to institute, change, and abrogate them, as, for instance, the distinctions of vestments, times, days, meats, and the like; and that therefore one church ought not to condemn another on account of things of this nature."

These, in a compendious form, are the doctrines of the Reformed Church and Religion; but those taught by the Schwenkfeldians, Pelagians, Manichæans, Donatists, Anabaptists, Arminians, Zuinglians, Anti-Trinitarians, Socinians, Arians, and, at this day, by the Quakers and Moravians, are passed over, because these are reprobated and rejected by the Reformed Church as heretics.

THE APOCALYPSE.

CHAPTER I.

1. THE Revelation of Jesus Christ, which God gave unto Him, to show unto His servants things which must shortly come to pass; and He signified it, sending by His angel unto His servant John:

2. Who bare witness of the Word of God, and of the witness of Jesus Christ, whatsoever things he saw.

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

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

5. And from Jesus Christ, who is the faithful witness, the first-begotten from the dead, and the prince of the kings of the earth. Unto Him that loved us, and washed us from our sins in His blood,

6. And hath made us kings and priests unto God and His Father: to Him be glory and might for ever and ever. Amen.

7. Behold, He cometh with clouds; and every eye shall see Him, and they also which pierced Him; and all the tribes of the earth shall wail because of Him. Even so; Amen.

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

9. I John, who also am your brother, and companion in tribulation, and in the kingdom and expectation of Jesus Christ, was in the isle that is called Patmos, for the Word of God, and for the witness of Jesus Christ.

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

11. Saying, I am Alpha and Omega, the First and the Last, and, What thou seest, write in a book, and send it unto the

seven churches which are in Asia; unto Ephesus, and unto Smyrna, and unto Pergamos, and unto Thyatira, and unto Sardis, and unto Philadelphia, and unto Laodicea.

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

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

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

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

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

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

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

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

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

THE SPIRITUAL SENSE

THE CONTENTS OF THE WHOLE CHAPTER. That this Revelation is from the Lord alone, and that it is received by those who will be in His New Church, which is the New Jerusalem, and acknowledge the Lord as the God of heaven and earth. The Lord is also described as to the Word.

THE CONTENTS OF EACH VERSE. *The Revelation of Jesus Christ*, signifies, predictions by the Lord concerning Himself and His church, such as it will be at its close, and such as it is to be afterwards: *Which God gave unto Him, to show unto His servants*, signifies, those who are in faith from charity: *Things which must shortly come to pass*, signifies, that they will certainly be, that the church may not perish: *And He signified it, sending by His angel unto His servant John*, signifies, what has been revealed from the Lord through heaven to those who from charity and

its faith are in the good of life: *Who bare witness of the Word of God, and of the witness of Jesus Christ,* signifies, those who from the heart, and thus in light, receive Divine Truth from the Word, and acknowledge the Lord's Humanity to be Divine: *Whatsoever things he saw,* signifies, their enlightenment in all things which are in this revelation: *Blessed is he that readeth, and they that hear the words of the prophecy, and keep those things which are written therein,* signifies, communion with the angels of heaven of those who live according to the doctrines of the New Jerusalem: *For the time is near,* signifies, that the state of the church is such that it can endure no longer, so as to have conjunction with the Lord: *John to the seven churches,* signifies, to all who are in the Christian world where the Word is, and by it the Lord is known, and who accede to the church: *Which are in Asia,* signifies, to those who are in the light of truth from the Word: *Grace be unto you, and peace,* signifies, the Divine salutation: *From Him who* IS, *and who* WAS, *and who* IS TO COME, signifies, from the Lord who is Eternal and Infinite, and Jehovah: *And from the seven spirits which are before His throne,* signifies, from the universal heaven, where the Lord is in His Divine Truth: *And from Jesus Christ,* signifies, the Divine Humanity: *Who is the faithful witness,* signifies, that He is Divine Truth itself: *The first-begotten from the dead,* signifies, that He is also Divine Good itself: *And the prince of the kings of the earth,* signifies, from whom proceeds all truth originating in good in the church: *Unto Him that loved us, and washed us from our sins in His blood,* signifies, who out of love and mercy reforms and regenerates men by His Divine Truths from the Word: *And hath made us kings and priests,* signifies, who grants to those who are born of Him, that is regenerated, to be in wisdom from Divine Truths and in love from Divine Goods: *Unto God and His Father,* signifies, thus to be images of His Divine Wisdom and of His Divine Love: *To Him be glory and might for ever and ever,* signifies, to Whom alone belong Divine Majesty and Divine Omnipotence to eternity: *Amen,* signifies, Divine confirmation from the Truth, thus from Himself: *Behold, He cometh with clouds,* signifies, that the Lord will reveal Himself in the literal sense of the Word, and will open its spiritual sense at the end of the church: *And every eye shall see Him,* signifies, that all who from affection are in the understanding of Divine Truth will acknowledge Him: *And they also which pierced Him,* signifies, that those also who are in falses in the church will see: *And all the tribes of the earth shall wail because of Him,* signifies, that this will be when there are no longer any goods and truths in the church: *Even so; Amen,* signifies, Divine confirmation that so it will be: *I am Alpha and Omega, the Beginning and the Ending,* signifies, Who is the Very and the Only Being from First Principles to

Ultimates, from Whom all things are; thus, Who is the Very and Only Love, the Very and Only Wisdom, and the Very and Only Life in Himself: and consequently the Very and Only Creator, Saviour, and Enlightener from Himself, and thence the All in all of Heaven and the church: *Saith the Lord, who is, and who was, and who is to come*, signifies, Who is Eternal and Infinite, and Jehovah: *The Almighty*, signifies, Who is, lives, and has power of Himself, and Who governs all things from first principles by ultimates: *I John, who also am your brother, and companion*, signifies, those who are in the good of charity, and thence in the truths of faith: *In tribulation, and in the kingdom and expectation of Jesus Christ*, signifies, those things which in the church are infested by evils and falses, which, however, are to be removed by the Lord at His coming: *Was in the isle that is called Patmos*, signifies, a state and place in which he could be enlightened: *For the word of God, and for the witness of Jesus Christ*, signifies, so that from the heart, and thus in light, Divine Truth from the Word may be received, and the Lord's Humanity acknowledged to be Divine: *I was in the spirit on the Lord's day*, signifies, a spiritual state at that time from Divine influx: *And heard behind me a great voice, as of a trumpet*, signifies, a manifest perception of Divine Truth revealed from heaven: *Saying, I am Alpha and Omega, the First and the Last*, signifies, Who is the Very and Only Being from first principles, from Whom all things are, as above: *And, What thou seest, write in a book*, signifies, that it may be revealed to posterity: *And send it unto the seven churches which are in Asia*, signifies, for those in the Christian world who are in the light of truth from the Word: *Unto Ephesus, and unto Smyrna, and unto Pergamos, and unto Thyatira, and unto Sardis, and unto Philadelphia, and unto Laodicea*, signifies, specifically, according to the state of reception with each: *And I turned to see the voice that spake with me*, signifies, inversion of the state of those who are in the good of life, with respect to the perception of truth in the Word, when they turn themselves to the Lord: *And being turned, I saw seven golden candlesticks*, signifies, the New Church, which will be enlightened from the Lord out of the Word: *And in the midst of the seven candlesticks one like unto the Son of man*, signifies, the Lord as to the Word, from Whom that Church is: *Clothed with a garment down to the foot*, signifies, the Divine proceeding which is Divine Truth: *And girt about the paps with a golden girdle*, signifies, the proceeding, and at the same time conjoining Divine, which is Divine Good: *And His head and His hairs were white as white wool, like unto snow*, signifies, the Divine Love of the Divine Wisdom in first principles and in ultimates: *And His eyes were as a flame of fire*, signifies, the Divine Wisdom of the Divine Love: *And His feet like unto fine brass, as if they burned in a furnace*, signi-

ties, Divine Good natural: *And His voice as the voice of many waters*, signifies, Divine Truth natural: *And He had in His right hand seven stars*, signifies, all knowledges of good and truth in the Word from Him: *And out of His mouth went a sharp two-edged sword*, signifies, the dispersion of falses by means of the Word, and by doctrine thence from the Lord: *And His face was as the sun shineth in his power*, signifies, the Divine Love and the Divine Wisdom, which are Himself and proceed from Himself: *And when I saw Him I fell at His feet as dead*, signifies, a failing of his own life from such presence of the Lord: *And He laid His right hand upon me*, signifies, life then inspired from Him: *Saying unto me, Fear not*, signifies, resuscitation, and at the same time adoration from the most profound humiliation: *I am the First and the Last*, signifies, that He is Eternal and Infinite, therefore the only God: *And He that liveth*, signifies, Who alone is Life, and from Whom alone life is: *And I was dead*, signifies, that He was neglected in the Church, and His Divine Humanity not acknowledged: *And, behold, I am alive for ever and ever*, signifies that He is life eternal: *Amen*, signifies, Divine confirmation that it is the truth: *And have the keys of hell and of death*, signifies, that He alone has power to save: *Write the things which thou hast seen, and the things which are, and the things which shall be hereafter*, signifies, in order that all the things which are now revealed may be for posterity: *The mystery of the seven stars which thou sawest in my right hand, and the seven golden candlesticks*, signifies, arcana in visions concerning the New Heaven and the New Church: *The seven stars are angels of the seven churches*, signifies, the New Church in the heavens, which is the New Heaven: *And the seven candlesticks which thou sawest are seven churches*, signifies, the New Church upon earth, which is the New Jerusalem descending from the Lord out of the New Heaven.

THE EXPLANATION.

1 WHAT the spiritual sense is has hitherto been unknown. That there is such a sense in every particular of the Word, and that without it the Word in many places cannot be understood, is shown in *The Doctrine of the New Jerusalem concerning the Sacred Scripture*, n. 5-26. This sense does not appear in the literal sense, for it is in it as the soul in the body. It is known that there is a Spiritual and a Natural; and that the spiritual flows into the natural, and renders itself visible and sensible in forms which are the objects of sight and touch, and that without these the spiritual is not perceived as other than affection and

thought, or love and wisdom, which are of the mind. That affection and thought, or love, whose property it is to be affected, and wisdom, whose property it is to think, are spiritual, is acknowledged. It is known that these two faculties of the soul present themselves in the body in forms which are called organs of sense and motion; also, that they make one, and one in such a manner, that whilst the mind thinks the mouth in an instant utters, and that whilst the mind wills the body in an instant performs; from which it is evident that in man there is a perfect union of things spiritual and natural. It is the same with all things in the world generally and particularly; there is in them something spiritual, which is the inmost of the cause, and something natural, which is its effect, and these two make one; and the spiritual does not appear in the natural, because, as already observed, it dwells in it as the soul in the body, and as the inmost of the cause in the effect. It is the same in the Word; no one can deny that it is internally spiritual, because it is Divine; but as what is spiritual does not appear in the sense of the letter, which is natural, therefore the spiritual sense has not hitherto been known; nor could it have been before genuine truths were revealed by the Lord, for in these that sense is. Hence it is that the Apocalypse has not hitherto been understood. But lest it remain doubtful that such truths are contained in it, the particulars must be explained, and demonstrated by similar passages in other parts of the Word. The explanation and demonstration now follow.

2 (1) *The Revelation of Jesus Christ*, signifies, predictions from the Lord concerning Himself, and concerning His church, what this will be in its end, and what it will be in the future, as well in the heavens as upon earth. The Revelation of Jesus Christ signifies all predictions, which, coming from the Lord, are called the Revelation of Jesus Christ; that they relate to the Lord and His church will appear from the explanations. The Apocalypse does not, as some have believed, treat of the successive states of the church, still less of the successive states of kingdoms, but from beginning to end it treats of the last state of the church in heaven and on earth, then of the last judgment, and after that of the New Church, which is the New Jerusalem. That this New Church is the end of this Work is evident, wherefore all that precedes it treats of the state of the church such as it is immediately before that. But in what series the particulars are treated of may be seen from the contents of each chapter, and more distinctly from the explanation of each verse.

3 *Which God gave unto Him, to show unto His servants*, signifies, for those who are in faith from charity, or in truths of wisdom from the good of love. To show signifies to manifest, and servants here signify those who are in faith from charity,

to whom these things are manifested, because they understand and receive them. In the spiritual sense servants signify those who are in truths; and because truths originate in good, servants signify those who are in truths from good; therefore also those who are in wisdom from love, because wisdom is of truth and love is of good; also those who are in faith from charity, because faith is of truth and charity is of good; and since the genuine spiritual sense is abstracted from person, therefore in that sense servants signify truths. Now as truths serve good by teaching it, therefore, generally, and specifically, a servant in the Word means what is serviceable, or the person or thing that serves, and in this sense not only are the prophets called servants of God, but even the Lord as to His Humanity. That the prophets are called servants of God appears from these passages: *Jehovah hath sent unto you all His* SERVANTS *the prophets* (Jer. xxv. 4). *He revealeth His secret unto His* SERVANTS *the prophets* (Amos iii. 7). *His laws which He set before us by His* SERVANTS *the prophets* (Dan. ix. 10). And Moses is called *the* SERVANT *of Jehovah* (Mal. iii. 22), because in the spiritual sense, as hereafter explained, a servant signifies doctrinal truth. And because the Lord was Divine Truth itself, which also is the Word, and is thence called The Prophet, and served in the world, and serves all to eternity by His teaching, therefore He also, in many places, is called the Servant of Jehovah; as in the following: *He shall see of the travail of His soul, and shall be satisfied; by His knowledge shall My righteous* SERVANT *justify many* (Isa. liii. 11). *Behold, My* SERVANT *shall deal prudently, He shall be exalted and extolled, and be very high* (Isa. lii. 13). *Behold, My* SERVANT *whom I uphold, Mine elect, in whom My soul delighteth; I have put My Spirit upon Him* (Isa. xlii. 1, 19); this is spoken of the Lord. David is also called a servant, where the Lord is meant by him; as in these passages: *And I the Lord will be their God, and My* SERVANT *David a prince among them* (Ezek. xxxiv. 24). *David, My* SERVANT, *shall be king over them, and they shall have one shepherd* (Ezek. xxxvii. 24). *I will defend this city to save it, for Mine own sake, and for My* SERVANT *David's sake* (Isa. xxxvii. 35. So also in Ps. lxxviii. 70-72, lxxxix. 3, 4, 20). That the Lord is meant by David in these places may be seen in the *Doctrine of the New Jerusalem concerning the Lord*, n. 43, 44. The Lord says the same of Himself: *Whosoever will be great among you, let him be your minister, and whosoever will be chief among you, let him be your* SERVANT, *even as the Son of man came not to be ministered unto, but to minister* (Matt. xx. 26, 28; Mark x. 43-45; Luke xxii. 27; and so in Luke xii. 37). This the Lord says, because a servant and minister signifies one who serves and ministers by teaching, and, abstracted from person, Divine Truth.

which was Himself. Since, therefore, a servant means one who teaches Divine Truth, it is evident that in this place in the Apocalypse servants mean those who are in truths from good, or in faith from charity, because these can teach from the Lord, that is, the Lord can teach and minister by them. In this sense they are called servants in Matthew: *In the consummation of the age, who then is a faithful and wise* SERVANT, *whom his Lord hath made ruler over his household, to give them their meat in due season: blessed is that* SERVANT *whom his Lord when he cometh shall find so doing* (xxiv. 45). And in Luke: *Blessed are those* SERVANTS, *whom the Lord when He cometh shall find watching: verily, I say unto you, that He shall gird Himself, and make them to sit down to meat, and will come forth and serve them* (xii. 37). In heaven all who are in the Lord's spiritual kingdom are called His servants, but those who are in His celestial kingdom are called His ministers; because those who are in His spiritual kingdom are in wisdom from Divine truth, and those who are in His celestial kingdom are in love from Divine good; and in fact it is good that ministers and truth that serves. But, in the opposite sense, servants mean those who serve the devil. These are in a state of real servitude; but those who serve the Lord are in a state of liberty, as the Lord teaches in John viii. 32-36.

4 *Things which must shortly come to pass*, signifies, that they will certainly be, that the church may not perish. To come to pass shortly does not mean that the events which are foretold in the Apocalypse will happen immediately and speedily, but certainly; and that unless they do happen the church must perish. In the Divine idea, and thence in the spiritual sense, there is no time, but instead of time there is state; and because shortly relates to time, it signifies certainly, and that it will come to pass before its time; for the Apocalypse was given in the first century, and seventeen centuries have now passed away, from which it is evident that shortly signifies that which corresponds to it, which is certainly. The same is also involved in these words of the Lord: *Except those days should be* SHORTENED *there should no flesh be saved: but for the elect's sake those days shall be* SHORTENED (Matt. xxiv. 22); which mean that, unless the church should be brought to an end before its time, it would utterly perish. In that chapter the consummation of the age and the Lord's coming are treated of; and the consummation of the age means the last state of the Old Church, and the Lord's coming the first state of the New. It was observed that in the Divine idea there is no time, but the presence of all things past and future; wherefore David says, *A thousand years in Thy sight are but as yesterday* (Ps. xc. 4); and again: *I will declare the decree, Jehovah hath said*

unto me, Thou art My son, this day have I begotten thee (ii. 7); this day is the presence of the Lord's advent. Thence it is that, in the Word, an entire period is called a day, and its first state dawn and morning, and its last, evening and night.

5 *And He signified it, sending by His angel unto His servant John,* signifies, what has been revealed by the Lord through heaven to those who from charity and its faith are in the good of life. *Signified it, sending by His angel,* in the spiritual sense means revealed from heaven or through heaven by the Lord. Throughout the Word an angel means the angelic heaven, and, in the supreme sense, the Lord Himself. The reason of this is, that, apart from heaven, no angel ever speaks with man; for in heaven there is such a conjunction of each with all that every one speaks from the communion, although the angel is not conscious of it. Heaven being in the sight of the Lord as one man, whose soul is the Lord Himself, the Lord speaks with man through heaven, as from his soul through his body a man speaks with another; and this takes place in conjunction with all and every thing of his mind, in the midst of which are the things which he speaks: but this arcanum cannot be unfolded in a few words; it is partly disclosed in *The Angelic Wisdom concerning the Divine Love and the Divine Wisdom.* Hence it is evident that an angel signifies heaven, and in the supreme sense the Lord. The reason why in the supreme sense an angel signifies the Lord is, because heaven is not heaven from anything proper to the angels, but from the Divine sphere of the Lord, from which they derive their love and wisdom, yea their life; hence it is that in the Word the Lord Himself is called an Angel. From these considerations it appears that the angel did not speak from himself with John, but that the Lord in the midst of heaven spake by him. The reason why this is revealed to those who from charity and its faith are in the good of life is, because these are understood by John. For the Lord's twelve disciples or apostles signify all those in the church who are in truths from good, and in the abstract sense all things of the church; Peter, all who are in faith, and abstractly faith itself; James, those who are in charity, and abstractly charity itself; and John, those who from charity and its faith are in the good of life, and abstractly the good of life itself derived from them. That in the Word the evangelists John, James, and Peter have this meaning, see *The New Jerusalem and its Heavenly Doctrine,* n. 122. Now, since the good of life grounded in charity and its faith constitutes the church, therefore the arcana respecting the state of the church which his visions contain were revealed through the apostle John. That all the names of persons and places in the Word signify things of heaven and the church is abundantly shown in the *Arcana*

Cœlestia. From these considerations it may appear that *He signified it, sending by His angel unto His servant John,* means in the spiritual sense what is revealed by the Lord through heaven to those who from charity and its faith are in the good of life; for charity through faith does good, but not charity by itself, nor faith by itself.

6 (2) *Who bare witness of the Word of God, and of the witness of Jesus Christ,* signifies, who, from their heart and so in light, receive Divine Truth from the Word, and acknowledge the Lord's Humanity to be Divine. It is said of John that he bare witness of the Word of God; but as John signifies all who from charity and its faith are in the good of life (n. 5), therefore, in the spiritual sense, all these are understood. The angels who are in the spiritual sense of the Word never know any name of a person mentioned in the Word but only that which the person represents and thence signifies, which, instead of John, is the good of life, or good in act, consequently all collectively who are in that good. These witness, that is, see, acknowledge from the heart, receive in light, and confess, the truths of the Word, especially that truth therein, that the Lord's Humanity is Divine; as may appear from the passages adduced in great abundance from the Word in *The Doctrine of the Lord.* By Jesus Christ and by the Lamb in the Apocalypse is understood the Lord as to the Divine Humanity, and by God, the Lord as to His Divinity from which are all things. With regard to the spiritual signification of *witnessing,* this relates to truth, because in the world the truth is to be witnessed, and when witnessed it is acknowledged; but in heaven the truth itself witnesses of itself, because it is itself the light of heaven. For when the angels hear the truth, they instantly know and acknowledge it; and because the Lord is the Truth itself, as He Himself teaches in John (xiv. 6), in heaven He is His own witness. Hence may appear what is meant by the *witness* of Jesus Christ. The Lord therefore says, *Ye sent unto John, and he bare* WITNESS *unto the Truth; but I receive not* WITNESS *from man* (John v. 33); and in another place: *John came for a* WITNESS, *to bear* WITNESS *of the light; he was not that light; the Word, which was with God and was God, and was made flesh, was the true Light which lighteth every man* (John i. 1, 2, 7, 8, 14, 34); and in another place: *Jesus said, Though I bear* WITNESS *of Myself, yet My* WITNESS *is true, for I know whence I came, and whither I go* (John viii. 4). *When the Comforter is come, even the Spirit of Truth, He shall* WITNESS *of Me* (John xv. 26); by the Comforter, the Spirit of Truth, is meant the Truth itself proceeding from the Lord, wherefore it is said of Him, that He will not speak from Himself, but from the Lord (John xvi. 13-15).

7 *Whatsoever things he saw,* signifies, their enlightenment in

all the things which are in this Revelation. In the spiritual sense, *whatsoever things he saw* do not mean the things John saw, for these were only visions, but the things seen by those who are understood by John, who, as was said, are such as from charity and its faith are in the good of life; these see in the visions of John arcana respecting the state of the church, not when they themselves read them, but when they see them revealed. Besides, to see signifies to understand; wherefore, in common discourse it is said that one sees a thing, and that he sees it to be a truth,—for sight belongs as much to a man's spirit as to his body; but with his spirit he sees spiritual things, because from the light of heaven, but with his body he sees natural things, because from the light of the world; and spiritual things are realities, but natural things are their forms: it is the sight of man's spirit which is called the intellect. It is therefore evident what in the spiritual sense is meant by *whatsoever things he saw;* so in what follows, where it is said that he saw them.

8 (3) *Blessed is he that readeth, and they that hear the words of the prophecy, and keep those things which are written therein,* signifies, communion with the angels of heaven of those who live according to the doctrine of the New Jerusalem. He that is *blessed* here means one who as to his spirit is in heaven, and is thus in communion with the angels of heaven while he lives in the world; for such a one is in heaven as to his spirit. By *the words of the prophecy* nothing else is understood than the doctrine of the New Jerusalem; for in the abstract sense a prophet signifies the doctrine of the church derived from the Word, so here the doctrine of the New Church, which is the New Jerusalem; and a prophecy has the same meaning. To *read, hear,* and *keep* the things which are written therein signifies to desire to know the doctrine, to attend to what it contains, and to do it, in short to live according to it. It is clear that those are not blessed who only read, hear, and keep or retain in the memory, the things which John saw (see n. 944). A prophet signifies the doctrine of the church derived from the Word, and a prophecy the same, because the Word was written by prophets, and in heaven a person is regarded from that which belongs to his office and function; from this also every man, spirit, and angel is there named, so that when a prophet is mentioned, because his function is to write and teach the Word, the Word as to doctrine, or doctrine from the Word is understood. Hence it is that the Lord, because He is the Word itself, was called a Prophet (Deut. xviii. 15-20; Matt. xiii. 57, chap. xxi. 1; Luke xiii. 33). To show that a prophet signifies the doctrine of the church derived from the Word, some passages shall be adduced, from which this may

be concluded. In Matthew: *In the consummation of the age many false* PROPHETS *shall arise, and shall deceive many. There shall arise false Christs and false* PROPHETS, *and, if it were possible, they shall deceive the very elect* (xxiv. 11, 24); the consummation of the age is the last time of the church, which is now, when there are not false *prophets*, but false doctrines. Again: *He that receiveth a* PROPHET *in the name of a* PROPHET *shall receive a* PROPHET'S *reward; and he that receiveth a righteous man in the name of a righteous man shall receive a righteous man's reward* (x. 41); to receive a prophet in the name of a prophet is to receive a doctrinal truth because it is true; and to receive a righteous man in the name of a righteous man is to receive a good because it is good; and to receive a reward is to be saved according to reception. It is evident that no one receives a reward, or is saved, simply because he receives a prophet and a righteous man in the name of such. Those words cannot be understood by any one without knowing what a prophet and a righteous man signify; nor can the following: *Whosoever shall give to drink unto one of these little ones a cup of cold water only, in the name of a disciple, he shall in no wise lose his reward;* by a disciple is understood charity, and at the same time faith from the Lord. In Joel: *I will pour out My Spirit upon all flesh, and your sons and your daughters shall* PROPHESY (chap. ii. 28); speaking of the church which was to be established by the Lord, in which they did not prophesy, but received doctrine, which is to prophesy. In Matthew: *Jesus said, Many will say to Me in that day, Lord, Lord, have we not* PROPHESIED *in Thy name? but then will I profess unto them, I never knew you, depart from Me ye that work iniquity* (chap. vii. 22, 23); who does not see that they would not say they had prophesied, but that they had known the doctrine of the church, and taught it. In the Apocalypse: *The time is come that the dead should be judged, and that Thou shouldest give reward unto Thy servants the* PROPHETS (chap. xi. 18); and in another place, *Rejoice over her, thou heaven, and ye holy apostles and* PROPHETS, *for God hath avenged you on her* (chap. xviii. 20); it is evident that a reward is not to be given to the prophets alone, and that the apostles and prophets are not alone to rejoice when the last judgment is at hand, but all who have received truths of doctrine, and have lived according to them; these, therefore, are understood by apostles and prophets. So in Moses: *Jehovah said unto Moses, See, I have made thee a god to Pharaoh, and Aaron thy brother shall be thy* PROPHET (Ex. vii. 1); God signifies Divine truth as to reception from the Lord, in which sense the angels are also called gods, and a prophet means one who teaches and utters it, therefore Aaron is here called a prophet. A prophet has the same signification in other passages; as in the following:

The law shall not perish from the priest, nor counsel from the wise, nor the Word from the PROPHET (Jer. xviii. 18). *From the* PROPHETS *of Jerusalem is profaneness gone forth into all the land* (Jer. xxiii. 15). *The* PROPHETS *shall become wind, and the Word is not in them* (v. 13). *The priest and the* PROPHET *have erred through strong drink, they are swallowed up of wine, they stumble in judgment* (Isa. xxviii. 7). *The sun shall go down over the* PROPHETS, *and the day shall be dark over them* (Micah iii. 6). *From the* PROPHET *even unto the priest, every one dealeth falsely* (Jer. viii. 10). In the spiritual sense of these passages prophets and priests are not meant, but the universal church; prophets mean the church as to truth of doctrine, and priests the church as to good of life, both of which were destroyed: they are so understood by the angels in heaven; while men in the world understand them according to the sense of the letter. That the prophets represented the state of the church as to doctrine, and that the Lord represented it as to the Word itself, may be seen in *The Doctrine of the Lord*, n. 15-17.

9 *For the time is near*, signifies, that the state of the church is such that it can endure no longer, so as to be in conjunction with the Lord. There are two essentials by which there is conjunction with the Lord, and thence salvation,—THE ACKNOWLEDGMENT OF ONE GOD, and REPENTANCE OF LIFE; but at this day, instead of the acknowledgment of one God there is an acknowledgment of three, and instead of repentance of life there is repentance of the mouth alone that one is a sinner; and these two produce no conjunction. Unless, therefore, a new church arise, which acknowledges these two essentials, and lives according to them, no one can be saved. On account of this danger the time is shortened by the Lord, according to His own words in Matthew: *For then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be; and except those days should be* SHORTENED, *there should no flesh be saved* (xxiv. 21, 22). That *near*, or nearness of time, is not understood, see n. 947.

10 (4) *John to the seven churches*, signifies, to all who are in the Christian world where the Word is, and by it the Lord is known, and who accede to the church. The seven churches do not mean seven churches, but all who are of the church in the Christian world; for in the Word numbers signify things, and seven all things and all persons, and thence also what is full and perfect. It occurs in the Word, where it treats of anything holy, and in the opposite sense of anything profane; consequently, this number involves what is holy, and, in the opposite sense, what is profane. Numbers signify things, or rather they are as certain adjectives to substantives, adding some quality to things, because number is in itself natural; for natural objects

are limited by numbers, but spiritual objects by things and their states: therefore, he who does not know the signification of numbers in the Word, and especially in the Apocalypse, must be without the knowledge of many arcana which are contained therein. Now, since seven signifies all things and all persons, it may appear that the seven churches mean all who are in the Christian world where the Word is, and by means of which the Lord is known: these, if they live according to the Lord's precepts in the Word, constitute the church itself. For this reason the Sabbath was instituted on the *seventh* day, and the *seventh* year was called the Sabbatical year; and the *seven times seventh* year the jubilee, which signified everything holy in the church: for this cause also a week, in Daniel and elsewhere, signifies an entire period, from beginning to end, and is predicated of the church. Seven has the same signification in the following passages: as, *the* SEVEN *golden candlesticks, in the midst of which was one like unto the Son of Man* (Apoc. i. 13); *the* SEVEN *stars in his right hand* (Apoc. i. 16, 20); *the* SEVEN *spirits of God* (Apoc. i. 4, iv. 5); *the* SEVEN *lamps of fire* (Apoc. iv. 5); *the* SEVEN *angels, to whom were given* SEVEN *trumpets* (Apoc. viii. 2); *the* SEVEN *angels having the* SEVEN *last plagues* (Apoc. xv. 6); *the* SEVEN *vials full of the* SEVEN *last plagues* (Apoc. xvi. 1, xxi. 9); *the* SEVEN *seals with which the book was sealed* (Apoc. v. 1). So in the following passages: *That their hands should be filled* SEVEN *days* (Ex. xxix. 35); *that they should be sanctified* SEVEN *days* (Ex. xxix. 37); *that when they were consecrated they should go clothed in the holy garments* SEVEN *days* (Ex. xxix. 30); *that they were not to go out of the door of the tabernacle* SEVEN *days, when they were initiated into the priesthood* (Lev. viii. 33, 35); *that an atonement was to be made* SEVEN *times upon the horns of the altar* (Lev. xvi. 18, 19); *that the altar was to be sanctified with oil* SEVEN *times* (Lev. viii. 11); *that the blood was to be sprinkled* SEVEN *times before the vail* (iv. 16, 17), *and also* SEVEN *times towards the east* (xvi. 12-15); *that the water of separation was to be sprinkled* SEVEN *times towards the tabernacle* (Num. xix. 4); *that the passover was celebrated* SEVEN *days, and unleavened bread was eaten* SEVEN *days* (Ex. xii. 15; Deu. xvi. 4-7). Further, *that the Jews were to be punished* SEVEN *times more for their sins* (Lev. xxvi. 18, 21, 24, 28); wherefore David said, *Render unto our neighbour* SEVENFOLD *into their bosom* (Ps. lxxix. 12). Sevenfold is fully. Also in these passages: *The words of Jehovah are pure words, as silver tried in a furnace of earth, purified* SEVEN *times* (Ps. xii. 6). *The hungry ceased, so that the barren hath borne* SEVEN, *and she that hath many children is waxed feeble* (1 Sam. ii. 5). The barren is the church of the Gentiles, who had not the Word; she that had many children is the church of the Jews, who had the Word. *She that hath borne*

SEVEN *languisheth, she hath given up the ghost* (Jer. xv. 9). In like manner: *They that dwell in the cities of Israel shall go forth, and set on fire and burn the weapons, and they shall burn them with fire* SEVEN *years: they shall bury Gog, and* SEVEN *months shall they be cleansing the land* (Ezek. xxxix. 9, 12). *The unclean spirit will take with him* SEVEN *spirits more wicked than himself* (Matt. xii. 45). Profanation is here described, and the seven spirits with which he would return signify all falses of evil, thus a plenary extinction of goodness and truth. The *seven* heads of the dragon, and the *seven* crowns upon his heads (Apoc. xii. 3), signify the profanation of all goodness and truth. From what has been said it is evident that seven involves what is holy or profane, and signifies all and full.

11 *Which are in Asia*, signifies, to those who are in the light of truth from the Word. Since, as before observed, all the names of persons and places in the Word signify things of heaven and the church, so also Asia and the names of the seven churches there, as will appear from what follows. The reason why those who are in the light of truth from the Word are understood by Asia is, because the Most Ancient Church, and after it the Ancient, and then the Israelitish Church, were in Asia; also, because the Ancient Word, and after it the Israelitish, were among them; and from the Word is all the light of truth. That the Ancient churches were on the continent of Asia, and that they possessed a Word which was afterwards lost, and lastly the Word at this day, may be seen in *The Doctrine of the Sacred Scripture*, n. 101, 102, 103. Hence then it is that Asia here signifies all who are in the light of truth from the Word.

"Respecting this Ancient Word, which was in Asia before the Israelitish Word, this new information is to be given. It is still preserved among the peoples who inhabit Great Tartary. I have conversed with spirits and angels who were in the spiritual world from that country, who said they possess a Word, and have possessed it from ancient times; and that in conformity with this Word they perform their Divine worship; and that it consists entirely of correspondences. That Word, they said, contains the book of *Jasher*, which is mentioned in Joshua (x. 12, 13, and 2 Sam. i. 17, 18); they possess also the books mentioned by Moses, as *The Wars of Jehovah and the Prophecies* (Num. xxi. 14, 15, and 27-30); and when I read before them the words which Moses took thence, they searched to see whether they were there, and found them. From these circumstances it was clear to me that the Ancient Word is still among them. In the course of the conversation, they said they worship Jehovah, some as an invisible, some as a visible God. Moreover, they related that they do not suffer foreigners to come among them, except the Chinese, with whom they cultivate peace, because the Chinese

emperor is from their country; and further, that they are so numerous, that they do not believe any country in the world to be more populous; which is very credible, considering the wall so many miles long, which the Chinese formerly built as a defence against invasion by them. Inquire for it in China, and perhaps you may find it there among the Tartars."

12 *Grace be unto you, and peace,* signifies, a Divine salutation. What grace and peace specifically mean will be explained in what follows. *Peace be unto you* was the Lord's salutation to His disciples, thus a Divine salutation (Luke xxiv. 36, 37; John xx. 19, 20, 21); and it was by the Lord's command the salutation of the disciples to all into whose house they should enter (Matt. x. 11-13).

13 *From Him who is, who was, and is to come,* signifies, from the Lord who is Eternal and Infinite, and Jehovah. That it is the Lord appears clearly from what follows in this chapter, where it is said that he heard a voice from the Son of Man, saying, *I am Alpha and Omega, the First and the Last* (ver. 11, 13); and afterwards, *I am the First and the Last* (ver. 17); and in the following chapter (ver. 8, and afterwards chap. xxi. 6, xxii. 12); and in Isaiah: *Thus saith Jehovah, the King of Israel, and his Redeemer Jehovah of Hosts: I am the First, and I am the Last, and beside Me there is no God* (xliv. 6; also xlviii. 12); and He who is the First and the Last is He who IS, and who WAS, and who IS TO COME. This also the word Jehovah means; for the name Jehovah signifies IS, and He who IS, or who is BEING itself, is also He who WAS, and IS TO COME, for in Him the past and the future are present; hence He is without time Eternal, and without place Infinite. This also is acknowledged by the church in the Doctrine of the Trinity, called Athanasian, in which are these words: "The Father is eternal and infinite, the Son is eternal and infinite, and the Holy Spirit is eternal and infinite; but yet there are not three Eternals and Infinites, but One." That this One is the Lord is demonstrated in *The Doctrine of the Lord.*

14 *And from the seven spirits which are before His throne,* signifies, from the universal heaven where the Lord is in His Divine Truth, and where His Divine Truth is received. By seven spirits are meant all who are in Divine Truth, and, in the abstract sense, the Divine True itself, or Divine Truth itself. Seven in the Word means all persons and all things (n. 10); and a throne means the universal heaven, as will be seen presently; therefore *before His throne* means where His Divine Truth is; for heaven is not heaven from any property of the angels, but from the Divine of the Lord, as is fully shown in *The Divine Providence* and *The Divine Love.* That the Lord's throne signifies heaven is evident from the following passages: *Thus saith*

Jehovah, Heaven is My THRONE (Isa. lxvi. 1). *Jehovah hath prepared His* THRONE *in the heavens* (Ps. ciii. 19). *He that sweareth by heaven sweareth by the* THRONE *of God, and by Him that sitteth thereon* (Matt. xxiii. 22). *Above the firmament that was over the heads of the cherubim was the likeness of a* THRONE, *as the appearance of a sapphire stone, and upon it the likeness as the appearance of a man* (Ezek. i. 26, x. 1); by the firmament over the heads of the cherubim is meant heaven. And in the Apocalypse: *To him that overcometh, will I grant to sit with Me in My* THRONE (iii. 21). *In My throne*, is in heaven; specifically, where His Divine Truth reigns. Thus also, where judgment is treated of, it is said that the Lord will sit upon a throne, for judgment is performed by truths.

15 (5) *And from Jesus Christ*, signifies, the Divine Humanity. In the Word Jesus Christ and the Lamb mean the Lord as to His Divine Humanity (n. 6).

16 *Who is the faithful witness*, signifies, that He is Divine Truth itself. That a witness is predicated of truth, and that the truth witnesses of itself, thus of the Lord, who is Divine Truth itself and the Word, see n. 6.

17 *The first-begotten from the dead*, signifies, that He is also Divine Good itself. What the First-begotten from the dead is no one as yet knows. Even the ancients disputed about its signification; they knew that the first-begotten signifies what is first and primary, from which is everything of the church; many believed that it was truth in doctrine and in faith; but few, that it was truth in act and deed, which is good of life. That this is the first and primary constituent of the church, and thence is properly understood by the first-begotten, will be seen presently; but something shall first be said on the opinion of those who believed that truth in doctrine and in faith is the first and primary constituent of the church, thus the first-begotten. They believed this, because truth is first learnt, and because a church becomes a church by virtue of truth, but still not before truth is of the life. Prior to this, it is only in the thought of the understanding, and in the memory, and not in the act of the will; and truth, which is not truth in act or work, has no life; it is but as a tree abounding in branches and leaves without fruit; it is also like knowledge without application to use; and is as a foundation on which a house is being built in which people are to dwell. These things are first in time, but they are not first in end, and what is first in end is primary; for dwelling in the house is the first in end, but the foundation is the first in time; use is first in end, and knowledge is first in time; so, when a tree is planted, the first thing in end is the fruit, but the first things in time are the branches and leaves. It is similar with the understanding,

which is formed in man first, but to the end that what a man sees with his understanding he may do; otherwise the understanding is like a preacher, who teaches well, but lives ill. Besides, all truth is sown in the internal man and rooted in the external; unless, therefore, the truth that is inseminated takes root in the external man, which is effected by doing it, it becomes like a tree planted, not *in* the ground, but *upon* it, which immediately withers on exposure to the heat of the sun. This root the man who has practised the truth takes with him after death; but not the man who only in faith had known and acknowledged it. Now because many of the ancients made that which is first as to time the first as to end, which is the primary, therefore they asserted, that the first-begotten signified truth in doctrine and faith in the church, not knowing that this is the first-begotten apparently, but not actually. But all those who have made truth in doctrine and in faith primary are condemned; because in this there is nothing of action or operation, or nothing of life; therefore Cain, who was the first-begotten of Adam and Eve, was condemned, for he signifies truth in doctrine and in faith, as may be seen in the *Angelic Wisdom concerning the Divine Providence*, n. 242. Reuben also, who was the first-begotten of Jacob, was condemned by his father (Gen. xlix. 3, 4), and his birthright taken from him (1 Chron. v. 1); and Reuben in the spiritual sense means truth in doctrine and in faith, as will be seen in the sequel. The first-born of Egypt, which were all cut off, because condemned, mean nothing in the spiritual sense but truth in doctrine and in faith separate from the good of life, which truth in itself is dead. The goats in Daniel and in Matthew mean no others but those who are in faith separate from life, concerning whom see *The Doctrine of Faith*, n. 61, 68. That those who were in faith separate from life were rejected and condemned about the time of the Last Judgment, may be seen in *The Continuation concerning the Last Judgment*, n. 16, *seq.* From this brief account it may appear that truth in doctrine and in faith is not the first-begotten of the church, but truth in act or work, which is the good of life. For the church is not in man until truth becomes of the life, and when truth becomes of the life, then it is good; for the thought of the understanding and the memory do not flow into the will, and through the will into act, but the will flows into the thought of the understanding and into the memory, and acts; and what proceeds from the will through the understanding proceeds from affection which is of love, through the thought which is of the understanding, and all this is called good, and enters into the life; wherefore the Lord saith, that *he that doeth the truth cometh to the light, that his deeds may be made manifest, that they are wrought in God* (John iii. 21). Because John represented the good of life, and Peter the

truth of faith (n. 5), therefore John leaned on the Lord's breast, and followed Jesus, but not Peter (John xxi. 18-21); the Lord also said of John, that he should tarry till He came (ver. 22, 23), thus to this day, which is the Lord's Coming. The good of life is therefore now taught by the Lord for those who shall be of His New Church, which is the New Jerusalem. To sum up the whole,—The first-begotten is that which truth first produces from good, thus which the understanding first produces from the will, because truth belongs to the understanding and good to the will. This first, because it is as the seed from which everything else proceeds, is primary. As respects the Lord, He is Himself the First-begotten from the dead, because, as to His Humanity, He is the Truth itself united to the Divine Good, from Whom all men, who in themselves are dead, live. The same is understood in David: *I will make Him My* FIRST-BORN, *higher than the kings of the earth* (Ps. lxxxix. 27); speaking of the Lord's Humanity. It is on this account that Israel is called the *first-born* (Ex. iv. 22, 23): Israel signifies truth in act, and Jacob truth in doctrine; and as there is no church from doctrine alone, therefore Jacob was named Israel. In the supreme sense, however, Israel signifies the Lord. On account of this representation of the first-born, all the first-born and all the first-fruits were sanctified to Jehovah (Ex. xiii. 2, 12, xxii. 29). On account of this representation of the first-born, the Levites were taken instead of all the first-born in the Israelitish church; and it is said that thus they were Jehovah's (Num. iii. 12, 13-46, xviii. 15-18); for Levi signifies truth in act, which is the good of life; and therefore the priesthood was given to his posterity, of which we shall treat in the sequel. For the same reason a double portion of the inheritance was given to the first-born, and he was called the beginning of strength (Deu. xxi. 15, 17). The reason the first-born signifies the primary constituent of the church is, because in the Word natural births signify spiritual births, and what first produces them in man is understood by his first-born; for there is no church in him, until the truth of doctrine, conceived in the internal man, is born in the external.

18 *And the prince of the kings of the earth*, signifies, from whom is derived all truth proceeding from good in the church. This follows from the preceding explanation, because a faithful witness signifies the Lord as to Divine Truth, and first-begotten, the Lord as to Divine Good; therefore the prince of the earth signifies all truth from good in the church from Him. The reason this is signified by the prince of the kings of the earth is, that kings in the spiritual sense of the Word mean those who are in truths from good, and, abstractly, truths from good; and earth signifies the church. That this is the signification of kings and earth, see n. 20 and n. 285.

19 *Unto Him that loved us, and washed us from our sins in His blood*, signifies, who out of love and mercy reforms and regenerates men by His Divine Truths from the Word. That to wash us from our sins is to purify from evils, thus to reform and regenerate, is evident, for regeneration is spiritual washing; but that His blood does not mean the passion of the cross, as many believe, but Divine Truth proceeding from Him, may appear from many passages in the Word, which it would be too prolix to adduce here, but they will be adduced further on (n. 379, 653). In the meantime, see what is said and shown concerning the signification of the Lord's flesh and blood in the Holy Supper, in *The New Jerusalem and its Heavenly Doctrine*, n. 210-222; and concerning spiritual washing, which is regeneration, n. 202-209.

20 (6) *And hath made us kings and priests*, signifies, who gives to those who are born of Him, that is, who are regenerated, to be in wisdom from Divine Truths, and in love from Divine Goods. It is well known, that in the Word the Lord is called a King, and also a Priest; He is called a King from His Divine Wisdom, and a Priest from His Divine Love; therefore, those who are in wisdom from the Lord are called king's sons and also kings; and those who are in love from Him are called ministers and priests; for the love and wisdom which is in them is not from themselves, thus is not their own, but the Lord's. Hence it is that they are meant in the Word by kings and priests; not that they are so, but that the Lord is so in them, and causes them to be so called. They are also called, born of Him, sons of the kingdom, sons of the Father, and heirs: *born of Him*, John i. 12, 13, that is, born again, or regenerated, John iii. 3, *seq.*; *children of the kingdom*, Matt. viii. 12, xiii. 38; *children of your Father which is in heaven*, Matt. v. 45; *heirs*, Ps. cxxvii. 3; 1 Sam. ii. 8; Matt. xxv. 34; and because they are called heirs, sons of the kingdom, and born of the Lord as their Father, they are denominated kings and priests; then also it is said that *they will sit with the Lord in His throne* (Apoc. iii. 21). There are two kingdoms into which the universal heaven is distinguished, the spiritual kingdom and the celestial kingdom. The spiritual kingdom is what is called the Lord's Royalty, and as all who are there are in wisdom from truths, therefore they are meant by kings, which the Lord will make those men who are in wisdom from Him. The celestial kingdom is what is called the Lord's Priesthood, and as all who are there are in love from good, therefore they are meant by priests, which the Lord will make those men who are in love from Him. The Lord's church upon earth is similarly distinguished into two kingdoms, concerning which see the work on *Heaven and Hell*, n. 24, 226. He who does not know the spiritual signification of kings and priests may be led into mistakes by much that is said respecting them in the

prophets and in the Apocalypse. The following are instances in the prophets: *The sons of strangers shall build up thy walls, and their* KINGS *shall minister unto thee; thou shalt also suck the milk of the Gentiles, and shalt suck the breasts of* KINGS; *and thou shalt know that I Jehovah am thy Saviour and thy Redeemer* (Isa. lx. 10, 16). KINGS *shall be thy nursing fathers, and their queens thy nursing mothers* (Isa. xlix. 23; and in other places, as in Gen. xlix. 20; Ps. ii. 10; Isa. xiv. 9, xxiv. 21, lii. 15; Jer. ii. 26, iv. 9, xlix. 3; Lam. ii. 6, 9; Ezek. vii. 26, 27; Hos. iii. 4; Zeph. i. 8); in which passages kings are not meant, but those who are in Divine Truths from the Lord, and, abstractly, Divine Truths themselves, from which wisdom is derived. Neither are kings meant by the king of the south and the king of the north, who waged war with each other (Dan. xi. 1, *seq.*); but by the king of the south are meant those who are in truths, and by the king of the north those who are in falses. It is the same in the Apocalypse, where kings are frequently mentioned; as in the following passages: *And the sixth angel poured out his vial upon the great river Euphrates, and the water thereof was dried up, that the way of the* KINGS *of the east might be prepared* (xvi. 12). *The* KINGS *of the earth have committed fornication with the great whore that sitteth upon many waters* (xvii. 2). *For all nations have drunk of the wine of the wrath of the fornication of Babylon, and the* KINGS *of the earth have committed fornication with her* (xviii. 3). *And I saw the beast, and the* KINGS *of the earth, and their armies gathered together to make war against him that sat on the white horse* (xix. 19). *And the nations of them which are saved shall walk in the light of it, and the* KINGS *of the earth do bring their glory and honour into the New Jerusalem* (xxi. 24; and in other places, as xvii. 9-14, xviii. 9, 10): by kings are here meant those who are in truths, and, in the opposite sense, those who are in falses; and, abstractly, truths or falses. By the fornication of Babylon with the kings of the earth is meant the falsification of the truth of the church; that Babylon, or the woman who sat upon the scarlet-coloured beast, did not commit fornication with kings, but that she falsified the truths of the Word, is evident. It appears, therefore, that those whom the Lord will make kings are those who receive wisdom from Him; thus it is not to be understood that they will be kings, but that they will be wise; the truth of which enlightened reason can discern. So in the following passages: *Thou hast made us unto our God* KINGS *and* PRIESTS, *and we shall reign upon the earth* (Apoc. v. 10). That by a king the Lord meant truth appears from His own words to Pilate: *Pilate said unto Him, Art thou a king then? Jesus answered, Thou sayest that I am a king; to this end was I born, and for this cause came I into the world, that I should bear witness unto the truth; every*

one that is of the truth heareth My voice. Pilate saith unto Him, What is truth? (John xviii. 37, 38). To bear witness unto the truth, means that He Himself is the Truth; and because from it He called Himself a king, Pilate said, What is truth? that is, Is truth a king? That priests signify those who are in the good of love, and, abstractly, the goods of love, will appear in the sequel.

21 *Unto God and His Father*, signifies, and thus images of His Divine Wisdom and of His Divine Love. God and the Father do not in the spiritual sense mean two persons; but God means the Divine as to Wisdom, and the Father the Divine as to Love; for there are two essentials in the Lord, Divine Wisdom and Divine Love, or Divine Truth and Divine Good; these two are understood in the Old Testament by God and Jehovah, and here by God and the Father. Now, as the Lord teaches that He and the Father are one, and that He is in the Father and the Father in Him (John x. 30, xiv. 10, 11), God and the Father do not mean two persons, but the Lord only; the Divine also is one and indivisible, therefore Jesus Christ making us kings and priests unto God and His Father signifies, that images of His Divine Wisdom and of His Divine Love may appear before Him, for in these two the image of God in men and angels consists. That the Divine, which in itself is one, is expressed in the Word by various names, may be seen in the *Doctrine of the Lord*. That the Lord Himself is the Father is evident from the following passages in Isaiah: *For unto us a Child is born, unto us a Son is given, and His Name shall be called Wonderful, Counsellor, the Mighty God, the Everlasting* FATHER, *the Prince of Peace* (ix. 6). Again: *Thou, Jehovah, art our* FATHER, *our Redeemer, Thy name is from everlasting* (lxiii. 16). And in John, *If ye had known Me, ye should have known My* FATHER *also, and from henceforth ye know Him, and have seen Him. Philip saith unto Him, Lord, show us the* FATHER. *Jesus saith unto him, He that hath seen Me hath seen the* FATHER, *and how sayest thou then, show us the* FATHER? *believe Me, that I am in the* FATHER, *and the* FATHER *in Me* (xiv. 7, 8, 9, 11. See n. 960.)

22 *To Him be glory and might for ever and ever*, signifies, to Whom alone belong Divine Majesty and Divine Omnipotence to eternity. In the Word, where the Lord is treated of, *glory* means the Divine Majesty, this being predicated of His Divine Wisdom; and *might* means the Divine Omnipotence, this being predicated of His Divine Love; and *for ever and ever* means eternity. That glory, might, and for ever and ever, when spoken of Jehovah or the Lord, have this meaning might be confirmed from many passages in the Word.

23 *Amen*, signifies, Divine confirmation from the Truth, thus from Himself. Amen signifies truth; and because the Lord was the Truth itself, He so often said, *Amen*, (verily) I say unto you

(as in Matt. v. 18, 26, vi. 16, x. 23, 42, xvii. 20, xviii. 13, 18, xxv. 12, xxviii. 20; John iii. 11, v. 19, 24, 25, vi. 26, 32, 47, 53, viii. 34, 51, 58, x. 7, xiii. 16, 20, 21, xxi. 18, 25); and in the following passage in the Apocalypse: *These things saith the Amen, the faithful and true witness* (iii. 14); that is, the Lord. That the Lord is the Truth itself, He Himself teaches in John viii. 19, xiv. 6.

24 (7) *Behold, He cometh with clouds,* signifies, that the Lord will reveal Himself in the literal sense of the Word, and will open its spiritual sense at the end of the church. He who does not know anything of the internal or spiritual sense of the Word cannot know what was meant by the Lord respecting His coming in the clouds of heaven; for He said to the High Priest, who adjured Him to declare whether He was the Christ the Son of God, *Thou hast said; nevertheless I say unto you, Hereafter shall ye see the Son of Man sitting on the right hand of power, and coming in the* CLOUDS *of heaven* (Matt. xxvi. 64; Mark xiv. 61, 62); and where the Lord speaks to His disciples of the consummation of the age, He says, *And then shall appear the sign of the Son of Man in heaven; and they shall see the Son of Man coming in the* CLOUDS *of heaven with power and great glory* (Matt. xxiv. 30; Mark xiii. 26). By the clouds of heaven in which He is to come nothing else is meant but the Word in its literal sense; and by the glory in which they will see Him, the Word in its spiritual sense. That this is the case it is difficult for those who do not think beyond the literal sense of the Word to believe; with them a cloud is a cloud, and thence comes their belief that the Lord will appear in the clouds of heaven, when the Last Judgment is at hand; but this idea falls to the ground when it is known what a cloud means, and that it denotes Divine Truth in ultimates, and thus the Word in its literal sense. Clouds appear in the spiritual world 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, darker or brighter according to their understanding and reception of the Word. The reason of this is, that the light of heaven there is Divine Truth, and darkness there is falsity; consequently bright clouds are the Divine Truth veiled in appearances of truth, such as is the Word in the letter with those who are in truths; and dark clouds are the Divine Truth covered with fallacies and confirmed appearances, such as is the Word in the letter with those who are in falsities. I have often seen those clouds, and it was evident whence and what they are. Now, because the Lord, after the glorification of His humanity, was made Divine Truth, or the Word, to the very ultimates, He said to the High Priest, that hereafter they should *see the Son of Man coming in the* CLOUDS *of heaven.* But 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 shall take place, He will appear in the Word, and reveal its spiritual sense, which is accomplished at this day, because now is the end of the church, and the Last Judgment has taken place, as may appear from the *Treatises on the Last Judgment and its Continuation.* This, therefore, 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, one like the Son of Man came with the* CLOUDS *of heaven* (vii. 13). That the Son of Man is the Lord as to the Word, may be seen in the *Doctrine of the Lord,* n. 19-28. That in other parts of the Word also a cloud means Divine Truth in ultimates, and thence the Word in the letter, may be seen from other passages where clouds are mentioned; as in these: *There is none like unto the God of Jeshurun, who rideth upon the heaven in thy help, and in his excellency on the* CLOUDS (Deu. xxxiii. 26). *Sing unto God, sing praises to His name, extol Him that rideth upon the* CLOUDS (Ps. lxviii. 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 the understanding of the Word. Who cannot see that Jehovah does not ride upon the clouds? *And He rode upon a cherub, and made the* CLOUDS *of heaven His pavilion* (Ps. xviii. 10, 11): here there is a similar signification; cherubs also signify the Word, as may be seen in n. 239, 672; a pavilion signifies a habitation. *Jehovah layeth the beams of His chambers in the waters; He maketh the* CLOUDS *His chariot* (civ. 3); waters signify truths, chambers doctrinals, and chariot doctrine, all which, because they belong to the literal sense of the Word, are called clouds. Similarly in Job: *He bindeth up the waters in His thick* CLOUDS, *and the* CLOUD *is not rent under them; He holdeth back the face of His throne, and spreadeth His* CLOUD *upon it* (xxvi. 8, 9). *God caused the light of His* CLOUD *to shine* (xxxvii. 15). *Ascribe ye strength unto God, His excellency is over Israel, and His strength is in the* CLOUDS (Ps. lxviii. 34). The light of a cloud signifies the Divine Truth of the Word, and strength signifies its Divine power. *Thou, O Lucifer, hast said in thine heart, I will ascend above the heights of the* CLOUDS; *I will be like the Most High* (Isa. xiv. 14). *Forsake ye Babylon, for her judgment reacheth unto heaven, and is lifted up even to the* CLOUDS (Jer. li. 9). Lucifer and Babylon signify those who profane the goods and truths of the Word, therefore these truths are to be understood there by clouds. *Jehovah spread a* CLOUD *for a covering* (Ps. cv. 39).

Jehovah will create upon every dwelling-place of Mount Zion a CLOUD *and smoke by day, for upon all the glory shall be a covering* (Isa. iv. 5): here also a cloud means the Word in its literal sense, which, as it includes and covers the spiritual sense, is called a covering upon the glory. That the literal sense of the Word is a covering, lest its spiritual sense should be injured, may be seen in *The Sacred Scripture*, n. 33; and that it is a defence, n. 97. Divine Truth in ultimates, which is the same as the Word in its literal sense, was also represented by the cloud in which Jehovah descended upon Mount Sinai, and promulgated the law (Ex. xix. 9, xxxiv. 5); 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 bright* 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). In this transfiguration the Lord caused Himself to be seen as the Word; therefore a cloud overshadowed them; and a voice was heard out of the cloud, saying that He was the Son of God: a voice out of the cloud means out of the Word. That, in an opposite sense, a cloud means the Word as to its literal sense falsified, will be seen elsewhere.

25 *And every eye shall see Him*, signifies, that all who are in the understanding of Divine Truth from affection will acknowledge Him. In the spiritual sense, an eye does not mean the eye, but the understanding; therefore, *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. Others indeed see and also understand, but they do not acknowledge; the former are signified, because it follows that they also which pierced Him will see Him, by whom are understood those who are in falses. That the eye signifies understanding will be seen in n. 48.

26 *And they also which pierced Him*, signifies, that those also in the church who are in falses will see Him. Piercing Jesus Christ means nothing but the destruction of His Divine Truth in the Word; this also is 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, thus the Word in its spiritual and its natural sense, and to pierce the Lord's side is to destroy both by falses, as was done by the Jews; for all the circumstances of the Lord's passion represented the state of the Jewish church as to the Word, on which subject see *The Doctrine of the Lord*, n. 15-17. The reason why to pierce Him signifies to destroy the Word by falses is, because this is said of Jesus Christ, who presently after is called the Son of Man, and the Son of Man means the Lord as to the Word, therefore to pierce the Son of Man is to do so to the Word.

27 *And all the tribes of the earth shall wail because of Him*, signifies, that this will be when there are no longer any goods and truths in the church. That the tribes of the earth signify the goods and truths of the church, will be seen in the explanation of the seventh chapter, where the twelve tribes of Israel are treated of; wailing signifies lamentation, by reason of their being dead. The same is meant here as by the Lord's words in Matthew: *Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven; and then shall appear the sign of the Son of Man, and then shall* ALL THE TRIBES OF THE EARTH MOURN (xxiv. 29, 30). This is said of the consummation of the age, which is the end of the church; *the sun shall be darkened*, signifies that there is no longer any love and charity; *the moon shall not give her light*, signifies that there is no longer any intelligence and faith; *the stars shall fall from heaven*, signifies that there are no longer any knowledges of good and truth; *all the tribes of the earth shall mourn*, signifies that there are no longer any goods and truths; *tribulation*, signifies that state of the church.

28 *Even so; Amen*, signifies, divine confirmation that so it will be. This is evident from what was explained in n. 19.

29 (8) *I am Alpha and Omega, the Beginning and the Ending*, signifies, who is the Very and Only Being, from first to ultimate principles, from whom all things proceed; thus, who is the Very and Only Love, the Very and Only Wisdom, and the Very and Only Life in Himself; and, consequently, the Very and Only Creator, Saviour, and Enlightener from Himself; and thence the All in all of heaven and the church. All this and much more besides is contained in these words by which the Lord is described. That they are descriptive of the Lord, and indeed of His Humanity, is very evident, for it follows, that John heard a voice, saying, *I am Alpha and Omega, the First and the Last; and I turned to see the voice that spake with me, and saw the* SON OF MAN *in the midst of seven candlesticks* (chap. i. 10-13); who, also, a little further on, says, *I am the First and the Last, I am He that liveth and was dead* (ver. 17, 18, ii. 8). But that all the particulars enumerated are contained in these words cannot be confirmed briefly, for to confirm them, so as to be well comprehended, would require many volumes; still they are in part confirmed in *The Divine Love and Wisdom*. The Lord calls Himself Alpha and Omega, the Beginning and the Ending; because Alpha and Omega refer to His Divine Love, and Beginning and Ending to His Divine Wisdom; for in every particular of the Word there is a marriage of love and wisdom, or of good and truth; on which subject see *The Doctrine of the Sacred Scripture*, n. 80-90. The Lord is called Alpha and Omega, because alpha is the first and omega is the last letter of the

Greek alphabet, and therefore they signify all in the aggregate; the reason is, because each letter of the alphabet in the spiritual world signifies some thing; and a vowel, because it serves for sound, something of affection or love. Of this origin is spiritual and angelic speech, and also the Scriptures. But this is an arcanum hitherto unknown; for all angels and spirits have a universal language, which has nothing in common with any language of men in the world: every man comes into this language after death; for it is inherent in every man from creation, so that all throughout the spiritual world can understand each other. It has been granted me frequently to hear that language, and also to speak it; and I have compared it with the languages in this world, and have found that it does not, even in the minutest particular, coincide with any natural language upon earth. It differs from them in its first principle, which is, that each letter of every word has a meaning, and signifies, both in speaking and in writing, some perception. Hence then it is that the Lord is called Alpha and Omega, which signifies that He is the All and all of heaven and the church; and as these two letters are vowels, they, as already stated, have relation to love. Concerning this language, and the writing of it, flowing from the spiritual thought of the angels, something may be seen in *The Divine Love and Wisdom*, n. 295.

30 *Saith the Lord, who is, and who was, and who is to come,* signifies, who is Eternal and Infinite, and Jehovah, as may be seen in n. 13, where this is explained.

31 *The Almighty*, signifies, Who is, lives, and has power of Himself, and Who governs all things from first principles by ultimates. Since all things are from the Lord, created from the first principles which originate in Him, and there is nothing which does not thence exist, as abundantly shown in *The Divine Love and Wisdom*, it follows that He is omnipotent. Suppose One from which all things are; do not all things belong to that One, upon which they depend in succession, as the links of a chain upon a hook, or as the blood vessels of the whole body upon the heart, or as all and every thing in the universe upon the sun? So all things depend upon the Lord, who is the Sun of the spiritual world, from whom is all the essence, life, and power possessed by those who are under that Sun; in a word, from Him we are, and live, and move (Acts xvii. 28). This is the Divine Omnipotence. That the Lord rules all things from first principles by ultimates is an arcanum not hitherto revealed, but is explained in *The Doctrine of the Lord* and in *The Sacred Scripture* in many places, and also in *The Divine Providence*, n. 124, and in *The Divine Love*, n. 221. It is well known that the Divine, being infinite, does not fall within the ideas of the thought of any man or of any angel, because they are finite, and he who is

finite cannot perceive the Infinite. Still, that it may in some measure be perceived, it has pleased the Lord to describe His Infinity by these words: I AM ALPHA AND OMEGA, THE BEGINNING AND THE ENDING; WHO IS, AND WHO WAS, AND WHO IS TO COME, THE ALMIGHTY; these words, therefore, include all things that angel or man can ever think, spiritually and naturally, concerning the Divine, which, in general, are those which have been brought together above.

32 (9) *I John, who also am your brother, and companion,* signifies, those who are in the good of charity, and thence in the truths of faith. The apostle John, as already observed (n. 5), represented those who are in the good of charity; and those who are in the good of charity are also in the truths of faith, because charity is the life and soul of faith; John therefore calls himself the brother and companion of those in the church to whom he wrote, for he wrote to the seven churches. In the spiritual sense of the Word a brother means one who is in the good of charity, and a companion one who is thence in the truths of faith. All are as it were related by charity, but connected by faith; for charity conjoins, but not faith, except it be from charity. When faith is from charity, charity conjoins and faith associates; and since they make one, the Lord commanded that all should be brethren, for He says, *One is your master, even Christ, but all ye are* BRETHREN (Matt. xxiii. 8). The Lord also calls those brethren who are in the good of charity, or in the good of life; for He said, *My mother and My* BRETHREN *are these which hear the Word of God, and do it* (Luke viii. 21; Matt. xii. 49; Mark iii. 33-35). Mother means the church, and brethren those who are in charity. Because the good of charity is a brother, therefore those who are in charity the Lord calls brethren (Matt. xxv. 40), and likewise disciples (Matt. xxviii. 10; John xx. 17); but it is not written that the disciples called the Lord brother, because brother denotes the good which is from the Lord. This is comparatively as it is with kings, princes, and great men, who call their relations and connections brethren, but yet these do not in their turn call them so; for the Lord says, *One is your master, even Christ, but all ye are* BRETHREN (Matt. xxiii. 8); also, *Ye call Me master and Lord; and ye say well, for so I am* (John xiii. 13). The children of Israel called all those brethren who were descended from their father Jacob; and in a wider sense those who were descended from Esau; but those who were not from them they called companions. But as the Word in its spiritual sense treats only of those who are in the Lord's church, therefore in that sense brethren mean those who are in the good of charity from the Lord, and companions those who are in the truths of faith. So in the following out of many passages: *Thus shall ye say every one to his* COM-

PANION, *and every one to his* BROTHER, *What hath Jehovah answered?* (Jer. xxiii. 35.) *Ye have not hearkened unto Me in proclaiming liberty every one to his* BROTHER, *and every man to his* COMPANION (xxxiv. 17). *He shall not exact it of his* COMPANION, *or of his* BROTHER (Deu. xv. 2). *For my* BRETHREN *and* COMPANIONS' *sakes, I will now say* (Ps. cxxii. 8). *They help every one his* COMPANION, *and every one said to his* BROTHER, *Be of good courage* (Isa. xli. 6). And in the opposite sense: *Take ye heed every one of his* COMPANION, *and trust not in any* BROTHER, *for every* BROTHER *will utterly supplant, and every* COMPANION *will walk with slanders* (Jer. ix. 4). *I will set the Egyptians against the Egyptians, and they shall fight every one against his* BROTHER, *and every one against his* COMPANION (Isa. xix. 2). These are adduced, that it may be known why John calls himself brother and companion; and that brother, in the Word, means one who is in charity or good, and companion one who is in faith or truth. But as charity is that from which faith is derived, the Lord calls none companions, but brethren or neighbours; every one also is a neighbour according to the quality of his good (Luke x. 36, 37).

33 *In tribulation, and in the kingdom and expectation of Jesus Christ,* signifies, those things which in the church are infested by evils and falses, but which will be removed by the Lord at His coming. Tribulation means the state of the church when there are no longer any goods of charity and truths of faith, but instead of them evils and falses. The kingdom means the church, and the expectation of Jesus Christ the Lord's advent; therefore these words, *In tribulation, and in the kingdom and expectation of Jesus Christ,* when brought into a connected meaning, signify,—when the goods and truths of the church are infested by evils and falses, which however are to be removed by the Lord at His coming. That tribulation means the state of the church when it is infested by evils and falses is evident from the following passages: *In the consummation of the age, they shall deliver you up to be* AFFLICTED, *and shall kill you. There shall be great* TRIBULATION, *such as was not since the beginning of the world to this time, no, nor ever shall be. Immediately after the* TRIBULATION *of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven* (Matt. xxiv. 9, 21, 29; Mark xiii. 19, 24). The kingdom signifies the church, as will be seen in what follows.

34 *Was in the isle that is called Patmos,* signifies, a state and place in which he could be enlightened. The reason this revelation was made to John in Patmos was, that it was an island in Greece, not far from the Land of Canaan, and between Asia and Europe; and isles signify the nations more remote from the worship of God, but who yet are ready to accede to it, because

they can be enlightened. Greece has the same signification. But the Land of Canaan signifies the church itself, Asia those of the church who from the Word are in the light of truth, and Europe those to whom the Word is about to come. Hence it is that the isle of Patmos signifies a state and place in which he could be enlightened. That in the Word isles signify the nations which are more remote from the worship of God, but which yet will accede to it, is evident from the following besides other passages: *Glorify Jehovah in the fires, even the name of the Lord God of Israel in the* ISLES *of the sea* (Isa. xxiv. 15). *He shall not fail nor be discouraged till He have set judgment in the earth, and the* ISLES *shall wait for His law. Sing unto Jehovah a new song, the* ISLES *and the inhabitants thereof, let them give glory unto Jehovah; and declare His praise in the* ISLANDS (xlii. 4, 10, 12). *Listen, O* ISLES, *unto Me; and hearken, ye people, from far* (xlix. 1). *The* ISLES *shall wait upon Me, and on Mine arm shall they trust* (li. 5). *The* ISLES *shall wait for Me, and the ships of Tarshish* (lx. 9). *Hear the Word of Jehovah, O ye nations, and declare it in the* ISLES *afar off* (Jer. xxxi. 10). *And men shall worship Jehovah every one from his place, even all the* ISLES *of the heathen* (Zeph. ii. 11). That Greece has the same signification is not so evident from the Word, because Greece is mentioned only in Daniel viii. 21, x. 20, xi. 2; and in John xii. 20; Mark vii. 26. That the Land of Canaan denotes the Lord's church, which is thence called the Holy Land and the Heavenly Canaan, is evident from many passages in the Word: that Asia signifies those in the church who from the Word are in the light of truth, see n. 11; and that Europe signifies those to whom the Word is about to come, is plain.

35 *For the Word of God, and for the witness of Jesus Christ,* signifies, that Divine Truth from the Word may be received from the heart and so in the light, and that the Lord's Humanity may be acknowledged to be Divine: this has already been explained (n. 6).

36 (10) *I was in the spirit on the Lord's day,* signifies, a spiritual state at that time from Divine influx. *I was in the spirit* signifies the spiritual state in which he was when in visions; of which state in what follows: *On the Lord's day,* signifies influx then received from the Lord; for on that day the Lord is present, because the day is holy: from which it is evident, that being in the spirit on the Lord's day signifies a spiritual state at that time from Divine influx. It is written of the prophets, that they were in the spirit or in vision, also that the Word came to them from Jehovah. When they were in the spirit or in vision, they were not in the body, but in their spirit, in which state they saw such things as are in heaven; but when the Word came to them, they were in the body, and heard

Jehovah speak. These two states of the prophets are carefully to be distinguished. In the state of vision the eyes of their spirit were opened, and the eyes of their body closed; and then they heard what the angels spake, or what Jehovah spake through the angels, and saw the things which were represented to them in heaven; then also they sometimes seemed to themselves to be carried from one place to another, the body still remaining in its place. John was in this state when he wrote the Apocalypse; and sometimes also Ezekiel, Zechariah, and Daniel; and then it is said that they were in vision, or in the spirit. Ezekiel says, "*The spirit took me up, and brought me in a* VISION *by the* SPIRIT OF GOD *into Chaldea, to them of the captivity: so the* VISION *that I had seen went up from me* (chap. xi. 1, 24). He says further, that the *spirit* took him up, and that he heard behind him a voice of a great rushing, and other things (iii. 12, 24); also, that the *spirit* lifted him up between the earth and the heaven, and brought him in the *visions of God* to Jerusalem, and he saw abominations (viii. 3, *seq.*). Similarly, he was in a *vision of God*, or in the *spirit*, when he saw the four animals which were cherubs (i. and x.); as also when he saw the new earth and the new temple, and the angel measuring them (xl. to xlviii.); that he was in the vision of God he says in chap. xl. 2; and that the *spirit* took him up (xliii. 5). The same was the case with Zechariah, in whom there was an angel at the time, when he saw the man riding among the myrtle trees (i. 8, *seq.*); when he saw four horns, and afterwards a man, in whose hand was a measuring line (ii. 1, 5, *seq.*); when he saw Joshua, the high priest (iii. 1, *seq.*); when he saw the candlestick and the two olive trees (iv. 1, *seq.*); when he saw the flying roll and the ephah (v. 1, 6); and when he saw the four chariots coming out from between two mountains, and horses (vi. 1). In a similar state was Daniel, when he saw four beasts coming up out of the sea (Dan. vii. 1, *seq.*); and when he saw the battle of the ram and the he-goat (viii. 1, *seq.*). That he saw these things in *visions*, he himself says (vii. 1, 2, 7, 13, viii. 2, x. 1, 7, 8); and that he saw the angel Gabriel in a *vision* (ix. 21). It was the same with John; as when he saw the Son of Man in the midst of the seven candlesticks (Apoc. i.); when he saw a throne in heaven, and Him that sat thereon, and four animals round about the throne (iv.); when he saw the book sealed with seven seals (v.); when he saw four horses coming out of the book that was opened (vi.); when he saw the four angels standing upon the four corners of the earth (vii.); when he saw the locusts coming out of the abyss (ix.); when he saw the angel in whose hand was a little book, which he gave him to eat (x.); when he heard the seven angels sound with their trumpets (xi.); when he saw the dragon, and the woman whom the dragon

persecuted; and the former making war with Michael (xii.); and afterwards two beasts rising, one out of the sea and the other out of the earth (xiii.); when he saw the seven angels having the seven last plagues (xv. xvi.); when he saw the great whore sitting upon the scarlet-coloured beast (xvii. 18); and afterwards, a white horse, and one sitting thereon (xix.); and lastly, a New Heaven and a New Earth, and then the New Jerusalem coming down out of heaven (xxi. xxii.). That John saw these things in the *spirit*, and in *vision*, he himself says (i. 10, iv. 2, ix. 17, xxi. 10); this also is understood by the expression *I saw*, wherever it occurs. It appears evidently from these examples, that to be in the spirit is to be in vision; which is effected by the opening of the sight of a man's spirit, to which, when it is opened, the things which are in the spiritual world appear as clearly as the things which are in the natural world appear to the bodily sight. From many years' experience I can testify that it is so. The disciples were in this state when they saw the Lord after His resurrection, wherefore it is said that their eyes were opened (Luke xxiv. 30, 31). Abraham was in a similar state when he saw the three angels, and conversed with them. So were Hagar, Gideon, Joshua, and others, when they saw the angels of Jehovah; and also the boy of Elisha, when he saw the mountain full of chariots and horses of fire round about Elisha; for Elisha prayed, and said, *Jehovah, I pray Thee,* OPEN *his eyes, that he may see: and Jehovah* OPENED *the eyes of the young man, and he saw* (2 Kings vi. 17). But as respects the Word, it was not revealed in a state of the spirit or in vision, but was dictated by the Lord by a living voice to the prophets; therefore, it is nowhere said that they spake it from the Holy Spirit, but from Jehovah. See *The Doctrine of the Lord*, n. 53.

37 *And heard behind me a great voice, as of a trumpet*, signifies, manifest perception of Divine Truth revealed from heaven. A great voice, when heard from heaven, signifies Divine Truth, as will be seen below; the reason why it was heard as the sound of a trumpet is, because when Divine Truth descends from heaven, it is sometimes so heard by the angels of the ultimate heaven, and then is manifestly perceived; therefore a voice as of a trumpet signifies manifest perception. See more on the signification of a trumpet in n. 397, 519. That a great voice, when heard from heaven, signifies Divine Truth, is evident from the following passages: *The* VOICE *of Jehovah is upon the waters; the* VOICE *of Jehovah is powerful; the* VOICE *of Jehovah is full of majesty; the* VOICE *of Jehovah breaketh the cedars; the* VOICE *of Jehovah divideth the flames of fire; the* VOICE *of Jehovah shaketh the wilderness; the* VOICE *of Jehovah maketh the hinds to calve* (Ps. xxix. 3-9). *Sing unto God, ye kingdoms of the earth, lo, He doth send out His* VOICE, *and that a mighty* VOICE (lxviii. 32, 33).

Jehovah uttered His voice before His army, for His camp is very great, for He is strong that executeth His Word (Joel ii. 11). *Jehovah shall utter His* VOICE *from Jerusalem* (iii. 16). And since a voice signifies Divine Truth from the Lord, therefore the Lord said, *The sheep hear his* VOICE, *they know his* VOICE; *and other sheep I have, them also I must bring, and they shall hear My* VOICE; *My sheep hear My* VOICE, *and I know them, and they follow Me* (John x. 3, 4, 16, 27). And in another place: *The hour is coming, and now is, when the dead shall hear the* VOICE *of the Son of Man, and they that hear shall live* (John v. 25). A voice here is the Divine Truth of the Lord from His Word.

38 (11) *Saying, I am Alpha and Omega, the First and the Last*, signifies, Who is the Very and the Only Being, from First things to Ultimates, from Whom are all things; therefore, Who is the Very and Only Love, the Very and Only Wisdom, and the Very and Only Life in Himself; consequently, the Very and Only Creator, Saviour, and Enlightener from Himself; and thence the All in all of heaven and the church; Who alone is Infinite and Eternal, and Jehovah; and that the Lord is He. That all this, and infinitely more, is contained in these words, see n. 13, 29. It was there said, that in the spiritual world all the syllables or letters of the alphabet signify things, and that thence originates the speech and writing of those who are there; and that therefore the Lord describes His Divinity and Infinity by Alpha and Omega; which signify that He is the All in all of heaven and the church. Inasmuch as in the spiritual world, and thence in the language of the angels, every letter signifies a thing, therefore David wrote the 119th Psalm in series, according to the letters of the alphabet, beginning with Aleph and ending with Thau, as may appear from the initials of the verses; the same appears in Psalm cxi., though not so obviously. For the same reason Abram was called Abraham, and Sarai Sarah; which was done in order that in heaven, not Abraham and Sarah, but the Divine Being should be understood, as is also the case, for the letter H involves infinity, being only an aspirate. More on this subject may be seen in n. 29.

39 *And, What thou seest, write in a book;* that this signifies, that it may be revealed to posterity, is evident without explanation.

40 *And send it unto the seven churches which are in Asia*, signifies, for those in the Christian world who from the Word are in the light of truth. That they are meant by the churches in Asia, see n. 10, 11.

41 *Unto Ephesus, and unto Smyrna, and unto Pergamos, and unto Thyatira, and unto Sardis, and unto Philadelphia, and unto Laodicea*, signifies, specifically according to the state of reception with each. That all states of the reception of the Lord and of

His Church are signified in the spiritual sense by these seven names, will be seen below; for John, when he received this command, was in a spiritual state, and in that state nothing is mentioned by name which does not signify a thing or state; therefore these things which were written by John were not sent to any church in those places, but were declared to their angels, by whom are understood those who receive. That by all the names of persons and places throughout the Word are meant spiritual things, is abundantly shown in the *Arcana Cœlestia;* as what is meant by Abraham, Isaac, and Jacob; also by Israel, and by the names of his twelve sons; as also, what is meant by various places in the land of Canaan, and by places in the vicinity of that land; as what by Egypt, Syria, Assyria, and other places. It is the same with these seven names. But he who chooses to remain in the literal sense may remain, since that sense conjoins; only let him know, that by those names the angels perceive things and states of the church.

42 (12) *And I turned to see the voice that spake with me*, signifies, inversion of the state of those who are in good of life, with respect to the perception of truth in the Word, when they turn themselves to the Lord. John says, that he heard a voice *behind him* (ver. 10), and now, that he *turned* to see the voice; and again, that *being turned*, he saw seven candlesticks; from which it is evident, that he heard a voice from behind, and that he turned himself to see from whence it proceeded. That there is an arcanum in this is evident; the arcanum is, that before man turns himself to the Lord, and acknowledges Him as the God of heaven and earth, he cannot see Divine Truth in the Word; the reason is, because God is One, both in Person and in Essence, in whom is the Trinity; and this God is the Lord; therefore, those who acknowledge a Trinity of Persons look primarily to the Father, and sometimes to the Holy Spirit, but rarely to the Lord, and if to the Lord, they think of His Humanity as that of a common man. When man does this, he can by no means be enlightened in the Word, for the Lord is the Word, since it is from Him and relates to Him; therefore those who do not approach the Lord alone see Him and His Word behind them, and not before them; or at their back, and not before their face. This is the arcanum which lies concealed in the statement that John heard a voice *behind* him, and that he *turned* to see the voice, and, *being turned*, saw seven golden candlesticks, and in the midst of them the Son of Man. For the voice which he heard came from the Son of Man, who is the Lord. That the Lord alone is the God of heaven and earth He now teaches in a manifest voice, for He says, *I am Alpha and Omega, the Beginning and the Ending, saith the Lord, who is, and who was, and who is to come* (ver. 8); and here, *I am Alpha and*

Omega, the First and the Last (ver. 11); and afterwards, *I am the First and the Last* (ver. 17, and ii. 8). A voice, when from the Lord, means Divine Truth (n. 37); and John signifies those of the church who are in the good of life (n. 5, 6). From this it may now appear, that these words, *And I turned to see the voice which spake with me*, signify inversion of the state of those who are in the good of life, as to the perception of truth in the Word, when they turn themselves to the Lord.

43 *And, being turned, I saw seven golden candlesticks*, signifies, the New Church, which will be in illustration from the Lord out of the Word. That the seven candlesticks are the seven churches is declared in the last verse of this chapter; and that by the seven churches are understood all who are in the Christian world, and accede to the church, see n. 10; and specifically according to the state of reception with each, n. 41. The reason why the New Church is meant by the seven candlesticks is, because the Lord is in it, and in the midst of it; for it is said, that in the midst of the seven candlesticks he saw one like unto the Son of Man, and by the Son of Man is meant the Lord as to the Word. The candlesticks appeared to be of gold, because gold signifies good, and every church is a church from good, which is formed by means of truth; that gold signifies good will be seen in what follows. Those candlesticks were not placed one close to another, or in contact, but at certain distances, forming a kind of circle, as is evident from these words in the next chapter, *These things saith he who walketh in the midst of the seven golden candlesticks* (ver. 1). Nothing is said of the lamps of those candlesticks; but in what follows it is said, that *the* HOLY JERUSALEM, that is, the New Church, *hath no need of the sun, neither of the moon, for the* LAMB IS THE LAMP *thereof*, and the nations which are saved shall walk in His Light (Apoc. xxi. 23, 24). And, moreover, *they need no* LAMP, *for the Lord God giveth them* LIGHT (xxii. 5); for those who will be of the Lord's New Church are only candlesticks which will have their light from the Lord. The golden candlestick in the tabernacle represented nothing else but the church as enlightened by the Lord; concerning which candlestick see Ex. xxv. 11 to the end, xxxvii. 17-20; Lev. xxiv. 3, 4; Num. viii. 2, 3, 4; that it represented the Lord's church as to Divine spiritual love, which is love towards the neighbour, see *Arcana Cœlestia*, n. 9548, 9555, 9558, 9561, 9572, 9783; also below, n. 493. The candlestick in Zechariah (chap. iv.) also signifies the New Church to be established by the Lord, because it signifies the new House of God, or the new Temple; as is evident from what follows there. And the House of God, or Temple, signifies the Church, and in the supreme sense the Lord's Divine Humanity, as He Himself teaches (John ii. 19-21, and elsewhere). But it shall be shown what is signified in its

order, in the 4th chapter of Zechariah, when he saw the candlestick. What is contained in verses 1-7 signifies the enlightenment of the New Church by the Lord, from the good of love by truth; the olive trees there signify the church as to the good of love. The contents of verses 8-10 signify that these things are from the Lord; Zerubbabel, who is to build the house, thus the church, represents the Lord. What is contained in verses 11-14 signifies that in that church there will also be truths from a celestial origin. This explanation of that chapter was given me from the Lord through heaven.

44 (13) *And in the midst of the seven candlesticks one like unto the Son of man*, signifies, the Lord as to the Word, from whom that church is. It is known from the Word that the Lord called Himself the *Son of God*, and also the *Son of Man:* that by the Son of God He meant Himself as to His Divine Humanity, and by the Son of Man Himself as to the Word, is fully demonstrated in *The Doctrine of the Lord*, n. 19-28; and as it is there fully confirmed from the Word, it is unnecessary to add any further confirmation here. Now, as the Lord represented Himself unto John as the Word, therefore, as seen of him, He is called *the Son of Man.* He represented Himself as the Word, because the New Church is treated of, which is a church from the Word, and according to the understanding thereof; that the church is from the Word, and that the church is such as its understanding of the Word is, may be seen in *The Doctrine of the Sacred Scripture*, n. 76-79. As the church is a church from the Lord through the Word, therefore the *Son of Man* was seen in the midst of the candlesticks: in the midst signifies in the inmost, from which the things which are round about, or which are without, derive their essence, in this instance, their light or intelligence. That the inmost is all in the things which are round about, or without, is abundantly shown in *The Divine Love and Wisdom;* it is like light or flame in the centre, from which the circumference is enlightened and warmed. In the midst has the same signification in the following passages in the Word: *Cry out and shout, thou inhabitant of Zion: for great is the Holy One of Israel* IN THE MIDST *of thee* (Isa. xii. 6). *God, my King of old, working salvation* IN THE MIDST *of the earth* (Ps. lxxiv. 12). *We have thought of thy loving-kindness* IN THE MIDST *of Thy temple* (Ps. xlviii. 9). *God standeth in the congregation of the mighty; He judgeth* IN THE MIDST *of the gods* (Ps. lxxxii. 1). They are called gods who are in Divine Truths from the Lord, and, abstractly, the Truths themselves. *Behold, I send an angel before thee, beware of him and obey his voice, for My name is* IN THE MIDST *of him* (Ex. xxiii. 20, 21). The name of Jehovah is everything Divine; in the midst is in the inmost, and thence in every part.

The midst signifies also the inmost, and thence the whole, in many other passages in the Word where evils are treated of, as in Isa. xxiv. 13; Jer. xxiii. 9; Ps. v. 9, xxii. 14, xxxvi. 1, lv. 10, lxii. 4. These passages are adduced to show that in the midst of the candlesticks signifies in the inmost, from which the church and everything belonging to it is derived; for the church and everything that belongs to it is from the Lord through the Word. That the candlesticks signify the New Church may be seen above, n. 43.

45 *Clothed with a garment down to the foot,* signifies, the Divine proceeding, which is Divine Truth. The reason why a garment down to the foot signifies the Divine proceeding, which is Divine Truth, is, because garments in the Word signify truths, thence a garment down to the foot, which is an outer garment, when the Lord is treated of, signifies the Divine Truth proceeding. Garments in the Word signify truths, because in heaven they are clothed according to the truths proceeding from their good; concerning which see the work on *Heaven and Hell,* n. 177-182. It will also be seen in what follows, that in the Word in its spiritual sense nothing else is understood by garments; therefore that nothing else is understood by the Lord's garments, when He was transfigured, which appeared white as the light (Matt. xvii. 1-4; Mark ix. 2-8; Luke ix. 28-36). Nor is anything else understood by the Lord's garments which the soldiers divided (John xix. 23, 24). Similar things are represented, and therefore signified, by the garments of Aaron, as may be seen in the *Arcana Cœlestia* (n. 9814, 10,068); particularly what is signified by the ephod (n. 9477, 9824, 10,005); what by the robe (n. 9825, 10,005); what by the coat (n. 9826, 9942); and what by the mitre (n. 9827): for Aaron represented the priestly office of the Lord. Concerning the signification of garments in the Word, see below, n. 166, 328.

46 *And girt about the paps with a golden girdle,* signifies, the proceeding, and at the same time conjoining Divine, which is Divine Good. A golden girdle has this signification, because the Lord's breast, and especially the paps, signifies His Divine Love; thence, the golden girdle which girded them signifies the proceeding, and at the same time the conjoining Divine, which is the Divine Good of His Divine Love; moreover, gold signifies good (n. 913). In the Word a zone or girdle likewise signifies a common band, by which all things are kept in their order and connexion; as in Isaiah: *There shall come forth a rod out of the stem of Jesse, and righteousness shall be the* GIRDLE *of His loins, and faithfulness* THE GIRDLE *of His reins* (xi. 1-5); the rod coming out of the stem of Jesse is the Lord. That the girdle of the ephod and the belt of Aaron's coat signified conjunction, may be seen in the *Arcana Cœlestia* (n. 9837, 9944). As a girdle

signifies a band conjoining the goods and truths of the church, therefore when the church among the children of Israel was destroyed, Jeremiah the prophet was commanded to *procure himself a* GIRDLE, *and put it upon his loins, and then to hide it in a hole of a rock beside the Euphrates; and at the end of days, when he took it, behold it was rotten, and was profitable for nothing* (Jer. xiii. 1-12); which represented, that at that time there was no good in the church, and hence truths were dissipated. A girdle has the same signification in Isaiah: *Instead of a* GIRDLE *there shall be a rent* (iii. 24); and in other places. That the paps or breasts signify Divine Love is evident from those passages in the Word where they are mentioned, as also from their correspondence with love.

47 (14) *His head and his hairs were white as white wool, like unto snow*, signifies, the Divine Love of the Divine Wisdom in first principles and in ultimates. The head of a man signifies all of his life; and all of man's life has relation to love and wisdom, therefore the head signifies wisdom, and also love; but as there is no love without its wisdom, nor wisdom without its love, therefore it is the love of wisdom which is understood by the head; and when the Lord is spoken of, it is the Divine Love of Divine Wisdom. But the signification of the head will be shown from the Word in n. 538, 568. Since, therefore, the head denotes love, and also wisdom, in their first principles, it follows that the hair denotes love and wisdom in their ultimates; and as hairs are here mentioned respecting the Son of Man, who is the Lord as to the Word, His hairs signify the Divine Good which is of Love, and Divine Truth which is of Wisdom, in the ultimates of the Word; and the ultimates of the Word are what are contained in its literal sense. That the Word in this sense is signified by the hairs of the Son of Man, or of the Lord, seems a paradox, and yet it is true; this may appear from the passages in the Word adduced in *The Doctrine of the Sacred Scripture*, n. 35-49; where it is also shown, that the Nazarites in the Israelitish church represented the Lord as to the Word in ultimates, which is its literal sense; for in the Hebrew language, Nazarite signifies hair, or a head of hair; hence the strength of Samson, who was a Nazarite from the womb, was in his hair. That in like manner Divine Truth is in its power in the literal sense of the Word, may be seen in the work just mentioned on *The Sacred Scripture*, n. 37-49; therefore the High Priest and his sons were strictly forbidden to shave the head. For the same reason, forty and two children were torn in pieces by two bears, because they called Elisha Baldhead. Elisha, as well as Elijah, represented the Lord as to the Word; bald signifies the Word without its ultimate, which, as observed, is its literal sense; and bears signify that sense of the Word separated from its internal sense. Those who

separate them, in the spiritual world appear at a distance like bears; whence it is evident why this was done to the children. To induce baldness was therefore the greatest disgrace, and a mark of extreme grief. For this reason, when the Israelitish nation had perverted all the literal sense of the Word, this lamentation was made over them: *Her Nazarites were purer than snow, they were whiter than milk;—their visage is blacker than a coal, they are not known in the streets* (Lam. iv. 7, 8). Also: *Every head was made bald, and every shoulder was peeled* (Ezek. xxix. 18). And: *Shame shall be upon all faces, and baldness upon all their heads* (Ezek. vii. 18. So in Isa. xv. 2; Jer. xlviii. 37; Amos viii. 10). As the children of Israel dispersed by falses all the literal sense of the Word, therefore the prophet Ezekiel was commanded to represent this by shaving his head with a razor, and burning with fire a third part of the hair, and smiting a third part with a sword, and scattering a third part in the wind, and collecting some in his skirts, and afterwards casting them into the fire (Ezek. v. 1-4). Therefore it is said in Micah: "*Make thee* BALD *and poll thee for thy delicate children, enlarge thy* BALDNESS *as the eagle; for they are gone into captivity from thee* (i. 16). The delicate children are the genuine truths of the church from the Word. And as Nebuchadnezzar, king of Babylon, represented the Babylonian falsification of the Word and destruction of all truth therein, it came to pass that his hairs were grown like eagles' feathers (Dan. iv. 33). Because hair signified that holy principle of the Word, it is said of the Nazarite *that he should not shave* THE HAIR *of his head, because the consecration of his God is upon his head* (Num. vi. 1-21); and it was therefore ordained, *that the high priest and his sons should not uncover their heads, lest they should die, and lest wrath should come upon all the people* (Lev. x. 6). Now because hair signifies Divine Truth in its ultimates, which, in the church, is the Word in its literal sense, the same is said of the Ancient of Days in Daniel: *I beheld till the thrones were cast down, and the Ancient of Days did sit, whose garment was white as snow, and the* HAIR *of His head like pure wool* (vii. 9). That the Ancient of Days is the Lord appears evidently in Micah: *But thou Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me that is to be Ruler in Israel, whose goings forth have been from of old, from everlasting* (v. 2); and in Isaiah, where He is called the Everlasting Father (ix. 6). From these passages, and others too numerous to be adduced, it may appear, that the head and hairs of the Son of Man, which were like white wool, as white as snow, signify the Divine of love and wisdom, in first principles and in ultimates; and as by the Son of Man the Lord as to the Word is understood, it follows, that this is understood in first principles and in ultimates; otherwise

to what purpose would the Lord here in the Apocalypse, and the Ancient of Days in Daniel, be described as to the hair? That hair signifies the literal sense of the Word, appears evidently from those who are in the spiritual world; those who have held the literal sense of the Word in contempt appear there bald; and, on the contrary, those who have loved the literal sense of the Word appear there with becoming hair. It is said as white wool, and as snow, because wool signifies good in ultimates, and snow truth in ultimates; as also in Isa. i. 18: for wool is from sheep, which signifies the good of charity, and snow is from water, which signifies the truth of faith.

48 *And his eyes were as a flame of fire*, signifies, the Divine Wisdom of the Divine Love. Eyes in the Word mean the understanding, and thence the eye-sight, intelligence; therefore, when spoken of the Lord, the Divine Wisdom is understood; but a flame of fire signifies spiritual love, which is charity; wherefore, when said respecting the Lord, the Divine Love is understood; hence then, His eyes being like a flame of fire, signifies the Divine Wisdom of the Divine Love. The eye signifies the understanding, because they correspond; for as the eye sees from natural light, so does the understanding from spiritual light; wherefore to see is predicated of both. That in the Word the eye signifies the understanding is clear from the following passages: *Bring forth the blind people that have* EYES, *and the deaf that have ears* (Isa. xliii. 8). *In that day shall the deaf hear the words of the book, and the* EYES *of the blind shall see out of obscurity* (xxix. 18). *Then the* EYES *of the blind shall be opened, and the ears of the deaf shall be unstopped* (xxxv. 5). *I will give thee for a light of the Gentiles, to open the blind* EYES (xlii. 7). This is said respecting the Lord, who, when He comes, will open the understanding of those who are in ignorance of the truth. That this is meant by opening the eyes is moreover evident from the following passages: *Make the heart of this people fat, and shut their* EYES, *lest they see with their* EYES (vi. 9, 10; John xii. 40). *Jehovah hath poured out upon you the spirit of deep sleep, and hath closed your* EYES; *the prophets, and your rulers, the seers, hath He covered* (xxix. 10, xxx. 10). *And shutteth His* EYES *from seeing evil* (xxxiii. 15). *Hear this, O rebellious house, which have* EYES *to see and see not* (Ezek. xii. 2). *Woe to the idle shepherd that leaveth the flock! the sword shall be upon his arm and upon his right* EYE, *and his right* EYE *shall be utterly darkened* (Zec. xi. 17). *And this shall be the plague wherewith Jehovah will smite all the people that have fought against Jerusalem; their* EYES *shall consume away in their holes* (xiv. 12). *I will smite every horse with astonishment, and every horse of the people with blindness* (xii. 4). A horse, in the

spiritual sense, denotes the understanding of the Word, n. 298. *Hear me, Jehovah, my God, lighten mine* EYES, *lest I sleep the sleep of death* (Ps. xiii. 3). That in these passages the eye signifies the understanding every one sees. Hence it is evident what the Lord meant by the eye in these places: *The light of the body is the* EYE; *if therefore thine* EYE *be single, thy whole body shall be full of light. But if thine* EYE *be evil, thy whole body shall be full of darkness. If therefore the light that is in thee be darkness, how great is that darkness!* (Matt. vi. 22, 23; Luke xi. 34). *And if thy right* EYE *offend thee, pluck it out, and cast it from thee: for it is better for thee to enter into life with one* EYE, *rather than having two* EYES *to be cast into hell-fire* (Matt. v. 29, xviii. 9). The eye in these places does not mean the eye, but the understanding of truth. Because the eye signifies the understanding of truth, it was among the statutes of the children of Israel, that a blind man, or one that hath a blemish in his eye, of the seed of Aaron, should not come nigh to offer sacrifice, nor enter within the vail (Lev. xxi. 18, 20); moreover, that anything blind should not be offered as a sacrifice (xxii. 22; Mal. i. 8). From these considerations it is evident what is meant by the eye when predicated of a man. Hence it follows that the eye when predicated of the Lord, means His Divine Wisdom, as also His Omniscience and Providence; as in these passages: *Open Thine* EYES, *Jehovah, and see* (Isa. xxxvii. 17). *For I will set Mine* EYES *upon them for good, and I will build them* (Jer. xxiv. 6). *Behold the* EYE *of Jehovah is upon them that fear Him* (Ps. xxxiii. 18). *Jehovah is in His holy temple, His* EYES *behold, His* EYELIDS *try the children of men* (xi. 4). As cherubs signify the care and providence of the Lord, that the spiritual sense of the Word should not be violated, therefore it is said of the four animals which were cherubs, that they were full of *eyes* before and behind, and their wings were full of *eyes* within (Apoc. iv. 6, 8): also, that the wheels upon which the cherubs were drawn were full of *eyes* round about (Ezek. x. 12). That His Divine Love is meant by a flame of fire will be seen in what follows, where flame and fire are mentioned; and because it is said, that His eyes were like a flame of fire, the Divine Wisdom of His Divine Love is signified. That in the Lord there is the Divine Love of Divine Wisdom, and the Divine Wisdom of Divine Love, and thus a reciprocal union of both, is an arcanum disclosed in *The Divine Love and Wisdom*, n. 34-39, and elsewhere.

49 (15) *And his feet like unto fine brass, as if they burned in a furnace,* signifies, Divine Good Natural. The Lord's feet signify His Divine Natural; fire, or what burns, signifies good; and fine brass signifies the natural good of truth; therefore, by the feet of the Son of Man like unto fine brass, as if they burned

in a furnace, is signified Divine Natural Good. That His feet have this signification is from correspondence. There is in the Lord, and therefore from the Lord, the Divine Celestial, the Divine Spiritual, and the Divine Natural; the Divine Celestial is understood by the head of the Son of Man; the Divine Spiritual by His eyes and by His breast which was girt about with a golden girdle; and the Divine Natural by His feet. Because these Three are in the Lord, therefore also those three are in the angelic heaven; the third or supreme heaven is in the Divine Celestial; the second or middle heaven is in the Divine Spiritual; and the first or ultimate heaven in the Divine Natural. In like manner, the church upon earth: for the universal heaven before the Lord is as One Man, in which those who are in the Lord's Divine Celestial constitute the head; those who are in the Divine Spiritual constitute the body; and those who are in the Divine Natural constitute the feet. Hence, also, in every man, because he is created after the image of God, there are these three degrees, and, as these are opened, he becomes an angel either of the third, or of the second, or of the ultimate heaven: hence also it is, that in the Word there are three senses, the celestial, the spiritual, and the natural. This may be seen in *The Divine Love and Wisdom*, particularly in the third part, which treats of these three degrees. That the feet, the soles of the feet, and the heels, correspond to natural things in man, and therefore in the Word signify things natural, may be seen in the *Arcana Cœlestia* (n. 2162, 4938-4952). The Divine Natural Good is also signified by feet in the following places; in Daniel: *I lifted up mine eyes, and looked, and behold a man clothed in linen, whose loins were girded with fine gold of Uphaz; his body also was like the beryl, and his eyes as lamps of fire, and his arms and his* FEET *like in colour to polished brass* (x. 5, 6). In the Apocalypse: *And I saw another mighty angel come down from heaven, and his* FEET *as pillars of fire* (x. 1). And in Ezekiel: *The* FEET *of the cherubs sparkled like the colour of burnished brass* (i. 7). The reason why the angels and cherubs had that appearance was, because the Divinity of the Lord was represented in them. The Lord's church being under the heavens, thus under the Lord's feet, it is therefore called His footstool, in the following passages: *The glory of Lebanon shall come unto thee, to beautify the place of My sanctuary; and I will make the place of My* FEET *glorious. And they shall bow themselves down at the* SOLES OF THY FEET (Isa. lx. 13, 14). *The heaven is My throne, and the earth is My* FOOTSTOOL (lxvi. 1). *The Lord hath not remembered His* FOOTSTOOL *in the day of His anger* (Lam. ii. 1). *Worship at the* FOOTSTOOL *of Jehovah* (Psa. xcix. 5). *Lo, we heard of it at Ephratah. We will go into His tabernacles; we will worship*

at His FOOTSTOOL (cxxxii. 6, 7); thence it is that *they came and held the Lord's* FEET *and worshipped Him* (Matt. xxviii. 9; Mark v. 22; Luke viii. 41; John xi. 32): also, that *Mary kissed His* FEET, *and did wipe them with the hairs of her head* (Luke vii. 37, 38, 44, 46; John xi. 2, xii. 3). As feet signify the natural man, therefore the Lord said unto Peter, when He washed his feet, *He that is washed, needeth not save to wash his* FEET, *but is clean every whit* (John xiii. 10). To wash the feet, is to purify the natural man; and when he is purified, the whole man is also purified; as is abundantly shown in the *Arcana Cœlestia* and in *The Doctrine of the New Jerusalem.* The natural man, who is also the external man, is purified, when he shuns the evils which the spiritual or internal man sees to be evils and that they ought to be shunned. Now, since the natural degree of man is understood by the feet, and this, if it has not been washed or purified, perverts all things; therefore the Lord says, *And if thy* FOOT *offend thee, cut it off; it is better for thee to enter halt into life, then having two* FEET *to be cast into hell, into the fire that never shall be quenched* (Mark ix. 45); here the foot is not understood, but the natural man. The same is understood by trampling under foot the good pasture, and troubling the waters with their feet (Ezek. xxxii. 13, xxxiv. 18, 19; Dan. vii. 7, 19; and in other places). Since by the Son of Man is meant the Lord as to the Word, it is evident, that by His feet is also understood the Word in its natural sense; which is much treated of in *The Doctrine of the Sacred Scripture;* as also that the Lord came into the world, that He might fulfil all things of the Word, and thereby He made the Word also in ultimates, n. 98-100; but this arcanum is for those who will be in the New Jerusalem. The Lord's Divine Natural was also signified by the brazen serpent, which by Moses' command was set up in the wilderness; by looking upon which all who had been bitten by serpents were healed (Num. xxi. 6, 8, 9). That it signified the Lord's Divine Natural, and that those who look to it are saved, the Lord Himself teaches in John: *And as Moses lifted up the* SERPENT *in the wilderness, even so must the* SON OF MAN *be lifted up, that whosoever believeth in Him should not perish, but have eternal life* (iii. 14, 15): the reason why that serpent was made of brass is, because brass, as also fine brass, signifies the natural degree as to good (see n. 775).

50 *And his voice as the voice of many waters,* signifies, Divine Natural Truth. That a voice, when proceeding from the Lord, signifies Divine Truth, see n. 37. That waters signify truths, and specifically natural truths, which are knowledges from the Word, is evident from many passages in the Word; of which only the following are adduced: *For the earth shall be full of the knowledge of Jehovah, as the* WATERS *cover the sea* (Isa. xi. 9).

Therefore with joy shall ye draw WATERS *out of the wells of salvation* (xii. 3). *He that walketh righteously and speaketh uprightly, bread shall be given him; his* WATERS *shall be sure* (xxxiii. 15, 16). *The poor and needy seek* WATER, *and there is none; and their tongue faileth for thirst. I will open rivers in high places, and fountains in the midst of the valleys: I will make the wilderness a pool of* WATER, *and the dry land springs of* WATER; *that they may see, and know, and consider, and understand together* (xli. 17, 18, 20). *For I will pour* WATER *upon him that is thirsty, and floods upon the dry ground, I will pour out My Spirit upon thy seed* (xliv. 3). *Then shall thy light rise in obscurity; and thou shalt be like a watered garden, and like a spring of* WATER *whose* WATERS *fail not* (lviii. 10, 11). *For My people have committed two evils; they have forsaken Me, the fountain of living* WATERS, *and hewed them out cisterns, that can hold no* WATER (Jer. ii. 13). *And their nobles have sent their little ones to the* WATERS; *they came to the pits and found no* WATER; *they returned with their vessels empty* (xiv. 3). *They have forsaken Jehovah, the fountain of living* WATERS (xvii. 13). *They shall come with weeping; and with supplications will I lead them: I will cause them to walk by rivers of* WATERS *in a straight way* (xxxi. 9). *I will break the staff of bread; and they shall drink* WATER *by measure with astonishment, and consume away for their iniquity* (Ezek. iv. 16, 17; xii. 18, 19; Isa. li. 14). *Behold the days come, saith Jehovah God, that I will send a famine in the land, not a famine of bread, nor a thirst for* WATER, *but of hearing the words of Jehovah: and they shall wander from sea to sea; they shall run to and fro to seek the Word of Jehovah, and shall not find it. In that day shall the fair virgins and young men faint for thirst* (Amos viii. 11-13). *And it shall be in that day that living* WATERS *shall go out from Jerusalem* (Zec. xiv. 8). *Jehovah is my shepherd; He leadeth me beside the still* WATERS (Ps. xxiii. 1, 2). *Behold he smote the rock, and the* WATERS *gushed out, and the streams overflowed* (lxxviii. 20). *O God, Thou art my God; early will I seek Thee: my soul thirsteth for Thee, in a dry and thirsty land where no* WATER *is* (lxiii. 1). *Jehovah sendeth out His Word, He causeth His wind to blow, and the* WATERS *flow* (cxlvii. 18). *Praise Jehovah, ye heavens of heavens, and ye* WATERS *that be above the heavens* (cxlviii. 4). Jesus, as He sat at Jacob's well, said unto the woman, *Whosoever drinketh of this* WATER *shall thirst again; but whosoever drinketh of the* WATER *that I shall give him shall never thirst; but the* WATER *that I shall give him shall be in him a well of* WATER *springing up into everlasting life* (John iv. 6-14). Jesus said, *If any man thirst, let him come unto Me, and drink. He that believeth on Me, as the Scripture hath said, out of his belly shall flow rivers of living* WATER (John vii. 37, 38). *I will give unto him that is athirst of the*

fountain of the WATER *of life freely* (Apoc. xvi. 6). *And he showed me a river of* WATER *of life, proceeding out of the throne of God and of the Lamb* (xxii. 1). *And the Spirit and the Bride say, Come. And let him that heareth say, Come. And let him that is athirst, come. And whosoever will, let him take the* WATER *of life freely* (xxii. 17). By waters, in these passages, are understood truths: hence it is evident, that by the voice of many waters, is understood the Divine Truth of the Lord in the Word; as also in these places: *And, behold, the glory of the God of Israel came from the way of the east, and His voice was like a noise of* MANY WATERS: *and the earth shined with His glory* (Ezek. xliii. 2). *And I heard a voice from heaven as* THE VOICE OF MANY WATERS (Apoc. xiv. 2). THE VOICE *of Jehovah is upon the* WATERS: *Jehovah is upon many* WATERS (Ps. xxix. 3). When it is known, that by waters in the Word are meant truths in the natural man, it may appear what was signified by washings in the Israelitish church; and also what is signified by baptism; and likewise by these words of the Lord in John: *Except a man be born of* WATER, *and of the spirit, he cannot enter into the kingdom of God* (iii. 5). To be born of water signifies to be born by truths; and of the spirit, signifies by a life according to them. That waters in an opposite sense signify falses will be seen in what follows.

51 (16) *And he had in his right hand seven stars,* signifies all the knowledges of good and truth in the Word, which are thence with the angels of heaven and with the men of the church. When angels are beneath the heavens, around them appear, as it were, little stars in vast numbers; similarly around spirits, who, when they lived in the world, had acquired for themselves from the Word knowledges of good and truth, or truths of life and doctrine. With those who are in genuine truths from the Word these stars appear fixed, but wandering with those who are in falsified truths. Respecting these little stars, as also respecting the stars which appear there in the firmament, I could relate wonderful things, but it does not belong to this work. Hence it is evident that stars signify knowledges of good and truth from the Word. The Son of Man's having them in his right hand, signifies, that they are from the Lord alone through the Word. That seven signify all, see n. 10. That stars signify knowledges of good and truth from the Word may also appear from these passages: *I will lay the earth desolate: for the stars of heaven and the constellations thereof shall not give their light* (Isa. xiii. 9, 10): the earth, which shall be laid desolate, is the church; which being vastated, the knowledges of good and truth in the Word do not appear. *And when I shall put thee out, I will cover the heaven and make the* STARS *thereof dark: all the bright lights of heaven will I make dark over thee, and set darkness upon thy*

land (Ezek. xxxii. 7, 8): darkness upon the land are falses in the church. *The sun and the moon are darkened, and the* STARS *have withdrawn their shining* (Joel ii. 10, 11, iii. 15). *Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the* STARS *shall fall from heaven* (Matt. xxiv. 29; Mark xiii. 24). *And the* STARS *of heaven fell unto the earth, even as a fig-tree casteth her untimely figs* (Apoc. vi. 13). *And I saw a* STAR *fall from heaven unto the earth* (ix. 1). By the stars falling from heaven is not meant that the stars will fall, but that the knowledges of good and truth will perish. This is still more evident from its being said that *the tail of the dragon drew the third part of the* STARS *from heaven* (Apoc. xii. 4): also, that *the he-goat cast down some of the* STARS *and stamped upon them* (Dan. viii. 8-10): therefore in the next verse, in Daniel, it is also said, that *it cast down the truth to the ground* (ver. 12). The knowledges of good and truth are also signified by stars in these passages: *Jehovah telleth the number of the* STARS; *He calleth them all by their names* (Ps. cxlvii. 4). *Praise Jehovah all ye* STARS *of light* (cxlviii. 3). *The* STARS *in their courses fought against Sisera* (Judges v. 20). Hence it appears what is meant by these words in Daniel: *And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the* STARS *for ever and ever* (xii. 3). They that be wise are such as are in truths; and they that turn many to righteousness are such as are in goods.

52 *And out of his mouth went a sharp two-edged sword*, signifies, the dispersion of falses by the Word, and by doctrine thence from the Lord. A sword is very often mentioned in the Word, and it signifies nothing else but truth fighting against falses and destroying them; and, in the opposite sense, falsity fighting against truths; for wars in the Word signify spiritual wars, which are of truth against falsity, and of falsity against truth; wherefore weapons of war signify such things as they fight with in these wars. That the sword here signifies the dispersion of falses by the Lord is evident, because it was seen to go out of His mouth; and to go out of the Lord's mouth is to go out from the Word, for this the Lord spake with His mouth; and as the Word is understood by means of doctrine drawn from it, this is also signified. It is called a sharp two-edged sword, because it penetrates the heart and soul. To show that by a sword is here meant the dispersion of falses by the Lord through the Word, some passages shall be adduced in which a sword is mentioned: *A* SWORD *upon the inhabitants of Babylon, and upon her princes, and upon her wise men. A* SWORD *is upon the liars, and they shall dote: a* SWORD *is upon her mighty men, and they shall be dismayed. A* SWORD *is upon their horses, and upon their chariots; a* SWORD *is upon her treasures; and they shall be*

robbed. A drought is upon her waters, and they shall be dried up (Jer. l. 35-38). These things are said of Babylon, by which those are understood who falsify and adulterate the Word; therefore the liars who will dote, and the horses and chariots upon which there is a sword, and the treasures which will be taken away, signify the falses of their doctrine: that the waters upon which is a drought, that they may be dried up, signify truths, may be seen, n. 50. *Prophesy, and say, A* SWORD *is sharpened, and also furbished. It is sharpened to make a sore slaughter; and let the* SWORD *be doubled the third time; the* SWORD *of the slain; it is the* SWORD *of the great men that are slain, which entereth into their privy chambers* (Ezek. xxi. 9-20). By a sword is here also meant the devastation of truth in the church. *Jehovah will plead by His* SWORD *with all flesh, and the slain of Jehovah shall be many* (Isa. lxvi. 16). Those are called the slain of Jehovah here and in other parts of the Word who perish by falses. *The spoilers are come upon all high places through the wilderness: for the* SWORD *of Jehovah shall devour from the one end of the land even to the other* (Jer. xii. 12). *We gat our bread with the peril of our lives, because of the* SWORD *of the wilderness* (Lam. v. 9). *Woe to the idle shepherd that leaveth the flock! the* SWORD *shall be upon his arm and upon his right eye* (Zec. xi. 17). The sword upon the right eye of the shepherd is the falsity of his understanding. *Even the sons of men, whose teeth are spears and arrows, and their tongue a sharp* SWORD (Ps. lvii. 4). *Behold they belch out with their mouth:* SWORDS *are in their lips* (lix. 7). *The workers of iniquity, who whet their tongue like a* SWORD (lxiv. 3). The same is signified by sword in other places (as in Isa. xiii. 13, 15, xxi. 14, 15, xxvii. 1, xxxi. 7, 8, Jer. ii. 30, v. 12, xi. 22, xiv. 13-18; Ezek. vii. 15, xxxii. 10-12). Hence it may appear what the Lord meant by a sword in the following passages: *Jesus said, that He came not to send peace on earth, but a* SWORD (Matt. x. 34). Jesus said, *He that hath a purse and a scrip, let him take it, and he that hath no* SWORD, *let him sell his garment and buy one. And His disciples said, Lord, behold, here are two* SWORDS. *And He said unto them, It is enough* (Luke xxii. 36, 38). *For all they that take the* SWORD *shall perish with the* SWORD (Matt. xxvi. 52). Jesus says, concerning the consummation of the age: *They shall fall by the edge of the* SWORD, *and shall be led away captive into all nations, and Jerusalem shall be trodden down of the Gentiles* (Luke xxi. 24). The consummation of the age is the last time of the church; the sword is falsity destroying truth; the Gentiles are evils; Jerusalem which shall be trodden down is the church. Hence, then, it is evident, that a sharp sword going out of the mouth of the Son of Man signifies the dispersion of falses by the Lord by means of the Word. The

same is signified in the following passages in the Apocalypse: *And there was given a great* SWORD *unto him who sat upon the red horse* (vi. 4). *And out of the mouth of him who sat upon the white horse goeth a sharp* SWORD, *that with it he should smite the nations. And the remnant were slain with the* SWORD *of him that sat upon the horse* (xix. 15, 21). By him who sat upon the white horse is understood the Lord as to the Word, which is plainly declared in ver. 13, 16. The same is understood in David: *Gird Thy* SWORD *upon Thy thigh, O most Mighty, with Thy glory and Thy majesty. And in Thy majesty ride prosperously because of truth. Thine arrows are sharp in the heart of the king's enemies* (Ps. xlv. 3-5): speaking of the Lord. And in another place: *Let the saints be joyful in glory,—and a two-edged* SWORD *in their hand* (cxlix. 5, 6). And in Isaiah: *Jehovah hath made my mouth a sharp* SWORD (xlix. 2).

53 *And his face was as the sun shineth in his power,* signifies, the Divine Love and the Divine Wisdom, which are Himself, and proceed from Himself. That the face of Jehovah, or of the Lord, means the Divine itself in its Essence, which is Divine Love and Divine Wisdom, thus Himself, will be thus seen in the explanations below, where the face of God is mentioned. The same is signified by the sun shining in his strength. That the Lord is seen as a Sun in heaven before the angels, and that it is His Divine Love together with His Divine Wisdom which have that appearance, may be seen in the work concerning *Heaven and Hell,* n. 116-125, and in *The Divine Love and Wisdom,* n. 83-172. It remains here only to be confirmed from the Word, that the sun, when mentioned in reference to the Lord, signifies His Divine Love, and at the same time His Divine Wisdom. This may appear from the following passages: *In that day the light of the moon shall be as the light of the* SUN, *and the light of the* SUN *shall be seven-fold, as the light of seven days* (Isa. xxx. 26). *That day* is the advent of the Lord, when the old church is destroyed, and a new one is to be established; the light of the moon is faith from charity, and the light of the sun is intelligence and wisdom from love, and thus from the Lord. *Thy* SUN *shall no more go down; neither shall thy moon withdraw itself: for Jehovah shall be thine everlasting light* (Isa. lx. 20). The sun which shall not set, is love and wisdom from the Lord. *The rock of Israel spake unto me. And He shall be as the light of the morning when the* SUN *riseth* (2 Sam. xxiii. 3, 4). The rock of Israel is the Lord. *His throne shall be as the* SUN *before me* (Ps. lxxxix. 36, 37). This is said of David: but David there means the Lord. *They shall fear Thee as long as the* SUN *and moon endure. In His days shall the righteous flourish, and abundance of peace so long as the moon endureth: His name shall be continued as long as the* SUN: *and*

men shall be blessed in Him (lxxii. 5, 7, 17). This also is said of the Lord. Because the Lord appears as a sun in heaven in the sight of the angels, therefore, when He was transfigured, *His face did shine as the* SUN, *and His raiment was white as the light* (Matt. xvii. 2). And it is said of the strong angel who came down from heaven, that he was *clothed with a cloud, and his face was as it were the* SUN (Apoc. x. 1): and of the woman, that she appeared *clothed with the* SUN (xii. 1). In these passages also the sun signifies love and wisdom from the Lord; the woman is the church, which is called the New Jerusalem. Since the sun signifies the Lord as to Love and Wisdom, it is evident what is signified by the sun in the following passages: *And it shall come to pass in that day, that the moon shall be confounded, and the* SUN *ashamed, when Jehovah of hosts shall reign in Mount Zion* (Isa. xxiv. 21, 23). *And when I shall have put thee out, I will cover the heavens and make the stars thereof dark; I will cover the* SUN *with a cloud, and the moon shall not give her light: and I will set darkness upon thy land* (Ezek. xxxii. 7, 8). *The day of Jehovah cometh, a day of darkness; the* SUN *and the moon shall be dark, and the stars shall withdraw their shining* (Joel ii. 1, 10). *The* SUN *shall be turned into darkness, and the moon into blood, before the great and terrible day of Jehovah come* (ii. 31). *The day of Jehovah is near in the valley of decision. The* SUN *and the moon shall be darkened* (iii. 14, 15). *And the fourth angel sounded, and the third part of the* SUN *was smitten, and the third part of the stars, and the day shone not for a third part of it* (Apoc. viii. 12). *And the* SUN *became black as sack-cloth of hair, and the moon became as blood* (vi. 12). *And the* SUN *and the air were darkened by the smoke of the pit* (ix. 2). In these passages the sun does not mean the sun of this world, but the Sun of the angelic heaven, which is the Divine Love and the Divine Wisdom of the Lord; these are said to be obscured, darkened, covered, and to become black, when there are evils and falses in man. Hence it is evident that the same is meant by the Lord's words, where He speaks of the consummation of the age, which is the last time of the church: *Immediately after the tribulation of those days shall the* SUN *be darkened, and the moon shall not give her light, and the stars shall fall from heaven* (Matt. xxiv. 29; Mark xiii. 24, 25). And in like manner in the following passages: *And the* SUN *shall go down over the prophets, and the day shall be dark over them* (Micah iii. 5, 6). *In that day I will cause the* SUN *to go down at noon, and I will darken the earth in the clear day* (Amos viii. 9). *She that hath borne seven hath given up the ghost; her* SUN *is gone down while it is yet day* (Jer. xv. 9). Speaking of the Jewish church, which was to breathe out its soul, or, in other words, would perish: the sun shall set, signifies, that there will be no

longer any love and charity. What is said in Joshua, *that the* SUN *stood still upon Gibeon, and the moon in the valley of Ajalon* (x. 12, 13), appears as if it were historical, but it is prophetical, being quoted from the book of Jasher, which was a prophetical book; for it is said, *Is not this written in the book of Jasher?* (ver. 13). The same book is also mentioned as prophetic by David (2 Sam. i. 17, 18). Something similar is also said in Habakkuk: *The mountains trembled, the* SUN *and moon stood still in their habitation* (iii. 10). *Thy* SUN *shall no more go down; neither shall thy moon withdraw itself* (Isa. lx. 20). To make the sun and moon stand still would be to destroy the universe. The Lord as to His Divine Love and His Divine Wisdom being meant by the sun, the ancients in their holy worship turned their faces to the rising sun, and also their temples, a custom which still continues. That the sun and moon of this world are not understood in these passages, is evident from its having been considered profane and abominable to adore them (see in Num. xxv. 1-4; Deu. iv. 19, xvii. 3, 5; Jer. viii. 1, 2, xliii. 10, 13, xliv. 17-19, 25; Ezek. viii. 16); for the sun of this world signifies self-love and the pride of self-derived intelligence; and self-love is diametrically opposite to Divine Love, and the pride of self-derived intelligence is opposite to Divine Wisdom. To adore the sun of this world is also to acknowledge nature to be creative, and self-derived prudence to be effective of all things, which implies a negation of God, and a negation of the Divine Providence.

54 (17) *And when I saw Him, I fell at His feet as dead,* signifies, that from such presence of the Lord there was a failing of his own life. Man's own life cannot sustain the presence of the Lord, such as the Lord is in Himself, nor such as He is in the inmost recesses of His Word; for His Divine Love itself is just like the fire of the sun, which, as it is in itself, no one can bear, for it would consume him. This is meant by *No one can see God and live* (Ex. xxxiii. 20; Judges xiii. 22). This being the case, the Lord appears to the angels in heaven as a Sun, at a distance from them, as the sun of this world is from men; the reason is, because the Lord in that Sun is in Himself. Yet the Lord so moderates and tempers His Divine, as to enable man to sustain His presence, which is done by veilings. Such was the case when He revealed Himself to many persons mentioned in the Word; yea, by veilings He is present in every one who worships Him, as He Himself says in John: *He that hath My commandments, and keepeth them, I will manifest Myself to him* (xiv. 21-23). *That He will be in them, and they in Him* (xv. 4, 5). Hence it is evident why John, when he saw the Lord in such glory, fell at His feet as dead; and also why the three disciples, when they saw the Lord in glory,

were heavy with sleep, and a cloud overshadowed them (Luke ix. 32, 34).

55 *And He laid His right hand upon me,* signifies, life then inspired from Him. The reason why the Lord laid His right hand upon him is, because communication is produced by the touch of the hands, for the life of the mind, and thence of the body, puts itself forth into the arms, and through them into the hands; on this account the Lord touched with His hand those whom He restored to life and healed (Mark i. 31, 41, vii. 32, 33, viii. 22-25, x. 13, 16; Luke v. 12, 13, vii. 14, xviii. 15, xxii. 51); and in like manner, *His disciples, after they saw Jesus transfigured, fell on their faces* (Matt. xvii. 6, 7). The origin itself of this is, that the presence of the Lord with man is adjunction, and thus conjunction by contiguity, and this contiguity is nearer and fuller in proportion as man loves the Lord, that is, keeps His commandments. From these few remarks it may appear, that laying His right hand upon him signifies inspiring him with His life.

56 *Saying unto me, Fear not,* signifies, rising up, and at the same time adoration from the most profound humiliation. That it is a raising up to life follows from what has just been said (n. 55); and that it is adoration from the most profound humiliation, is evident, for he had fallen at the Lord's feet; and as, when he was raised up, a holy fear seized him, the Lord said, *Fear not.* Holy fear, which sometimes is joined with a sacred tremor of the interiors of the mind, and sometimes with erection of the hair, supervenes, when life enters from the Lord in place of man's own life. Man's own life is to look from himself to the Lord, but life from the Lord is to look from the Lord to the Lord, and yet as if from himself; when man is in such life, he sees that he himself is nothing, but the Lord alone is all. Daniel also was in this holy fear, when he saw the man clothed in linen, whose loins were girded with fine gold of Uphaz, his body like the beryl, his face like lightning, his eyes like lamps of fire, and his arms and feet as the shining of polished brass, upon seeing whom also Daniel became as dead, and a hand touched him, and a voice said, FEAR NOT, *Daniel* (Dan. x. 5-12). Something similar occurred to Peter, James, and John, when the Lord was transfigured, and appeared as to His face like the sun, and His garments as the light, upon which they also fell upon their faces, and were sore afraid, and then Jesus came and touched them, saying, *Be not afraid* (Matt. xvii. 5, 6, 7). The Lord also said unto the women who saw Him at the sepulchre, *Fear not* (Matt. xxviii. 10). Likewise the angel, whose face was like lightning, and his garment as snow, said unto those women, *Fear not ye* (Matt. xxviii. 3, 4, 5). The angel said to Zacharias also, *Fear not* (Luke i. 12, 13). In like manner the

angel said to Mary, *Fear not* (Luke i. 30). The angel said to the shepherds also, when the glory of the Lord shone round about them, *Fear not* (Luke ii. 9, 10). A similar holy fear seized Simon, on account of the draught of fishes; therefore he said, *Depart from me, for I am a sinful man, O Lord; but Jesus said unto him,* FEAR NOT (Luke v. 8, 9, 10). And so in other passages. These are adduced that it may be known why the Lord said to John, *Fear not,* and that it denotes raising up, and then adoration from the most profound humiliation.

57 *I am the First and the Last,* signifies, that He alone is Eternal and Infinite, therefore the only God, as may appear from the explanation in n. 13, 29, 38.

58 (18) *And am He that liveth,* signifies, who alone is Life, and from whom alone is life. In the Word of the Old Testament, Jehovah calls himself HE THAT IS ALIVE and THE LIVING, because He alone lives; for HE IS LOVE ITSELF and WISDOM ITSELF, and these are LIFE. That there is One Life, which is God, and that angels and men are recipients of life from Him, is abundantly shown in *The Divine Love and Wisdom.* Jehovah calls Himself HE THAT IS ALIVE and THE LIVING in Isa. xxxviii. 18, 19; Jer. v. 2, xii. 16, xvi. 14, 15, xxiii. 7, 8, xlvi. 18; Ezek. v. 11. The Lord as to His Divine Humanity also is Life, because the Father and He are one; therefore He says, *As the Father hath* LIFE *in Himself; so hath He given to the Son to have* LIFE *in Himself* (John v. 26). *Jesus said, I am the Resurrection and* THE LIFE (John xi. 25). *Jesus said, I am the Way, the Truth, and* THE LIFE (John xiv. 6). *In the beginning was the Word, and God was the Word; in Him was* LIFE; *and the Word was made flesh* (John i. 1-4, 14). Because the Lord alone is Life, it follows, that from Him alone life is derived; therefore He says, *Because* I LIVE, *ye shall live also* (John xiv. 19).

59 *And I was dead,* signifies, that He was neglected in the church, and His Divine Humanity not acknowledged. His being dead does not mean that He was crucified, and so died, but that He was neglected in the church, and His Divine Humanity not acknowledged, for so He became dead among men. His Divinity from eternity is indeed acknowledged, but this is Jehovah Himself; but His Humanity is not acknowledged to be Divine, although the Divine Essence and the Human in Him are like soul and body, and therefore are not two but one, yea one Person, according to the doctrine received throughout the whole Christian world, which has its name from Athanasius. When, therefore, the Divine in Him is separated from the Human, by saying that His Humanity is not Divine, but is like the human essence of any other man, in this case He is dead among men. But respecting this separation, and the

consequent death of the Lord, see more in *The Doctrine of the Lord*, and in *The Divine Providence*, n. 262, 263.

60 *And, behold, I am alive for ever and ever*, signifies, that he is Life Eternal. Because, *I am alive*, signifies, that He alone is LIFE, and from Him alone life is derived (as in n. 58), it follows that, *Behold, I am alive for ever and ever*, signifies that He alone is Life to eternity, and consequently that eternal life is from Him alone; for Eternal Life is in Him, and consequently from Him. *For ever and ever*, signifies eternity. That eternal life is from the Lord alone, is plain from the following passages: *Jesus said, Whosoever believeth on Me shall not perish, but have* EVERLASTING LIFE (John iii. 16). *Every one that believeth in the Son hath* EVERLASTING LIFE, *but He who believeth not in the Son, shall not see* LIFE, *but the wrath of God abideth on him* (iii. 36). *Verily, I say unto you, He that believeth on Me hath* EVERLASTING LIFE (vi. 47). *I am the Resurrection and* THE LIFE; *he that believeth in Me, though he were dead, yet shall he live: and whosoever believeth in Me, shall never die* (xi. 25, 26): and in other places. Hence, then, the Lord is called, *He that is alive for ever and ever:* as also in the following passages of the Apocalypse, iv. 9, 10, v. 14, x. 6; Dan. iv. 34.

61 *Amen*, signifies, Divine confirmation that it is the Truth. That Amen is the Truth, which is the Lord, see n. 23.

62 *And have the keys of hell and of death*, signifies, that He alone has power to save. Keys signify the power of opening and shutting; in this instance, the power of opening hell, that man may be brought forth, and of shutting it, lest, when he is brought forth, he should enter it again; for man is born in evils of every kind, thus in hell, for evils are hell: he is brought out of it by the Lord, to whom belongs the power of opening it. The reason why having the keys of hell and death, does not mean the power of casting into hell, but the power of saving, is, that it follows immediately after these words: *Behold, I am alive for ever and ever*; which signify that He alone is eternal life (n. 60); and the Lord never casts any one, but man casts himself into hell. Keys signify the power of opening and shutting, also in chap. iii. 7, ix. 1, xx. 1: and also in Isa. xxii. 21, 22; in Matt. xvi. 19; and in Luke xi. 52. The power of the Lord is not only over heaven, but also over hell; for hell is kept in order and connexion by oppositions against heaven; for which reason, He who governs the one must necessarily govern the other: otherwise man could not be saved: to be saved is to be brought out of hell.

63 (19) *Write the things which thou hast seen, and the things which are, and the things which shall be hereafter*, signifies, that all the things now revealed are for the use of posterity; as may appear without explanation.

64 (20) *The mystery of the seven stars which thou sawest in my right hand, and the seven golden candlesticks*, signifies, mysteries in visions concerning the New Heaven and the New Church. That the seven stars signify the church in the heavens, and the seven candlesticks the church upon earth, will be seen in what now follows.

65 *The seven stars are angels of the seven churches*, signifies, the New Church in the heavens, which is the New Heaven. The church exists in the heavens as well as upon earth; for the Word is in the heavens as well as upon earth, and there are doctrines and preachings from it, on which subject see *The Doctrine of the Sacred Scripture* (n. 70-75, and n. 104-113): that church is the New Heaven, of which something is said in the preface. The church in the heavens, or the New Heaven, is meant by the seven stars, because it is said that the seven stars are the angels of the seven churches, and an angel signifies a heavenly society. In the spiritual world there appears a firmament full of stars, as in the natural world, and this appearance is from the angelic societies in heaven: each society there shines like a star to those who are below; hence they there know in what situation the angelic societies are. That seven does not signify seven, but all who are of the church there, according to the reception of each, may be seen in n. 10, 14, 41; therefore, by the angels of the seven churches, is meant the Universal Church in the heavens, consequently the New Heaven in the aggregate.

66 *And the seven candlesticks which thou sawest are seven churches*, signifies, the New Church upon earth, which is the New Jerusalem descending from the Lord out of the New Heaven. The candlesticks are the church (n. 43); and as seven signify all (n. 10), the seven candlesticks do not mean seven churches, but the Church in the aggregate, which in itself is one, but various according to reception. Those varieties may be compared to the various jewels in a king's crown; and they may also be compared to the various members and organs in a perfect body, which yet make one. The perfection of every form arises from various things being suitably disposed in proper order; hence it is, that the Universal New Church is described, with its various particulars, by the seven churches, in what follows.

67 THE FAITH OF THE NEW HEAVEN AND NEW CHURCH, COMPREHENDED IN A UNIVERSAL IDEA, is this, That the Lord from eternity, who is Jehovah, came into the world to subdue the hells and glorify His Humanity; and that without this no flesh could have been saved; and that those are saved who believe in Him.

It is said, in a universal idea, because this is the universal of faith, and the universal of faith is that which enters into all and

every particular. It is a universal of faith that God is one Person and Essence in whom is the Trinity, and that the Lord is that God. It is a universal of faith, that no mortal could have been saved unless the Lord had come into the world. It is a universal of faith, that He came into the world that He might remove hell from man, and did remove it by successive combats against it and victories over it, by which He finally subdued it, and reduced it to order, and under obedience to Himself. It is also a universal of faith, that He came into the world to glorify the Humanity which He assumed in the world, that is, to unite it with the Divinity from which are all things; thus having subdued hell, He keeps it in order and under obedience to eternity. Since neither of these could have been effected but by means of temptations, even to the last of these, and the last of them was the passion of the cross, therefore He endured it. These are the Universals of faith respecting the Lord.

The Universal of the Christian faith on man's part is, that he believe in the Lord; for by believing in Him he has conjunction with Him, and by conjunction, salvation. To believe in Him is to have confidence that He will save; and because none can have such confidence but he who leads a good life, therefore this also is understood by believing in Him.

These two Universals of the Christian faith have been specifically treated of, the first, which relates to the Lord, in *The Doctrine of the New Jerusalem concerning the Lord;* and the second, which relates to man, in *The Doctrine of the New Jerusalem concerning Charity and Faith*, and in *The Doctrine of Life*: and both now in the explanations of the Apocalypse.

CHAPTER II.

1. Unto the angel of the Church of Ephesus write; These things saith He that holdeth the seven stars in His right hand, who walketh in the midst of the seven golden candlesticks;

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

3. And hast borne, and hast endurance, and for My name's sake hast laboured, and hast not fainted.

4. Nevertheless I have somewhat against thee, because thou hast left thy first love.

5. Remember therefore from whence thou art fallen, and

repent, and do the first works; or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent.

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

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

8. And unto the angel of the church in Smyrna write; These things saith the First and the Last, who was dead, and is alive.

9. I know thy works, and tribulation, and poverty, and I know the blasphemy of them which say they are Jews, and are not, but are the synagogue of Satan.

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

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

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

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

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

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

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

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

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

19. I know thy works, and charity, and service, and faith, and

thy endurance, and thy works; and the last to be more than the first.

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

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

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

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

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

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

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

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

28. And I will give him the morning star.

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

THE SPIRITUAL SENSE.

68 THE CONTENTS OF THE WHOLE CHAPTER. To the churches in the Christian world: to those therein who principally regard truths of doctrine and not goods of life, who are understood by the church of Ephesus, n. 72-90. To those therein who are in good as to life and in falses as to doctrine, who are understood by the church in Smyrna, n. 91-106. To those therein who place the all of the church in good works, and not anything in truths, who are understood by the church in Pergamos, n. 107-123. And to those therein who are in faith originating in charity, as also to those who are in faith separated from charity, who are understood by the church in Thyatira, n. 124-152. All these are called to the New Church, which is the New Jerusalem.

THE CONTENTS OF EACH VERSE. *Unto the angel of the church of Ephesus write,* signifies, to and concerning those who primarily

respect truths of doctrine, and not good of life: *These things saith He that holdeth the seven stars in His right hand,* signifies, the Lord, from whom, by the Word, proceed all truths: *who walketh in the midst of the seven golden candlesticks,* signifies, from whom all enlightenment is received by those who are of His church: *I know thy works,* signifies, that He sees all the interiors and exteriors of man at once: *and thy labour, and thy endurance,* signifies, their study and patience: *And how thou canst not bear them which are evil,* signifies, that they cannot bear that evil should be called good, nor the reverse: *and thou hast tried them that say they are apostles, and are not, and hast found them liars,* signifies, that they scrutinize those things which are called goods and truths in the church, which nevertheless are evils and falses: *and hast borne, and hast endurance,* signifies, patience with them: *and for My name's sake hast laboured, and hast not fainted,* signifies, their study and endeavour to attain the things which belong to religion and its doctrine: *Nevertheless I have somewhat against thee, because thou hast left thy first love,* signifies, that this is against them that they do not esteem good of life in the first place: *Remember therefore from whence thou art fallen,* signifies, remembrance of their error: *and repent, and do the first works,* signifies, that they ought to invert the state of their life: *or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent,* signifies, that otherwise for a certainty they will no longer be enlightened to see truths: *But this thou hast, that thou hatest the works of the Nicolaitanes, which I also hate,* signifies, that they know this by virtue of the truths they possess, and thence are not willing that works should be meritorious: *He that hath an ear, let him hear what the Spirit saith unto the churches,* signifies, that he that understands, ought to obey what the Divine Truth of the Word teaches those who shall be of the New Church, which is the New Jerusalem: *To him that overcometh,* signifies, he who fights against evils and falses, and is reformed: *will I give to eat of the tree of life,* signifies, appropriation of the good of love and charity from the Lord: *which is in the midst of the paradise of God,* signifies, interiorly in the truths of wisdom and faith.

And unto the angel of the church in Smyrna write, signifies, to those and concerning those who are in good as to life, but in falses as to doctrine: *These things saith the First and the Last,* signifies, the Lord that He is the only God: *who was dead, and is alive,* signifies, that He is neglected in the church, and His Humanity not acknowledged to be Divine, when yet as to that also He alone is Life, and from Him alone is life everlasting: *I know thy works,* signifies, that the Lord sees all their interiors and exteriors at once: *and tribulation and poverty,* signifies, that they are in falses, and thence not in goods: *and I know the blasphemy of*

them which say they are Jews, and are not, signifies, the false assertion that they possess the goods of love, when in fact they do not: *but are the synagogue of Satan,* signifies, because they are in falses as to doctrine: *Fear none of those things which thou shalt suffer,* signifies, despair not when infested by evils and assaulted by falses; *behold, the devil shall cast some of you into prison,* signifies, that their good of life will be infested by evils from hell: *that ye may be tried,* signifies, by falses fighting against them: *and ye shall have tribulation ten days,* signifies, that it will endure its full time: *be thou faithful unto death,* signifies, reception of truths until falses are removed: *and I will give thee the crown of life,* signifies, that they will then have eternal life, the reward of victory: *He that hath an ear, let him hear what the Spirit saith unto the churches,* signifies here as before: *He that overcometh,* signifies, he that fights against evils and falses, and is reformed: *shall not be hurt of the second death,* signifies, that afterwards they shall not yield to evils and falses from hell.

And to the angel of the church in Pergamos write, signifies, to those and concerning those who place the all of the church in good works, and not anything in truths of doctrine: *These things saith He who hath the sharp sword with two edges,* signifies, the Lord as to the truths of doctrine from the Word, by which evils and falses are dispersed: *I know thy works,* signifies here as before: *and where thou dwellest, even where Satan's throne is,* signifies, their life in darkness: *and thou holdest fast My name, and hast not denied My faith,* signifies, when yet they have religion and worship according to it: *even in those days wherein Antipas was My faithful martyr, who was slain among you where Satan dwelleth,* signifies, when all truth was extinguished by falses in the church: *But I have a few things against thee,* signifies, that the things which follow are against them: *because thou hast there them that hold the doctrine of Balaam, who taught Balak to cast a stumbling-block before the children of Israel, to eat things sacrificed unto idols, and to commit fornication,* signifies, that there are some among them who do hypocritical works, by which the worship of God in the church is defiled and adulterated: *So hast thou also them that hold the doctrine of the Nicolaitanes, which thing I hate,* signifies, that there are some among them also who make works meritorious: *Repent,* signifies, that they should take heed of such works: *or else I will come unto thee quickly, and will fight against them with the sword of My mouth,* signifies, if not, that the Lord will contend with them from the Word: *He that hath an ear, let him hear what the Spirit saith unto the churches,* signifies, here as before: *To him that overcometh,* signifies here as before: *will I give to eat of the hidden manna,* signifies, the appropriation then of the good of celestial love, and thus conjunction of the Lord with those who

operate: *and will give him a white stone,* signifies, truths affirmative and united to good: *and in the stone a new name written,* signifies, that thus they will have good of a quality such as they had not before: *which no man knoweth saving he that receiveth it,* signifies, that it does not appear to any one, because it is written in their lives.

And unto the angel of the church in Thyatira write, signifies, to those and concerning those who are in faith grounded in charity, and thence in good works; and also to those and concerning those who are in faith separated from charity, and thence in evil works: *These things saith the Son of God, who hath His eyes like unto a flame of fire,* signifies, the Lord as to the Divine Wisdom of His Divine Love: *and His feet are like fine brass,* signifies, Divine Natural Good: *I know thy works,* signifies here as before: *and charity, and service,* signifies, the spiritual affection which is called charity, and its operation: *and faith, and thy endurance, and thy works,* signifies, truth and the desire of acquiring and teaching it: *And the last to be more than the first,* signifies, the increase thereof from the spiritual affection of truth: *Notwithstanding I have a few things against thee,* signifies what follows: *because thou sufferest that woman Jezebel,* signifies, that among them there are some in the church who separate faith from charity: *who calleth herself a prophetess,* signifies, and who make the doctrine of faith the sole doctrine of the church: *to teach and to seduce my servants to commit whoredom,* signifies, from which it comes to pass that the truths of the Word are falsified: *and to eat things sacrificed unto idols,* signifies, the defilement of Divine worship, and profanations: *And I gave her time to repent of her whoredom; and she repented not,* signifies, that those who have confirmed themselves in that doctrine will not recede, although they see things contrary to it in the Word: *Behold, I will cast her into a bed, and them that commit adultery with her into great tribulation,* signifies, that therefore they will be left in their doctrine with falsifications, and that they will be grievously infested by falses: *except they repent of their works,* signifies, if they will not desist from separating faith from charity: *And I will kill her sons with death,* signifies, that all the truths of the Word will be turned into falses: *and all the churches shall know that I am He which searcheth the reins and hearts,* signifies, that the church shall know that the Lord sees the quality of every one's truth and the quality of his good: *and I will give unto every one of you according to your works,* signifies, that He gives unto every one according to the charity and its faith which are in his works: *But unto you I say, and unto the rest in Thyatira, as many as have not this doctrine,* signifies, to those with whom the doctrine of faith is separated from charity, and to those with whom the doctrine of

faith is joined with charity: *and which have not known the depths of Satan, as they speak,* signifies, those who do not understand their interiors, which are mere falses: *I will put upon you none other burden,* signifies, only that they should beware of them: *But that which ye have, hold fast till I come,* signifies, that they should retain the few things which they know concerning charity and thence concerning faith from the Word, and live according to them until the Lord's coming: *And he that overcometh, and keepeth My works unto the end,* signifies, those who are in charity and thence actually in faith, and remain in them to the end of their lives: *to him will I give power over the nations,* signifies, that they shall overcome the evils in themselves which are from hell: *and he shall rule them with a rod of iron,* signifies, by truths from the literal sense of the Word, and at the same time by rational arguments derived from natural light: *as the vessels of a potter shall they be broken,* signifies, as of little or no account: *even as I received of My Father,* signifies, this from the Lord, who, when He was in the world, procured to Himself all power over the hells, from the Divinity which was within Him: *And I will give him the morning star,* signifies, intelligence and wisdom: *He that hath an ear, let him hear what the Spirit saith unto the churches,* signifies here as before.

THE EXPLANATION.

69 THIS and the following chapter treat of the seven churches, which describe all those in the Christian church who have religion, and out of whom the New Church, which is the New Jerusalem, can be formed; and this is formed by those who APPROACH THE LORD ONLY, AND AT THE SAME TIME REPENT OF EVIL WORKS. The rest, who, from the confirmed negation of the divinity of His Humanity, do not approach the Lord alone, and who do not repent of evil works, are indeed in the church, but have nothing of the church in them.

70 Since the Lord alone is acknowledged as the God of heaven and earth by those who are of His New Church in the heavens, and by those who will be of His New Church upon earth; therefore, in the first chapter of the Apocalypse the Lord alone is treated of; and in these two following chapters, it is He alone who speaks to the churches, and He alone who will give the felicities of eternal life. That it is He alone who speaks to the churches is evident from these passages: Unto the angel of the church of Ephesus write, *These things saith He that holdeth the seven stars in His right hand, who walketh in the midst of the*

seven golden candlesticks (ii. 1). Unto the angel of the church in Smyrna write, *These things saith the First and the Last* (ii. 8). To the angel of the church in Pergamos write, *These things saith He which hath the sharp sword with two edges* (ii. 12). Unto the angel of the church in Thyatira write, *These things saith the Son of God, who hath His eyes like unto a flame of fire, and His feet are like fine brass* (ii. 18). Unto the angel of the church in Sardis write, *These things saith He that hath the seven spirits of God, and the seven stars* (iii. 1). To the angel of the church in Philadelphia write, *These things saith He that is holy, He that is true, He that hath the key of David* (iii. 7). And unto the angel of the church of the Laodiceans write, *These things saith the Amen, the faithful and true Witness, the Beginning of the creation of God* (iii. 14). These expressions are taken from the first chapter, in which the Lord alone is treated of, and where He is described by all these attributes.

71 That the Lord alone will give the felicities of eternal life to those who are and will be of His church, is evident from these passages: The Lord said to the church in Ephesus, *To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God* (ii. 7). Unto the church in Smyrna, *I will give thee the crown of life. He that overcometh shall not be hurt of the second death* (ii. 10, 11). Unto the church in Pergamos, *To him that overcometh will I give to eat of the hidden manna, and will give him a white stone, and in the stone a new name written, which no man knoweth saving he that receiveth it* (ii. 17). Unto the church in Thyatira, *To him will I give power over the nations, and I will give him the morning star* (ii. 26, 28). Unto the church in Philadelphia, *Him that overcometh will I make a pillar in the temple of My God; and I will write upon him the name of My God, and the name of the city of My God, which is New Jerusalem, and My new name* (iii. 12). Unto the church in Laodicea, *To him that overcometh will I grant to sit with Me in My throne* (iii. 21). From these passages it is also evident that the Lord alone is to be acknowledged in the New Church. Hence it is that this church is called *The Lamb's Wife* (xix. 7, 9, xxi. 9, 10).

72 That the New Church, which is the New Jerusalem, is formed of those who repent of evil works, is also manifest from the Lord's words to the churches: To that in Ephesus; *I know thy works;—nevertheless I have somewhat against thee, because thou hast left thy first love. Repent, and do the first works; or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent* (ii. 2, 4, 5). To the church in Pergamos; *I know thy works,—repent* (ii. 13, 16). To the church in Thyatira; *I will deliver her into great tribulation, except they repent of their deeds,—and I will give unto every*

one of you according to his works (ii. 19, 22, 23). To the church in Sardis: *I have not found thy works perfect before God;—repent* (iii. 1-3). To the church in Laodicea; *I know thy works;—be zealous, therefore, and repent* (iii. 15, 19). But to proceed to the explanation.

73 (1) *Unto the angel of the church of Ephesus write,* signifies, to and concerning those who primarily respect truths of doctrine and not goods of life. It has been shown (n. 66) that the seven churches do not mean seven churches, but the church in the aggregate, which in itself is one, but various according to reception; and that those varieties may be compared with the various members and organs in a perfect body, which yet make one, nay, that they may be compared with the various jewels in a king's crown; and that hence it is, that the universal New Church, with its varieties, is described in what now follows by seven churches. That by the church of Ephesus are understood those in the church who primarily respect truths of doctrine and not goods of life, is clear from what is written to them when understood in the spiritual sense. It is written to the angel of that church, because an angel signifies an angelic society, which corresponds to a church consisting of such (n. 65).

74 *These things saith He that holdeth the seven stars in His right hand,* signifies the Lord, from whom through the Word are all truths. He who holds the seven stars in His right hand is the Lord; and the seven stars in His right hand are all the knowledges of good and truth in the Word, which are thence from the Lord, with the angels of heaven and with the men of the church (n. 51). The knowledges of good and truth from the Word are Truths.

75 *Who walketh in the midst of the seven golden candlesticks,* signifies, from whom is all enlightenment to those who are of His church. That the seven candlesticks, in the midst of which was the Son of Man, signify the church which is enlightened by the Lord, see n. 43-66. He is here said to be walking, because to walk signifies to live (n. 167); and in the midst signifies in the inmost, and thence in all (n. 44, 383).

76 (2) *I know thy works,* signifies, that He sees all the interiors and exteriors of man at once. Works are often mentioned in the Apocalypse, but few know what is meant by works. This is known, that ten men may do works which outwardly appear alike, but yet differ with them all, because they proceed from different ends and from different causes, the end and the cause rendering the works either good or bad; for every work is a work of the mind, therefore such as is the quality of the mind such is that of the work: if the mind be charity, the work becomes charity; but if the mind be not charity, the work is not charity: yet both may appear outwardly alike. Works

appear to men in their outward form, but to angels in their inward form; and to the Lord, such as they are from innermost to outermost. Works in their outward form do not appear otherwise than like fruit on the surface, but works in their inward form appear like fruit within the surface, where there are innumerable edible parts, and in the midst seeds, in which there are again innumerable parts too minute for the keenest eye to discern, nay, which are far beyond the intellectual sphere of man: such are all works, the internal quality of which the Lord alone sees, and which when performed by man the angels also perceive from the Lord. But on this subject more may be seen in *The Divine Love and Wisdom* (n. 209-220, and n. 277-281; and also below, n. 141, 641, 868). From this it may appear, that *I know thy works*, signifies, that the Lord sees all the interiors and exteriors of man at once.

77 *And thy labour, and thy endurance;* that this signifies their study and patience is evident without explanation.

78 *And how thou canst not bear them which are evil*, signifies, that they cannot bear that evil shall be called good, nor the reverse, because this is contrary to the truths of doctrine. That this is the signification of these words, is evident from what immediately follows, which signifies, that they scrutinize those things which in the church are called goods and truths, when yet they are evils and falses. To *know* goods, whether they be good or evil, pertains to doctrine, and is among its truths, but to *do* good or evil pertains to life: this is said, therefore, of those who give truths of doctrine the first place, and not goods of life (n. 73). In the spiritual sense, by them which are evil, are not understood evil men, but evils, because this sense is abstracted from persons.

79 *And thou hast tried them that say they are apostles, and are not, and hast found them liars*, signifies, that they scrutinize those things which in the church are called goods and truths, which nevertheless are evils and falses. That this is signified cannot be seen except by the spiritual sense, and unless it be thence known what is meant by apostles and by liars. Apostles do not mean apostles, but all who teach the goods and truths of the church, and, in the abstract sense, the goods and truths of its doctrine. That it is not apostles who are meant by apostles clearly appears from these words addressed to them: *When the Son of Man shall sit on the throne of His glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel* (Matt. xix. 28; Luke xxii. 30). Who does not see that the apostles neither will nor can judge any one, much less the twelve tribes of Israel, but that the Lord alone will do this according to the goods and truths of the doctrine of the church from the Word? In like manner from this passage: *And the wall of the*

city New Jerusalem had twelve foundations, and in them the names of the TWELVE APOSTLES *of the Lamb* (Apoc. xxi. 14); because the New Jerusalem signifies the New Church (n. 880, 881); and its foundations all the goods and truths of its doctrine (n. 902, *seq.*). And also from this passage: *Rejoice over her, thou heaven, and ye holy* APOSTLES *and prophets* (xviii. 20). What can the rejoicing of the apostles and prophets signify, unless by them are meant all who are in goods and truths of doctrine in the church? By the Lord's disciples are meant those who are instructed by the Lord in the goods and truths of doctrine; but by His apostles those who, after they are instructed, teach them; for it is said, *Jesus sent His* TWELVE DISCIPLES *to preach the kingdom of God, and the* APOSTLES, *when they were returned, told Him all that they had done* (Luke ix. 1, 2, 10; Mark vi. 7, 30). That by liars are meant those who are in falses, and, abstractly, falses themselves, may appear from many places in the Word, which, if they were adduced, would fill several pages; neither are lies, in the spiritual sense, anything but falses. From these considerations it may appear, that *Thou hast tried them which say they are apostles, and are not, and hast found them liars*, signifies, that they scrutinize those things which are said to be good and true in the church, but which nevertheless are evil and false.

80 (3) *And hast borne, and hast endurance;* that this signifies their patience with them, is evident without explanation.

81 *And for My name's sake hast laboured, and hast not fainted*, signifies, their study and endeavour to attain, and also to teach, the things which belong to religion and its doctrine. The name of Jehovah or of the Lord, in the Word, does not mean His name, but all that by means of which He is worshipped; and because He is worshipped in the church according to doctrine, His name means everything of doctrine, and, in the universal sense, everything of religion. The reason why these are meant by the name of Jehovah is, because in heaven there are no other names but such as involve the quality of any one, and the quality of God is all that by means of which He is worshipped. He who is not aware of this signification of NAME in the Word can only understand NAME, and in this alone there is nothing of worship and religion. He therefore who holds his idea in this signification of the NAME OF JEHOVAH in the Word, where he reads it, will understand of himself what it signifies in the following passages: *In that day shall ye say, Praise Jehovah, call upon His* NAME (Isa. xii. 4). *Jehovah, we have waited for Thee; the desire of our soul is to Thy* NAME, *by Thee only will we make mention of Thy* NAME (xxvi. 8, 13). *From the rising of the sun shall he call upon My* NAME (xli. 25). *From the rising of the sun even unto the going down of the same, My* NAME *shall be great among the Gentiles; and in every place incense shall be offered unto*

My NAME; *for My* NAME *shall be great among the Gentiles; but ye have profaned My* NAME, *in that ye say, The table of Jehovah is polluted;—and ye have snuffed at My* NAME, *when ye brought that which was torn, and lame, and sick* (Mal. i. 11-13). *For all people will walk every one in the* NAME *of his god, and we will walk in the* NAME *of Jehovah our God* (Micah iv. 5). *Every one that is called by My* NAME, *for I have created him for My glory, I have formed him* (Isa. xliii. 7). *Thou shalt not take the* NAME *of Jehovah thy God in vain; for Jehovah will not hold him guiltless that taketh his* NAME *in vain* (Deut. v. 11). *They shall worship Jehovah in one place where He will put His* NAME (Deut. xii. 5, 11, 13, 14, xvi. 2, 6, 11, 15, 16); besides many other places. Who cannot see that in these passages name alone is not to be understood? The same is signified in the New Testament by the name of the Lord, as in the following: Jesus said, *Ye shall be hated of all men for My* NAME'S *sake* (Matt. x. 22, xxiv. 9). *For where two or three are gathered together in My* NAME, *there am I in the midst of them* (Matt. xviii. 20). *And every one that hath forsaken houses, or brethren, or sisters, for My* NAME'S *sake, shall receive an hundredfold, and shall inherit everlasting life* (Matt. xix. 29). *But as many as received Him, to them gave He power to become the sons of God, even to them that believe on His* NAME (John i. 12). *Many believed in His* NAME (John ii. 13). *He that believeth not is condemned already, because he hath not believed in the* NAME *of the only begotten Son of God* (John iii. 18). *They who believe will have life in His* NAME (John xx. 31). *Blessed is He that cometh in the* NAME *of the Lord* (Matt. xxi. 9, xxiii. 39; Luke xiii. 35, xix. 38). That the Lord, as to His Humanity, is the NAME of the Father, appears in these places: *Father, glorify Thy* NAME (John xii. 28). *Hallowed be Thy* NAME, *Thy kingdom come* (Matt. vi. 9; also Ex. xxiii. 20, 21; Jer. xxiii. 6; Micah v. 4). That name, applied to others, is the quality of worship, appears in the following passages: The shepherd of the sheep *calleth his own sheep by* NAME (John x. 3). *Thou hast a few* NAMES *even in Sardis* (Apoc. iii. 4). *I will write upon him the* NAME *of My God, and the* NAME *of the city of My God, which is New Jerusalem,—and My new* NAME (iii. 12); and in other places. It may now appear, that *for My name's sake thou hast laboured, and hast not fainted,* signifies study and endeavour to acquire, and also to teach, the things which belong to religion and its doctrine.

82 (4) *Nevertheless I have somewhat against thee, because thou hast left thy first love,* signifies that this is against them, that they do not esteem good of life in the first place, which, nevertheless, was and is done in the beginning of every church. This is said to the church of Ephesus, because by it are meant those in the church who principally, or in the first place, respect truths of doctrine, and not good of life (n. 73); when yet good of life is to

be considered in the first place, that is, principally; for so far as a man is in the good of life, so far he is really in truths of doctrine, and not reversely; the reason is, that goods of life open the interiors of the mind, and these being opened, truths appear in their own light, whence they are not only understood, but also loved; not so when doctrinals are respected principally, or in the first place. In this case truths may indeed be known, but not seen interiorly and loved from spiritual affection; but this has been illustrated in n. 17. Every church at its beginning respects goods of life in the first place and truths of doctrine in the second; but as the church declines, it begins to respect truths of doctrine in the first place and goods of life in the second; and at length in the end it respects faith alone; and then it not only separates the goods of charity from faith but also omits them. Hence then it may appear that *Thou hast left thy first love* signifies, that they do not esteem goods of life in the first place, which, nevertheless, has been done and is done at the beginning of every church.

83 (5) *Remember therefore from whence thou art fallen;* that this signifies remembrance of their error is plain from what has just been said.

84 *And repent, and do the first works,* signifies, that they ought to invert the state of their life. Every man respects truths of doctrine in the first place, yet so long as he does this he is like unripe fruit; but he who is being regenerated, after he has imbibed truths, respects good of life in the first place, and so far as he does so he grows ripe like fruit; and so far as he ripens, so far the seed in him becomes prolific. These two states have been witnessed by me in men when they had become spirits: in the first state, they appeared turned to the valleys which are over hell; and in the second, to the paradises in heaven. This conversion of the state of life is that which is meant here. That this is effected by repentance, and after it by good of life, is understood by *Repent, and do the first works.*

85 *Or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent,* signifies, that otherwise for a certainty they will no longer be enlightened to see truths. Quickly signifies certainly (n. 4, 947); and a candlestick, the church in regard to enlightenment (n. 43, 66); hence, to remove it out of its place, signifies to remove enlightenment, that they may not see truths in their own light, and at length that they may not see them any longer. This follows from what was said in n. 82, namely, that if truths of doctrine are respected principally, or in the first place, they may indeed be known, but not interiorly seen and loved from spiritual affection, therefore they successively perish; for to see truths from their own light is to see them from man's interior mind, which is called

the spiritual mind, and this mind is opened by charity; and when it is open, light, with the affection of understanding truths, flows in out of heaven from the Lord, whence is enlightenment. The man who is in this enlightenment acknowledges truths as soon as he reads or hears them; but it is not so with the man whose spiritual mind is not opened, who is one that is not in the goods of charity, however he may be in the truths of doctrine.

86 (6) *But this thou hast, that thou hatest the works of the Nicolaitanes, which I also hate,* signifies that they know this by virtue of the truths they possess, and thence are not willing that works should be meritorious, because this is contrary to the merit and righteousness of the Lord. That the works of the Nicolaitanes are meritorious works has been given me to know by revelation. It is said that they hate those works, because the church from the truths of its doctrine knows this, and thence does not will it: therefore it is said, *This thou hast.* Yet all make works meritorious who put the truths of faith in the first place, and the goods of charity in the second; but not those who put the goods of charity in the first place. The reason is, that genuine charity does not desire to merit; it loves to do good, for it is in it and acts from it; and from good it looks to the Lord; and from truths it knows that all good is from Him; wherefore it is averse to merit. Now because those who regard the truths of faith in the first place cannot do any but meritorious works, and yet from their truths know that such works are to be detested, therefore this follows after its having been said, that if they do not esteem charity in the first place, they do works which ought to be held in aversion. We have said, that it is contrary to the merit and righteousness of the Lord; for those who place merit in works, claim righteousness to themselves; for they say that justice is on their side because they have merit, when yet it is the greatest injustice, since the Lord alone has merit, and alone does good in them. That the Lord alone is righteousness is taught in Jeremiah: *Behold, the days come, that I will cause the Branch of Righteousness to grow up unto David, and this is His name whereby He shall be called,* JEHOVAH OUR RIGHTEOUSNESS (xxiii. 5, 6, xxxiii. 15, 16).

87 (7) *He that hath an ear, let him hear what the Spirit saith unto the churches,* signifies that he who understands ought to obey what the Divine Truth of the Word teaches those who shall be of the New Church, which is the New Jerusalem. To hear signifies both to perceive and to obey; because a person attends in order that he may perceive and obey: that both of these are signified by hearing is evident from common discourse, when we speak of hearing any one and of hearkening to him; the latter signifying to obey, the former to perceive. It is from correspondence that hearing has these two significations; for those are in

the province of the ears in heaven who are in perception and at the same time in obedience. As both of these are signified by hearing, therefore the Lord so often said, *He that hath ears to hear, let him hear* (Matt. xi. 15, xiii. 43; Mark iv. 9, 23, vii. 16; Luke viii. 8, xiv. 35): this is likewise said to all the churches, as appears from verses 11, 17, 29, of this chapter, and from verses 6, 13, and 22, of the next. But the Spirit which speaks to the churches signifies the Divine Truth of the Word; and the churches signify the Universal Church in the Christian world. That the Spirit of God, which is also the Holy Spirit, means Divine Truth proceeding from the Lord, may be seen in *The Doctrine of the Lord* (n. 51); and as the Universal Church is understood, it is not said what the Spirit saith to the church, but what the Spirit saith to the churches.

88 *To him that overcometh,* signifies, he that fights against his evils and falses, and reforms. Now as what is written to the seven churches describes the state of all in the Christian church who can receive the doctrine of the New Jerusalem, and live according to it, thus who can, by combats against evils and falses, be reformed; therefore to each it is said, HE THAT OVERCOMETH: as here to the church of Ephesus, *To him that* OVERCOMETH *will I give to eat of the tree of life.* To the church in Smyrna, *He that* OVERCOMETH *shall not be hurt of the second death* (ii. 11). To the church in Pergamos, *To him that* OVERCOMETH *will I give to eat of the hidden manna* (ii. 17). To the church in Thyatira, *He that* OVERCOMETH, *and keepeth My works unto the end, to him will I give power over the nations* (ii. 26). To the church in Sardis, *He that* OVERCOMETH, *the same shall be clothed in white raiment* (iii. 5). To the church in Philadelphia, *Him that* OVERCOMETH *will I make a pillar in the temple of My God* (iii. 12). And to the church in Laodicea, *To him that* OVERCOMETH *will I grant to sit with Me in My throne* (iii. 21). He that overcometh, in these places, signifies, he who fights against evils and falses, and thus is reformed.

89 *Will I give to eat of the tree of life,* signifies, appropriation of the good of love and of charity from the Lord. In the Word, to eat, signifies to appropriate; and the tree of life signifies the Lord as to the good of love; therefore eating of the tree of life signifies the appropriation of the good of love from the Lord. To eat signifies to appropriate, because as natural food, when eaten, is appropriated to the life of man's body, so spiritual food, when received, is appropriated to the life of his soul. The tree of life signifies the Lord as to the good of love, because nothing else is signified by the TREE OF LIFE in the garden of Eden; also because man has celestial and spiritual life from the good of love and charity which he receives from the Lord. A tree is mentioned in many places, and by it is understood a man

of the church, and in a universal sense the Church itself, and by its fruit good of life; the reason is, the Lord is the Tree of that Life, from whom all good in the man of the church and in the church comes: but of this in its proper place. We say the good of love and of charity, because the good of love is celestial good, which is that of love to the Lord, and the good of charity is spiritual good, which is that of love towards our neighbour. The distinctive nature and quality of these two kinds of good will be seen in what follows. See something respecting them in the work on *Heaven and Hell*, n. 13-19.

90 *Which is in the midst of the paradise of God*, signifies, interiorly in the truths of wisdom and of faith. In the midst signifies the inmost (n. 44, 383), here, the interior; the paradise of God signifies the truths of wisdom and of faith; therefore the tree of life, which is in the midst of the paradise of God, signifies the Lord with the good of love and charity interiorly in the truths of wisdom and of faith: good is also within truths, for good is the being of life, and truth is the existing of life thence derived, as is abundantly shown in *The Divine Love and Wisdom*. That the paradise of God is the truth of wisdom and of faith, is evident from the signification of a garden in the Word: a garden there signifies wisdom and intelligence, because trees signify men of the church, and their fruits goods of life. The garden of Eden has no other signification, for by it the wisdom of Adam is described. The garden of God in Ezekiel has a similar meaning. *In thy wisdom and thine intelligence thou hadst gotten thee riches: thou hast been in Eden, the* GARDEN OF GOD; *every precious stone was thy covering* (Ez. xxviii. 4, 13); speaking of Tyre, which signifies the church as to the knowledges of truth and good, thus as to intelligence; therefore it is said, *In thy wisdom and thine intelligence thou hadst gotten thee riches;* precious stones, which are a covering, signify the truths of intelligence. Again: *Behold, the Assyrian was a cedar in Lebanon; the cedars in the* GARDEN OF GOD *could not hide him; nor any tree in the* GARDEN OF GOD *was like unto him in his beauty. All the trees of Eden that were in the* GARDEN OF GOD *envied him* (xxxi. 3, 8, 9). This is said of Egypt and Ashur, because Egypt signifies science, and Ashur rationality, by which comes intelligence; the like is signified by cedar. But because he came by his own rationality into the pride of intelligence, therefore it is said of him, *To whom art thou thus like in glory and in greatness among the trees of Eden? yet shalt thou be brought down with the trees of Eden unto the nether parts of the earth: thou shalt lie in the midst of the uncircumcised* (xxxi. 18); the uncircumcised are those who are without the good of charity. So in Isaiah: *Jehovah shall comfort Zion; and He will make her wilderness like Eden, and her desert like the* GARDEN OF JEHOVAH (li. 3). Zion there is the

church; the wilderness and the desert are the defect and ignorance of truth; Eden and the garden of God are wisdom and intelligence. Wisdom and intelligence are also signified by garden in Isa. lviii. 11, lxi. 11; Jer. xxxi. 12; Amos ix. 14; Num. xxiv. 6. The man of the church is also like a garden as to intelligence, when he is in the good of love from the Lord, because the spiritual heat which vivifies him is love, and spiritual light is intelligence derived from it. It is known that gardens in this world flourish by means of heat and light; it is the same in heaven: in heaven appear paradisaical gardens, with fruit-trees according to their wisdom, grounded in the good of love from the Lord: but around those who are in intelligence, and not in the good of love, there appears not a garden, but grass; while around those who are in faith separated from charity, not even grass, but sand.

91 (8) *And unto the angel of the church in Smyrna write,* signifies, to and concerning those who are in good as to life, but in falses as to doctrine. That these are meant by the church in Smyrna is clear from the things written to it, when understood in the spiritual sense.

92 *These things saith the First and the Last,* signifies the Lord, that He is the only God. That the Lord calls Himself the First and the Last, also the Beginning and the Ending, and Alpha and Omega, and He who IS, and who WAS, and who IS TO COME, see chap. i. 4, 8, 11, 17; and what they signify in n. 12, 29-31, 38, 57; where it is plain that by these also is understood that He is the only God.

93 *Who was dead, and is alive,* signifies, that He is neglected in the church, and His Humanity not acknowledged to be Divine, when yet as to that also He alone is Life, and from Him alone is life everlasting. That this is understood by these words, see n. 58-60, where they are explained. These and the preceding things are said, because the primary falsity of those who are described by this church is, that they do not acknowledge the Lord's Divine Humanity, and therefore do not approach Him.

94 (9) *I know thy works;* this signifies that the Lord sees all their interiors and exteriors at once, as appears from the explanation of the words in n. 76; here they denote that He sees they are in falses, and yet as to life in good, which they believe to be the good of life, when yet it is not.

95 *And tribulation and poverty,* signifies, that they are in falses, and thence not in good. To know their affliction, signifies to see that they are in falses, and to know their poverty, signifies to see that they are not in good; for in the Word affliction is predicated of falses (n. 33), and poverty of the defect of good, neither is spiritual poverty anything else.

Poor and needy are often mentioned in the Word, and, in the spiritual sense, poor means one who is not in truths, and needy one who is not in good. These words are added, *but thou art rich*, but in a parenthesis, because in some copies they are omitted.

96 *And I know the blasphemy of them which say they are Jews, and are not*, signifies, the false assertion that they possess the good of love, when yet they do not. Blasphemy here signifies false assertion; Jews do not signify Jews, but those who are in the good of love, and, abstractly, the good of love; so the blasphemy of them which say they are Jews, and are not, signifies, the false assertion that they possess the good of love, when yet they do not. Jews mean those who are in the good of love, because, in the supreme sense of the Word, Judah means the Lord as to the Divine Good of Divine Love, and Israel, the Lord as to the Divine Truth of Divine Wisdom; hence Jews signify those who are in the good of love from the Lord, and Israel, those who are in Divine Truths from the Lord. That these are meant by Jews may appear from many passages, which will be adduced further on (n. 350); something may also be seen on this subject in *The Doctrine of the Lord* (n. 51). In the abstract Jews mean the good of love, because the spiritual sense is abstracted from persons (see n. 78, 79). He who is not aware, that in the Word Jews signify those who belong to the Lord's celestial church, who are such as are in love to Him, must fall into many mistakes when reading the prophetical part of the Word (see n. 350).

97 *But are the synagogue of Satan*, signifies, because they are in falses as to doctrine. The term synagogue is used because Jews are mentioned. As the Jews taught in synagogues, a synagogue signifies doctrine; and as Satan means the hell of those who are in falses, hence the term *the* SYNAGOGUE *of* SATAN. Hell is called the Devil and Satan. The hell which is called the Devil, means such there as are in evils, specially those who are in self-love; and the hell which is called Satan means such there as are in falses, specially those who are in the pride of their own intelligence. The hells are called the Devil and Satan, because all who are in them are called devils and satans. Hence then it may appear that their being the synagogue of Satan signifies, that they are in falses as to doctrine. But as those here treated of are in good as regards life, but in falses as regards doctrine, and these know no other than that they are in good, and that their falses are truths, something shall be said respecting them. All the good of worship is formed by truths, and all truth is formed from good, wherefore good without truth is not good, nor is truth without good truth; they appear indeed in their outward form to be so, but still they are not. The conjunction of good and truth is called the Heavenly Marriage;

from this is the church in man, and it is heaven in him. Accordingly, if instead of truths there are falses in man, he does good from falses, which good is not good, for it is either pharisaical, or meritorious, or natural connate good. But examples will illustrate this. He who is in this falsity, that he thinks he does good from himself, because he has the faculty of doing good, does good which is not good, because himself and not the Lord is in it. He who is in this falsity, that he can do good which is good, without a knowledge of what is evil in himself, thus without repentance, whilst doing good does not do good, because without repentance he is in evil. He who is in this falsity, that good purifies him from evils, and does not know anything of the evils in which he is, does no other good than spurious good, which is inwardly contaminated by his evils. He who is in this falsity, that there is a plurality of Gods, and confirms himself in it, the good which he does is divided good, and divided good is not good. He who is in this falsity, that he believes that the Divinity in the Lord's Humanity is not like the soul in the body, cannot do good from Him, and good which is not from the Lord is not good, for it is contrary to the Lord's own words: *Except a man abide in Me, and I in him, he cannot bring forth any fruit; for without Me ye can do nothing. If a man abide not in Me, he is cast forth as a branch and is withered, and is cast into the fire and burned* (John xv. 4-6). So in many other instances; for good derives its quality from truths, and truths derive their essence from good. Who does not know that the church is no church without doctrine? and doctrine must teach how a man is to think of God and from God; and how he is to act from God and with God; wherefore doctrine must be derived from truths, to act according to which is called good; whence it follows, that to act according to falses is not good. It is thought, that in the good which a man does there is not anything from truths or falses, when yet the quality of good has no other ground, for they cohere like love and wisdom, and also like love and foolishness; the love of a wise man is that which does good, but the love of a foolish man does that which is like good outwardly, but entirely unlike it inwardly; therefore the good of a wise man is like pure gold, but the good of a foolish man is like gold surrounding what is unclean.

98 (10) *Fear none of those things which thou shalt suffer*, signifies, despair not when ye are infested by evils and assaulted by falses, because with those who are in good as to life and in falses as to doctrine it cannot be otherwise. This is plain from what now follows.

99 *Behold, the devil shall cast some of you into prison*, signifies, that their good of life will be infested by evils from hell. This is signified by being made captives or cast into prison by the Devil,

because the Devil means the hell where those who are in evils are, and thus, abstractly, the evil which is there and thence (n. 97). To be cast into prison denotes to be infested, because those who are infested by evils from hell are as if they were bound in prison, for they cannot think anything but evil, when yet they will what is good; hence come combat and interior anxiety, from which they cannot be released, being like persons who are in bonds; the reason of which is, that their good is not good so far as it coheres with falses, and so far as it coheres with falses evil is in it; it is this therefore which is infested. But this infestation does not exist in the natural world, but in the spiritual world, thus after death. It has often been permitted me to see their infestations; they lament, saying that they have done good, and desire to do good, and yet now they cannot, because of the evils which surround them. But still they are not all infested alike, but more severely according as they have confirmed themselves in falses, therefore it is said the Devil shall cast *some of you* into prison. That the confirmation of what is false is hurtful, may be seen in *The Sacred Scripture*, n. 91-97. In the Word, *prisoners* signify the same as those here who will be cast into prison, as in these passages: *I will give Thee for a covenant of the people, to bring out the* PRISONERS *from the* PRISON, *and them that sit in darkness out of the* PRISON-HOUSE (Isa. xlii. 6, 7, xlix. 8, 9). *Jehovah hath sent me, to proclaim liberty to the* CAPTIVES, *and the opening of the* PRISON *to them that are* BOUND (lxi. 1). *By the blood of thy covenant I have sent for thy* PRISONERS *out of the pit* (Zec. ix. 11). *God bringeth out those which are* BOUND WITH CHAINS (Ps. lxviii. 6). *Let the sighing of the* PRISONER *come before Thee* (lxxix. 11). *To hear the groaning of the* PRISONER, *to loose those that are appointed to die* (cii. 20). *Jehovah looseth the* PRISONERS (cxlvi. 7). It is plain that prisoners in these places do not mean those who are imprisoned in the world, but those who are imprisoned by hell, thus by evils and falses. Similar is the signification of these words of the Lord: *I was in* PRISON, *and ye came unto Me* (Matt. xxv. 36). As the Lord brings out of prison, or delivers from infestation, those who have been in good as to life, though in falses as to doctrine, He says, *Fear none of those things which thou shalt suffer;* also, *Be thou faithful, and I will give thee a crown of life.*

100 *That ye may be tried*, signifies, by falses fighting against them. The reason why this is signified is, because all spiritual temptation is a combat of the Devil and the Lord, which shall have possession of man; the Devil or hell brings out his falses, and reproaches and condemns him, but the Lord brings out His truths, and draws him away from falses, and delivers him. It is this combat which appears to man as in himself, because it is from evil spirits who are with him, and is called temptation.

That spiritual temptation is nothing else I know by experience, because in my temptations I have seen the infernals who brought them on, and have perceived the influx from the Lord who delivered me.

101 *And ye shall have tribulation ten days*, signifies that this will endure its full time, that is, as long as they are willing to abide in falses. Affliction here signifies infestation (n. 33, 95), thus temptation; and ten days signifies the duration of that state to the full; therefore it follows, *Be thou faithful unto death*, which signifies the reception and acknowledgment of truths, until by their means falses are removed, and as it were abolished. Ten days signifies duration of state to the full, because days signify states, and ten what is full; for times in the Word signify states (n. 947), and numbers add their quality (n. 9). As ten signifies what is full, it also signifies much and many, also all things and all persons, as may appear from these passages which follow: *Those men which have seen My glory, have tempted Me now these* TEN *times* (Num. xiv. 22). *These* TEN *times have ye reproached me* (Job xix. 3). *Daniel was found* TEN *times wiser than the astrologers* (Dan. i. 20). TEN *women shall bake your bread in one oven* (Lev. xxvi. 26). TEN *men out of all languages of the nations shall take hold of the skirt of him that is a Jew* (Zec. viii. 23). Because ten signifies many and likewise all, therefore what was written upon the tables of the decalogue by Jehovah is called the Ten Words (Deut. iv. 13, x. 4): the Ten Words are all truths, for they include them. And because ten signifies all persons and all things, therefore the Lord compared the kingdom of heaven to *ten virgins* (Matt. xxv. 1). Likewise in the parable He said of the nobleman, that he gave his servants *ten talents* to trade with (Luke xix. 12, 28). Many things are also signified by the *ten* horns of the beast which came up out of the sea (Dan. vii. 24), and by the *ten* horns, and the *ten* crowns upon the horns, of the beast which came up out of the sea, in the Apocalypse (xiii. 1); also by the *ten* horns of the dragon (xii. 3), and by the *ten* horns of the scarlet-coloured beast, upon which the woman sat (xvii. 3, 7, 12): ten horns signify much power. From the signification of the number ten, as denoting what is full, much, and all, it may be seen why it was ordained that a tenth part of all the fruits of the earth should be given to Jehovah, and by Jehovah to Aaron and the Levites (Num. xviii. 24, 28; Deut. xiv. 22); also, why Abram gave Melchizedek tithes of all (Gen. xiv. 18, 19); for this signified that all they had was from Jehovah, and was sanctified (see Mal. iii. 10). From these considerations it may now appear, that having affliction ten days, signifies that their temptation will last its full time, that is, so long as they are willing to remain in falses; for falses are never taken away from a man against his will, but with it.

102 *Be thou faithful unto death,* signifies, reception and acknowledgment of truths, until falses are removed, and as it were abolished. *Be thou faithful unto death,* in the natural sense, means that they will not depart from their fidelity to the end of life; but in the spiritual sense, that they will receive and acknowledge truths until falses are removed by them, and as it were abolished; for this sense is properly for those who are in the spiritual world, who are not liable to death, therefore death here means the end of their temptation. It is said, until they are as it were abolished, because falses and evils with man are not abolished, but removed, and when they are removed, they appear as if they were abolished, because when evils and falses are removed, man is kept in goods and truths by the Lord.

103 *And I will give thee the crown of life,* signifies, that they will then have eternal life, the reward of victory. Because temptations even unto death are here treated of, it is said that the crown of life is to be given them, such as the martyrs had who were faithful even unto death; and because the martyrs had the wish, therefore after death crowns were given them, and this signified the reward of victory: they appear still in their crowns in heaven, as I have been permitted to see.

104 (11) *He that hath an ear, let him hear what the Spirit saith unto the churches:* that this signifies, that he who understands these things ought to obey what the Divine Truth of the Word teaches those who shall be of the New Church, which is the New Jerusalem, is evident from the explanation of the same words in n. 87.

105 *He that overcometh;* that this signifies, he that fights against evils and falses, and is reformed, is evident from the explanation in n. 88, where the same words occur.

106 *Shall not be hurt of the second death,* signifies, that afterwards they shall not yield to evils and falses from hell. The first death means the death of the body, and the second death means the death of the soul, which is damnation (n. 853, 873); and since *Be thou faithful unto death* signifies that they will acknowledge truths till by their means falses are removed (n. 102), it follows, that *not to be hurt of the second death* signifies that afterwards they shall not sink under evils and falses from hell, for by this they are free from damnation.

107 (12) *And to the angel of the church in Pergamos write,* signifies, to and concerning those who place everything of the church in good works, and nothing in truths of doctrine. That these are meant by the church in Pergamos is evident from what is written to it, when understood in the spiritual sense. But something must be premised respecting these, that it may be known who they are in the church, and what is their character. There are two kinds of men of whom the Christian Church at this day

for the most part consists; one, who are in works alone and in no truths; the other, who are in worship alone, and neither in works nor in truths: the former are here treated of; the latter in what is written to the church in Sardis (n. 154). Those who are in works alone and in no truths, are like people who act and do not understand, and actions without understanding are inanimate. They appear to the angels like graven images of wood; and those who place merit in their works, appear like these images in a state of perfect nudity; they appear also like sheep without wool; and those who place merit in their works, like such sheep covered with filth; for all works are done from the will by the understanding, and in the understanding they receive life, and at the same time clothing. Hence it is, as was observed, that they appear to the angels as things inanimate and naked.

108 *These things saith He which hath the sharp sword with two edges*, signifies, the Lord as to the truths of doctrine from the Word, by which evils and falses are dispersed. In the preceding chapter, where the SON OF MAN is described, who is the Lord as to the Word, it is said, that a sharp two-edged sword was seen to go out of His mouth (ver. 16); which signifies the dispersion of falses by the Lord, through the Word, and doctrine thence (see n. 52). This is said to and concerning those who place everything of the church in works alone, and nothing in truths of doctrine; to whom, because they omit or despise truths of doctrine, which yet are necessary, it is said in what follows (ver. 16): *Repent, or else I will come unto thee quickly, and will fight against them with the* SWORD *of My mouth.*

109 (13) *I know thy works.* This signifies that the Lord sees all their interiors and exteriors at once, as in n. 76, where it is explained; here, that the Lord sees they are in works alone, and not in doctrinals.

110 *And where thou dwellest, even where Satan's throne is*, signifies their life in thick darkness. That Satan means the hell of those who are in falses, see n. 97; and to be in falses is to be in spiritual thick darkness: spiritual thick darkness, the shadow of death, and darkness, are nothing but the states of those in hell, who are in the falses of evil; therefore in the Word falses are described thereby: from which it may appear, that Satan's throne signifies mere thick darkness. But thick darkness here does not mean that they are in mere falses, but that they are in no truths of doctrine; for truths of doctrine, which are from the Word, are in light, therefore not to be in truths is not to be in light, consequently to be in thick darkness. That truths are in the light of heaven, may be seen in the work on *Heaven and Hell*, n. 126-140; and in *The Doctrine of the Sacred Scripture*, n. 73, 104-113. The Word in many places treats of those who are in darkness, in the

shadow of death, and in thick darkness, whose eyes the Lord will open; and by them are meant the Gentiles, who have been in good works, but not in any truths, because they did not know the Lord, and had not the Word. Exactly similar to these are those in the Christian world who are in works alone and in no truths of doctrine; wherefore they cannot be called anything but Gentiles; they know the Lord indeed, but do not approach Him, and have the Word, but do not search for the truth it contains. To know where they dwell signifies to know their quality, because in the spiritual world every one dwells according to the quality of his affection. Hence it may appear that *thou dwellest where Satan's throne is*, signifies the life of their good in thick darkness. For satanic spirits have power through those in the spiritual world who are in works alone, but none without them, for they draw them into connexion with themselves, provided any one of them says, "I am thy neighbour, and on this account good offices ought to be extended to me;" on hearing which they accede, and give him assistance, without inquiring who and what he is, because they are without truths, and it is only by truths that one can be distinguished from another. This also is signified by *thou dwellest where Satan's throne is.*

111 *And thou holdest fast My name, and hast not denied My faith,* signifies, when yet they have religion and worship according to it, and also acknowledge the Word to be Divine Truth. That by the name of Jehovah, or of the Lord, is understood all that by means of which He is worshipped, thus everything of religion (see n. 81); here, therefore, it signifies, that they have religion, and according to religion, worship. Faith here does not mean a faith like that of the church at this day, but Divine Truth, because faith is of truth and truth is of faith; nothing else is understood by faith in heaven, nor by the faith of God in the Word; hence it is that faith and truth in the Hebrew language are one word, and are called *Amuna.* Since then the faith of God means Divine Truth, and the Word is Divine Truth itself, it is evident that *thou hast not denied My faith* means that they acknowledge the Word to be Divine Truth.

112 *Even in those days wherein Antipas was My faithful martyr, who was slain among you where Satan dwelleth,* signifies, when all truth was extinguished by falses in the church. A martyr signifies confession of the truth, the same as a witness (n. 6, 16), because in the Greek language the word for martyr and witness is the same. Antipas is named from the spiritual or angelic language. Since Antipas the martyr signifies a confessor of the truth, and, abstractly, the Truth itself, it is evident that the *days wherein Antipas was My faithful martyr, who was slain among you where Satan dwelleth,* signifies, when truth was extinguished by falses in the church. That Satan means the hell where and whence falses are, see n. 97.

113 (14) *But I have a few things against thee,* signifies, that the things which follow are against them, as is evident without explanation.

114 *Because thou hast there them that hold the doctrine of Balaam, who taught Balak to cast a stumbling-block before the children of Israel, to eat things sacrificed unto idols, and to commit whoredom,* signifies, that there are among them some who do hypocritical works, by which the worship of God in the church is defiled and adulterated. That by these are meant those who do works by which worship is defiled and adulterated, is clear from the historical parts of the Word which relate to Balaam, and to Balak king of Moab. Balaam was a hypocrite and a diviner, for he spake favourably from Jehovah of the children of Israel, and yet he cherished in his heart a desire to destroy them, which he also effected by the advice he gave Balak; from which it is evident that his works were hypocritical. That he was a diviner is stated in Num. xxii. 7, xxiv. 1; Josh. xiii. 22; that he spake in favour of the children of Israel, by blessing them, Num. xxiii. 7-15, 18-24, xxiv. 5-9, 16-19; but that he spake thus from Jehovah, xxiii. 5, 12, 16, xxiv. 13. That at heart he cherished a desire to destroy them, and by the advice given to Balak brought destruction upon them, Num. xxxi. 16; the advice he had given, xxv. 1, 9, 18. This was the stumbling-block which he cast before the children of Israel, respecting which it is written: *In Shittim the people began to commit whoredom with the daughters of Moab, and they called the people unto the sacrifices of their gods; and the people did eat and bowed down to their gods,* especially they joined themselves unto Baalpeor: *and those that died in the plague were twenty-four thousand* (xxv. 1, 9, 18). The children of Israel signify the church; eating of their sacrifices signifies the appropriation of what is holy; therefore eating of the sacrifices of other gods, or things sacrificed unto idols, signifies the defilement and profanation of what is holy; committing whoredom signifies to adulterate and pervert worship; hence Moab, and the king and the daughters of Moab, also signify those who defile and adulterate worship (see *Arcana Cœlestia,* n. 2468). Hence it is evident that such is the spiritual sense of these words.

115 (15) *So hast thou also them that hold the doctrine of the Nicolaitanes, which thing I hate,* signifies that there are some among them also who make works meritorious. The works of the Nicolaitanes are meritorious works (n. 86). Among those who place everything of the church and of salvation in good works, and nothing in truths of doctrine, as those do who are meant by the church in Pergamos, some there are who do hypocritical works and also meritorious works, yet not all. Wherefore it is said, *Thou hast there them that hold the doctrine of*

Balaam, as also, *So hast thou also them that hold the doctrine of the Nicolaitanes;* and all works of worship are either good, or meritorious, or hypocritical; therefore the two last are here spoken of, and good works afterwards in what follows.

116 (16) *Repent*, signifies, that they should take heed of such works, and do works that are good. That this is signified by repenting is, because the subject is now meritorious and hypocritical good, of which those are to take heed who place everything of the church and of salvation in good works, and nothing in truths of doctrine; when yet truths of doctrine teach how and what is to be willed and taught, or loved and believed, that works may be good.

117 *Or else I will come unto thee quickly, and will fight against them with the sword of My mouth*, signifies, if not, that the Lord will contend with them from the Word, and convince them that their works are evil. But these words may be seen explained in n. 108.

118 (17) *He that hath an ear, let him hear what the Spirit saith unto the churches*, signifies, that he who understands these things ought to obey what the Divine Truth of the Word teaches those who shall be of the New Church, which is the New Jerusalem, as appears from the explanation in n. 87, where the same words occur.

119 *To him that overcometh*, signifies, he that fights against his evils and falses, and is reformed, as is also evident from the explanation in n. 88.

120 *Will I give to eat of the hidden manna*, signifies wisdom and at the same time the appropriation of the good of celestial love in works, and thus conjunction of the Lord with those who do them. By the hidden manna, which those shall have who at once are in good works and to works adjoin truths of doctrine, is meant hidden wisdom, such as those who are in the third heaven have; for these, because in the world they have been at once in good works and in truths of doctrine, are in wisdom above other angels, but in hidden wisdom, for it is written in their life but not in their memory; wherefore they are such, that they do not talk about the truths of doctrine, but do them, and they do them because they know them, and likewise see them when others speak them. That the good of love is appropriated to them, and that the Lord conjoins Himself with those who to good works adjoin truths of doctrine, and thus gives them wisdom in their good, and that this is giving them to eat of the hidden manna, may appear from these words of the Lord: *For the bread of God is He who cometh down from Heaven, and giveth life unto the world. I am the bread of life: your fathers did eat* MANNA *in the wilderness and are dead. This is the bread which cometh down from heaven, that a man may eat thereof and not die. I am the*

living bread, which came down from heaven; if any man eat of this bread he shall live for ever (John vi. 31-51); from which it is evident, that the Lord Himself is the hidden manna, which will be in their works, if they approach and worship Him alone. Whether you say the Lord or the Good of Celestial Love, and the Wisdom of that Love, it amounts to the same. But this is a mystery which enters with difficulty into the natural idea of any one, so long as that idea is veiled with a cloud from worldly concerns; but it enters when its atmosphere is serene and bright, as may be seen in *The Divine Love and Wisdom* throughout.

121 *And will give him a white stone,* signifies, truths affirmative and united to good. A white stone has this signification, because in judicial proceedings suffrages were collected by means of stones, and by white stones those which confirmed. Confirmatory truths are signified, because white is predicated of truths (n. 167, 379); hence it is, that a white stone signifies truths supporting good; the reason why they are also united to good is, because good invites and unites them to itself; for all good loves truth and conjoins to itself such as accords with it, especially the good of celestial love; this so unites truth to itself, that they become perfectly one: hence it is, that the celestial see truths from good alone. These are understood by those who have the law written in their hearts, of whom it is said in Jeremiah, *I will put My law in their inward parts, and write it in their* HEARTS; *and they shall teach no more every man his neighbour, and every man his brother, saying, Know Jehovah, for they shall all know Me* (xxxi. 34). All who are in the third heaven are of this character; they do not speak of truths from memory, but clearly see them when they hear others speaking of them, especially when they are reading the Word; the reason is, because they are in the very Marriage of Goodness and Truth. Such do those in the world become who have approached the Lord alone, and have done good works, because they are according to the truths of the Word, respecting whom something may be seen in the work on *Heaven and Hell* (n. 25, 26, 270, 271).

122 *And in the stone a new name written,* signifies that thus they have a quality of good which they had not before. That name signifies the quality of a thing, see n. 81, therefore, here, the quality of good. Every quality of good is from the truths that are united to it; for good without truths is like bread and food without wine and water, which do not nourish; and also like fruit in which there is no juice: Those whose good is not united to truths appear also like trees stripped of their leaves, on which hang dry apples, left from the autumn. This is also understood by these words of the Lord: *For every one shall be salted with fire, and every sacrifice shall be salted with salt. Salt is good, but if the salt have lost his saltness, wherewith will ye season it?*

Have salt in yourselves (Mark ix. 49, 50). Salt here is the desire for truth.

123 *Which no man knoweth saving he that receiveth it,* signifies, that it does not appear to any one; because it is written in their life. That truths united to good are not with them inscribed on the memory, but on the life, see n. 121, 122, and what is inscribed on the life only, and not on the memory, does not appear to any one, not even to themselves, except from this, that they perceive whether a thing is true, and what the truth is, when they hear or read; for the interiors of their mind are open even unto the Lord; and because the Lord is in them, and He sees all things, therefore He causes them to see as from themselves; but still they know from their wisdom that they do not see truths from themselves, but from the Lord. Hence it may appear what is meant by the whole sentence, *I will give him to eat of the hidden manna, and will give him a white stone, and in the stone a* NEW NAME *written, which no man knoweth saving he that receiveth it:* the sum of its signification is, that they will become angels of the third heaven, if they read the Word, draw from it truths of doctrine, and approach the Lord.

124 (18) *And unto the angel of the church in Thyatira write,* signifies, to and concerning those who are in faith grounded in charity, and thence in good works; and also to and concerning those who are in faith separate from charity, and thence in evil works. That both of these are described by the church in Thyatira is evident from what is written to it, when understood in the spiritual sense.

125 *These things saith the Son of God, who hath His eyes like unto a flame of fire,* signifies the Lord as to the Divine Wisdom of the Divine Love. That this is the signification may be seen explained in n. 48.

126 *And His feet are like fine brass,* signifies, Divine Natural Good, as is evident from the explanation already given in n. 49.

127 (19) *I know thy works,* signifies, that the Lord sees all their interiors and exteriors at once, as in n. 76, where these words are explained.

128 *And charity, and ministry,* signifies, the spiritual affection which is called charity, and its operation. Charity is a spiritual affection, because charity is love towards our neighbour, and love towards our neighbour is that affection: ministry is its operation, because those who perform the uses of charity are called ministers in the Word. The man who is a worshipper of God is sometimes called a servant, and sometimes a minister; he who is in truths is called a servant of God, and he who is in goods is called a minister of God; the reason is, that truth serves good, and good ministers to truth. That he who is in truths is called a servant, see n. 3; but that he who is in good is called a

minister is evident from these passages: *But ye shall be named the priests of Jehovah; men shall call you the* MINISTERS *of our God* (Isa. lxi. 6). *Then may also My covenant be broken with David My servant,—and with the Levites the priests, My* MINISTERS (Jer. xxxiii. 21): they are called ministers, because priests represented the Lord as to Divine Good. *Bless the Lord all ye His hosts, ye* MINISTERS *of His that do His pleasure* (Ps. ciii. 21, 22). *Jehovah maketh His angels spirits; His* MINISTERS *a flaming fire* (Ps. civ. 4). Angel-spirits are those who are in truths, and angel-ministers those who are in goods; flaming fire also signifies the good of love. Jesus said, *Whosoever will be great among you, let him be your* MINISTER; *and whosoever will be chief among you, let him be your* SERVANT (Matt. xx. 26, 27, xxiii. 11, 12): minister is here predicated of good, and servant of truth. The same is signified by ministering and ministry in Isaiah lvi. 6; John xii. 26; Luke xii. 37; and in other places. Hence it is evident that charity and ministry signify spiritual affection and its operation; for good is of charity, and truth is of faith.

129 *And faith, and thy endurance,* signifies the truth, and the desire of acquiring and teaching it. That faith signifies truth, see n. 111; and then it follows that endurance signifies study and labour in acquiring and teaching it.

130 *And the last to be more than the first,* signifies, their increase from the spiritual affection of truth, which is of charity. By their last works being more than the first, are understood all things of their charity and faith, for these are the interior things from which works proceed (n. 73, 76, 94); these increase when charity is in the first place and faith in the second. For charity is the spiritual affection of doing good, and from it comes the spiritual affection of knowing truth, for good loves truth as food loves drink, for it desires to be nourished, and is nourished by truths; hence it is, that those who are in genuine charity have a continual increase of truth. This then is what is signified by *I know thy last works to be more than the first.*

131 (20) *Notwithstanding I have a few things against thee,* signifies, that the following things may be a stumbling-block to them. For what now follows relates to faith separate from charity, which may be a stumbling-block to those who are in faith derived from charity.

132 *Because thou sufferest that woman Jezebel,* signifies, that among them there are some in the church who separate faith from charity, and account faith alone to be saving. That faith separate from charity is meant by the woman Jezebel, is evident from what now follows, when unfolded by the spiritual sense in its series, and compared with that faith. For these were the evil doings of Jezebel the wife of Ahab;—she went and served Baal, and built him an altar in Samaria, and made a

grove (1 Kings xvi. 31-33); she slew the prophets of Jehovah (xviii. 4, 13); she was desirous to slay Elijah (xix. 1, 2); by treacherously suborning false witnesses, she took away Naboth's vineyard, and put him to death (xxi. 6, *seq.*); by reason of these her evil doings, it was foretold to her by Elijah that the dogs would eat her (xxi. 23); she was thrown down from the window where she stood with her face painted, and some of her blood was sprinkled upon the wall, and upon the horses which trod her under their feet (2 Kings ix. 30, 32-34). As all the historical as well as the prophetical parts of the Word signify the spiritual things of the church, so also do these. That they signify faith separate from charity, is evident from the spiritual sense, and also from collating them; for going and serving Baal, and building him an altar, and making a grove, signify to serve lusts of all kinds, or what amounts to the same, to serve the devil, without thinking of any evil lust, or of any sin, as do those who have no doctrine of charity and life, but only of faith. Slaying the prophets signifies to destroy the truths of doctrine derived from the Word; desiring to slay Elijah signifies to desire similarly to treat the Word; taking away Naboth's vineyard and slaying him signifies to destroy the church itself, for the vineyard is the church. The dogs also by which she was eaten signify cupidities; her being thrown down from the window, her blood being sprinkled upon the wall, and her being trodden upon by the horses, signifies the destruction of these; for each particular has its signification; a window signifies truth in the light, blood signifies what is false, a wall signifies truth in ultimates, and a horse signifies understanding of the Word. Hence it may be concluded, that these meanings combined coincide with faith separate from charity, as may further appear from what follows in the Apocalypse, where this faith is treated of.

133 *Who calleth herself a prophetess*, signifies, and who make it the essential doctrine of the church, and build all theology upon it. A prophet in the Word signifies doctrine of the church (n. 8), therefore the same is signified by a prophetess. It is known that in the Reformed Christian church faith alone is received as the only means of salvation, and that thence works of charity, as not saving, are separated from faith. Hence it is, that the whole doctrine of human salvation, which is called theology, at this day constitutes that faith, therefore it is the woman Jezebel.

134 *To teach and to seduce My servants to commit whoredom*, signifies, from which it comes to pass that the truths of the Word are falsified. To teach and to seduce the servants of the Lord is to teach and seduce those who are able and willing to be instructed in truths from the Word; they are called servants of the Lord who are in truths (n. 3, 128); and to commit whoredom

signifies to adulterate and falsify the Word. This is the signification of committing whoredom, because in every particular of the Word there is the marriage of goodness and truth, and this marriage is broken when good is separated and taken away from truth. That in every particular of the Word there is the marriage of the Lord and the church, and thence the marriage of goodness and truth, see *The Doctrine of the Sacred Scripture* (n. 80-90): for this reason it is, that to commit whoredom signifies to adulterate the good and falsify the truths of the Word, because this is spiritual whoredom, therefore those who, from their own reason, have falsified the Word, when they come after death into the spiritual world become addicted to whoredom; and, what has hitherto been concealed from the world, those who have confirmed themselves in faith alone to the complete exclusion of the works of charity, are in the lust of committing the adultery of a son with his mother; that they are in the lust of so abominable an adultery has often been perceived in the spiritual world. Remember this, and inquire after death, and thou shalt be assured: this I have not hitherto dared to reveal, because it offends the ear. This adultery is signified by that of Reuben with Bilha his father's concubine (Gen. xxxv. 22), for Reuben signifies that faith. On account of his crime he was cursed by his father Israel, and his birthright was afterwards taken from him; for his father Israel, prophesying respecting his sons, said of him, *Reuben, thou art my first-born, my might, and the beginning of my strength; unstable as water, thou shalt not excel, because thou wentest up to thy* FATHER'S BED; THEN DEFILEDST THOU IT: *he went up to my couch* (Gen. xlix. 3, 4): his birthright was therefore taken from him,—*Reuben was the first-born of Israel; but, forasmuch as he* DEFILED HIS FATHER'S BED, *his birthright was given unto the sons of Joseph* (1 Chron. v. 1). That Reuben represented truth from good, or faith from charity, and afterwards truth separate from good, or faith separate from charity, will be seen in the explanation of chap. vii. 5. That in the Word whoredoms signify adulterations of good and falsifications of truth may appear from the following passages: *When Joram saw Jehu, he said, Is it peace, Jehu? and he answered, What peace, so long as the* WHOREDOMS OF THY MOTHER JEZEBEL, *and her witchcrafts, are so many?* (2 Kings ix. 22). The whoredoms of Jezebel do not mean any whoredoms of hers, but her actions, as stated in n. 132. *And your children shall wander in the wilderness forty years, and bear your* WHOREDOMS (Num. xiv. 33). *And the soul that turneth after such as have familiar spirits, and after wizards, and all that go a* WHORING *after them, I will cut off* (Lev. xx. 6). *Lest thou make a covenant with the inhabitants of the land, and they go a* WHORING *after their gods* (Ex. xxxiv. 15, 16). *But thou didst trust in thine own beauty, and* PLAYEDST THE HARLOT *because of*

thy renown, and pouredst out thy WHOREDOMS *on every one that passed by. Thou hast also committed* WHOREDOM *with the Egyptians thy neighbours, great of flesh, and hast increased thy* WHOREDOMS. *Thou hast* PLAYED THE WHORE *also with the Assyrians, because thou wast insatiable in committing* WHOREDOM. *Thou hast moreover multiplied thy* WHOREDOM *in the land of Canaan unto Chaldea. But as a wife that committeth* ADULTERY, *which taketh strangers instead of her husband. They give gifts* TO ALL WHORES; *but thou givest thy gifts to all thy lovers, that they may come unto thee on every side for thy* WHOREDOM. *Wherefore,* O HARLOT, *hear the word of Jehovah* (Ezek. xvi. 15, 16, 26, 28, 29, 32, 33, 35). Jerusalem in this passage is the Israelitish and Jewish church; her whoredoms mean adulterations and falsifications of the Word; and because in the Word Egypt signifies the science of the natural man, Ashur reasoning thence, Chaldea the profanation of truth, and Babylon the profanation of good, therefore it is said that she committed whoredom with them. *There were two women, the daughters of one mother; and they committed* WHOREDOMS *in Egypt; they committed* WHOREDOMS *in their youth: one of them played the* HARLOT *when she was mine, and she doted on her lovers, on the Assyrians her neighbours. Thus she* COMMITTED HER WHOREDOMS *with them:—neither left she her* WHOREDOMS *brought from Egypt. The other was more corrupt in her* INORDINATE LOVE *than she, and in her* WHOREDOMS, *more than her sister in her* WHOREDOMS. *She increased her* WHOREDOMS,—*and doted upon them, and sent messengers unto them into Chaldea. And the Babylonians came to her into the* BED OF LOVE, *and they defiled her with their* WHOREDOM (Ezek. xxiii. 2, 3, 5, 7, 11, 14, 16, 17): two daughters of one mother are likewise the Israelitish and Jewish church, whose adulterations and falsifications of the Word are described as above by whoredoms. So in the following places: *Thou hast* PLAYED THE HARLOT *with many lovers; and hast polluted the land with thy* WHOREDOMS *and with thy wickedness. Hast thou seen that which backsliding Israel hath done? she is gone up upon every high mountain, and there hath* PLAYED THE HARLOT. *And her treacherous sister Judah feared not, but went and* PLAYED THE HARLOT *also. And it came to pass through the lightness of her* WHOREDOM, *that she defiled the land, and* COMMITTED ADULTERY *with stones and with stocks* (Jer. iii. 1, 6, 8, 9): and in other places. *Run ye to and fro through the streets of Jerusalem, and see now and know,—if you can find a man, if there be any that executeth judgment, that seeketh the truth. When I had fed them to the full, they then* COMMITTED WHOREDOM, *and assembled themselves by troops in the* HARLOT'S *houses* (Jer. v. 1, 7). *I have seen thine* ADULTERIES, *and thy neighings, and the lewdness of thine* WHOREDOMS, *and thine abominations on the hills in the fields. Woe unto thee, O Jerusalem, wilt thou not be made*

clean? (xiii. 27); *I have seen also in the prophets of Jerusalem a horrible thing, they* COMMIT ADULTERY, *and walk in lies* (xxiii. 14). *Because they have committed villany in Israel, and have committed* ADULTERY *with their neighbours' wives, and have spoken lying words in My name* (xxix. 23). *So they sinned against Me, therefore will I change their glory into shame; they shall* COMMIT WHOREDOM, *because they have left off to take heed to Jehovah.* WHOREDOM, *and wine, and new wine take away the heart. Therefore your daughters shall commit* WHOREDOM, *and your spouses shall commit* ADULTERY (Hos. iv. 7, 13). *I know, Ephraim, thou committest* WHOREDOM, *and Israel is defiled* (v. 3). *I have seen a horrible thing in the house of Israel; there is the* WHOREDOM *of Ephraim: Israel is defiled* (vi. 10). Israel here is the church, and Ephraim is the understanding of the Word, from and according to which the church exists; therefore it is said, Ephraim hath committed whoredom, and Israel is polluted. Because the church had falsified the Word, the prophet Hosea was commanded to take unto himself a harlot to wife, saying, *Go take unto thee a wife of* WHOREDOMS, *and children of* WHOREDOMS; *for the land hath committed great* WHOREDOM, *departing from Jehovah* (i. 2); and again: *Go yet, love a woman beloved of her friend, yet an* ADULTERESS (iii. 1). As the Jewish church was of such a nature, therefore the nation of the Jews was called by the Lord an adulterous generation (Matt. xii. 39, xvi. 4; Mark viii. 38); in Isaiah, a seed of adulterers (lvii. 3); and in Nahum, *Woe to the bloody city! it is all full of lies, and there is a multitude of slain. Because of the multitude of the* WHOREDOMS *of the well-favoured harlot,—that selleth nations through her* WHOREDOMS (iii. 1, 3, 4). As BABYLON adulterates and falsifies the Word above all others in the Christian world, she is therefore called the GREAT WHORE, and the following is said of her in the Apocalypse: Babylon hath *made all nations to drink of the wine of the wrath* of her FORNICATION (xiv. 8). *For all nations have drunk of the wine of the wrath of her* WHOREDOM, *and the kings of the earth have committed* WHOREDOM *with her* (xviii. 3). The angel said, *I will show unto thee the judgment of the* GREAT WHORE, *with whom the kings of the earth have committed* WHOREDOM (xvii. 1, 2). *He hath judged the* GREAT WHORE, *which did corrupt the earth with her* WHOREDOM (xix. 2). From these passages it manifestly appears, that to commit adultery and whoredom signifies to adulterate and falsify the goods and truths of the Word.

135 *And to eat things sacrificed unto idols,* signifies the defilement of divine worship and profanations, as is clear from the explanation given in n. 114; for those who adulterate things good appropriate to themselves such things as are unclean, by which they defile and profane worship.

136 (21) *And I gave her time to repent of her whoredom; and she*

repented not, signifies that those who have confirmed themselves in that doctrine will not recede, although they see things contrary to it in the Word. By receding from whoredom is here signified to recede from falsifying the Word: that they see things contrary to their doctrine, is evident from a thousand passages in the Word, where it is said that evils are to be shunned, and that good is to be done; also that those who do good go to heaven, and those who do evil to hell, as also that faith without works is dead and diabolical. But it is asked, what part of the Word have they falsified, or where have they spiritually committed whoredom with the Word? It is answered, that they have falsified the whole of the Word; for the whole Word is nothing but the doctrine of love to the Lord, and of love towards the neighbour, for the Lord says, that on the commandments concerning those two loves hang all the law and the prophets (Matt. xxii. 40). There is also in the Word the doctrine of faith, yet not of such faith, but of the faith of love.

137 (22) *Behold, I will cast her into a bed, and them that commit adultery with her into great tribulation,* signifies, that thus they are to be left in their doctrine with falsifications, and that they will be grievously infested by falses. A bed signifies doctrine, as will be seen presently; committing adultery signifies falsifications of truth (n. 134, 136); and tribulation signifies infestation from falses (n. 33, 95, 100); hence great tribulation signifies grievous infestation. That a bed signifies doctrine is from correspondence, for as the body reposes on its bed, so does the mind upon its doctrine; but a bed signifies the doctrine which every one acquires for himself either from the Word or from his own intelligence, for therein the mind reposes and, as it were, sleeps. The beds in which they repose in the spiritual world have no other origin; there every one's bed is conformable to the quality of his science and intelligence, magnificent with the wise, mean with the foolish, and filthy with the deceitful. This is the signification of a bed in Luke: "*I tell you, in that night there shall be two men in one* BED; *the one shall be taken and the other left* (xvii. 34); speaking of the Last Judgment; two in one bed are two in one doctrine, but not in similar life. In John: Jesus saith unto the sick man, *Rise, take up thy* BED, *and walk; and he took up his* BED, *and walked* (v. 8, 9); and in Mark: *Jesus said unto the sick of the palsy, Son, thy sins be forgiven thee;* and He said unto the Scribes, *Whether is it easier to say, Thy sins be forgiven thee, or to say, Arise, take up thy* BED, *and walk?* then He said, *Arise, take up thy* BED, *and walk; and he took up the* BED, *and went forth before them all* (ii. 5, 9, 11, 12); that something is here signified by bed is evident, because Jesus said, *Whether is it easier to say, Thy sins be forgiven thee, or to say, Take up thy* BED, *and walk?* To carry his bed and walk signifies

to meditate on doctrine; it is so understood in heaven. A bed also signifies doctrine in Amos: *As the shepherd taketh out of the mouth of the lion, so shall the children of Israel be taken out that dwell in Samaria, in the corner of a* BED, *and in Damascus in a* COUCH (iii. 12): in the corner of a bed, and in a couch, means what is more remote from the truths and goods of doctrine. Bed and couch, and bed-chamber, have a similar signification in other places, as in Isa. xxviii. 20, lvii. 2, 7, 8; Ezek. xxiii. 41; Amos vi. 4; Micah ii. 1; Ps. iv. 4, xxxvi. 4, xli. 3; Job vii. 13; Lev. xv. 4, 5. As Jacob, in the prophetics of the Word, signifies the church as to doctrine, it is said of him that he *bowed himself upon the* BED'S *head* (Gen. xlvii. 31); that when Joseph came, he *sat upon the* BED (xlviii. 2); that *he gathered up his feet into the* BED, *and yielded up the ghost* (xlix. 33). Because Jacob signifies the doctrine of the church, therefore sometimes, when I have thought of Jacob, there has appeared to me above in front a man lying in a bed.

138 *Except they repent of their works*, signifies, if they will not desist from separating faith from charity, and from falsifying the Word, as may appear without further explanation.

139 (23) *And I will kill her sons with death*, signifies, that all the truths of the Word with them will be turned into falses. Sons in the Word signify truths, and in the opposite sense, falses; therefore to kill sons signifies to turn truths into falses, for by that means they perish; nor is anything else understood by the slain and wounded of Jehovah; to kill her sons with death signifies also to condemn their falses. Sons signify truths, and in the opposite sense falses, because in the spiritual sense of the Word generations mean spiritual generations, and in like manner relations and connexions: so do their names, as father, mother, sons, daughters, brothers, sisters, sons-in-law, daughters-in-law, and others; nor does spiritual generation give birth to any other sons and daughters than truths and goods (see n. 512, 546).

140 *And all the churches shall know that I am He who searcheth the reins and hearts*, signifies, that the church shall know that the Lord sees the quality of every one's truth and of every one's good. The seven churches signify, as before, the Church Universal; and searching the reins and hearts signifies to see all that a man believes and loves, thus the quality of his truth and of his good. This signification of searching the reins and hearts is from correspondence, for the Word in its literal sense consists of pure correspondences; the correspondence is from this, that as the reins cleanse the blood from impurities which are called urinous, and the heart the blood from unclean things which are called loathsome, so the truth of faith purifies man from falses, and the good of love, from evils. From this

cause the ancients placed love and its affections in the heart, and intelligence and its perceptions in the reins; as may appear from the following passages in the Word: *Behold thou desirest truth in the* REINS, *and in the hidden part thou shalt make me to know wisdom* (Ps. li. 6). *Thou hast possessed my* REINS, *my substance was not hid from thee when I was made in secret* (cxxxix. 13, 15). *My* HEART *was grieved, and I was pricked in my* REINS; *so foolish was I and ignorant* (lxxiii. 21, 22). *I Jehovah search the* HEART, *I try the* REINS, *even to give every man according to his ways* (Jer. xvii. 10). *Thou art near in their mouth, and far from their* REINS; *Thou, O Jehovah, hast seen me, and tried my* HEART (xii. 2, 3). Jehovah is a judge of righteousness, trying the *reins* and the *heart* (xi. 20; xx. 12). *Establish the just, for the righteous God trieth the* HEARTS *and* REINS (Ps. vii. 9). *Examine me, O Jehovah, and prove me, try my* REINS *and my* HEART (xxvi. 2); in these places the reins signify truths of intelligence and faith, and the heart the good of love and charity. That the heart signifies the love and its affections, see in *The Divine Providence*, n. 371, 393.

141 *And I will give unto every one of you according to your works*, signifies, that He gives unto every one according to the charity and its faith which are in his works. That works are the supports of charity and faith, and that charity and faith without works are only like airy phantoms, which vanish as soon as they have appeared, see n. 76.

142 (24) *But unto you I say, and unto the rest in Thyatira, as many as have not this doctrine*, signifies, both to those with whom the doctrine of faith is separated from charity, and to those with whom the doctrine of faith is joined with charity, as is clear from what has been said, thus without further explanation.

143 *And which have not known the depths of Satan, as they speak*, signifies, those who do not understand their interiors, which are mere falses. By Satan is understood the hell of those who are in falses, and, abstractly, falses (n. 97); therefore its depths signify the interiors of the doctrine separated from charity, which are mere falses. The depths and interiors of that doctrine are those delivered in their books, and in their lectures in the universities, and thence in their sermons, the nature of which is pointed out in what is prefixed to the first chapter, where their doctrines are set forth; and especially in what is adduced respecting JUSTIFICATION BY FAITH, and respecting GOOD WORKS; where it may be seen asserted that the clergy alone are acquainted with the mysteries of that doctrine, but not the laity, wherefore the laity principally are meant by those who have not known the depths of Satan.

144 *I will put upon you none other burden*, signifies, only that

they should beware of them. The reason is, because they confirm their falses by reasonings from the natural man, and by some passages of the Word, which they falsify, for by these means they can seduce. They are like serpents in the grass, who bite those that pass by, or like concealed poison which kills the unwary.

145 (25) *But that which ye have, hold fast till I come,* signifies, that they should retain the few things which they know from the Word respecting charity and its faith, and live according to them, until there be a New Heaven and a New Church, which are the Lord's Coming. For these and no others receive what the doctrine of the New Jerusalem teaches respecting the Lord and Charity.

146 (26) *And he that overcometh, and keepeth My works unto the end,* signifies those who fight against evils and falses and are reformed, and are in charity and thence actually in faith, and continue in them to the end of their lives. To overcome is to fight against evils and falses (see n. 88); and works are charity and thence faith in act (n. 76, 141); that to keep them unto the end is to be in them, and remain in them to the end of life, is evident.

147 *To him will I give power over the nations,* signifies that they shall overcome in themselves evils which are from hell. In the Word nations mean those who are in good, and in the opposite sense those who are in evil, thus, abstractly, goods and evils (n. 483); therefore here to give power over the nations signifies to give them to overcome in themselves evils from hell.

148 (27) *And he shall rule them with a rod of iron,* signifies, by truths from the literal sense of the Word, and at the same time by rational arguments from natural light. These are meant by a rod or staff of iron, because in the Word a rod or staff signifies power, and iron signifies natural truth, therefore the natural sense of the Word, and at the same time the natural light of man; in these two the power of truth consists. That Divine Truth in the natural sense of the Word, which is its literal sense, is in its power, see in *The Doctrine of the Sacred Scripture,* n. 205-221; from this cause the literal sense is the basis, continent, and firmament of its spiritual sense, n. 27-36. And all power is in the ultimates which are called things natural, as may be seen in *The Divine Love and Wisdom,* n. 205-221; consequently in the natural sense of the letter of the Word, and in the natural light of man. These therefore are the rod of iron by which he is to rule the nations, that is, to overcome the evils which are from hell. A rod of iron has the same signification in the following passages: *Thou shalt break them with a* ROD OF IRON, *thou shalt dash them in pieces like a potter's vessel* (Ps. ii. 9). *And she brought forth a man-child who was to rule all nations with a* ROD

OF IRON (Apoc. xii. 5). Out of the mouth of Him that sat upon the white horse went *a sharp sword, that with it He should smite the nations; and He shall rule them with a* ROD OF IRON (Apoc. xix. 15). Jehovah *shall smite the earth with the* ROD *of His mouth* (Isa. xi. 4).

149 *As the vessels of a potter shall they be broken*, signifies, as of little or no account. It is said the vessels of a potter, because they signify the things which are of self-derived intelligence, which are all falses, and in themselves of no account. So in David: *Thou shalt break them with a* ROD OF IRON, *Thou shalt dash them in pieces like a* POTTER'S VESSEL (Ps. ii. 9).

150 *Even as I received of My Father*, signifies, that they shall receive this power from the Lord, who, when He was in the world, procured to Himself from His indwelling Divinity all power over the hells. That the Lord, when He was in the world, by admitting temptations into Himself, and finally by the last of them, which was the passion of the cross, subdued the hells and glorified His Humanity, may be seen in *The Doctrine of the Lord*, n. 29-36; as also above, n. 67; from which it may appear, that to receive from His Father is to receive from the Divinity which was in Him; for He said, *Believe Me that I am in the Father, and the Father in Me. I and the Father are one. The Father dwelleth in Me;* and much more.

151 (18) *And I will give him the morning star*, signifies, intelligence and wisdom. Stars signify knowledges of good and truth (n. 51); and because by them are intelligence and wisdom, therefore these are signified by the morning star. It is called the morning star, because intelligence and wisdom will be given them by the Lord when He comes to establish the New Church, which is the New Jerusalem, for He says, *That which ye have, hold fast till I come* (ver. 25), which signifies, that they must retain the few truths they know from the Word respecting charity and its faith, and live according to them, until there be a New Heaven and New Church, which are the Lord's Advent (n. 145). It is called the morning star, because morning signifies the Coming of the Lord, when there is a New Church. That this is meant in the Word by morning appears from the following passages: *Until the evening and* MORNING *two thousand three hundred, then shall the sanctuary be justified* (Dan. viii. 14). *He calleth to me out of Seir, Watchman, what of the night? Watchman, what of the night? The watchman said, The* MORNING *cometh, and also the night* (Isa. xxi. 11, 12); by the evening and the night is signified the last time of the Old Church, and by the morning the commencement of the New Church. *The end is come, the* MORNING *is come upon thee, O thou that dwellest in the land; behold the day it is come, the* MORNING *is gone forth* (Ezek. vii. 6, 7, 10). *Every* MORNING *doth He bring His judgment to light, He faileth not* (Zeph. iii. 5).

God is in the midst of her, God shall help her when the MORNING *appeareth* (Ps. xlvi. 5). *I wait for Jehovah, my soul doth wait for the Lord more than they that watch for the* MORNING, *I say more than they that watch for the* MORNING; *for with Him is plenteous redemption, and He shall redeem Israel* (cxxx. 5-8); and in other places. By morning in these passages is meant the Lord's Advent, when He came into the world and established a New Church; so also now. And because the Lord alone gives those who shall be of His New Church intelligence and wisdom, and all the things which the Lord gives are Himself because they are His, therefore the Lord says that He Himself is the morning star: *I am the Root and Offspring of David, the bright and* MORNING *star* (Apoc. xxii. 16); He is called also the Morning in 2 Samuel: *The God of Israel said, the Rock of Israel spake to me, He is as the light of the* MORNING, *a* MORNING *without clouds* (xxiii. 3, 4).

152 (29) *He that hath an ear, let him hear what the Spirit saith unto the churches*, signifies, that he who understands these things ought to obey what the Divine Truth of the Word teaches those who shall be of the New Church, which is the New Jerusalem (n. 87).

153 To the above I will add a Memorable Relation, respecting the condition after death of those who have confirmed themselves, both in doctrine and life, in faith alone unto justification. I. When they have died, and live again as to the spirit, which is commonly on the third day after the pulsation of the heart has ceased, they appear to themselves in a body like that which they had in the world, so that they know no other than that they are living in the former world; yet they are not in a material body, but in a spiritual body, which to their senses, which are also spiritual, appears as if it were material, although it is not. II. After some days they see they are in a world where various societies are instituted, which world is called the world of spirits, and is intermediate between heaven and hell. All the societies there, which are innumerable, are wonderfully arranged according to natural affections, good and evil; the societies arranged according to good natural affections communicate with heaven, and the societies arranged according to evil affections communicate with hell. III. The novitiate spirit, or spiritual man, is conducted and introduced to various societies, both good and evil, and examined as to whether and how he is affected by truths, and whether and how he is affected by falses. IV. If he is affected by truths, he is withdrawn from evil societies, and introduced into good societies, and into various of these, until he comes into a society corresponding with his own natural affection, where he enjoys the good which accords

with that affection; and this continues until he has put off his natural affection and has put on a spiritual affection, when he is raised into heaven: but this takes place with those who in the world have lived a life of charity and thus also a life of faith, which consists in believing in the Lord and shunning evils as sins. V. But those who in doctrine and life have confirmed themselves in faith even to justification by that alone, because they are not affected by truths but by falses, and because they have rejected the goods of charity, which are good works, as means of salvation, are withdrawn from good societies, and introduced into evil societies, and also into varieties of them, until they come into the society which corresponds with the concupiscences of their love; for he who loves falses cannot do other than love evils. VI. But as in the world they had emulated good affections in externals, although in their internals there were only evil affections or concupiscences, they are at first kept by turns in externals; and those who in the world presided over companies of men, are here and there set over societies in the world of spirits, in general or in part according to the importance of the offices they had exercised: but as they neither love truth nor justice, and cannot be enlightened so as to know what truth and justice are, after some days they are dismissed. I have seen such transferred from one society to another, and administration given them in each, but only to be as quickly and repeatedly dismissed. VII. After frequent rejections, some from weariness will not, others from the fear of losing reputation dare not, make any further solicitation for functions; wherefore they withdraw, and sit dejected, and then they are led away into a solitude, where there are cottages, which they enter, and where work of some kind is given them to do; and as they do it they receive food; but if they do not, they hunger and receive none, till at length necessity compels them. Food there is similar to the food in our world, but it is from a spiritual origin, and is given from heaven by the Lord to all according to the uses they perform. Nothing is given to the idle, because they are useless. VIII. After a time they loathe work, and then they leave the cottages; and if they have been priests, they desire to build; and then and there appear piles of hewn stones, bricks, rafters, and boards, also heaps of reeds and rushes, of clay, lime, and bitumen, at the sight of which the lust of building is kindled, and they begin to construct a house, taking now a stone, and then wood, now a reed and then clay, and placing them one upon another, without order, but in order as it seems to them. But what they build during the day falls to pieces during the night; and the next day they gather materials from the fallen rubbish, and build again, and this they continue to do until they are weary of building. This comes of their collecting falses to

confirm salvation by faith alone, and these falses cannot build up a church in any other manner. IX. Afterwards, from weariness they go away, and sit solitary and idle; and since, as already observed, the idle have no food given them from heaven, they begin to hunger, and think of nothing but how they may obtain food to satisfy the cravings of appetite. When they are in this state, some come to them, of whom they ask alms; but they say, Why do you thus sit idle? come with us to our houses, and we will give you work to do, and supply you with food; and then they rise up with joy and go with them to their houses, and there each has his own work given him, and food for his work. As, however, none who have confirmed themselves in falses of faith can do works of good use, but only works of evil use, they do not perform these faithfully, but only so as to save appearances for the sake of honour or gain, therefore they leave their tasks, and only love to be in society to converse, walk about, and sleep; and then, because they can no longer be brought by their masters to work, they are cast out as useless. X. When they are cast out, their eyes are opened, and they see a way leading to a certain cavern. When they come to it, a door is opened, and they enter, and inquire whether there is any food there, and when they receive for answer that there is, they ask leave to remain, and are told that they may, and they are admitted, and the door is shut after them. Then comes the overseer of that cavern, and says to them, Ye cannot go out hence any more; behold your companions, they all labour, and as they labour food is given them from heaven; this I tell you that you may know. Their companions also say, Our overseer knows what work every one is fit for, and assigns it to him daily; if you finish it on the day, food is given you, but if not no food is given, nor even clothing; and if any one does evil to another, he is cast into a corner of the cavern, upon a certain bed of accursed dust, where he is miserably tormented, until the overseer perceives in him signs of repentance, and then he is released, and ordered to do his work. He is told also, that every one, after his task is done, is allowed to walk about, to converse, and afterwards to sleep; and he is brought into an interior part of the cavern, where there are harlots, from among whom each is allowed to take one to himself as a woman, promiscuous intercourse being forbidden under pain of chastisement. Of such caverns, which are nothing but eternal workhouses, hell wholly consists. It has been permitted me to enter and view some of them, in order that I might make it known. They all seemed vile, nor did any one there know who he had been in the world or what office he had held; but the angel who was with me informed me that in the world one had been a servant, another a soldier, a third a governor, a fourth a priest, this one had been in dignity, that in opulence,

and yet none of them knew any other than that they had always been slaves and companions, for the reason that they were all interiorly alike, although they had been unlike exteriorly, and interiors associate all in the spiritual world. Such is the lot of those who have removed the life of charity, and who thence have not lived that life in the world.

With respect to the hells in general, they consist merely of such caverns and workhouses, but those inhabited by satans are of a different kind from those inhabited by devils; satans are those who have been in falses and thence in evils, and devils are those who have been in evils and thence in falses. Satans appear in the light of heaven like corpses, and some of them black like mummies; and devils appear in the light of heaven dark and fiery, and some of them black like soot; but all as to the face and body are monstrous; yet in their own light, which is like that of a coal-fire, they appear not as monsters but as men; this is granted them for the sake of consociation.

CHAPTER III.

1. And unto the angel of the church in Sardis write; These things saith He that hath the seven spirits of God, and the seven stars: I know thy works, that thou hast a name that thou livest and art dead.

2. Be watchful, and strengthen the things which remain, that are ready to die: for I have not found thy works full before God.

3. Remember therefore how thou hast received and heard; and observe, and repent. If therefore thou shalt not watch, I will come on thee as a thief, and thou shalt not know what hour I will come upon thee.

4. Thou hast a few names even in Sardis, which have not defiled their garments; and they shall walk with Me in white; for they are worthy.

5. He that overcometh, the same shall be clothed in white raiment; and I will not blot out his name out of the book of life; and I will confess his name before My Father, and before His angels.

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

7. And to the angel of the church in Philadelphia write; These things saith He that is holy, He that is true, He that hath the key of David, He that openeth and no man shutteth, and shutteth and no man openeth.

8. I know thy works: behold, I have set before thee an open door, and no man is able to shut it: for thou hast a little power, and hast observed My word, and hast not denied My name.

9. Behold, I will make them of the synagogue of Satan, which say they are Jews, and are not, but do lie; behold, I will make them to come and worship before thy feet, and to know that I have loved thee.

10. Because thou hast kept the word of My patience, I also will keep thee from the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth.

11. Behold, I come quickly; hold that fast which thou hast, that no man take thy crown.

12. Him that overcometh will I make a pillar in the temple of My God, and he shall go no more out; and I will write upon him the name of My God; and the name of the city of My God, the New Jerusalem, which cometh down out of heaven from My God; and My new name.

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

14. And unto the angel of the church of the Laodiceans write; These things saith the Amen, the faithful and true Witness, the Beginning of the creation of God.

15. I know thy works, that thou art neither cold nor hot: I would thou wert cold or hot.

16. So then, because thou art lukewarm, and neither cold nor hot, I will spue thee out of My mouth.

17. Because thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked:

18. I counsel thee to buy of Me gold tried in the fire, that thou mayest be rich; and white raiment that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eye-salve that thou mayest see.

19. As many as I love, I rebuke and chasten; be zealous therefore, and repent.

20. Behold, I stand at the door and knock: If any man hear My voice, and open the door, I will come in to him, and will sup with him, and he with Me.

21. To him that overcometh will I grant to sit with Me in My throne, even as I also overcame, and am set down with My Father in His throne.

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

THE SPIRITUAL SENSE.

THE CONTENTS OF THE WHOLE CHAPTER. This chapter treats of those in the Christian world who are in dead worship, which is without charity and faith, who are described by the church in Sardis, n. 154-171: of those who are in truths originating in good from the Lord, who are described by the church in Philadelphia, n. 172-197: of those who believe from themselves and from the Word, and thus profane holy things, who are described by the church in Laodicea, n. 198-223. All these are likewise called to the New Church of the Lord.

THE CONTENTS OF EACH VERSE. *And unto the angel of the church in Sardis write,* signifies, to and concerning those who are in dead worship, or in worship which is without the goods of charity, and without the truths of faith: *These things saith He that hath the seven spirits of God, and the seven stars,* signifies, the Lord, from whom are all truths, and all the knowledges of goodness and truth: *I know thy works,* signifies, that the Lord sees all their interiors and exteriors at once: *That thou hast a name that thou livest, and art dead,* signifies, that it may seem to and be believed by themselves and others that they are spiritually alive, when yet they are spiritually dead: *Be watchful,* signifies, to be in truths and in a life according to them: *And strengthen the things which remain, that are ready to die,* signifies, that the things which pertain to their worship may receive life: *For I have not found thy works full before God,* signifies, that the interiors of their worship are not in conjunction with the Lord: *Remember therefore how thou hast received and heard,* signifies, that they should consider that all worship at first is natural, and afterwards by truths becomes spiritual, besides many other things: *And observe, and repent,* signifies, that they should attend to these things, and give life to their dead worship: *If therefore thou shalt not watch,* signifies here the same as before: *I will come on thee as a thief, and thou shalt not know what hour I will come upon thee,* signifies, that the things which belong to worship shall be taken from them, and that they shall not know when and how: *Thou hast a few names even in Sardis,* signifies, that among them there are also some who have life in their worship: *Which have not defiled their garments,* signifies, who are in truths, and have not polluted worship by evils of life and falsities thence derived: *And they shall walk with Me in white, for they are worthy,* signifies, that they shall live with the Lord, because they are in truths from Him: *He that overcometh, the same shall be clothed in white raiment,* signifies, that he who is reformed becomes spiritual: *And I will not blot out his name out of the book of life,* signifies, that he shall be saved: *And I will confess his name before My*

Father, and before His angels, signifies, that they will be received who are in Divine Good and in Divine Truths from the Lord: *He that hath an ear, let him hear what the Spirit saith unto the churches,* signifies here as before.

And to the angel of the church in Philadelphia write, signifies, to and concerning those who are in truths originating in good from the Lord: *These things saith He that is holy, He that is true,* signifies, the Lord as to Divine Truth: *He that hath the key of David, He that openeth and no man shutteth, and shutteth and no man openeth,* signifies, who alone is omnipotent to save: *I know thy works,* signifies here as before: *Behold, I have set before thee an open door,* signifies, that heaven is open to those who are in truths originating in good from the Lord: *And no man is able to shut it,* signifies, that hell cannot prevail against them: *For thou hast a little power,* signifies, because they know that they can do nothing of themselves: *And hast observed My word,* signifies, because they live according to the Lord's commandments in His Word: *And hast not denied My name,* signifies, that they are in the worship of the Lord: *Behold, I will make them of the synagogue of Satan,* signifies, those who are in falses as to doctrine: *Which say they are Jews, and are not, but do lie,* signifies, who say that the church is among them, and yet it is not: *Behold, I will make them to come and worship before thy feet,* signifies, that many who are in falsities as to doctrine will receive the truths of the New Church: *And to know that I have loved thee,* signifies, they shall see that they are loved and received into heaven by the Lord: *Because thou hast kept the word of My patience,* signifies, because they have fought against evils: *I also will keep thee from the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth,* signifies, that they will be protected and preserved in the day of the Last Judgment: *Behold, I come quickly,* signifies, the Lord's Coming: *Hold that fast which thou hast,* signifies, that in the meantime they should remain in their truths and goods: *That no man take thy crown,* signifies, lest wisdom from which is eternal felicity should perish: *Him that overcometh,* signifies, those who persist in truths from good: *Will I make a pillar in the temple of My God,* signifies, that truths originating in good from the Lord, with those in whom they abide, sustain the church: *And he shall go no more out,* signifies, that they shall remain there to eternity: *And I will write upon him the name of My God,* signifies, that Divine Truth shall be written in their hearts: *And the name of the city of My God, the New Jerusalem,* signifies, that the Doctrine of the New Church shall be written in their hearts: *Which cometh down out of heaven from My God,* signifies, which will be from the Divine Truth of the Lord such as it is in heaven: *And My new name,* signifies, the worship of the Lord alone, with other new things which were not in the

former church: *He that hath an ear, let him hear what the Spirit saith unto the churches,* signifies here as before.

And unto the angel of the church of the Laodiceans write, signifies, to and concerning those in the church who alternately believe from themselves and from the Word, and thus profane things holy: *These things saith the Amen, the faithful and true Witness,* signifies, the Lord as to the Word, which is Divine Truth from him: *The Beginning of the creation of God,* signifies the Word: *I know thy works,* signifies here as before: *That thou art neither cold nor hot,* signifies, that those who are such sometimes deny that the Word is Divine and holy, and at other times acknowledge it: *I would thou wert cold or hot,* signifies, that it is better for them either in heart to deny the holy things of the Word and of the church, or in heart to acknowledge them: *So then, because thou art luke-warm, and neither cold nor hot, I will spue thee out of My mouth,* signifies, profanation and separation from the Lord: *Because thou sayest, I am rich, and increased with goods,* signifies, that they think they possess in all abundance the knowledges of what is good and true, which belong to heaven and the church: *And have need of nothing,* signifies, that they have no need of more wisdom: *And knowest not that thou art wretched,* signifies, that the things they know have no coherence: *And miserable, and poor,* signifies, that they are without truths and goods: *And blind, and naked,* signifies, that they are without the understanding of truth, and without the will of good: *I counsel thee to buy of Me gold tried in the fire, that thou mayest be rich,* signifies, an admonition to acquire for themselves the good of love from the Lord by means of the Word, that they may be wise: *And white raiment, that thou mayest be clothed,* signifies, that they should acquire for themselves genuine truths of wisdom: *And that the shame of thy nakedness do not appear,* signifies, lest the good of celestial love should be profaned and adulterated: *And anoint thine eyes with eye-salve, that thou mayest see,* signifies, that their understandings may be healed: *As many as I love, I rebuke and chasten,* signifies, that because they are now beloved, they cannot but be let into temptations: *Be zealous therefore, and repent,* signifies, that this should be done from the affection of truth: *Behold, I stand at the door and knock,* signifies, that the Lord is present to every one in the Word, and is there pressing to be received, and teaches how: *If any man hear My voice, and open the door,* signifies, he who believes in the Word and lives according to it: *I will come in to him, and will sup with him, and he with Me,* signifies, that the Lord joins Himself with them and they with Him: *To him that overcometh,* signifies, such as are in conjunction with the Lord by a life conformable to His precepts in the Word: *Will I grant to sit with Me in My throne,* signifies, that they will have conjunction with

the Lord in heaven: *Even as I also overcame, and am set down with My Father in His throne*, signifies, as He and the Father are one and are heaven: *He that hath an ear, let him hear what the Spirit saith unto the churches*, signifies here as before.

THE EXPLANATION.

154 (1) *And unto the angel of the church in Sardis write*, signifies, to and concerning those who are in dead worship, or in worship which is without the goods of charity and the truths of faith. That those who are in such worship are meant by the church in Sardis, is evident from what is written to it, when understood in the spiritual sense. By dead worship is meant worship alone, which consists in attending church, hearing sermons, receiving the Holy Supper, reading the Word and pious books, talking about God, and about heaven and hell and a life after death, and especially about piety, praying morning and evening; and yet having no desire to know the truths of faith, or will to do the good things of charity, believing that they have salvation by worship alone; when yet worship without truths, and without a life conformable to them, is only the external sign of charity and faith, within which all kinds of evils and falsities may lie concealed, if charity and faith are not therein. Of these genuine worship consists; otherwise worship is like the skin or surface of a fruit which conceals a decayed and worm-eaten pulp, and which is dead. It is well known that such worship prevails in the church at this day.

155 *These things saith He that hath the seven spirits of God, and the seven stars*, signifies, the Lord, from whom are all truths and all the knowledges of what is good and true. By the seven spirits of God is understood the Divine True proceeding from the Lord, or Divine Truth (n. 14); and by the seven stars are understood all the knowledges of what is good and true from the Word (n. 51), from which is the church in heaven (n. 65). These things are now said by the Lord, because this treats of dead worship and of living worship, and worship lives from truths and from a life according to them.

156 *I know thy works*, signifies, that the Lord sees all their interiors and exteriors at once, as in n. 76.

157 *That thou hast a name that thou livest, and art dead*, signifies, that it seems to and is believed by themselves and others that they are spiritually alive, when yet they are spiritually dead. To have a name signifies to seem and be thought that they are such, here, that they are living, when yet they are dead; for spiritual life, which properly is life, does not consist in worship

alone, but is inwardly in it, and inwardly in worship there ought to be Divine Truths from the Word; and when a man lives according to them, there is life in his worship. The reason is, that the external derives its quality from internal things, and the internal things of worship are truths of life. These are they who are meant in these words of the Lord: *Then shall ye begin to stand without, and to knock at the door, saying, Lord, Lord, open unto us; and He shall answer and say unto you, I know not whence ye are. Then shall ye begin to say, We have eaten and drunk in Thy presence, and Thou hast taught in our streets. But He shall say, I tell you, I know you not whence ye are; depart from Me, all ye workers of iniquity* (Luke xiii. 25-27). I have heard many in the spiritual world say that they have frequently received the Holy Communion, and thus have eaten and drunk what is holy, and have as often been absolved from their sins; that every Sabbath day they have listened to their teachers; and have devoutly prayed at home morning and evening, besides other things. But when the interiors of their worship were laid open, they appeared full of iniquities and of things infernal; wherefore they were rejected; and when they inquired the reason, they received for answer, that they were not at all solicitous about Divine Truths. And yet a life not according to Divine Truths is not a life like that of those who are in heaven; and those who are not in the life of heaven cannot bear the light of heaven, which is Divine Truth proceeding from the Lord as the Sun there, much less the heat of heaven, which is Divine Love. But although they heard and even understood all this, yet when they were let down into themselves and their own worship, they said, "What need is there of truths, and what are truths?" And as they were no longer able to receive truths, they were left to their concupiscences, which lay within their worship, and these at length cast out from them all their worship of God; for the interiors adapt the exteriors to themselves, and reject everything which is not in accordance with them, the exteriors of all after death being rendered analogous to their interiors.

158 (2) *Be watchful*, signifies, that they should be in truths and in a life according to them. In the Word, watching signifies nothing else; for he who learns truths and lives according to them is like one who is awakened out of sleep and becomes watchful; and he who is not in truths, but only in worship, is like one who sleeps and dreams. Natural life, considered in itself, or without spiritual life, is nothing but sleep; but natural life, in which there is spiritual life, is watchfulness, and this cannot be acquired otherwise than by truths, which are in their own light and in their own day when one lives according to them. Such is the signification of watching in the following

passages: WATCH, *for ye know not what hour your Lord doth come* (Matt. xxiv. 42). *Blessed are those servants whom the Lord when He cometh shall find* WATCHING. *Be ye therefore ready, for the Son of Man cometh at an hour when ye think not* (Luke xii. 37, 40). WATCH *ye, for ye know not when the master of the house cometh; lest, coming suddenly, he find you sleeping. What I say unto you, I say unto all,* WATCH (Mark xiii. 35, 36, 37). *While the bridegroom tarried, the virgins slumbered and slept,* and the five foolish came and said, *Lord, Lord, open to us; but He answered and said, I know you not;* WATCH *therefore, for ye know neither the day nor the hour wherein the Son of Man cometh* (Matt. xxv. 5, 11-13). Because the Lord's coming is called *morning* (n. 151), and then truths are opened, and there is light, therefore that time is called the *beginning of the watches* in Lamentations ii. 19, and the Lord is called *a Watcher*, Daniel iv. 13, and it is written in Isaiah, *Thy dead shall live. Awake, ye that dwell in the dust* (xxvi. 19). But that the state of a man who is not in truths is called slumbering and sleeping may be seen in Jer. li. 39, 57; Ps. xiii. 3, lxxvi. 5; Luke viii. 23; and in other places.

159 *And strengthen the things which remain, that are ready to die,* signifies, that the things which pertain to their worship may receive life, and not be extinguished. How this is to be understood shall be explained. Dead worship is entirely similar to living worship in its outward form; for those who are in truths perform similar acts; they hear sermons, receive the Holy Supper, pray morning and evening on bended knees, besides other observances which are common and customary in worship; therefore nothing more is necessary for those who are in dead worship than to learn truths and bring them into life, so that the things which remain, that are ready to die, may be confirmed.

160 *For I have not found thy works full before God,* signifies, that the interiors of their worship are not in conjunction with the Lord. That the interiors and exteriors are understood by works, and that *I know thy works* signifies that the Lord sees all the interiors and exteriors of man at once, as may be seen above (n. 76); and these are called full before God, when they are conjoined with the Lord. It is to be observed, that dead worship, or worship which is only external, causes the Lord's presence, but not conjunction; but external worship in which the interiors are alive, causes both presence and conjunction; for the conjunction of the Lord is with the things in man which are from the Lord, which are truths from good, and unless these are in worship, works are not full before God, but are empty. In the Word, emptiness is said of the man in whom there are mere falsities and evils, as in Matt. xii. 44, and in other places; hence a man is said to be full in whom there are truths and goods.

161 (3) *Remember therefore how thou hast received and heard,* signifies, he is to reflect that all worship at first is natural, and afterwards, by truths out of the Word and by a life according to them, becomes spiritual, besides other things. These are the things that are to be understood by these words; as also, that every one knows from the Word, from the doctrine of the church drawn from the Word, and from sermons, that truths ought to be learned, and that by truths men have faith, charity, and all things of the church. That this is the case is abundantly shown in the *Arcana Cœlestia:* as for instance, that by truths comes faith, n. 4353, 4997, 7178, 10,367; that by truths comes love towards our neighbour or charity, n. 4368, 7623, 7624, 8034; that by truths come love to the Lord, n. 10,143, 10,153, 10,310, 10,578. 10,648; that by truths come intelligence and wisdom, n. 3182, 3190, 3387, 10,064; that by truths regeneration is effected, n. 1553, 1904, 2046, 2189, 9088, 9954, 10,028; that by truths comes power against evils and falsities, and against hell, n. 3091, 4015, 10,485; that by truths there is purification from evils and falsities, n. 2799, 5954, 7044, 7918, 10,229, 10,237; that by truths the church exists, n. 1798, 1799, 3963, 4468, 4672; that by truths heaven exists, n. 1690, 9832, 9931, 10,303; that by truths comes the innocence of wisdom, n. 3183, 3495, 6013; that by truths there is conscience, n. 1077, 2053, 9113; that by truths there is order, n. 3316, 3417, 3570, 4704, 5339, 5343, 6028, 10,303; that by truths is the beauty of angels and also of men as to the interiors which are of their spirits, n. 353, 3080, 4983, 5199; that by virtue of truths man is man, n. 3175, 3387, 8370, 10,298. But all this comes by truths derived from good, and not by truths without good, and by good from the Lord, n. 2434, 4070, 4736, 5147. That every good is from the Lord, n. 1614, 2016, 2904, 4151, 9981, 5147. But who thinks this? Is it not at this day a matter of indifference what truths a man knows, provided he is in worship? And because few search the Word for the purpose of learning truths and living according to them, therefore nothing is known respecting worship, whether it be dead or living, when yet according to the quality of worship man himself is either dead or living; otherwise of what use would the Word be, and doctrine derived from it, or what would be the use of sabbaths and sermons, as well as of books of doctrine, nay, to what purpose would the church and religion be? It is known that all worship in its beginning is natural, and afterwards by truths from the Word and a life according to them becomes spiritual; for man is born natural, but is educated in order that he may become civil and moral, and afterwards spiritual, for thus he is born again. These various things therefore are signified by *Remember how thou hast received and heard.*

162 *And observe, and repent,* signifies, that they should attend

to those things and give life to their dead worship. That to observe is to attend to those things which are understood by *Remember how thou hast received and heard*, is evident; and that to repent is to give life to dead worship by truths from the Word and by a life according to them, follows of course.

163 *If therefore thou shalt not watch*, signifies, if they are not in truths and in a life according to them, appears from the explanation in n. 158.

164 *I will come on thee as a thief, and thou shalt not know what hour I will come upon thee*, signifies, that the things which belong to worship shall be taken from them, and it shall not be known when and how. It is said that the Lord will come as a thief, because the external good of worship is taken away from the man who is in dead worship; for in dead worship there is something of good, because the worshiper thinks of God and eternal life; still good without its truths is not good, unless meritorious or hypocritical, and evils and falsities take it away like a thief. This is done successively in the world, and after death fully, man in the meantime not knowing when and how. It is attributed to the Lord that He will come as a thief, but in the spiritual sense it is understood that hell will take away and steal it. This is similar to its being said in the Word, that God does evil to man, vastates him, revenges, is wrathful, and leads into temptation; when yet it is hell that does so; the appearance before man causing it to be so expressed. That the talent and pound given to man to trade with are taken away if nothing is gained by them, may be seen in Matthew xxv. 26-30; Luke xix. 24-26: to trade and to gain signify to acquire what is true and good. Since good and truth are taken away from those who are in dead worship, as if it were done by a thief in the dark, therefore in the Word this is sometimes likened to a thief, as in the following passages: *Behold I come as a* THIEF. *Blessed is he that watcheth and keepeth his garments, lest he walk naked* (Apoc. xvi. 15). *Watch therefore, for you know not what hour your Lord doth come. But know this, that if the good man of the house had known in what watch the* THIEF *would come, he would have watched, and would not have suffered his house to be broken up* (Matt. xxiv. 42, 43). *If* THIEVES *came to thee, if* ROBBERS BY NIGHT, *(how art thou cut off?) would they not have stolen till they had enough?* (Obad. 5). *They shall run to and fro in the city, they shall run upon the wall, they shall climb up upon the houses, they shall enter in at the windows like a* THIEF (Joel ii. 9). *They committed falsehood, and the* THIEF *cometh in, and the troop of* ROBBERS *spoileth without* (Hosea vii. 1). *Lay not up for yourselves treasures upon earth, but in heaven, where* THIEVES *do not break through nor steal* (Matt. vi. 19, 20). The reason why man must watch, and know not of the hour in which his Lord may come is, that he may think and

act as from himself, thus in freedom according to his reason, and that fear may not intrude, for every one would be in fear if he knew; and what man does from himself in liberty remains to eternity, but what he does from fear does not remain.

165 (4) *Thou hast a few names even in Sardis*, signifies, that among them there are also some who have life in their worship. A few names signify some who are such, as now follows: for name signifies the quality of any one, because every one in the spiritual world is named according to his quality (n. 81). The quality of those who are now treated of is, that they have life in their worship.

166 *Which have not defiled their garments*, signifies, who are in truths, and have not polluted worship by evils of life, and falsities thence derived. Garments in the Word signify truths which clothe good, and, in the opposite sense, falsities which clothe evil; for man is either his own good or his own evil; the truths or falsities thence are his garments. All angels and spirits appear clothed according to the truths of their good, or according to the falsities of their evil; on which subject see the work concerning *Heaven and Hell*, n. 177-182; from which it is evident, that not defiling their garments signifies to be in truths, and not to pollute worship by evils of life and falsities thence derived. That in the Word garments signify truths, and in the opposite sense falsities, appears from the following passages: *Awake, awake: put on thy strength, O Zion, put on thy* BEAUTIFUL GARMENTS, *O Jerusalem* (Isa. lii. 1). *I* CLOTHED *thee also with broidered work, I shod thee with badgers' skin, I girded thee about with fine linen. I decked thee also with ornaments. Thus wast thou decked with gold and silver, and thy* RAIMENT *was of fine linen, and silk and broidered work,—and thou wast exceeding beautiful. And of thy* GARMENTS *thou didst take, and deckedst thy high places with divers colours, and playedst the harlot thereupon; and madest to thyself images of men, and didst commit whoredom with them; and tookest thy broidered* GARMENTS *and coveredst them*" (Ezek. xvi. 10-18). The Jewish church is here described, that truths were given to it, in that the Word was given, but that they falsified them: to commit whoredom is to falsify (n. 134). *The king's daughter is all glorious within; her* CLOTHING *is of wrought gold; she shall be brought unto the king in* RAIMENT *of needlework* (Ps. xlv. 13, 14). The king's daughter is the church as to the affection of truth. *Ye daughters of Israel, weep over Saul, who* CLOTHED *you in scarlet, with other delights, who put on ornaments of gold upon your* APPAREL (2 Sam. i. 24). These things are said of Saul, because by him, as king, is signified Divine Truth (n. 20). *I will punish the princes, and the king's children, and all such as are* CLOTHED *with strange* APPAREL (Zeph. i. 8). The enemy *shall strip thee of thy* CLOTHES, *and take away thy fair jewels* (Ezek. xxiii. 26).

Joshua was clothed with filthy GARMENTS, *and stood before the angel,* who said, *Take the filthy* GARMENTS *from off him,—and they clothed him with other* GARMENTS (Zec. iii. 3-5). *And when the king came in to see the guests, he saw there a man which had not on a* WEDDING GARMENT, *and he saith unto him, Friend, how camest thou in hither, not having a* WEDDING GARMENT (Matt. xxii. 11-13). A wedding garment is Divine Truth from the Word. *Beware of false prophets, which come to you in sheep's* CLOTHING (Matt. vii. 15). *No man putteth a piece of a new* GARMENT *upon an old; otherwise the new maketh a rent in the old, and the piece of the new agreeth not with the old* (Luke v. 36). As a garment signifies truth, therefore the Lord compares the truths of the former church, which were external and representative of things spiritual, to a piece of an old garment, and the truths of the new church, which were internal and spiritual, to a piece of a new garment. *Upon the seats I saw four and twenty elders sitting, clothed in white* RAIMENT (Apoc. iv. 4). They who stood before the throne and before the Lamb were *clothed in white* ROBES,—*these are they who have washed their* ROBES, *and made them white in the blood of the Lamb* (vii. 9, 13, 14). *White* ROBES *were given unto every one of them* who were under the altar (vi. 11). *The armies in heaven followed upon white horses,* CLOTHED *in fine linen, white and clean* (xix. 14). Because angels signify Divine Truths, therefore the angels which were seen in the Lord's sepulchre appeared in white and shining *raiment* (Matt. xxviii. 3; Luke xxiv. 4). Since the Lord is Divine Good and Divine Truth, and truths are understood by garments, therefore, when He was transfigured, *His face did shine as the sun, and His* RAIMENT *was white as the light* (Matt. xvii. 2); and *white and glistering* (Luke ix. 29); and *shining, exceeding white as snow, so as no fuller on earth can whiten them* (Mark ix. 3). Concerning the Ancient of Days, who also is the Lord, it is said, that His GARMENT *was white as snow* (Dan. vii. 9); and also of the Lord, *All Thy* GARMENTS *smell of myrrh, aloes, and cassia* (Ps. xlv. 8). *He washed his* GARMENTS *in wine, and his* CLOTHES *in the blood of grapes* (Gen. xlix. 11). *Who is this that cometh from Edom, with dyed* GARMENTS *from Bozrah? this that is glorious in His* APPAREL: *wherefore art thou red in Thine* APPAREL; *and Thy* GARMENTS *like him that treadeth in the wine-fat? And their blood shall be sprinkled upon My* GARMENTS, *and I will stain all My* RAIMENT (Isa. lxiii. 1-3). This also refers to the Lord; His garments there are the truths of the Word. He that sat upon the white horse *was clothed with a* VESTURE *dipped in blood, and His name is called the Word of God* (Apoc. xix. 13, 16). From the signification of garments it may be seen why the Lord's disciples laid their *clothes* upon the ass and the colt, when the Lord entered into Jerusalem, and why the people then spread their *garments* in

the way (Matt. xxi. 7-9; Mark xi. 7, 8; Luke xix. 35, 39); and what is signified by the soldiers dividing the Lord's *garments* into four parts (John xix. 23, 24); and consequently what is signified by these words in David: *They part my* GARMENTS *among them, and cast lots upon my* VESTURE (Ps. xxii. 18). From the signification of garments it also appears why they rent their garments when any one spoke against the Divine Truth of the Word (Isa. xxxvii. 1, and in other places): also why they washed their garments that they might be purified (Ex. xix. 14; Lev. xi. 24, 40, xiv. 8, 9; Num. xix. 11, to the end): and why, on account of their transgressions against Divine Truths, they put off their garments and put on sackcloth (Isa. xv. 3, xxii. 12, xxxvii. 1, 2; Jer. iv. 8, vi. 26, xlviii. 37, xlix. 3; Lam. ii. 10; Ezek. xxvii. 31; Amos viii. 10; Jonah iii. 5, 6, 8). He who knows what garments signify in general and in particular, may know what was signified by the garments of Aaron and his sons, which were the ephod, the robe, the coat with embroidery of chequer-work, the girdle, the breeches, and the mitre. Because light signifies Divine Truth, and garment has the same signification, therefore it is said in David, that Jehovah covereth Himself *with* LIGHT *as with a* GARMENT (Ps. civ. 2).

167 *And they shall walk with Me in white, for they are worthy,* signifies, that they shall live with the Lord in His spiritual kingdom, because they are in truths from Him. That this is the meaning of these words, is because in the Word to walk signifies to live, and to walk with God signifies to live from Him; and because *in white* signifies in truths; for in the Word white is predicated of truth, because it originates in the light of the sun; and red is predicated of good, because it originates in the fire of the sun; and black is predicated of falsities, because it originates in the darkness of hell. Those who are in truths from the Lord are, in virtue of being conjoined to Him, called worthy, for all worth in the spiritual world is from conjunction with the Lord. From this it is evident that *they shall walk with Me in white, for they are worthy,* signifies that they shall live with the Lord, because they are in truths from Him. It is said that they shall live with the Lord in His *spiritual* kingdom; because the universal heaven is divided into two kingdoms, the celestial and the spiritual, and in the celestial kingdom are those who are in the good of love from the Lord, and in the spiritual kingdom are those who are in the truths of wisdom from the Lord; and these are said to walk with the Lord in white; and they are also arrayed in white garments. That to walk signifies to live, and that to walk with God signifies to live with Him because from Him, appears from the following passages: *Let us* WALK *in the light of Jehovah* (Isa. ii. 5). *Thou hast delivered my feet from falling, that I may* WALK *before God in the light of the living* (Ps.

lvi. 13). *Thou hast not been as My servant David, who kept My commandments, and who* WALKED *after Me with all his heart* (1 Kings xiv. 8). *Remember, O Jehovah, how I have* WALKED *before Thee in truth* (Isa. xxxviii. 3). If ye *will* WALK *contrary unto Me, and if ye will not hearken unto Me, then I will* WALK *contrary unto you* (Lev. xxvi. 23, 24, 27). *They would not* WALK *in the ways of Jehovah* (Isa. xlii. 24; Deu. xi. 22, xix. 9, xxvi. 17). *All people will* WALK, *every one in the name of his god, and we will* WALK *in the Name of Jehovah* (Micah iv. 5). *Yet a little while is the light with you;* WALK *while ye have the light—believe in the light* (John xii. 35, 36, viii. 12). *The Pharisees and Scribes asked Him, Why* WALK *not Thy disciples according to the tradition of the elders* (Mark vii. 5)? It is also said of Jehovah, that He walketh amongst them, that is, lives in them and with them: *I will set My tabernacle in the midst of them, and I will* WALK *in the midst of you, and will be your God* (Lev. xxvi. 11, 12). Hence it is evident what is meant (chap. ii. 1) by the words, *These things saith He who* WALKETH *in the midst of the seven golden candlesticks.*

168 (5) *He that overcometh, the same shall be clothed in white raiment*, signifies, that he who is reformed becomes spiritual. That he that overcometh signifies him who is being reformed, see n. 88; and that to be clothed in white raiment signifies to be made spiritual by means of truths, n. 166, 167. All become spiritual who are in truths, and in a life according to them.

169 *And I will not blot out his name out of the book of life*, signifies, that he shall be saved. What name signifies has been shown before, and what the book of life means will be explained below. That not to blot out his name out of the book of life is to be saved, is plain to every one.

170 *And I will confess his name before My Father, and before His angels*, signifies, that those are to be received who are in Divine Good and in Divine Truths from the Lord, thus who have the life of heaven in themselves. That to confess the name of any one is to acknowledge his quality, or that he is such, is evident from the signification of name, as given in n. 81, 122; Father means Divine Good, and angels Divine Truths, both from the Lord. In the Word of the evangelists the Lord often mentions the Father, who everywhere means Jehovah, from whom and in whom He was, and who was in Him, and nowhere any Divinity separate from Him. This is abundantly proved in *The Doctrine of the Lord;* and also in *The Divine Providence* (n. 262, 263): that the Lord Himself is the Father (n. 21, 960). The Lord named the Father, because in the spiritual sense Father signifies good, and God the Father the Divine Good of Divine Love. The angels never understand, nor can they understand, anything else by Father when it is read in the Word,

because no one in the heavens knows any father, of whom they are said to be born, and whose children and heirs they are called, except the Lord. This is understood by the Lord's words in Matthew xxiii. 9. Hence it is evident that confessing his name before the Father signifies that they are to be received among those who are in Divine Good from Him. The reason why by angels are understood those who are in Divine Truths from the Lord, and abstractly Divine Truths is, because angels are the recipients of Divine Good in the Divine Truths which they have from the Lord.

171 (6) *He that hath an ear, let him hear what the Spirit saith unto the churches,* signifies, that he who understands these things ought to obey what the Divine Truth of the Word teaches those who shall be of the New Church, which is the New Jerusalem, as in n. 87.

172 (7) *And to the angel of the church in Philadelphia write,* signifies, to and concerning those who are in truths originating in good from the Lord. That these are meant by the church in Philadelphia, is clear from what is written to it, when understood in the spiritual sense.

173 *These things saith He that is holy, He that is true,* signifies, the Lord as to Divine Truth. That it is the Lord is evident. The reason why He that is holy, He that is true, is the Lord as to Divine Truth is, because the Lord is called holy from His Divine Truth, and just or righteous from His Divine Good. Hence it is that His Divine proceeding, which is Divine Truth, is called the Holy Spirit, and the Holy Spirit here is He that is holy, He that is true. The term holy often occurs in the Word, and everywhere relates to truth; and as all truth, which is true in itself, is grounded in good, and is from the Lord, it is that truth which is called holy; but good in which truth originates is called just. Hence it is, that the angels, who are in the truths of wisdom and are called spiritual, are named holy, and the angels who are in the good of love and are called celestial, are named just; in like manner men in the church. It is also from this circumstance that the prophets and apostles are called holy, for by the prophets and apostles are signified the doctrinal truths of the church. For the same reason the Word is called holy, for the Word is Divine Truth; the law in the ark of the tabernacle was also called the holy of holies, and the sanctuary. In like manner Jerusalem is called holy, for Jerusalem signifies the church which is in Divine Truths. So likewise the altar, the tabernacle, and the garments of Aaron and his sons, were called holy after they were anointed with oil, for oil signifies the good of love, which sanctifies, and everything that is sanctified has relation to truth. That the Lord alone is holy, because He is Divine Truth itself, appears from the following passages: *Who shall not glorify*

Thy Name, O Lord? for THOU ONLY ART HOLY (Apoc. xv. 4). *Thy* REDEEMER *is* THE HOLY ONE OF ISRAEL, *the God of the whole earth shall He be called* (Isa. liv. 5). *Thus saith Jehovah, the* REDEEMER *of Israel, and His* HOLY ONE (xlix. 7). *As for our* REDEEMER, *Jehovah of Hosts is His Name,* THE HOLY ONE OF ISRAEL (xlvii. 4). *Thus saith Jehovah, your* REDEEMER, *the* HOLY ONE OF ISRAEL (xliii. 1, 3). *In that day they shall stay upon Jehovah, the* HOLY ONE OF ISRAEL, *in truth* (x. 20: besides other places; as Isa. i. 4, v. 19, xii. 6, xvii. 7, xxix. 19, xxx. 11, 12, xli. 16, xlv. 11, 15, xlviii. 17, lv. 5, lx. 9; Jer. l. 29; Dan. iv. 10, 20; Ps. lxxviii. 41). As the Lord is Holiness itself, therefore the angel said unto Mary, *That* HOLY *thing which shall be born of thee shall be called the Son of God* (Luke i. 35); and the Lord said of Himself, Father, SANCTIFY *them through the Truth, Thy Word is Truth;—for their sakes I* SANCTIFY *Myself, that they also might be* SANCTIFIED *through the Truth* (John xvii. 17, 19). Hence it appears that the Truth which is from the Lord is Holiness itself, because He alone is holy. On this subject the Lord says, *When He, the* SPIRIT OF TRUTH, *is come, He will guide you into all truth: for He shall not speak of Himself, for He shall receive of Mine, and shall show it unto you* (John xvi. 13-15). *The Comforter, the* HOLY SPIRIT, *He shall teach you all things* (John xiv. 26). That the Holy Spirit is the life of the Lord's Wisdom, thus the Divine Truth, may be seen in *The Doctrine of the Lord*, n. 51. From hence it may appear that He that is holy, He that is true, is the Lord as to His Divine Truth. That holy refers to truth, and righteous or just to good, is evident from those places in the Word where both expressions occur; as from the following: *He that is* RIGHTEOUS *let him be righteous still, and he that is* HOLY *let him be holy still* (Apoc. xxii. 11). JUST *and* TRUE *are Thy ways, Thou King of* SAINTS (xv. 3). To serve Him *in* HOLINESS *and* RIGHTEOUSNESS (Luke i. 75). *Herod feared John, knowing that he was a* JUST *man and a* HOLY (Mark vi. 20). *Fine linen is the* RIGHTEOUSNESS of SAINTS (Apoc. xix. 8).

174 *He that hath the key of David, He that openeth and no man shutteth, and shutteth and no man openeth,* signifies, who alone is omnipotent to save. By David is meant the Lord as to Divine Truth; by the key is signified the Lord's omnipotence over heaven and hell; and by opening that no man may shut, and by shutting that no man may open, is signified to lead forth out of hell and introduce into heaven, thus to save, in like manner as in n. 62, where it is explained. That by David is meant the Lord as to Divine Truth, may be seen in the *The Doctrine of the Lord* (n. 43, 44). The same, which is here signified by the key of David, is also signified by the keys of Peter (Matt. xvi. 15-19), which may be seen explained in n. 798; as also by these words to all the disciples, *Whatsoever ye shall bind on earth*

shall be bound in heaven, and whatsoever ye shall loose on earth shall be loosed in heaven (Matt. xviii. 18); for the twelve disciples represented all things of the church as to its goods and truths, and Peter represented it as to truth; and man is saved by truths and goods, consequently by the Lord alone, from whom they are derived. The same is also signified by the key of David given to Eliakim, concerning which it is thus written: *I will commit thy government into his hands, and he shall be a Father to the inhabitants of Jerusalem, and to the house of Judah, and the key of the house of David will I lay upon his shoulder, so he shall open and none shall shut, and he shall shut and none shall open* (Isa. xxii. 21, 22). He was over the king's house, and the king's house signifies the church as to Divine Truth.

175 (8) *I know thy works*, signifies, that the Lord sees all their interiors and exteriors at once, as in n. 76.

176 *Behold, I have set before thee an open door*, signifies, that heaven is open to those who are in truths originating in good from the Lord. That an open door signifies admission is evident. The door is said to be open to those who are of the church in Philadelphia, because by that church are understood those who are in truths originating in good from the Lord, and to them the Lord opens heaven. But on this subject something not before known shall be declared. The Lord alone is the God of heaven and earth (Matt. xxviii. 18); those therefore who do not directly approach Him do not see the way to heaven, and hence do not find the door, and if haply they are permitted to approach it, it is shut, and if they knock it is not opened. In the spiritual world there are actually ways which lead to heaven, and there are here and there gates; and those who are led to heaven by the Lord take the ways which lead thither, and enter in at the gates. That there are ways there may be seen in the work concerning *Heaven and Hell* (n. 479, 534, 590); and also gates (n. 429, 430, 583, 584). All things which are beheld in the heavens are correspondences, thus also ways and gates; for ways correspond to, and thence signify, truths, and gates correspond to, and thence signify, admission. Since the Lord alone leads 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, *and the* TRUTH, *and the* LIFE (xiv. 6); the Door in the same evangelist: *I am the* DOOR *of the sheep, by Me, if any man enter in, he shall be saved* (x. 7, 9). Since there are both ways and doors in the spiritual world, and angelic spirits actually walk in the ways, and enter into heaven by the doors, therefore inner doors, outer doors, and gates, are frequently mentioned in the Word, and signify entrance; as in these passages: *Lift up your heads, O ye* GATES, *even lift them up, ye everlasting* DOORS, *and the King of Glory shall come in* (Ps. xxiv. 7, 9). *Open ye*

the GATES, *that the righteous nation, which keepeth the truth, may enter in* (Isa. xxvi. 2). The five prudent virgins *went in with him to the marriage, and the* DOOR *was shut:* and the five foolish virgins came and knocked, but it was not opened (Matt. xxv. 10-12). Jesus said, *Strive to enter in at the strait* GATE, *for many will seek to enter in, and shall not be able* (Luke xiii. 24); besides other places. Since a door signifies entrance, and the New Jerusalem signifies the church consisting of those who are in truths grounded in good from the Lord, therefore the New Jerusalem is described also as to its gates, upon which there were angels, and it is said, *They shall not be shut* (Apoc. xxi. 12, 13, 25).

177 *And no man is able to shut it*, signifies, that hell cannot prevail against them. For the Lord alone opens and shuts the doors to heaven, and the door which He opens is perpetually open to those who from the Lord are in truths grounded in good, and perpetually shut to those who are in falsities originating in evil; and since the Lord alone opens and shuts, it follows that hell cannot prevail against them. See more on this subject in n. 174.

178 *For thou hast a little power*, signifies, because they know that they can do nothing of themselves. Those who are in truths grounded in good from the Lord know that they have no self-derived power against evils and falsities, thus against hell. They also know that they cannot from any self-derived power do good, and bring themselves into heaven, but that the Lord has all power, and thus they have power from Him; and that so far as they are in truths grounded in good they are in power from the Lord, which yet appears to them as their own. This then is what is meant by the words, *For thou hast a little power.*

179 *And hast observed My Word*, signifies, because they live according to the Lord's commandments in His Word, as is evident without explanation.

180 *And hast not denied My Name*, signifies, that they are in the worship of the Lord. The Name of Jehovah or of the Lord in the Word signifies all that by means of which He is worshipped, thus everything of the doctrine of the church, and universally everything of religion (n. 81); from which it appears what is here signified by thou *hast not denied My Name.*

181 (9) *Behold, I will make them of the synagogue of Satan*, signifies, those who are in falsities as to doctrine (n. 97).

182 *Which say they are Jews, and are not, but do lie*, signifies, who say that the church is among them, when yet among them there is no church. By Jews here are meant those who are of the church, because the church was instituted among them, therefore their Jerusalem still signifies the church as to doctrine: in particular Jews mean those who are in the good of love (n.

96), thus also the church, for the church is from the good of love; that still with them there is no church is signified by, *and are not, but do lie.*

183 *Behold, I will make them to come and worship before thy feet,* signifies, that those who are in falsities as to doctrine, provided they be not in falsities from evil, will receive and acknowledge the truths of the New Church. This is said of those who are of the synagogue of Satan, and say they are Jews, and are not, but do lie, by whom are meant such as are in falsities as to doctrine, yet not in falsities from evil, but in falsities as to doctrine and in good as to life. These, and not the others, receive and acknowledge truths when they hear them; the reason of which is, that good loves truth, and truth from good rejects what is false. To receive and acknowledge truths is signified by coming and worshipping at *thy feet;* not at their feet, but at the feet of the Lord, from whom they have truths grounded in good; therefore the following passage in David has a similar signification: *Exalt ye Jehovah our God, and* WORSHIP AT HIS FOOTSTOOL (Ps. xcix. 5).

184 *And to know that I have loved thee,* signifies, that they shall see that those who are in truths grounded in good are beloved and received into heaven by the Lord: this follows in series from preceding explanations.

185 (10) *Because thou hast kept the word of My patience,* signifies, because they have fought against evils, and then rejected falsities. That the word of patience signifies spiritual combat, which is called temptation, is plain from what next follows: *I also will keep thee from the hour of* TEMPTATION, *which shall come upon all the world;* for he who is tempted in the world is not tempted after death. Spiritual combat, which is temptation, is called the word of the Lord's patience, because in temptations the Lord fights for man, and He fights by the truths of His Word.

186 *I also will keep thee from the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth,* signifies, that they will be protected and preserved in the day of the Last Judgment. That their protection and preservation in the day of the Last Judgment is understood by these words, may be seen from what is written and related in the small work respecting *The Last Judgment,* and afterwards in *The Continuation* respecting it: from which it appears that those who passed through it were let into temptation, and examined as to their quality, and that such as were interiorly evil were rejected, while such as were interiorly good were saved; and those were interiorly good who were in truths grounded in good from the Lord.

187 (11) *Behold, I come quickly,* signifies, the Lord's coming,

and then a New Church from them. The Lord says here, *Behold, I come quickly*, because by the words which immediately precede is meant the Last Judgment, and the Last Judgment is also called the Lord's coming, as in Matthew: The disciples said unto Jesus, *What shall be the sign of Thy* COMING *and of the* CONSUMMATION OF THE AGE? (xxiv. 3). The consummation of the age is the last time of the church, when the Last Judgment takes place. The words, *Behold, I come quickly*, signify a new church, because after a last judgment a church is established by the Lord. That church at this time is the New Jerusalem, into which those will enter who are in truths grounded in good from the Lord, to whom this is addressed.

188 *Hold that fast which thou hast*, signifies, that in the meantime they should remain in their truths and in their good, appears without explanation.

189 *That no man take thy crown*, signifies, lest wisdom, from which comes eternal felicity, should perish. Wisdom in man has no other source than good by truths from the Lord. The reason why man procures wisdom by truths is, because by them the Lord joins Himself to man, and man to Him, and the Lord is Wisdom itself; therefore wisdom in man perishes when he ceases to do truths, that is, to live according to them, for then he ceases to love wisdom, and thus to love the Lord. By wisdom is meant wisdom in things spiritual, from which, as from its source, is derived wisdom in other things, which is called intelligence, and by intelligence, knowledge, which is from the affection of knowing truths. A crown signifies wisdom, because wisdom holds the supreme place in man, and thus crowns him; nor does a king's crown signify anything else, for in the spiritual sense a king is Divine Truth (n. 20), and from Divine Truth comes all wisdom. Wisdom is also signified by a crown in the following places: *There will I make the horn of David to bud, but upon himself shall his* CROWN *flourish* (Ps. cxxxii. 17, 18). *And I will put a jewel in thy forehead, and ear-rings in thine ears, and a beautiful* CROWN *upon Thy head* (Ezek. xvi. 12); speaking of Jerusalem, which signifies the church as to doctrine, therefore a beautiful crown denotes wisdom from Divine Truth or the Word. *In that day shall Jehovah of Hosts be for a* CROWN *of glory, and for a diadem of beauty unto the residue of His people* (Isa. xxviii. 5); speaking of the Lord, because it is said in that day; the crown of glory which He will be is wisdom, and the diadem of beauty is intelligence; the residue of the people are those among whom His church will be. The same is signified by a crown and a diadem (Isa. lxii. 1, 3); and by the plate of gold upon Aaron's mitre (Ex. xxviii. 36, 37), which was also called the coronet. Likewise in these places: *Say unto the king, and to the queen, Humble yourselves, sit down, for your principali-*

ties shall come down, even the CROWN *of your glory* (Jer. xiii. 18). *The joy of our heart is ceased,*—the CROWN *is fallen from our head* (Lam. v. 15, 16). *He hath stript me of my glory, and taken the* CROWN *from my head* (Job xix. 9). *Thou hast profaned his* CROWN *by casting it to the ground* (Ps. lxxxix. 39). In these places a crown signifies wisdom.

190 (12) *Him that overcometh*, signifies, those who persist in truths from good from the Lord, as appears from the series, and thus without explanation.

191 *Will I make a pillar in the temple of My God*, signifies, that truths originating in good from the Lord, with those in whom they are, sustain the Lord's church in heaven. A temple signifies the church, and the temple of my God the Lord's church in heaven; hence it is evident, that a pillar signifies that which sustains and strengthens the church, or the Divine Truth of the Word. In the supreme sense the temple signifies the Lord as to His Divine Humanity, more particularly as to Divine Truth; but, in a representative sense, the temple signifies the Lord's church in heaven, and likewise the Lord's church in the world. That in the supreme sense the temple signifies the Lord as to His Divine Humanity, and more especially as to Divine Truth, is evident from these passages: *Jesus said unto the Jews, Destroy this* TEMPLE, *and in three days I will raise it up, but He spake of the* TEMPLE *of His body* (John ii. 19, 21). *I saw no* TEMPLE *in the New Jerusalem, for the Lord God Almighty and the Lamb are the temple of it* (Apoc. xxi. 22). *Behold, the Lord whom ye seek shall suddenly come to His* TEMPLE, *even the Messenger of the Covenant* (Mal. iii. 1). *I will bow down towards Thy holy* TEMPLE (Ps. cxxxviii. 2). *Yet I will again look to Thy* HOLY TEMPLE, *and my prayer shall come in unto Thee, into Thy* HOLY TEMPLE (Jonah ii. 4, 7). The holy temple of Jehovah or the Lord is His Divine Humanity, for to this we are to bow down, and look, and pray, and not to the temple only, for the temple in itself is not holy; it is called the holy temple, because holiness is predicated of Divine Truth (n. 123). Nor by *the* TEMPLE *which sanctifieth the gold* (Matt. xxiii. 16, 17), is anything else understood but the Lord's Divine Humanity. That the temple in the representative sense signifies the Lord's church in heaven appears from these passages: *A voice from the* TEMPLE, *a voice of Jehovah* (Isa. lxvi. 6). *There came a great voice out of the* TEMPLE *of heaven* (Apoc. xvi. 17). *The* TEMPLE *of God was opened in heaven, and there was seen in His* TEMPLE *the ark of His testament* (xi. 19). *The* TEMPLE *of the tabernacle of the testimony in heaven was opened; and the seven angels came out of the* TEMPLE: *and the* TEMPLE *was filled with smoke from the glory of God* (xv. 5, 6, 8). *I called upon Jehovah, and cried unto my God; He heard my voice out of His* TEMPLE (Ps. xviii. 6). *I saw Jehovah*

sitting upon a throne, high and lifted up, and His train filled the TEMPLE (Isa. vi. 1). That the temple signifies the church in the world is clear from these places: *Our holy house is burnt up with fire* (Isa. lxiv. 11). *I will shake all nations, and I will fill this house with glory; the glory of this latter house shall be greater than of the former* (Hag. ii. 7, 9). The church about to be re-established by the Lord is described by the new temple in Ezek. xl-xlviii., and is understood by *the temple which the angel measured* (Apoc. xi. 1, and also in Isa. xliv. 28; Jer. vii. 2, 3, 4, 9, 10, 11; Zec. viii. 9). The disciples came to Jesus *to show Him the buildings of the* TEMPLE, *and Jesus said unto them, Verily I say unto you, There shall not be left one stone upon another that shall not be thrown down* (Matt. xxiv. 1, 2; Mark xiii. 1-5; Luke xxi. 5-7). The temple here signifies the church at this day, and its dissolution, even to there not being one stone left upon another, signifies the end of this church, in that no truth whatever would be left; for when the disciples spoke to the Lord respecting the temple, He foretold the successive states of this church to its end, or the Consummation of the Age, and the consummation of the age means its last period, which is at this day: this was represented by that temple being utterly destroyed. The temple signifies these three,—the Lord, the church in heaven, and the church in the world, because these three make one, and cannot be separated, consequently one of them cannot be understood without the other; therefore whoever separates the church in the world from the church in heaven, and these from the Lord, is not in the truth. By the temple is here understood the church in heaven, because the church in the world is treated of afterwards (n. 194).

192 *And he shall go no more out*, signifies, that they shall remain there to eternity, as is evident without explanation.

193 *And I will write upon him the name of My God*, signifies that Divine Truth shall be written in their hearts. To write in or upon any one, signifies to inscribe, so that it may be in him as his own; and the name of My God signifies Divine Truth. Here something shall be said respecting the statement that *My God* is Divine Truth. In the Word of the Old Testament, in innumerable places, JEHOVAH GOD occurs, as also, separately, sometimes JEHOVAH and sometimes GOD. Jehovah means the Lord as to Divine Good, and God means the Lord as to Divine Truth; or what is the same, Jehovah means the Lord as to Divine Love, and God means the Lord as to Divine Wisdom. Both terms are used for the sake of the heavenly Marriage in all the particulars of the Word, which is the marriage of love and wisdom, or the marriage of goodness and truth, respecting which marriage see *The Doctrine of the Sacred Scripture*, n. 80-90. But the Word of the New Testament does not speak of Jehovah God, but of the

Lord God; for Lord, like Jehovah, signifies Divine Good or Divine Love. From these considerations it may appear that *the name of My God* signifies the Divine Truth of the Lord. Name, when relating to the Lord, denotes all that by means of which He is worshipped (see n. 81); and all that by means of which He is worshipped has relation to Divine Good and Divine Truth. As it is not known what is meant by these words of the Lord, *Father, glorify Thy* NAME; *then came there a voice from heaven, saying, I have both glorified it, and will glorify it again* (John xii. 28), therefore it shall be declared. The Lord, when He was in the world, made His Humanity Divine Truth, which also is the Word, and when He went out of the world, He fully united Divine Truth to Divine Good, which was in Him from conception. For the Lord glorified His Humanity, that is, made it Divine, as He makes man spiritual; for He first introduces into man truths from the Word, and afterwards unites them to good; and by that union man is made spiritual.

194 *And the name of the city of My God, the New Jerusalem,* signifies, that the Doctrine of the New Church shall be written in their hearts. The New Jerusalem signifies the New Church, and when called a city, it signifies the New Church as to doctrine; therefore writing upon him the name of the city of My God, the New Jerusalem, signifies that the Doctrine of the New Church shall be written in them. That the New Jerusalem signifies the church, and as a city, the church as to doctrine, see n. 880, 881. A city signifies doctrine, because land, and in particular the land of Canaan, signifies the church in the aggregate. Thence the inheritances into which the land of Canaan was divided signify the various things of the church, and the cities in them doctrinals. The angels therefore understand nothing else by cities when they are named in the Word, which has been proved to me by much experience. Similar is the signification of mountains, hills, valleys, fountains, rivers, which all signify such things as belong to the church. That cities signify doctrinals may in some measure appear from the following passages: *The land shall be utterly emptied and utterly spoiled; the earth mourneth and fadeth away; the* CITY *of confusion is broken down; in the* CITY *is left desolation, and the gate is smitten with destruction* (Isa. xxiv. 3, 4, 10-12). *The lion is come up from his thicket to make thy land desolate, and thy* CITIES *shall be laid waste. I beheld, and lo, the fruitful place was a wilderness, and all the* CITIES *thereof were broken down; the earth shall mourn, the whole* CITY *shall flee* (Jer. iv. 7, 26-29). The land here is the church, and city is its doctrine; thus the devastation of the church by falsities of doctrine is described. *The spoiler shall come upon every* CITY, *and no* CITY *shall escape; the valley shall perish, and the plain shall be destroyed* (xlviii. 8); the same here. *Behold, I have made thee a*

defenced CITY *against the whole land* (i. 18): this was said to the prophet, because a prophet signifies the doctrine of the church (n. 8). *In that day shall this song be sung in the land of Judah, We have a strong* CITY, *salvation will God appoint for walls and bulwarks* (Isa. xxvi. 1). *The great* CITY *was divided into three parts, and the* CITIES *of the nations fell* (Apoc. xvi. 19). *The prophet saw on a high mountain the structure of a* CITY *on the south, and an angel measured the wall, the gates, the chambers, the porch of the gate, and the name of the* CITY *was Jehovah there* (Ezek. xl. 1, *seq.*). *There is a river, the streams whereof shall make glad the* CITY OF GOD (Ps. xlvi. 4). *I will set the Egyptians against the Egyptians, and* CITY *against* CITY, *and kingdom against kingdom* (Isa. xix. 2). *Every kingdom divided against itself is brought to desolation, and every* CITY *divided against itself shall not stand* (Matt. xii. 25). In these places by cities, in the spiritual sense, are meant doctrines (as also in Isa. vi. 11, xiv. 12, 17, 21, xix. 18, 19, xxv. 1-3, xxxiii. 8, 9, liv. 3, lxiv. 10; Jer. vii. 17, 34, xiv. 18, 19, xxxii. 42, 44, xxxiii. 4; Zeph. iii. 6; Ps. xlviii. 2, lv. 9, cvii. 4, 7; Matt. v. 14, 15; and elsewhere). From the signification of a city it may appear what is meant by cities in this parable of the Lord: *A certain nobleman, when he went into a far country to receive for himself a kingdom, gave unto his servants money to trade with; and when he was returned, he called his servants. Then came the first, saying, Lord, thy pound hath gained ten pounds: and he said unto him, Well done, thou good servant, have thou authority over ten* CITIES. *And the second came, saying, Lord, thy pound hath gained five pounds: and he said likewise to him, Be thou also over five* CITIES (Luke xix. 12-19). Cities here also signify doctrinals or truths of doctrine, and to be over them means to be intelligent and wise; thus to give authority over them is to give intelligence and wisdom; ten signifies much, and five, something: that trading and gaining means to acquire intelligence by the exercise of one's faculties is evident. That the holy city Jerusalem signifies the doctrine of the New Church is plain from the description of it (Apoc. xxi.); for it is described as to its dimensions, also as to its gates, its wall, and its foundations, which, when Jerusalem signifies the church, cannot signify any other than things belonging to its doctrines; nor is the church a church from anything else. Since the city Jerusalem means the church as to doctrine, therefore it is called the *city of truth* (Zec. viii. 3, 4), and in many places the *holy city*, and it is so called because holy is predicated of truths from the Lord (n. 173).

195 *Which cometh down out of heaven from My God*, signifies, which will be from the Divine Truth of the Lord, such as it is in heaven. As *My God* signifies Divine Truth (n. 193), it follows, that *coming down out of heaven from My God*, when it is said by

the Lord, and respecting the doctrine of the New Church, signifies which shall be from the Divine Truth of the Lord, such as it is in heaven.

196 *And My new name*, signifies the worship of the Lord alone, with new things which were not in the former church. The name of the Lord signifies everything by means of which He is worshipped (n. 81), therefore here the worship of the Lord alone, with things new which were not in the former church. That in the New Church the Lord alone is worshipped is evident from chapter xxi. 8, 9, where that church is called THE LAMB'S WIFE. That there are things new in that church appears from chapter xxi. 5, where it is said, BEHOLD, I MAKE ALL THINGS NEW. Such, therefore, is the signification of *My new name*, which shall be written upon them.

197 (13) *He that hath an ear, let him hear what the Spirit saith unto the churches*, signifies, that he who understands ought to obey what the Divine Truth of the Word teaches those who shall be of the New Church, which is the New Jerusalem, as in n. 87.

198 (14) *And unto the angel of the church of the Laodiccans write*, signifies, to and concerning those in the church, who alternately believe from themselves and from the Word, and thus profane things holy. But respecting these something must be premised. In the church are to be found those who believe and yet do not believe; they believe there is a God, that the Word is holy, that there is eternal life, and many other points connected with the church and its doctrine; and still they do not believe them. They believe them when in their sensual natural state, but they do not believe them when they are in their rational natural state; thus they believe them when they are in externals, therefore when in society and conversing with others; but they do not believe them when they are in internals, consequently when not in society with others, but conversing with themselves. Of these it is said that they are neither cold nor hot, and are to be spued out.

199 *These things saith the Amen, the faithful and true Witness*, signifies, the Lord as to the Word, which is Divine Truth from Him. Amen is Divine confirmation from the Truth itself, which is the Lord, thus from the Lord (n. 23); and a faithful and true witness, when relating to the Lord, is the Divine Truth which is from Him in the Word (n. 6, 16). Whether you say the Lord testifies of Himself, or the Word testifies of Him, it amounts to the same, because the SON OF MAN, who here speaks to the churches, is the Lord as to the Word (n. 44). These things are premised to this church, because this treats of those persons in the church who both believe from themselves and from the Word; and those who believe from the Word believe from the Lord.

200 *The Beginning of the creation of God*, signifies, the Word. That the Word is the beginning of the creation of God is not yet known in the church, because these words in John have not been understood: *In the beginning was the Word, and the Word was with God, and the Word was God: all things were made by Him, and without Him was not anything made that was made. In Him was life, and the life was the light of men. He was in the world, and the world was made by Him, but the world knew Him not. And the Word was made flesh, and dwelt among us, and we beheld His glory, as of the only begotten of the Father* (i. 1, 3, 4, 10, 14). He who understands these words in their interior sense, and compares them at the same time with what is written in *The Doctrine of the Sacred Scripture*, and with some things in *The Doctrine of the Lord*, may see that the Divine Truth itself in the Word which was formerly in this world, as mentioned in n. 11, and which is in our Word at this day, is meant by the Word which was in the beginning with God, and which was God; not the Word, regarded as to the words and letters of the languages in which it is written, but as seen in its essence and life, which is from within in the meanings of its words and letters. From this life the Word vivifies the affections of that man's will who reads it devoutly; and from the light of its life it enlightens the thoughts of his understanding; therefore it is said in John: *In Him was life, and the life was the light of men* (verse 4); this constitutes the Word, because the Word is from the Lord, and concerning the Lord, and thus is the Lord. All thought, speech, and writing, derive their essence and life from him who thinks, speaks, and writes, the man, with all that he is, being therein; but in the Word is the Lord alone. No one, however, feels and perceives the Divine Life in the Word, but he who is in the spiritual affection of truth when he reads it, for he is in conjunction with the Lord through the Word; there being something intimately affecting the heart and spirit, which flows with light into the understanding and bears witness. Similar to that in John is the signification of these words in the first chapter of Genesis: *In the beginning God created the heaven and the earth; and the Spirit of God moved upon the face of the waters; and God said, Let there be light, and there was light* (verses 1-3). The Spirit of God is Divine Truth, and also Light; Divine Truth is the Word; therefore when the Lord calls Himself the Word, He also calls Himself the Light (John i. 4, 8, 9). Similar is the meaning of this passage in David: *By the Word of Jehovah were the heavens made, and all the host of them by the spirit of His mouth* (Ps. xxxiii. 6). In short, without the Divine Truth of the Word, which in its essence is the Divine Good of the Lord's Divine Love, and the Divine Truth of His Divine Wisdom, man cannot have life. By means

of the Word there is a conjunction of the Lord with man, and of man with the Lord, and by that conjunction there is life. There must be something from the Lord which it is in the power of man to receive, and by which there can be conjunction and thence life everlasting. From these considerations it may appear, that *the beginning of the creation of God* means the Word, and, if you will believe it, the Word such as it is in its literal sense, for this sense is the aggregate of its interior sanctities, as is abundantly shown in *The Doctrine of the Sacred Scripture.* And what is wonderful, the Word is so written, that it communicates with the universal heaven, and severally with each society there, which it has been given me to know by experience, as related elsewhere. That the Word in its essence is such, is moreover evident from these words of the Lord: *The words that I speak unto you, they are spirit, and they are life* (John vi. 63).

201 (15) *I know thy works*, signifies, that the Lord sees all their interiors and exteriors at once, as in n. 76.

202 *That thou art neither cold nor hot*, signifies, that those who are such sometimes deny, and at other times acknowledge, that the Word is Divine and holy. At one time inwardly to deny, and at another time to acknowledge, the sanctity of the Word, is to be neither cold nor hot, for such persons are both against the Word and for the Word. They are the same with respect to God; now they deny, and now they acknowledge Him: so with respect to everything relating to the church; consequently they are at one time with those who are in hell, at another time with those who are in heaven; they fly as it were upwards and downwards between the two, and wherever they fly, thither their faces are turned. Such are those who, having confirmed themselves in the belief that there is a God, a heaven and hell, and a life everlasting, afterwards recede from it. When the former conviction returns, they acknowledge, when it does not return they deny. They recede because they afterwards think only of themselves and the world, continually aspiring after pre-eminence, and thereby immersing themselves in their selfhood; thus hell swallows them up.

203 *I would thou wert cold or hot*, signifies, that it were better for them either from the heart to deny the holy things of the Word and of the church, or from the heart to acknowledge them. The reason will be explained in the next article.

204 (16) *So then, because thou art luke-warm, and neither cold nor hot, I will spue thee out of My mouth*, signifies, profanation and consequent separation from the Lord. *I will spue thee out of My mouth*, signifies to be separated from the Lord, and such separation from the Lord consists in being neither in heaven nor in hell, but in a place apart, deprived of human life, where there are mere phantasies: the reason is that they have mixed truths

with falsities, and goods with evils, thus holy things with profane, to such an extent that they cannot be separated. And since the man cannot then be prepared either for heaven or for hell, everything of his rational life is destroyed, and the ultimates of life remain, which, when separated from the interiors of life, are mere phantasies. Of their state and lot see more in the *Divine Providence*, n. 226-228, 231, which will suffice for a knowledge of them. It is said of them that they are spued out, because the world of spirits, which is in the midst between heaven and hell, and into which every man first comes after death, and is there prepared, corresponds to the stomach, in which all that is taken is prepared either to become blood and flesh, or excrement and urine. The latter have a correspondence with hell, the former with heaven; but what is cast out of the stomach is such as has not been separated, but mixed. On account of this correspondence, to be spued out, and vomit, are used in the following passages: *Drink thou also, and let thy foreskin be uncovered; and the cup of the Lord's right hand shall be turned unto thee, and the shameful* SPUEING *shall be on thy glory* (Hab. ii. 15, 16). *Make ye him drunken, Moab also shall wallow in his* VOMIT (Jer. xlviii. 26). *All tables are full of* VOMIT *and filthiness* (Isa. xxviii. 8); besides other places, as Jer. xxv. 27; Lev. xviii. 24, 25, 28. That tepid water excites vomiting is also from correspondence.

206 (17) *Because thou sayest, I am rich, and increased with goods*, signifies, that they think they possess in all abundance the knowledges of what is good and true, which are of the church and heaven. To be rich and increased with goods here signifies nothing else than to know and understand fully such things as belong to the church and to heaven, and are called spiritual and theological, because these are here treated of; spiritual riches and abundance consist in nothing else. Those who believe from themselves, and not from the Lord through the Word, think that they know and understand everything; the reason is, because their spiritual mind is shut, and their natural mind alone is open; and without spiritual light this mind sees no otherwise. That in the Word riches and possessions signify spiritual riches and possessions, which are knowledges of good and truth, is evident from these passages: *With thy wisdom and with thy understanding thou hast gotten thee* RICHES, *and hast gotten gold and silver in thy* TREASURES; *by thy great wisdom thou hast increased thy* RICHES (Ezek. xxviii. 4, 5); this is said of Tyre, which signifies the church as to the knowledges of good and truth: in like manner, *The daughter of Tyre shall be there with a gift, even the* RICH AMONG THE PEOPLE *shall entreat Thy favour* (Ps. xlv. 12). *The Lord will cast her out, and He will smite her* WEALTH *in the sea* (Zec. ix. 4). *They shall make a spoil of thy* RICHES (Ezek. xxvi. 12). Ashur hath said, *By the strength of*

my hand I have done it, and by my wisdom, for I am prudent; and I have robbed their TREASURES, *and my hand hath found the* RICHES *of the people* (Isa. x. 13, 14). Here Ashur signifies the rational faculty perverting the goods and truths of the church, these constituting the treasures and riches of the people, which he takes away. *I will give thee the* TREASURES *of darkness, and hidden* RICHES *of secret places* (xlv. 3). *Blessed is the man that feareth Jehovah,* WEALTH *and* RICHES *shall be in his house, and his righteousness endureth for ever* (Ps. cxii. 1, 3). God *hath filled the hungry with good things, and the* RICH *He hath sent empty away* (Luke i. 53). *Woe unto you that are* RICH, *for ye have received your consolation; woe unto you that are full, for ye shall hunger* (vi. 24, 25). The rich here signify those who possess the knowledges of truth and good from having the Word, who were the Jews. The same is meant by the rich man, who was clothed in purple and fine linen (Luke xvi. 19); similarly elsewhere by the rich and riches (as in Isa. xxx. 6; Jer. xvii. 11; Micah iv. 13, vi. 12; Zec. xiv. 14; Matt. xii. 35, xiii. 44; Luke xii. 21).

207 *And have need of nothing,* signifies, that they have no need of more wisdom, is evident from what has now been said, because it follows of course.

208 *And knowest not that thou art wretched,* signifies, that they are not aware that all they know and think respecting the truths and goods of the church is utterly incoherent, and like uncemented walls. To be wretched here signifies to be without coherence; thus, those who are wretched mean such as think incoherently respecting the things of the church; the reason is, because those of whom this is said at one time deny God, heaven, eternal life, and the sanctity of the Word, and at another time acknowledge them; therefore what they build with one hand they pull down with the other: thus they are like those who build a house, and then pull it down; or who clothe themselves in handsome garments, and then tear them; their houses are therefore rubbish, and their garments rags. Such is the nature of all their thoughts respecting the church and heaven, though they are not aware of it. This is meant by wretchedness or misery in the following passages: *Thy wisdom and thy knowledge it hath perverted thee, and thou hast said in thine heart, I am, and none else besides me; therefore shall* MISERY *come upon thee* (Isa. xlvii. 10, 11). MISERY *shall come upon* MISERY, *and the king shall mourn, and the prince shall be clothed with* DESOLATION (Ezek. vii. 26, 27). The king who shall mourn, and the prince who shall be clothed with desolation, are those who are in the truths of the church. *There is no faithfulness in their mouth;* MISERY *is in the midst of them* (Ps. v. 9). Such also is the signification of the uncemented walls spoken of in Jer. xlix. 27; Ezek. xiii. 11, 12; Hosea ii 6.

209 *And miserable, and poor,* signifies, that they are without truths and goods. By the miserable and poor, in the spiritual sense of the Word, are meant those who are without the knowledges of truth and good, for such are spiritually miserable and poor. The same are understood by them in the following passages: *I am* MISERABLE *and* POOR, *yet the Lord thinketh upon me* (Ps. xl. 17, lxx. 5). *Bow down Thine ear, O Jehovah, hear me, for I am* MISERABLE *and* POOR (lxxxvi. 1). *The wicked have drawn out their sword, and have bent their bow, to cast down the* MISERABLE *and* POOR (xxxvii. 14). The wicked hath *persecuted the* MISERABLE *and* POOR, *that he might even slay the broken in heart* (cix. 16). God will *judge the* MISERABLE *of the people, He shall save the children of the* POOR: *He shall deliver the* POOR *when he crieth, the* MISERABLE *also, and him that hath no helper* (lxxii. 4, 12). Jehovah delivereth *the* MISERABLE *from him that is too strong for him, yea the* POOR *and the needy from him that spoileth him* (xxxv. 10). The wicked *deviseth wicked devices to destroy the* MISERABLE *with lying words, even when the* POOR *speaketh right* (Isa. xxxii. 7). *The* MISERABLE *also shall increase their joy in Jehovah, and the* POOR *among men shall rejoice in the Holy One of Israel* (xxix. 19). *Blessed are the* POOR *in spirit, for theirs is the kingdom of heaven* (Matt. v. 3). Not to mention other passages (as Isa. x. 2; Jer. xxii. 16; Ezek. xvi. 49, xviii. 12, xxii. 29; Amos viii. 4; Ps. ix. 18, lxix. 32, 33, lxxiv. 21, cix. 22, cxl. 12; Deu. xv. 11; xxiv. 14; Luke xiv. 13, 21, 23). By the poor and the needy are chiefly understood those who are not in the knowledges of good and truth, and yet desire them, for by the rich are understood such as are possessed of the knowledges of good and truth (n. 206).

210 *And blind and naked,* signifies, that they are without the understanding of truth, and the will of good. By the blind, in the Word, are meant those who are without truths, either from a defect of them in the church and so from ignorance, or from the want of understanding them; and by the naked are meant those who are thence without good; for all spiritual good is acquired by means of truth. No others are understood by the blind in the following passages: *In that day shall the deaf hear the words of the Book, and the eyes of the* BLIND *shall see out of darkness* (Isa. xxix. 18). *Behold, your God will come, then the eyes of the* BLIND *shall be opened* (xxxv. 4, 5). *I will give thee for a light of the Gentiles, to open the* BLIND *eyes* (xlii. 6, 7). *I will bring the* BLIND *by a way that they knew not, I will make their darkness light* (xlii. 16). *Bring forth the* BLIND *people that have eyes, and the deaf that have ears* (xliii. 8). *His watchmen are* BLIND, *and cannot understand* (lvi. 10, 11). *He hath* BLINDED *their eyes, and hardened their heart, that they should not see with their eyes, nor understand with their heart* (John xii. 40). *Jesus said, For judgment am I come into*

this world, that they which see not might see, and that they which see might be made BLIND (John ix. 39). BLIND, *foolish, infatuated guides* (Matt. xxiii. 16, 17, 19, 24). BLIND *leaders of the* BLIND (Matt. xv. 14; Luke vi. 39). On account of the signification of blind and blindness, it was forbidden to *offer for sacrifice anything that was* BLIND (Lev. xxi. 18; Deu. xv. 21); that *they should not cast a stumbling-block before the* BLIND (Lev. xix. 14); that *he was cursed who made the* BLIND *to wander out of the way* (Deu. xxvii. 18). Of the signification of naked and nakedness, see n. 213.

211 (18) *I counsel thee to buy of Me gold tried in the fire, that thou mayest be rich*, signifies, an admonition to acquire for themselves the good of love from the Lord by means of the Word, that they may be wise; for *to buy* signifies to acquire for one's self; *of Me*, signifies from the Lord by the Word; gold signifies good, and gold tried in the fire the good of celestial love; and to be enriched thereby, signifies to become intelligent and wise. Gold signifies good, because metals in their order signify such things as belong to good and truth, gold celestial and spiritual good, silver the truth of those goods, brass natural good, and iron natural truth. These are signified by the metals of which the statue of Nebuchadnezzar consisted, whose head was of *gold*, his breast and arms of *silver*, his belly and thighs of *brass*, his legs *iron*, his feet part *iron* and part *clay* (Dan. ii. 32, 33); which represented the successive states of the church as to the good of love and the truth of wisdom. From this succession of the states of the church the ancients gave similar names to times, calling them the golden, silver, brass, and iron ages, and by the golden age they understood the earliest times, when the good of celestial love prevailed; celestial love is love to the Lord from the Lord; from this love they at that time possessed wisdom. That gold signifies the good of love, see n. 913.

212 *And white raiment, that thou mayest be clothed*, signifies, that they should acquire for themselves genuine truths of wisdom. Raiment or garments signify truths clothing good (n. 166), and white is predicated of truths (n. 167); therefore white raiment signifies the genuine truths of wisdom, and this because gold purified in the fire signifies the good of celestial love, the truths of this love being genuine truths of wisdom.

213 *That the shame of thy nakedness do not appear*, signifies, lest the good of celestial love should be profaned and adulterated. No one can know what the shame of nakedness signifies, unless he knows that the members of generation in both sexes, which are also called the genitals, correspond to celestial love. That there is a correspondence of man and all his members with the heavens, may be seen in the work concerning *Heaven and Hell*, n. 87-102, and that the members of generation correspond to celestial love, in the *Arcana Cœlestia*, n. 5050-

5062. As those members correspond to celestial love, which is the love of the third or inmost heaven, and man is born of his parents into loves which are opposite to that love, it is evident that if he does not acquire for himself the good of love and the truth of wisdom from the Lord, signified by gold tried in the fire and white raiment, he will appear in the opposite love, which in itself is profane. This is signified by uncovering nakedness and revealing shame, in the following passages: *Blessed is he that watcheth, and keepeth his garments, lest he walk* NAKED, *and they see his* SHAME (Apoc. xvi. 15). *Sit in the dust, O virgin daughter of Babylon, and of the Chaldeans, uncover thy locks, make bare the leg, uncover the thigh, pass over the rivers, thy* NAKEDNESS *shall be uncovered, yea thy* SHAME *shall be seen* (Isa. xlvii. 1, 2, 3). *Woe to the bloody city, because of the multitude of its whoredoms, I will discover thy skirts upon thy face, and I will show the nations thy* NAKEDNESS, *and the kingdoms thy* SHAME (Nahum iii. 1, 4, 5). *Plead with your mother, lest I strip her* NAKED (Hosea ii. 2, 3). *When I passed by thee, I covered thy* NAKEDNESS; *then I washed thee, and clothed thee, but thou didst commit whoredom, and hast not remembered thy youth, when thou wast naked and bare, therefore is thy* NAKEDNESS *discovered* (Ezek. xvi. 6, *seq.*). *Jerusalem hath grievously sinned, therefore all despise her because they have seen her* NAKEDNESS (Lam. i. 8). By Jerusalem, of whom these things are said, is understood the church, and to commit whoredoms signifies to adulterate and falsify the Word (n. 134). *Woe unto him that giveth his neighbour drink, and maketh him drunken, that thou mayest look on their* NAKEDNESS;—*drink thou also, and let thy foreskin be uncovered* (Hab. ii. 15, 16). He who knows what nakedness signifies may understand what is meant by *Noah's lying drunken with wine and* NAKED, *in the midst of his tent, when Ham saw and derided his* NAKEDNESS, *and Shem and Japheth covered his* NAKEDNESS, *turning away their faces that they might not see it* (Gen. ix. 21, 22, 23); also, why it was commanded that *Aaron and his sons should not ascend by steps upon the altar, lest their* NAKEDNESS *should be discovered* (Ex. xx. 26); and likewise, that they should *make them linen breeches to cover their* NAKEDNESS, and that they should *be upon them when they came near unto the altar, and that otherwise they would bear iniquity and die* (xxviii. 42, 43). Nakedness, in these places, signifies the evils into which man is born, which, because they are opposite to the good of heavenly love, are in themselves profane, and are not removed but by means of truths and a life according to them; for linen signifies truth (n. 671). Nakedness also signifies innocence, and likewise ignorance of good and truth; innocence in this passage: *And they were both* NAKED, *the man and his wife, and were not ashamed* (Gen. ii. 25); ignorance of good and truth in this: *Is not this the fast that I have chosen?*

Is it not to deal thy bread to the hungry,—and when thou seest the NAKED, *that thou cover him?* (Isa. lviii. 6, 7). *He hath given his bread to the hungry, and hath covered the* NAKED *with a garment* (Ezek. xviii. 7). *I was an hungered, and ye gave Me meat; I was* NAKED, *and ye clothed Me* (Matt. xxv. 35, 36).

214 *And anoint thine eyes with eye-salve, that thou mayest see,* signifies, that their understanding may be healed, lest the genuine truths of wisdom should be profaned and falsified. The eyes signify the understanding, and the eye-sight intelligence and wisdom (n. 48); and since eye-salve signifies a remedy for the eyes, it follows that to anoint the eyes with eye-salve signifies to heal the understanding, that it may see and know truths and be wise; for unless this is the case, the genuine truths of the Word are profaned and adulterated.

215 (19) *As many as I love, I rebuke and chasten,* signifies, that the Lord loves such of them as do so, and that then they cannot but be let into temptations, that they may fight against themselves. That this is the sense of these words is evident, for it is said, *As many as I love,* who mean those who buy of the Lord gold purified in the fire, and who anoint their eyes with eye-salve that they may see: it is said, *I rebuke and chasten* them, by which is meant temptation as to falsities and as to evils; rebuking, temptation as to falses, and chastening, temptation as to evils. Such as are here treated of cannot but be let into temptations, because without them negations and confirmations against Divine Truths cannot be extirpated. Temptations are spiritual combats against the falsities and evils in one's self, thus against one's self; what temptations are, whence they proceed, and what good they produce, see *The New Jerusalem and its Heavenly Doctrine,* n. 187-201.

216 *Be zealous therefore, and repent,* signifies, that this should be done from the affection of truth and aversion to what is false. It is said, *Be zealous,* because in ver. 15 it was said, *I would thou wert either cold or hot,* here, that thou wert hot, for zeal is spiritual heat, and spiritual heat is the affection of love, in this case the affection of the love of truth, and he who acts from the affection of the love of truth acts also from aversion to what is false; therefore this is signified by *repent.* In the Word, zeal, when applied to the Lord, signifies love and wrath; love, in John ii. 17; Ps. lxix. 9; Isa. xxxvii. 32, lxiii. 15; Ezek. xxxix. 25; Zec. i. 14, viii. 2; wrath, in Deu. xxxii. 16, 21; Ps. lxxix. 5, 6; Ezek. viii. 18, xxiii. 25; Zeph. i. 18, iii. 8. But zeal in the Lord is not wrath, it only appears so externally; interiorly it is love. It appears so externally, because the Lord seems to be angry when He rebukes man, especially when man's own evil punishes him. It is so permitted out of love, that his evil may be removed; just as a parent, if he loves his children, suffers them to be chastised

for the sake of removing their evils. Hence it is evident why Jehovah calls Himself zealous (Deu. iv. 24, v. 9, 10, vi. 14, 15).

217 (20) *Behold, I stand at the door and knock,* signifies, that the Lord is present to every one in the Word, and there urgent to be received, and teaches how. Something similar to this is said by the Lord in Luke: *Be ye like unto men that wait for their lord, when he will return from the wedding; that when he cometh and* KNOCKETH, *they may open unto him immediately* (xii. 36). A door signifies admission and entrance (n. 176).

218 *If any man hear My voice, and open the door,* signifies, he who believes in the Word and lives according to it. To hear His voice is to believe in the Word, for the Divine Truth of the Word is the voice of Jehovah (n. 37, 50); and to open the door is to live according to it; because the door is opened, and the Lord is received, not by merely hearing His voice, but by living according to it; for the Lord says, *He that hath My commandments, and keepeth them, I will manifest Myself to him, and we will come unto him, and make our abode with him* (John xiv. 21-24). That man ought to open the door as of himself, by shunning evils as sins and doing good, is shown in the *Doctrine of Life for the New Jerusalem;* and that this is the case, is also evident from the Lord's words here, *If any man open;* as also from His words in Luke xii. 36.

219 *I will come in to him, and will sup with him, and he with Me,* signifies, that the Lord joins Himself with them and them with Himself. To come in and sup with him, signifies to join Himself to him, and, since there must be reciprocation that there may be conjunction, it is also said, *and he with Me.* That to come in and sup signifies to be conjoined, appears from the Holy Supper instituted by the Lord, by which the Lord is present with those who hear His voice, that is, who believe in the Word, but is conjoined with those who live according to it: to live according to the Word is to do the work of repentance, and believe in the Lord. Supping and the Lord's Supper are mentioned, because supper takes place in the evening, and the evening signifies the last time of the church; therefore when the Lord departed out of the world, the last time of the church having then arrived, He supped with His disciples, and instituted the sacrament of the Supper. Evening signifies the last time of the Old Church, and morning the beginning of the New (n. 14).

220 (21) *To him that overcometh,* signifies, such as are in conjunction with the Lord by a life according to His precepts in the Word, as is evident from what has been already said.

221 *Will I grant to sit with Me in My throne,* signifies, that they will have conjunction with the Lord in heaven. The Lord's throne is heaven (n. 14), therefore to sit with the Lord in His throne, signifies conjunction with Him in heaven.

222 *Even as I also overcame, and sit with My Father in His throne,* signifies, in like manner as He and the Father are one, and are heaven. That the Father and the Lord are one is fully shown in the *Doctrine of the Lord,* and elsewhere. Heaven is not heaven from the selfhood of the angels, but from the Divine of the Lord, which is in and with the angels, therefore these words, *as I sit with My Father in His throne,* signify like as He and the Father are one, and are heaven; His throne is heaven (n. 14, 221). *Even as I also overcame,* signifies that by temptations admitted into His human nature, and by the last of them, which was the passion of the cross, as also by the fulfilling of everything in the Word, He overcame the hells and glorified His Humanity, that is, He united it to the Divinity which was in Him from conception and is called Jehovah the Father, on which subject see again the *Doctrine of the Lord* (n. 8-11, n. 12-14, n. 29-36, and also n. 67). The reason why the Lord says, *To him that overcometh will I give to sit with Me in My throne, even as I also overcame, and sit with My Father in His throne* is, because the union of the Lord with the Father, that is, with the Divinity within Himself, took place to the end that it might be possible for man to be joined to the Divinity in the Lord which is called the Father, for it is impossible for man to have conjunction with the Divinity of the Father immediately, but only mediately through His Divine Humanity, which is the Divine Natural. The Lord therefore says, *No man hath seen God at any time; the only-begotten Son, who is in the bosom of the Father, He hath manifested Him* (John i. 18); and in another place: *I am the Way, the Truth, and the Life, no man cometh unto the Father but by Me* (John xiv. 6). The Lord's conjunction with man is by His Divine Truth, and this in man is the Lord's, thus is the Lord, and by no means man's, consequently is not man. Man, indeed, feels it as his own, but still it is not his, for it is not united but adjoined to him. Not so the Father's Divinity, this is not adjoined but united to the Lord's Humanity, as the soul is to its body. He who understands these things can understand these words of the Lord: *He that abideth in Me, and I in him, the same bringeth forth much fruit, for without Me ye can do nothing* (John xv. 5). *At that day ye shall know that I am in My Father, and ye in Me, and I in you* (xiv. 20); and these: *Sanctify them through Thy truth; Thy Word is truth. For their sakes I sanctify Myself, that they also might be sanctified through the truth. That they all may be one; as Thou, Father, art in Me, and I in Thee, that they also may be one in Us; I in them, and Thou in Me* (xvii. 17, 19, 21, 23.)

223 (22) *He that hath an ear, let him hear what the Spirit saith unto the churches,* signifies, that He who understands ought to

obey what the Divine Truth of the Word teaches those who are to be of the New Church, which is the New Jerusalem (as in n. 87).

224 To this I shall add the following Memorable Relation. I saw a number of spirits assembled, all upon their knees, praying to God to send His angels to them, that they might converse with them face to face, and open to them the thoughts of their hearts. And when they arose, there appeared three angels in white linen garments standing before them, and they said, "The Lord Jesus Christ has heard your prayers, and has therefore sent us to you; open unto us the thoughts of your hearts." And they answered, "We have been told by our priests, that in matters of a theological nature the understanding avails nothing, but only faith, and that in such things intellectual faith is of no service to any one, because it is derived from man. We are Englishmen, and have heard many things from our holy ministry, which we believed; but when we have conversed with others who called themselves the Reformed, and with others who called themselves Roman Catholics, and likewise with sectaries, they all appeared to us learned, and yet, in many things one did not agree with another, and still they all said, 'Believe us;' and some of them, 'We are God's ministers, and know.' But as we know that the Divine Truths, which are called truths of faith, and which pertain to the church, are not derived to any one from his native soil, nor by inheritance, but out of heaven from God; and as these show the way to heaven, and enter into the life together with the good of charity, and so lead to life eternal, we became anxious, and prayed to God upon our knees." Then answered the angels, "Read the Word, and believe in the Lord, and you will see the truths which should be those of your faith and life; for all in the Christian world draw their doctrinals from the Word as the only fountain." But two of the company said, "We have read, but did not understand." And the angels replied, "You did not approach the Lord, and you have besides confirmed yourselves in falsities;" and added, "What is faith without light, and what is thinking without understanding? There is nothing human in it; even magpies and ravens can speak without understanding. We can affirm to you, that every man, whose soul desires it, is capable of seeing the truths of the Word in light. There exists not an animal which does not know the food proper to its life when it sees it, and man is a rational and spiritual animal, who sees the food of his life, not that of his body but of his soul, which is the truth of faith, provided indeed he hungers after it, and seeks it of the Lord. Whatever is not received also in the understanding is not fixed in the memory as a thing, but as a word; therefore, when we have looked down out of heaven into the world, we

have not seen anything, but have only heard sounds, that were for the most part dissonant. But we will enumerate some things which the learned among the clergy have removed from the understanding, not knowing that there are two ways to the understanding, one from the world and the other from heaven, and that the Lord withdraws the understanding from the world when He enlightens it; but if the understanding be closed by religion, the way to it from heaven is closed, and then man sees no more in the Word than a blind person: we have seen many such fall into pits, out of which they did not rise. Examples must serve for illustration. Are you not able to understand what charity is, and what faith is; that charity consists in doing well to your neighbour, and that faith consists in thinking well of God and of the essentials of the Church, and therefore that he who does well and thinks well, that is, who lives well and believes well, will be saved?" They replied, that these things they did understand. Then said the angels, "Do you not understand, that repentance from sins is to be performed, in order that man may be saved, and that unless a man repents he remains in the sins into which he was born, and that to repent consists in not willing evils because they are against God, and in examining himself once or twice a year, in seeing his evils, in confessing them before the Lord, imploring assistance, desisting from them, and entering on a new life, and so far as he does this, and believes in the Lord, so far his sins are remitted?" Then some of the company replied, "This we understand, and thence also what remission of sins is." And then they solicited the angels to give them further information, and now concerning God, the immortality of the soul, regeneration, and baptism. To this the angels replied, "We will say nothing but what you can understand, else our discourse must fall like rain upon sand, and upon the seed therein, which, however watered from heaven, would pine and perish. Concerning GOD they said, "All who come into heaven have their place assigned them there, and thence have everlasting joy, according to their idea of God, because this idea reigns universally in all things of worship. The idea of an invisible God is not directed to any one, nor does it terminate in any one, therefore it ceases and perishes. The idea of God as a Spirit, when a spirit is thought of as ether or wind, is an empty idea; but the idea of God as a Man is a just idea, for God is Divine Love and Divine Wisdom, with every quality belonging to them, and the subject of these is Man, and not ether or wind. In heaven the idea of God is the idea of the Lord, He being the God of heaven and earth, as He Himself taught; let your idea of God be like unto ours, and we shall be consociated." On saying these words, their faces became resplendent. Concerning the IMMORTALITY OF THE SOUL, they

said, "Man lives to eternity, because he is capable of being conjoined to God by love and faith, this indeed being possible to every one; that this power constitutes the immortality of the soul you may understand, provided you think of it with a little elevation of mind." Concerning REGENERATION: "Who does not see that every one is at liberty to think of God, or not to think of Him, provided he be instructed that there is a God; so that every one has liberty in spiritual things, equally as in things civil and moral. The Lord gives this liberty to all continually; for which reason one becomes guilty, if he does not think of God. Man is man by virtue of this power; but a beast is a beast from not having this power; therefore man is capable of reforming and regenerating himself as from himself, provided he acknowledges in his heart that he does it from the Lord. Every one who does the work of repentance, and believes in the Lord, is reformed and regenerated; man must do both as from himself, but *as from himself* is from the Lord. It is true that man cannot contribute anything thereto, no not in the least; nevertheless you were not created statues, but you were created men, that you might do that from the Lord as from yourselves. This is the only return of love and faith, which the Lord constantly desires should be made to Him by man: in a word, do it from yourselves, and believe that you do it from the Lord, thus ye do it as from yourselves." But then the Englishmen inquired, whether to act as from one's self is implanted in man from creation? An angel answered, "It is not implanted, because to act from Himself belongs to God alone, but it is given continually, that is, adjoined continually, and then so far as man does good and believes what is true as from himself, so far he is an angel of heaven: but so far as he does evil and thence believes what is false, which is done also as from himself, so far he is an angel of hell. That this also is as from himself surprises you, but still you see that it is so, when you pray that you may be preserved from the Devil, lest he should seduce you, and enter into you, as he did into Judas, fill you with all iniquity, and destroy you, soul and body. But every one incurs guilt who believes that he acts from himself, whether it be good, or whether it be evil; but guilt is not incurred by him who believes that he acts as from himself." Respecting BAPTISM, they said, "It is spiritual washing, which is reformation and regeneration, and an infant is reformed and regenerated when, on becoming an adult, he does the things which his sponsors promised for him, which are two, Repentance and Faith in God; for they promise, first, that he shall renounce the Devil and all his works, and, secondly, that he shall believe in God. All infants in heaven are initiated into these two, but with them the Devil is hell, and God is the Lord. Moreover baptism is a sign before the angels that a

man belongs to the church." On hearing these things, some of the assembly said, "This we understand." But a voice was heard from one side, exclaiming, "We do not understand;" and another voice, "We will not understand." Inquiry being made whence these voices proceeded, it was found that they came from those who had confirmed themselves in falsities of faith, and who wished to be believed as oracles, and thus to be adored. The angels said, "Be not surprised; there are very many of this character at the present day: they appear to us from heaven like images, so skilfully made as to be able to move their lips and utter sounds like organs, without knowing whether the breath by which they utter them be from hell or from heaven, because they know not whether what they utter be false or true; they go on reasoning and confirming, without ever seeing whether it is so. But know, that human ingenuity can confirm whatever it pleases, even till it appears as if it were so; therefore heretics and the impious can do this, nay, atheists can prove that there is no God, but nature only." After this, the assembly of Englishmen, warmed with the desire of acquiring wisdom, said to the angels, "Such diverse opinions are expressed respecting the Holy Supper,—tell us what is the truth?" The angels replied, "The truth is, that the man who looks to the Lord, and does the work of repentance, is by means of that most holy rite conjoined with the Lord, and introduced into heaven." But some of the company said, "This is a mystery." The angels replied, "It is a mystery, but still it is one that may be understood. The bread and wine do not produce the effect, for in them there is nothing holy; but material bread and heavenly bread correspond to each other, and so do material wine and heavenly wine; and heavenly bread is the holy quality of love, and heavenly wine is the holy quality of faith, both from the Lord, and both the Lord. Thence there is a conjunction of the Lord with man, and of man with the Lord, not by the bread and wine, but by the love and faith of him who has done the work of repentance; and conjunction with the Lord is also introduction into heaven." After the angels had given them some instruction concerning correspondence and its effects, some of the company said, "Now for the first time do we understand." And when they said, "We understand," behold, a flame descending with light from heaven consociated them with the angels, and they loved each other.

CHAPTER IV.

1. AFTER this I looked, and behold a door was opened in heaven. And the first voice which I heard was as it were of a trumpet talking with me, which said, Come up hither, and I will shew thee things which must be hereafter.

2. And immediately I was in the spirit. And, behold, a throne was set in heaven, and one sat on the throne.

3. And he that sat was to look upon like a jasper and a sardine stone; and there was a rainbow round about the throne in sight like unto an emerald.

4. And round about the throne were four and twenty thrones; and upon the thrones I saw four and twenty elders sitting, clothed in white raiment; and they had on their heads crowns of gold.

5. And out of the throne proceeded lightnings, and thunderings, and voices: and there were seven lamps of fire burning before the throne, which are the seven spirits of God.

6. And before the throne there was a sea of glass like unto crystal: and in the midst of the throne, and round about the throne, were four animals full of eyes before and behind.

7. And the first animal was like a lion, and the second animal like a calf, and the third animal had a face as a man, and the fourth animal was like a flying eagle.

8. And the four animals had each of them six wings about him; and they were full of eyes within; and they rest not day and night, saying, Holy, holy, holy, Lord God Almighty, who was, and who is, and who is to come.

9. And when the animals give glory and honour and thanks to Him that sat on the throne, who liveth for ever and ever,

10. The four and twenty elders fall down before Him that sat on the throne, and worship Him that liveth for ever and ever, and cast their crowns before the throne, saying,

11. Thou art worthy, O Lord, to receive glory and honour and power; for Thou hast created all things, and by Thy will they are and were created.

THE SPIRITUAL SENSE.

THE CONTENTS OF THE WHOLE CHAPTER. The subject treated of is the arrangement and preparation of all things in heaven for judgment, to be effected from and according to the Word; likewise concerning the acknowledgment that the Lord is the only Judge.

THE CONTENTS OF EACH VERSE. *After this I looked, and behold a door was opened in heaven,* signifies, a manifestation respecting the arrangement of the heavens preparatory to the Last Judgment by the Lord, about to be effected according to His Divine Truths in the Word: *And the first voice which I heard was as it were of a trumpet talking with me, which said, Come up hither,* signifies, Divine influx, and thence an elevation of the mind, followed by clear perception: *And I will show thee things which must be hereafter,* signifies, revelations respecting events that are to precede the Last Judgment, respecting the Judgment itself, and events that are to come after it: *And immediately I was in the spirit,* signifies, that he was let into a spiritual state, in which the things which exist in heaven clearly appear: *And, behold, a throne was set in heaven,* signifies, judgment in representative form: *And one sat on the throne,* signifies, the Lord: *And he that sat was to look upon like a jasper and a sardine stone,* signifies, the appearance of the Lord's Divine Wisdom and Divine Love in ultimates: *And there was a rainbow round about the throne in sight like unto an emerald,* signifies, the appearance of the same also round about the Lord: *And round about the throne were four and twenty thrones, and upon the thrones I saw four and twenty elders sitting,* signifies, the arrangement of all things in heaven preparatory to the Judgment: *Clothed in white raiment,* signifies, from the Divine Truth of the Word: *And they had on their heads crowns of gold,* signifies, the things which are of wisdom derived from love: *And out of the throne proceeded lightnings, and thunderings, and voices,* signifies, enlightenment, perception, and instruction from the Lord: *And there were seven lamps of fire burning before the throne, which are the seven spirits of God,* signifies, a New Heaven from among Christians: *And before the throne there was a sea of glass like unto crystal,* signifies, the New Heaven composed of Christians, who are in general truths, derived from the literal sense of the Word: *And in the midst of the throne, and round about the throne, there were four animals,* signifies, the Word of God from its first to its ultimate things, and its guards: *Full of eyes before and behind,* signifies, the Divine Wisdom therein: *And the first animal was like a lion,* signifies, the Divine Truth of the Word as to its power: *And the second animal like a calf,* signifies, the Divine Truth of the Word as to affection: *And the third animal had a face as a man,* signifies, the Divine Truth of the Word as to its wisdom: *And the fourth animal was like a flying eagle,* signifies, the Divine Truth of the Word as to knowledge and thence understanding: *And the four animals had each of them six wings about him,* signifies, the Word as to its powers, and as to its guards: *And they were full of eyes within,* signifies, the Divine Wisdom in the Word in its natural sense, derived from its spiritual and celestial

senses: *And they rest not day and night, saying, Holy, holy, holy, Lord God Almighty,* signifies, that the Word continually teaches of the Lord, and that He is the only God, and thence that He alone is to be worshipped: *Who was, and who is, and who is to come,* signifies the Lord: *And when the animals give glory and honour and thanks to Him that sat on the throne,* signifies, that the Word ascribes all truth, and all good, and all worship to the Lord the Judge: *Who liveth for ever and ever,* signifies, that the Lord alone is Life, and that life eternal is from Him alone: *The four and twenty elders fall down before Him that sat on the throne, and worship Him that liveth for ever and ever,* signifies, the humiliation of all in heaven before the Lord: *And cast their crowns before the throne,* signifies, an acknowledgment that their wisdom is from Him alone: *Saying, Thou art worthy, O Lord, to receive glory and honour and power,* signifies, that the kingdom is the Lord's by merit and justice, because He is the Divine Truth and Divine Good: *For Thou hast created all things, and by Thy will they are and were created,* signifies, that all things of heaven and the church are made and formed, and men are reformed and regenerated from the Lord's Divine Love by his Divine Wisdom, or from His Divine Good by His Divine Truth, which also is the Word.

THE EXPLANATION.

225 (1) *After this I looked, and behold a door was opened in heaven,* signifies, a manifestation respecting the arrangement of the heavens preparatory to the Last Judgment by the Lord, which is to be effected according to His Divine Truths in the Word. An open door, when it relates to heaven, signifies admission (n. 176); here, manifestation also, because He says, *I looked, and behold;* and because then were seen the things recorded in this chapter, which refer to the arrangement of the heavens for the Last Judgment by the Lord, to be effected according to His Divine Truths in the Word; therefore *I looked, and behold a door opened in heaven,* signifies a manifestation respecting them.

226 *And the first voice which I heard was as it were of a trumpet talking with me, which said, Come up hither,* signifies Divine influx, and thence an elevation of the mind, followed by manifest perception. A voice, when heard from heaven, is inflowing Divine Truth (n. 37, 50), thus Divine influx; and a voice as it were of a trumpet, signifies clear perception (n. 37); and *Come up hither,* signifies, an elevation of the mind, for in the spiritual world the higher any one ascends he comes into purer light, by which his understanding is gradually opened, that is, his mind is

elevated; wherefore it follows, that John was then in the spirit, which means that he was let into a spiritual state, in which the objects which are in the heavens clearly appear. The voice was heard as if it were of a trumpet, because the subject treated of is the arrangement of the heavens for the Last Judgment; and voices as of a trumpet are heard in heaven when convocations and arrangements take place: therefore among the children of Israel, with whom all things were representative of heaven and the church, it was commanded, that they should make *trumpets* of silver, and that the sons of Aaron should blow with them for *the calling of assemblies*, and for *the journeying of the camps*, in *days of rejoicing*, in *festivals*, in the *beginnings of months*, *over burnt-offerings*, for *a memorial*, and *going to war* (Num. x. 1-11). But we shall speak of trumpets, and of sounding them, in the explanation of chap. viii., where the seven angels are mentioned to whom were given seven trumpets.

227 *And I will show thee things which must be hereafter*, signifies, revelations respecting events that are to precede the Last Judgment, respecting the Judgment itself, and events that are to come after it. These are signified, because the Apocalypse treats only of the state of the church at its end; thus of what was to happen before, at, and after the Last Judgment, as explained in n. 2.

228 (2) *And immediately I was in the spirit*, signifies, that he was let into a spiritual state, in which the things which exist in heaven clearly appear. To be in the spirit is to be let, by Divine influx, into a spiritual state; and further to know what a spiritual state is, and the nature of it; and that in this state a man sees the objects of the spiritual world as plainly as he sees the objects of the natural world in a natural state of the body (n. 36).

229 *And, behold, a throne was set*, signifies, judgment in representative form. A throne signifies heaven (n. 14). That a throne also signifies judgment is evident from these passages: *When the Son of Man shall come in His glory, and all the holy angels with Him, then shall He sit on the* THRONE *of His glory* (Matt. xxv. 31); where the Last Judgment is treated of. Jehovah, *Thou hast maintained my cause; Thou sattest in the* THRONE *judging right. Jehovah hath prepared His* THRONE *for judgment* (Ps. ix. 4, 7). *I beheld, and the Ancient of Days did sit; His* THRONE *was like the fiery flame, thousand thousands ministered unto Him, and ten thousand times ten thousand stood before Him; the judgment was set, and the books were opened* (Dan. vii. 9, 10). *Jerusalem is builded as a city, whither the tribes go up, for there are set* THRONES *of judgment* (Ps. cxxii. 3, 5). *I saw* THRONES, *and they sat upon them, and judgment was*

given unto them (Apoc. xx. 4). The throne which Solomon made (mentioned in 1 Kings x. 18-20) signified both royalty and judgment, because kings sat upon thrones when they executed judgment. A throne signifies judgment in representative form, because, as already remarked, the things John saw were visions which represented; they were seen as he describes them, but they were forms representative of things to come, which may appear from what follows; as that the objects seen were animals, a dragon, beasts, a temple, a tabernacle, an ark, and many others. Similar were those seen by the prophets, mentioned in n. 36.

230 *And one sat on the throne*, signifies the Lord, as appears manifestly from what follows, and from passages in the Word, where it is said that the Lord will execute judgment (as in Matt. xxv. 32, 33, *seq.*; John v. 22, 27; and elsewhere).

231 (3) *And He that sat was to look upon like a jasper and sardine stone*, signifies, the appearance of the Lord's Divine Wisdom and Divine Love in ultimates. In the Word, a stone signifies truth in ultimates, and a precious stone truth rendered pellucid by good (n. 915). In the spiritual world there are two fundamental colours, white and red; white originates in the light of the Sun in heaven, thus in spiritual light, which is white; and red originates in the fire of the Sun there, thus in celestial light, which is flame-coloured. The spiritual angels, being in truths of wisdom from the Lord, are in that white light, and are therefore clothed in white; and the celestial angels, being in the good of love from the Lord, are in that flame-coloured light, and are therefore clothed in red; thence those two colours prevail in precious stones in heaven, where they are in great abundance. This is the reason that, in the Word, precious stones signify what belongs to the truth of wisdom or to the good of love, and that a jasper, because it is white, signifies what belongs to the truth of wisdom, and a sardine stone, because it is red, what belongs to the good of love. These stones signify the appearance of the Divine Wisdom and the Divine Love in ultimates, because in heaven all precious stones derive their origin from the ultimates of the Word, and their transparency from the spiritual sense of those ultimates: that this is the case may be seen in *The Doctrine of the Sacred Scripture*, n. 44, 45. The ultimates of the Word are the truths and goods of its literal sense. That this is the origin of precious stones in heaven can hardly be believed by any one in our world, because he does not know that all things which exist in the spiritual world are correspondences, and that from thence all things which exist in the natural world derive their spiritual origin. That this is the origin of precious stones in heaven has been granted me to know from

converse with angels, and also to see it with my eyes; but their formation is from the Lord alone. Black colours, on the contrary, derive their origin from hell. These also are two in number; one in opposition to white, which is with those who have falsified the truths of the Word; the other in opposition to red, which is with those who have adulterated the good of the Word; the former blackness is satanical, the latter is diabolical. The signification of the jasper and sardine stone may be seen in the explanation of chap. xxi. 11, 18-20.

232 *And there was a rainbow round about the throne in sight like unto an emerald,* signifies, the appearance of the same also round about the Lord. Rainbows of many kinds appear in the spiritual world, some of various colours, as upon earth, and some of one colour, in this instance of one colour, because it is said to be like unto an emerald. This appearance was round about the Lord, because it is said to be round about the throne; round about Him is also in the angelic heaven. The Divine Sphere which surrounds the Lord is from His Divine Love and at the same time from His Divine Wisdom, which, when represented in the heavens, appears in the celestial kingdom red like a ruby, in the spiritual kingdom blue like the lazule stone, in the natural kingdom green like the emerald; everywhere with ineffable splendour and effulgence.

233 (4) *And round about the throne were four and twenty thrones, and upon the thrones I saw four and twenty elders sitting,* signifies, the arrangement of all things in heaven for the Last Judgment. He who is ignorant of the spiritual sense of the Word, and at the same time of the genuine truths of the church, may suppose, that when the Last Judgment takes place, the Lord will sit upon a throne, and that there will be other judges upon thrones around Him; but he who is acquainted with the spiritual sense of the Word, and at the same time with the genuine truths of the church, knows that the Lord will not sit upon a throne, nor have other judges around Him; yea, that neither will the Lord judge any one to hell, but that He will cause the Word to judge every one, the Lord Himself directing that all things be done according to justice. The Lord indeed, says, *The Father* JUDGETH *no man, but hath committed all* JUDGMENT *unto the Son, and hath given Him authority to* EXECUTE JUDGMENT, *because He is the Son of Man* (John v. 22, 27); but in another place He says, *I came not to* JUDGE *the world, but to save the world; the* WORD *that I have spoken, the same shall* JUDGE *him in the last day* (xii. 47, 48). These two passages agree, when it is known that the Son of Man is the Lord as to the Word (n. 44); wherefore the Word will judge, under the Lord's direction. The twelve tribes of Israel and their elders signify all who are of the Lord's church in the heavens and upon the earth, and, abstractly, all its

truths and goods (see n. 251, 349, 369, 808); and the apostles the same (n. 79, 790, 903); from which it is plain what is signified by these words of the Lord: *Jesus said unto His disciples, Ye which have followed Me, when the Son of Man shall sit in the* THRONE *of His glory, ye also shall sit upon* TWELVE THRONES JUDGING *the twelve tribes of Israel* (Matt. xix. 28; Luke xxii. 30). Twelve signifies all, and is predicated of the truths and goods of heaven and the church (n. 348), so does twenty-four; therefore the twelve apostles and the twenty-four elders signify all things of the church; and twelve, as also four and twenty, thrones signify all of judgment. Who cannot understand, that the apostles and elders will not judge; and that neither are they able? From these considerations it may appear why thrones and elders are mentioned when judgment is treated of. Thus also in Isaiah: *Jehovah will enter into* JUDGMENT *with the ancients of His people* (iii. 14). In David: *Jerusalem is builded as a city, whither the tribes go up, for there are set* THRONES OF JUDGMENT (Ps. cxxii. 3, 4, 5). And in the Apocalypse: *I saw* THRONES, *and they sat upon them, and* JUDGMENT *was given unto them* (xx. 4).

234 *Clothed in white raiment,* signifies, from the Divine Truths of the Word. That white garments signify genuine truths of the Word, see n. 166, 212.

235 *And they had on their heads crowns of gold,* signifies, such things as are of wisdom derived from love. A crown signifies wisdom (n. 189); and gold signifies the good of love (n. 211, 913); hence a crown of gold signifies wisdom derived from love. As from this wisdom are derived all the things of heaven and the church which are signified by the four and twenty elders (n. 233), therefore crowns of gold were seen upon their heads. It is to be observed, that the spiritual sense is abstracted from persons, as in n. 78, 79, 96, so also here.

236 (5) *And out of the throne proceeded lightnings, and thunderings, and voices,* signifies, enlightenment, perception, and instruction from the Lord. Lightnings, because of the flash which strikes the eye, signify enlightenment, and thunderings, because of the noise which affects the ear, signify perception, and when these two signify enlightenment and perception, voices signify instruction. These were seen to proceed from the throne, because from the Son of Man, or from the Lord as the Word, and from the Lord through the Word comes all enlightenment, perception, and instruction. Lightnings, thunderings, and voices, have a similar signification in other parts of the Word, as in these passages: *Thou hast with Thine arm redeemed Thy people; the skies sent out a* SOUND, *the* VOICE OF THY THUNDER *was in the heavens, the* LIGHTNINGS LIGHTENED *the world* (Ps. lxxvii. 15, 17, 18). *The* LIGHTNINGS *of Jehovah* ENLIGHTENED *the world* (xcvii.

3, 4). *Thou calledst in trouble, and I delivered thee, I answered thee in the secret place of* THUNDER (lxxxi. 7). *I heard as it were the voice of a great multitude, and the voice of* MIGHTY THUNDERINGS, *saying, Alleluia; for the Lord God Omnipotent reigneth* (Apoc. xix. 6). As lightnings, and thunderings, and voices, signify enlightenment, perception, and instruction, therefore when Jehovah descended upon Mount Sinai, and promulgated the law, there were lightnings and voices (Exod. xix. 16). When there came to the Lord a voice out of heaven, it was heard as thunder (John xii. 28, 29). And because James and John represented charity and its works, and from these is all perception of what is true and good, the Lord called them *Boanerges*, that is, *Sons of Thunder* (Mark iii. 17). Hence it is evident that lightnings, thunderings, and voices, have a similar signification in the following passages in the Apocalypse: I heard one of the four animals, *as it were a* VOICE *of* THUNDER (vi. 1). *I heard a* VOICE *from heaven, as the* VOICE *of a great* THUNDER (xiv. 2). When the angel cast the censer upon the earth, *there were* VOICES, *and* THUNDERINGS, *and* LIGHTNINGS (viii. 5). When the angel cried, *seven* THUNDERS *uttered their* VOICES (x. 3, 4). When the temple of God was opened in heaven *there were* LIGHTNINGS, *and* VOICES, *and* THUNDERINGS (xi. 19): and the same in other places.

237 *And there were seven lamps of fire burning before the throne, which are the seven spirits of God,* signifies, thence a New Church in heaven and on earth from the Lord through the Divine Truth proceeding from Him. The seven lamps here signify the same as the seven candlesticks, and also the seven stars. The seven candlesticks signify a New Church upon earth, which will be in a state of enlightenment from the Lord (n. 43), and the seven stars, a New Church in the heavens (n. 65); and as the church is a church from the Divine which proceeds from the Lord, which is Divine Truth, and is called the Holy Spirit, therefore it is said, *which are the seven spirits of God.* That the seven spirits of God signify that Divine proceeding, see n. 14, 155.

238 (6) *And before the throne there was a sea of glass like unto crystal,* signifies, the New Heaven of Christians who were in general truths from the literal sense of the Word. In the spiritual world there appear atmospheres, and also waters, as in our world. The atmospheres, in which the angels of the supreme heaven dwell, are as it were ethereal; the atmospheres, in which the angels of the middle heaven dwell, are as it were aërial; and the atmospheres, in which the angels of the ultimate heaven dwell, are as it were watery; and these last are the seas which appear at the boundaries of heaven, where those dwell who are in general truths, from the literal sense of the Word. Waters

signify truths (n. 50); hence the sea, in which waters terminate and are collected, signifies Divine Truth in its boundaries. Since, therefore, He that sat on the throne means the Lord (n. 230), and the seven lamps, which are the seven spirits of God before the throne, signify the New Church, which will be in Divine Truth from the Lord (n. 237), it is evident that the sea of glass which was before the throne signifies the church among those who are in the boundaries. The seas which bound the heavens it has been granted me to see, and to converse with those who were there, and thus to know the truth of this matter from experience. They seemed to me to be in the sea, but they said they were not in a sea, but in an atmosphere; from which it was manifest to me, that the sea is an appearance of the Divine proceeding from the Lord in its boundaries. That there are seas in the spiritual world is fully evident from John having seen them frequently (as well here as in chap. v. 13, vii. 1-3, viii. 8, 9, x. 2, 8, xii. 12, xiii. 1, xiv. 7, xv. 2, xvi. 3, xviii. 17, 19, 21, xx. 13). It is described as a sea of glass like unto crystal, from the lucidity of the Divine Truth proceeding from the Lord. Because Divine Truth at the boundaries in the spiritual world presents the appearance of a sea, therefore the sea, in other parts of the Word, has a similar signification, as in these passages: *And it shall be in that day, that living waters shall go out from Jerusalem, half of them toward the former* SEA, *and half of them toward the hinder* SEA (Zec. xiv. 8). Living waters from Jerusalem are Divine Truths of the church from the Lord, therefore the sea is where they terminate. *O Jehovah, Thy way is in the* SEA, *and Thy path in the great* WATERS (Ps. lxxvii. 19). *Thus saith Jehovah, which maketh a way in the* SEA, *and a path in the* MIGHTY WATERS (Isa. xliii. 16). Jehovah hath laid the foundations of the world *upon the* SEAS, *and established it upon the* FLOODS (Ps. xxiv. 2). Jehovah hath *laid the foundations of the earth that it should not be removed for ever. Thou coveredst it with the* DEEP *as with a garment* (civ. 5, 6). The foundations of the earth being laid upon the sea denotes that the church, which is meant by the earth, is founded upon general truths; for these are its bases and foundations. *And I will dry up her* SEA *and make her springs dry, she is covered with the multitude of the* WAVES (Jer. li. 36, 42). Drying up the sea of Babylon and making her springs dry, signifies to extinguish every truth of its church from first to last. *They shall walk after Jehovah, then the children shall tremble* FROM THE SEA (Hosea xi. 10). Children from the sea are those who are in general or ultimate truths. *Jehovah who buildeth His stories in the heavens, and calleth for the* WATERS OF THE SEA, *and pourcth them out upon the face of the earth* (Amos ix. 6). *By the Word of Jehovah were the heavens made; He gathereth the* WATERS OF THE

SEA *together as a heap, He layeth up the depths in storehouses* (Ps. xxxiii. 6, 7). *At My rebuke I dry up the* SEA, *I make the rivers a wilderness* (Isa. l. 2 : besides other places). As the sea signifies Divine Truth with those who are in the borders of heaven, therefore Tyre and Zidon, from their being by the sea-side, signify the church as to the knowledges of things good and true. Thus also the isles of the sea signify those who are in a more remote kind of Divine worship (n. 34); and therefore in the Hebrew language the sea is called the west, that is, where the light of the sun declines towards evening, or truth into obscurity. The sea also signifies the natural degree of man separated from the spiritual, thus also hell, as will be seen in what follows.

239 *And in the midst of the throne, and round about the throne, there were four animals*, signifies, the Word of God from its first in its ultimate things, and its guards. I am aware it will be thought surprising that it should be said the four animals signify the Word; but that this is their signification will be seen in what follows. These animals are the same as the cherubim in Ezekiel, where they are also called animals in chap. i., but cherubim in chap. x., and were, as here, a lion, an ox, a man, and an eagle. In the Hebrew language they are called *chajoth*, a word which indeed signifies animals, but is derived from *chaja*, which signifies life, whence also the wife of Adam was called *Chaja* (Gen. iii. 20); animal in the singular number is also called *chaja* in Ezekiel, therefore those animals may also be called living creatures. Nor is there anything extraordinary in the Word being described by animals, since the Lord Himself in many parts of the Word is called a Lion, and very often a Lamb, and those who are in charity from the Lord are called sheep; and in what follows the understanding of the Word is called a horse. That these animals or cherubim signify the Word is evident from their being seen in the midst of the throne, and round about the throne, and in the midst of the throne was the Lord, and as the Lord is the Word, they could not be seen anywhere else; they were also round about the throne, because this denotes the angelic heaven, where the Word is. That cherubim signify the Word, and its guard, is shown in *The Doctrine of the Sacred Scripture*, n. 97, where are these words: "The literal sense of the Word serves as a guard for the genuine truths which lie concealed within; and the guard consists in this, that the literal sense can be turned every way; in other words, can be explained according to every one's apprehension, without its internal being hurt and violated; for it is not injured by the literal sense being understood differently by different persons; but it does harm when the Divine Truths which are concealed within are perverted, for it is by this the Word suffers violence

Lest this should occur, the literal sense guards internal truth, and protects it with those who are in falsities of religion but do not confirm them, for these do it no violence. This guard is signified by cherubim, and is also described by them in the Word. It is signified by the cherubim which, after the expulsion of Adam and his wife from the garden of Eden, were placed at the entrance; concerning which we read that when Jehovah God had driven out the man, *He placed at the east of the garden of Eden* CHERUBIM, *and a flaming sword, which turned every way, to keep the way of the tree of life* (Gen. iii. 23, 24). Cherubim signify a guard; the way of the tree of life signifies admission to the Lord, which is given to men through the Word; a flaming sword which turned every way signifies Divine Truth in ultimates, which is as the Word in its literal sense, which may be so turned. The same is understood by the *cherubim* made of gold over the two extremities of the mercy-seat, which was above the ark in the tabernacle (Exod. xxv. 18-21). Because this was signified by the cherubim, Jehovah talked from between them with Moses (xxv. 22, xxxvii.9; Num. vii. 8, 9). Nor was anything else understood by the *cherubim* over the curtains of the tabernacle, and over the vail (Ex. xxvi. 31); for the curtains and vails of the tabernacle represented the ultimates of heaven and the church, thus also the ultimates of the Word. The same is signified by the *cherubim* in the middle of the temple of Jerusalem (1 Kings vi. 22, 28); and by the *cherubim* carved upon the walls and doors of the temple (vi. 29, 23, 35); and also by the *cherubim* in the new temple (Ezek. xli. 18-20). Since cherubim signified a guard, to provide that the Lord, heaven, and the Divine Truth, such as it is interiorly in the Word, should not be approached immediately, but only mediately by ultimates, it is said of the King of Tyre, *Thou sealest up the sum, full of wisdom and perfect in beauty. Thou hast been in Eden, the garden of God; every precious stone was Thy covering; Thou art the anointed* CHERUB *that covereth; and I will destroy Thee, O* COVERING CHERUB, *from the midst of the stones of fire* (xxviii. 12-14, 16). Tyre signifies the church as to the knowledges of truth and good, and therefore its king signifies the Word where those knowledges are, and whence they are derived. The king of Tyre here evidently signifies the Word in its ultimate, which is its literal sense, and the cherub its guard, is evident, for it is said, *Thou sealest up the sum, Every precious stone was Thy covering*, and *Thou art the anointed cherub that covereth.* The precious stones which are also mentioned there signify the truths of the literal sense of the Word (n. 231). Because cherubim signify Divine Truth in its ultimates as a guard, therefore it is written in David, *Give ear, O Shepherd of Israel; Thou that dwellest between the* CHERUBIM, *shine forth* (Ps. lxxx. 1)

Jehovah sitteth between the CHERUBIM (xcix. 1). *Jehovah bowed the heavens and came down, and rode upon* a CHERUB (xviii. 10, 11). To ride upon a cherub, to sit upon cherubim, and between them, means upon the ultimate sense of the Word. The Divine Truth in the Word and its quality are described by the cherubim in Ezekiel, chapters i. ix. x.; and as no one can know what the particulars by which they are described signify, without having the spiritual sense unfolded to him, therefore, as it has been discovered to me, I will explain, in a summary way, the signification of those particulars related respecting the four animals or cherubim in the first chapter of Ezekiel; which is as follows: The Divine external Sphere of the Word is described, verse 4. It is represented as a man, verse 5. Its conjunction with things spiritual and celestial, verse 6. The natural sense of the Word, its quality, verse 7. The conjunction of the spiritual and celestial senses of the Word with the natural, its quality, verses 8, 9. The Divine Love of celestial, spiritual, and natural good and truth therein contained, severally and jointly, verses 10, 11. That they regard one end, verse 12. The Sphere of the Word from the Lord's Divine Good and Divine Truth, from which the Word lives, verses 13, 14. The doctrine of good and truth in the Word and from the Word, verses 15-21. The Divinity of the Lord above it and in it, verses 22, 23. And from it, verses 24, 25. That the Lord is above the heavens, verse 26. That Divine Love and Divine Wisdom are His, verses 27, 28. This is a summary exposition.

240 *Full of eyes before and behind,* signifies, the Divine Wisdom therein. In relation to man, eyes signify the understanding, and when in relation to the Lord, the Divine Wisdom (n. 48, 125). Similarly when, as here, the Word is referred to, because the Word is from the Lord, and relates to the Lord, and thus is the Lord. It is said likewise of the cherubim in Ezekiel, that they were *full of eyes* (x. 12). Before and behind, when it relates to the Word from the Lord, signifies the Divine Wisdom and Divine Love therein.

241 (7) *And the first animal was like a lion,* signifies, the Divine Truth of the Word as to its power. That a lion signifies truth in its power, here the Divine Truth of the Word as to its power, may appear from the power of the lion exceeding that of every other beast of the earth, as also from lions in the spiritual world, as being images representative of the power of Divine Truth; and likewise from the Word, where they signify Divine Truth in its power. Concerning the power of the Divine Truth in the Word, see *The Doctrine of the Sacred Scripture,* n. 49, and in the work on *Heaven and Hell,* n. 228-233. Hence it is that Jehovah or the Lord is

compared to a lion, and is also called a Lion; as for instance: *The* LION *hath roared, who will not fear? the Lord Jehovah hath spoken, who can but prophesy?* (Amos iii. 8). *I will not return to destroy Ephraim, they shall walk after Jehovah: he shall roar as a* LION (Hosea xi. 9, 10). *Like as the* LION *and the* YOUNG LION *roaring, so shall Jehovah of Hosts come down to fight for Mount Zion* (Isa. xxxi. 4). *Behold, the* LION *of the tribe of Judah hath prevailed, the Root of David* (Apoc. v. 5). *Judah is a* LION'S *whelp, he stooped down, he couched as an* OLD LION; *who shall rouse him up?* (Gen. xlix. 9). In these passages the power of Divine Truth, which is from the Lord, is described by a lion. To roar signifies to speak and act from power against the hells, which desire to carry man away, but from which the Lord snatches him, as a lion his prey; to stoop or bend himself, is to put himself in power; Judah, in the supreme sense, signifies the Lord (n. 96, 266). The angel *cried with a loud voice as when a* LION *roareth* (Apoc. x. 3). *He couched, he lay down as a* GREAT LION, *who shall stir him up?* (Num. xxiv. 9). *Behold, the people shall rise up as a* GREAT LION, *and lift up himself as a* YOUNG LION (Num. xxiii. 23, 24): this refers to Israel, who signifies the church, whose power, which is in Divine Truths, is thus described. In like manner: *And the remnant of Jacob shall be in the midst of many people as a* LION *among the beasts of the forest, as a* YOUNG LION *among the flocks of sheep* (Mic. v. 7, 8: besides many other places; as Isa. xi. 6, xxi. 6-9, xxxv. 9; Jer. ii. 15, iv. 7, v. 6, xii. 8, l. 17, li. 38; Ezek. xix. 3, 5, 6; Hos. xiii. 7, 8; Joel i. 6, 7; Nah. ii. 12; Ps. xvii. 12, xxii. 13, lvii. 4, lviii. 6, xci. 13, civ. 21, 22; Deu. xxxiii. 20).

242 *And the second animal like a calf*, signifies, the Divine Truth of the Word as to affection. The beasts of the earth signify the various natural affections, which also they are; and a calf signifies the affection of knowing. In the spiritual world this affection is represented by a calf, therefore it is also signified by a calf in the Word; as in Hosea: *We will render unto Jehovah the* CALVES OF OUR LIPS (xiv. 2). Calves of the lips are confessions from the affection of truth. In Malachi: *But unto you that fear My Name shall the Sun of Righteousness arise, with healing in His wings, and ye shall go forth and grow up as* CALVES *of the stall* (iv. 2). They are compared to calves of the stall, or fatted calves, because they signify those who are filled with the knowledges of truth and good from the affection of learning them. In David: The voice of Jehovah maketh the cedars of Lebanon *to skip like a* CALF (Ps. xxix. 6). The cedars of Lebanon signify the knowledges of truth; hence it is said that the voice of Jehovah makes them to skip like a calf: the voice of Jehovah

is Divine Truth, here affecting them. Inasmuch as the Egyptians loved sciences, they made for themselves calves as a sign of the affection of them; but after they began to worship calves as gods, then they signify, in the Word, affections of knowing falsities (as in Jer. xlvi. 20, 21; Ps. lxviii. 30; and in other places). Therefore the same is signified by the calf which the children of Israel made themselves in the wilderness (Ex. xxxii.), as also the calves of Samaria (1 Kings xii. 28-32; Hos. viii. 5, x. 5). Wherefore it is said in Hosea: *They make them a molten image of silver, sacrificing a man, they kiss the* CALVES (xiii. 2). To make them a molten image of silver signifies to falsify truth, to sacrifice a man signifies to destroy wisdom, and to kiss calves signifies to acknowledge falsities from affection. In Isaiah: *There shall the* CALF *feed, and there shall he lie down and consume the branches thereof* (xxvii. 10). The same is signified by calf in Jer. xxxiv. 18, 19. Since all Divine worship is from the affections of truth and good, and from the knowledges of them thence, therefore sacrifices, in which the worship of the church among the children of Israel chiefly consisted, were made of various animals, such as lambs, goats, kids, sheep, he-goats, calves, oxen. Calves were offered, because they signified the affection of knowing truths and goods, which is the first natural affection. This is what was signified by sacrifices of calves (Ex. xxix. 11, 12; Lev. iv. 3, 13, *seq.*, viii. 14, *seq.*, ix. 2, xvi. 3, xxiii. 18; Num. vii. 15, *seq.*, xv. 24, xxviii. 19, 20; Judg. vi. 25-29; 1 Sam. i. 25, xvi. 2; 1 Kings xviii. 23-26, 33). The second animal appeared like a calf, because the Divine Truth of the Word, which is signified by it, affects the natural mind, and thus instructs and imbues it.

243 *And the third animal had a face as a man*, signifies, the Divine Truth of the Word as to its wisdom. In the Word man signifies wisdom, because he is born that he may receive wisdom from the Lord, and become an angel; therefore so far as any one is wise so far he is a man. Wisdom truly human consists in knowing that there is a God, what God is, and what relates to God; this the Divine Truth of the Word teaches. That man signifies wisdom is plain from the following passages: *I will make a* MAN *more precious than fine gold; even a* MAN *than the golden wedge of Ophir* (Isa. xiii. 12). Man (enosh) in the first instance means intelligence, and man (adam) in the second means wisdom. *The inhabitants of the earth are burned, and few* MEN *left* (xxiv. 6). *I will sow the house of Israel and the house of Judah with the seed of* MAN, *and with the seed of beast* (Jer. xxxi. 27). *And ye, My flock, are* MEN, *and I am your God* (Ezek. xxxiv. 31). *The waste cities shall be filled with the flocks of* MEN (xxxvi. 38). *I beheld the earth, and lo, it was without form and void; and the heavens, and they had no light; I beheld, and lo,*

there was no MAN (Jer. iv. 23, 25). *Let the* MEN *that sacrifice kiss the calves* (Hosea xiii. 2). The wall of the holy Jerusalem measured *one hundred and forty-four cubits, the measure of a* MAN, *that is of* THE ANGEL (Apoc. xxi. 17); besides many other places, in which man signifies one that is wise, and, in the abstract sense, wisdom.

244 *And the fourth animal was like a flying eagle,* signifies, the Divine Truth of the Word as to knowledge and thence understanding. Eagles signify various things, and flying eagles signify knowledges from which understanding is derived, because when they fly they know as well as see objects; for they have keen eyes, so that they can see objects clearly, and eyes signify the understanding (n. 48, 214): to fly signifies to perceive and instruct, and, in the supreme sense, in which it has relation to the Lord, it signifies to foresee and provide. That eagles, in the Word, have such a signification, appears from these passages: *They that wait upon Jehovah shall renew their strength; they shall mount up with wings as* EAGLES (Isa. xl. 31). To mount up with wings as eagles is to be elevated into knowledges of truth and good and thence into intelligence. *Doth the* EAGLE *mount up at thy command, and make her nest on high; from thence she seeketh the prey, and her eyes behold afar off* (Job xxxix. 26, 29). The faculty of knowing, understanding, and foreseeing, is here described by the eagle, and that this is not from one's own intelligence. *Jehovah, who satisfieth thy mouth with good, so that thy youth is renewed like the* EAGLE'S (Ps. ciii. 5). To fill the mouth with good is to give understanding by means of knowledges; hence a comparison is made with the eagle. *A great* EAGLE, *with great wings, long-winged, full of feathers, came unto Lebanon, and took the highest branch of the cedar; and it was planted in a fruitful field, and it grew; and there was also another* GREAT EAGLE, *to which the vine did bend its roots* (Ezek. xvii. 1-8). Here by two eagles are described the Jewish and Israelitish churches, both as to the knowledges of truth and consequent intelligence. But eagles, in the opposite sense, signify knowledges of what is false, which produce a perverse understanding (as in Matt. xxiv. 28; Jer. iv. 13; Hab. i. 8, 9; and other places).

245 (8) *And the four animals had each of them six wings about him,* signifies, the Word as to its powers and to its guards. It has been already shown that the four animals signify the Word; that wings signify powers, and also guards, will be seen below. Six signifies all as to truth and good, for six arises from three and two multiplied together; and three signifies all as to truth (n. 505), and two all as to good (n. 762). Wings signify powers, because by them birds raise themselves upwards, and wings are to birds what the arms are to man, and arms

signify powers. Since wings signify powers, and each animal had six wings, it is evident, from what has been already said, what power the wings of each signify. The wings of the lion signify the power of fighting against evils and falsities from hell; this power is of the Divine Truth of the Word from the Lord. The wings of the calf signify the power of affecting men's minds, for the Divine Truth of the Word affects those who read it devoutly. The six wings of the man signify the power of being wise, by knowing what God is, and what is of God, for this is, strictly speaking, man's object in reading the Word. And the wings of the eagle signify the power of discerning what is true and good, and thereby of acquiring intelligence. Concerning the wings of the cherubim in Ezekiel, it is written, that their *wings* kissed each other, and that they also covered their bodies, and that under them there was the appearance of the likeness of hands (i. 23, 24, iii. 13, x. 5, 21). To kiss each other signifies to act in conjunction and accordantly; to cover their bodies signifies to guard the interior truths which belong to the spiritual sense of the Word against violation; and the hands under their wings signify powers. Concerning the seraphim, it is also said that each had *six* WINGS; *with twain he covered his face, with twain he covered his feet, and with twain he did fly* (Isa. vi. 2). Seraphim in like manner signify the Word, in particular, doctrine from the Word; the wings with which they covered their faces and feet, in like manner signify guards, and the wings with which they flew, powers, as above. To fly signifies to perceive and instruct, and in the supreme sense to foresee and provide; which is evident from the following passages: *And he rode on a* CHERUB, *and did* FLY, *yea, he did fly upon the* WINGS *of the wind* (Ps. xviii. 10; 2 Sam. xxii. 11). *And I saw another angel* FLY *in the midst of heaven, having the everlasting gospel* (Apoc. xiv. 6). That wings signify guards, is plain from the following places: *Jehovah shall cover thee under his* WINGS (Ps. xci. 4). *Hide me under the shadow of Thy* WINGS (xvii. 8). *They put their trust under the shadow of Thy* WINGS (xxxvi. 7, lvii. 1, lxiii. 7). *I stretched out My* WING *over thee, and covered thy nakedness* (Ezek. xvi. 8). *The Sun of Righteousness shall arise with healing in His* WINGS (Mal. iv. 2). *As an eagle stirreth up her nest, fluttereth over her young, spreadeth abroad her* WINGS, *beareth them on her* WINGS, *so the Lord alone did lead him* (Deu. xxxii. 11, 12). Jesus said, *O Jerusalem, how often would I have gathered Thy children together, even as a hen gathereth her chickens under her* WINGS (Matt. xxiii. 37; Luke xiii. 34).

246 *And they were full of eyes within,* signifies, the Divine Wisdom in the Word in its natural sense derived from its spiritual and celestial senses. The animals full of eyes before and behind signify the Divine Wisdom in the Word (n. 240); the

same is meant here by their wings being full of eyes. And as the Divine Wisdom of the Word in its natural sense is from its spiritual and celestial senses, which are concealed within, it is therefore said, that they were full of eyes within. Concerning the spiritual and celestial senses, contained in every particular of the Word, see *The Doctrine of the Sacred Scripture*, n. 5-26.

247 *And they rest not day and night, saying, Holy, holy, holy, Lord God Almighty*, signifies, that the Word continually teaches respecting the Lord, and that He is the only God, and thence that He alone is to be worshipped. The animals resting not day and night, signifies that the Word teaches continually and without intermission; and that it teaches what the animals say, —Holy, holy, holy, Lord God Almighty, that is, that the Lord is the only God, and therefore that He alone is to be worshipped. This is what is signified by holy three times repeated, for triplication involves everything holy in Him alone. That the Divine Trinity is in the Lord, is fully shown in *The Doctrine of the Lord;* as also that the Word treats of the Lord alone, and that thence is its sanctity. That the Lord alone is holy, may be seen in n. 173.

248 *Who was, and Who is, and Who is to come*, signifies, the Lord. That it is the Lord, is plain from chap. i. 4, 8, 11, 17, where the Son of Man is treated of, who is the Lord as to the Word, and there it is expressly said, that *He is Alpha and Omega, the Beginning and the Ending, the First and the Last, Who is and Who was, and Who is to come, the Almighty;* but what these words signify is explained, n. 13, 29, 30, 31, 38, 57; it is there shown that the Lord is understood by *Holy, holy, holy, Lord God Almighty, Who was, and Who is, and Who is to come.*

249 (9) *And when these animals give glory, and honour, and thanks to Him that sat on the throne*, signifies, that the Word ascribes all truth, and all good, and all worship to the Lord the Judge. The animals are the Word, as has been shown; glory and honour, when applied to the Lord, mean, that all truth and all good are His and from Him; thanks signify the all of worship; He that sat on the throne signifies the Lord as to judgment, as above. Hence it is evident, that the animals giving glory, and honour, and thanks to Him that sat on the throne, signifies that the Word ascribes all truth, and all good, and all worship to the Lord who is about to judge. Giving the Lord glory and honour, means nothing else in the Word but to acknowledge and confess that all truth and all good is from Him, thus that He is God alone, for His glory is from Divine Truth, and His honour is from Divine Good. Such is the signification of glory and honour in the following passages: *Jehovah made the heavens,* GLORY *and* HONOUR *are before Him* (Ps. xcvi. 5, 6). *Jehovah is a very great God, Thou hast clothed*

Thyself with GLORY *and* HONOUR (civ. 1). *The works of Jehovah are great,* GLORY *and* HONOUR *are His work* (cxi. 2, 3). GLORY *and* HONOUR *hast Thou laid upon Him, for Thou hast made Him most blessed for ever* (xxi. 5, 6); speaking of the Lord. *Gird Thy sword upon Thy thigh, O most mighty, with Thy* GLORY *and* HONOUR; *and in Thy majesty ride prosperously because of truth* (xlv. 4, 5). *Thou hast made him a little lower than the angels, Thou hast crowned him with* GLORY *and* HONOUR (viii. 6). *The* GLORY *of Lebanon is given unto it, the* HONOUR *of Carmel and Sharon: they shall see the* GLORY *of Jehovah, and the* HONOUR *of our God* (Isa. xxxv. 1, 2); these things refer to the Lord, besides other places (as Ps. cxlv. 4, 5, 12; Apoc. xxi. 24, 26). Moreover, Divine Truth, when treated of in the Word, is called glory (n. 629), and Divine Good, when treated of, is called honour.

250 *Who liveth for ever and ever*, signifies, the Lord who alone is life, and from whom alone is life eternal (see n. 58, 60).

251 (10) *The four and twenty elders fall down before Him that sat on the throne, and worship Him that liveth for ever and ever*, signifies, the humiliation of all in heaven before the Lord. The four and twenty elders mean all who are of the Lord's church (n. 233); here, all who are of His church in heaven: the elders, as heads, represent all. That humiliation before the Lord is denoted, and from that humiliation, adoration, is evident without explanation.

252 *And cast their crowns before the throne*, signifies, an acknowledgment that their wisdom is from Him alone. A crown signifies wisdom (n. 189, 235); therefore casting their crowns before the throne, signifies to acknowledge that wisdom is not their own, but the Lord's in them.

253 (11) *Saying, Thou art worthy, O Lord, to receive glory, and honour, and power*, signifies a confession that the kingdom is the Lord's by merit and righteousness, because He is Divine Truth and Divine Good. *Saying* signifies confession; *Thou art worthy, O Lord* signifies merit and righteousness; *glory and honour* signify Divine Truth and Divine Good (n. 249); *to receive power* signifies that the kingdom is His. Collected into one sense, these words signify a confession that the kingdom is the Lord's by merit and righteousness, because He is Divine Truth and Divine Good.

254 *For Thou hast created all things, and by Thy will they are and were created*, signifies, that all things of heaven and the church were made and formed, and men reformed and regenerated, from the Divine Love of the Lord by His Divine Wisdom, or from His Divine Good by His Divine Truth, which also is the Word. Such is the spiritual sense of these words; because to create signifies to reform and regenerate by Divine

Truth; and the will of the Lord signifies the Divine Good. Whether you call it the Divine Good and Divine Truth, or the Divine Love and the Divine Wisdom, it is the same, because all good is of love, and all truth is of wisdom. That from the Divine Love and Divine Wisdom all things of heaven and the church, yea, and the world itself, were created, is abundantly set forth in *The Divine Love and Wisdom;* also, that love and good are of the will, and wisdom and truth of the understanding. Hence it appears, that by the Lord's will is understood His Divine Good or Divine Love. That to create, in the Word, signifies to reform and regenerate, is plain from the following passages: CREATE *in me a clean heart, O God, and renew a right spirit within me* (Ps. li. 10). *Thou openest Thine hand, they are filled with good; Thou sendest forth Thy Spirit, they are* CREATED (civ. 28, 30). *The people which shall be* CREATED, *shall praise Jehovah* (cii. 10). *Behold, I* CREATE *new heavens and a new earth, rejoice for ever in that which I* CREATE: *behold, I* CREATE *Jerusalem a rejoicing* (Isa. lxv. 17, 18). *Jehovah, that* CREATED *the heavens, He that spread out the earth, He that giveth breath unto the people upon it, and spirit to them that walk therein* (xlii. 5, xlv. 12, 18). *Thus saith Jehovah, that* CREATED *thee, O Jacob, and He that* FORMED *thee, O Israel; I have redeemed thee, I have called thee by My Name: every one that is called by My Name, for I have* CREATED *him for My glory* (xliii. 1, 7). They were prepared *in the day that thou wast* CREATED; *thou wast perfect in thy ways in the day that thou wast* CREATED, *till iniquity was found in thee* (Ezek. xxviii. 13, 15); speaking of the King of Tyre, who signifies those who are in intelligence from Divine Truth. *That they may see, and know, and consider, and understand together that the hand of Jehovah hath done this, and the Holy One of Israel hath* CREATED *it* (Isa. xli. 19, 20).

255 Here I shall add this Memorable Relation. Lest any one should enter into the spiritual sense of the Word, and pervert its genuine truth, the Lord places guards, which in the Word are understood by cherubim, which are the four animals here mentioned. That such guards have been placed was thus represented to me. I was permitted to see large purses, which seemed like bags, containing a large quantity of silver; and as they were open, it was perceived as though every one might take the silver out of them, and even carry it away: but near to the purses sat two angels as guards. The place where they were deposited appeared like a manger in a stable. In the next apartment were seen some modest virgins with a chaste wife; and near that apartment stood two little children; and it was said that they must sport with them not childishly but wisely. Afterwards a harlot appeared, and also a horse lying dead. On

seeing which I was instructed that they represented the literal sense of the Word, in which is the spiritual sense. The large purses full of silver signified the knowledges of truth and good in great abundance: their being open, and yet guarded by angels, signified that any one might take from thence the knowledges of truth, but that care is taken lest any one should falsify the spiritual sense, in which are pure truths. The manger in the stable, in which the purses lay, signified spiritual instruction for the understanding. This is the signification of a manger, and also of the manger in which the Lord lay when an infant, because a horse, which eats out of it, signifies the understanding of the Word. The modest virgins, who were seen in the adjoining apartment, signified affections of truth, and the chaste wife, the conjunction of good and truth. The children signified the innocence of wisdom in the Word; they were angels from the third heaven, who all appear like little children. The harlot with the dead horse signified the falsification of the Word by many at this day, by which all understanding of truth perishes; a harlot signifies falsification, and a dead horse no understanding of truth.

It has been granted me to converse with many after death, who thought they should shine like stars in heaven, because, as they said, they had regarded the Word as sacred, had read it frequently, and collected many things from it; by which they had confirmed the tenets of their faith, and were therefore celebrated as men of learning in the world, for which reason they thought they should be Michaels or Raphaels. Many of them were examined, in order to ascertain from what love they had studied the Word, and it was found, that some had studied it from self-love, that they might appear great in the world, and be reverenced as heads of the church, but others from the love of the world, that they might acquire riches. When they were examined as to what they knew of the Word, it was found that they knew nothing of genuine truth from it, but only such as is called truth falsified, which in itself is false; and in the spiritual world this stinks in the nostrils of the angels. It was told them that this befell them from their loving themselves and the world as ends, and not the Lord and heaven; and when self and the world are ends, then when they read the Word their mind dwells upon self and the world, and therefore they think constantly from their own selfhood, which is in darkness as to all things of heaven. In this state man cannot be abstracted from his own light, and so elevated into the light of heaven, nor, therefore, receive any influx from the Lord through heaven. I also saw them admitted into heaven; and when they were found to be without truths, they were stripped of their garments, and appeared in their nakedness; and those who had falsified truths, were, by reason

of their offensive smell, expelled, but still their pride and a belief in their own merit remained with them. It was different with those who had studied the Word from the affection of knowing truth because it is truth, and because it is subservient to the uses of spiritual life, not only one's own, but his neighbour's also. These I saw taken up into heaven, and thus into the light in which the Divine Truth is there, and exalted at the same time to angelic wisdom and its felicity, which is life eternal.

CHAPTER V.

1. And I saw in the right hand of Him that sat on the throne, a book written within and on the back, sealed with seven seals.

2. And I saw a strong angel proclaiming with a great voice, Who is worthy to open the Book, and to loose the seals thereof?

3. And no man in heaven, nor on earth, neither under the earth, was able to open the Book, neither to look thereon.

4. And I wept much, because no one was found worthy to open and to read the Book, neither to look thereon.

5. And one of the elders saith unto me, Weep not: Behold, the Lion which is of the tribe of Judah, the Root of David, hath prevailed to open the Book, and to loose the seven seals thereof.

6. And I beheld, and lo, in the midst of the throne and of the four animals, and in the midst of the elders, a Lamb standing, as if slain, having seven horns and seven eyes, which are the seven spirits of God, that were sent forth into all the earth.

7. And He came and took the Book out of the right hand of Him that sat upon the throne.

8. And when He had taken the Book, the four animals, and the four and twenty elders, fell down before the Lamb, having every one harps, and golden vials full of incense, which are the prayers of the saints.

9. And they sung a new song, saying, Thou art worthy to take the Book, and to open the seals thereof: for Thou wast slain, and hast redeemed us to God by Thy blood out of every tribe, and tongue, and people, and nation;

10. And hast made us unto our God kings and priests: and we shall reign on the earth.

11. And I beheld, and I heard the voice of many angels round about the throne, and the animals, and the elders: and the number of them was myriads of myriads, and thousands of thousands;

12. Saying with a loud voice, Worthy is the Lamb that was

slain to receive power, and riches, and wisdom, and honour, and glory, and blessing.

13. And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honour, and glory, and power, be unto Him that sitteth upon the throne, and unto the Lamb, for ever and ever.

14. And the four animals said, Amen. And the four and twenty elders fell down, and worshipped Him that liveth for ever and ever.

THE SPIRITUAL SENSE.

THE CONTENTS OF THE WHOLE CHAPTER. That the Lord in His Divine Humanity will effect judgment out of the Word and according to it, because He is Himself the Word; and that this is acknowledged by all in the three heavens.

THE CONTENTS OF EACH VERSE. *And I saw in the right hand of Him that sat on the throne, a Book written within and on the back*, signifies, the Lord as to His Divinity itself from eternity, who is omnipotent and omniscient, and who is the Word: *Sealed with seven seals*, signifies, that it is entirely hid from angels and men: *And I saw a strong angel proclaiming with a loud voice*, signifies, Divine Truth from the Lord most interiorly influencing both angels and men: *Who is worthy to open the Book, and to loose the seals thereof?* signifies, who has power to know the states of life of all in the heavens and on the earths, and to judge every one according thereto? *And no man in heaven, nor on earth, neither under the earth was able*, signifies, that no one in the superior heavens or inferior heavens was able: *to open the Book*, signifies, to know the states of the life of all, and to judge every one according thereto: *neither to look thereon*, signifies, not in the least: *And I wept much, because no one was found worthy to open and read the Book, neither to look thereon*, signifies grief of heart, because if no one could do it all must perish: *And one of the elders saith unto me, Weep not*, signifies consolation: *Behold, the Lion which is of the tribe of Judah, the Rôot of David, hath prevailed*, signifies, the Lord, who by His own power subdued the hells and reduced all things to order when He was in the world, by the Divine Good united to the Divine Truth in His Humanity: *to open the Book, and to loose the seven seals thereof*, signifies here as before: *And I beheld, and, lo, in the midst of the throne, and of the four animals, and in the midst of the elders*, signifies, from the inmost and thence in all things of heaven, the Word, and the church: *A* LAMB, *standing as it had been slain*, sig-

nifies the Lord as to His Humanity, not acknowledged in the church to be Divine: *Having seven horns,* signifies, His Omnipotence: *and seven eyes,* signifies His Omniscience and Divine Wisdom: *Which are the seven spirits of God that were sent forth into all the earth,* signifies, that from Divine Wisdom is derived Divine Truth throughout the whole world, wheresoever there is any religion: *And He came and took the Book out of the right hand of Him that sat upon the throne,* signifies, that the Lord as to His Divine Humanity is the Word, and this by virtue of the Divinity within Him, and that therefore He will effect judgment from His Divine Humanity: *And when He had taken the Book,* signifies when the Lord appointed to effect the judgment, and thereby to reduce all things in the heavens and upon the earths to order: *The four animals, and the four and twenty elders, fell down before the* LAMB, signifies humiliation and adoration of the Lord from the superior heavens: *Having every one harps,* signifies, a confession of the Lord's Divine Humanity from spiritual truths: *And golden vials full of incense,* signifies, confession of the Lord's Divine Humanity from spiritual good: *which are the prayers of the saints,* signifies, thoughts which are of faith grounded in affections which are of charity with those who worship the Lord from spiritual good and truth: *And they sung a new song,* signifies, an acknowledgment and glorification of the Lord, that He alone is the Judge, Redeemer, and Saviour, thus the God of heaven and earth: *Saying, Thou art worthy to take the Book, and to open the seals thereof,* signifies here as before: *For Thou wast slain, and hast redeemed us to God by Thy blood,* signifies, deliverance from hell and salvation by conjunction with Him: *Out of every tribe, and tongue, and people, and nation,* signifies, that those in the church, or in any religion, who are in truths as to doctrine and in good as to life, are redeemed by the Lord: *And hast made us unto our God kings and priests,* signifies, that from the Lord they are in wisdom from Divine Truths and in love from Divine Good: *And we shall reign on the earth,* signifies, and will be in His kingdom, He in them, and they in Him: *And I beheld, and I heard a voice of many angels round about the throne, and the animals, and the elders,* signifies, a confession and glorification of the Lord by the angels of the inferior heavens: *And the number of them was myriads of myriads,* signifies, all in truths and good: *Saying with a loud voice, Worthy is the* LAMB *that was slain to receive power, and riches, and wisdom, and honour, and glory,* signifies confession from the heart, that to the Lord as to His Divine Humanity belong omnipotence, omniscience, Divine Good, and Divine Truth: *And blessing,* signifies, all these in Him, and from Him in them: *And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are*

in them, heard I saying, signifies, confession and glorification of the Lord by the angels of the lowest heaven: *Blessing, and honour, and glory, and power, be unto Him that sitteth upon the throne, and unto the Lamb for ever and ever*, signifies, that in the Lord from eternity, and thence in His Divine Humanity, is the All of heaven and the church, Divine Good and Divine Truth, and Divine Power, and from Him in them: *And the four animals said, Amen*, signifies, Divine confirmation from the Word: *And the four and twenty elders fell down, and worshipped Him that liveth for ever and ever*, signifies, humiliation before the Lord, and, from humiliation, adoration of Him, by all in the heavens, from Whom and in Whom is everlasting life.

THE EXPLANATION.

256 (1) *And I saw in the right hand of Him that sat on the throne a Book, written within and on the back*, signifies, the Lord as to His Divinity from eternity, who has omnipotence and omniscience, and who is the Word; who also knows from Himself the states of life of all in the heavens and on the earth, in everything particular and general. By Him that sat on the throne is meant the Lord as to His Divinity itself, from which was His Humanity; for it follows, in verse 7, that the Lamb took the Book out of the right hand of Him that sat on the throne, and the Lamb means the Lord as to the Divine Humanity; the Book written within and on the back means the Word in everything general and particular; within, in everything particular, and on the back in everything general: within and on the back also mean the interior sense of the Word which is its spiritual sense, and its exterior sense which is its natural sense; the right hand means Himself as to His omnipotence and omniscience, because the examination of all in the heavens and on the earth, upon whom the Last Judgment is to be effected, and their separation, are treated of. The Lord, as the Word, knows from Himself the states of life of all in the heavens and on the earth, because He is Divine Truth itself, and Divine Truth itself knows all things from itself; but this is a mystery, which is revealed in *The Divine Love and Wisdom*. That the Lord as to His Divinity from eternity was the Word, that is, Divine Truth, is evident from these words in John: *In the beginning was the* WORD, *and the* WORD *was with God, and* GOD WAS THE WORD (i. 1); and that the Lord as to His Humanity was made the Word, in the same evangelist: *And the* WORD *was made flesh* (i. 14).

Hence may appear what is meant by the Book being in the right hand of Him that sat on the throne, and by the Lamb taking it (verse 7). Because the Lord is the Word, and the Word is Divine Truth, which in general constitutes heaven and the church, and in particular an angel that heaven may be in him, and a man that the church may be in him, and because the Word is here meant by the Book, out of and according to which all were to be judged, therefore in many places occur these expressions, To be written in the Book, to be judged out of the Book, to be blotted out of the Book, where the state of any one's eternal life is treated of; as in these passages: The Ancient of Days did sit in judgment, *and the* BOOKS *were opened* (Dan. vii. 10). Every people shall be delivered that *shall be found written in the* BOOK (Dan. xii. 1). *My substance was not hid from Thee, and in Thy* BOOK *all my members are written* (Ps. cxxxix. 15, 16). Moses said, *Blot me, I pray Thee, out of Thy* BOOK *which Thou hast written. And Jehovah said unto Moses, Whosoever hath sinned against Me will* I BLOT OUT OF MY BOOK (Ex. xxxii. 32, 33). *Let them be* BLOTTED OUT *of Thy* BOOK *of the living, and not be written with the righteous* (Ps. lxix. 28). *I saw that the* BOOKS *were opened, and another* BOOK *was opened, which is the* BOOK OF LIFE, *and the dead were judged out of those things which were written in the* BOOK *according to their works, and whosoever was not found written in the* BOOK OF LIFE, *was cast into the lake of fire* (Apoc. xx. 12-15). There shall none enter into the New Jerusalem, but such as *are written in the Lamb's* BOOK OF LIFE (xxi. 27). All shall worship the beast *whose names are not written in the Lamb's* BOOK OF LIFE (xiii. 8, xvii. 8). That by the Book is understood the Word may be seen in David: *In the* VOLUME OF THE BOOK *it is written of Me* (Ps. xl. 7): and in Ezekiel: *I looked, and behold a hand was put forth unto me, and in it was a* ROLL OF A BOOK, *written within and without* (ii. 9, 10). The *Book* of the Words of Isaiah (Luke iii. 4). The *Book* of Psalms (Luke xx. 42).

257 *Sealed with seven seals*, signifies, entirely hid from angel and man. Sealed with a seal evidently signifies hidden, hence sealed with seven seals signifies entirely hidden, for seven signifies all (n. 10), and therefore entirely. That it was entirely hidden from angel and man, is presently said in these words: *And no one in heaven, nor on earth, neither under the earth, was able to open and read the* BOOK, *neither to look thereon* (ver. 3, 4). Such is the Word to all to whom the Lamb, that is, the Lord, does not open it. But as the examination of all before the Last Judgment is here treated of, the states of life of all both in general and in particular, which are entirely hidden, are referred to.

258 (2) *And I saw a strony angel proclaiming with a great*

voice, signifies, Divine Truth from the Lord intimately flowing into the thought of angels and men, and searching them. In the spiritual sense, the angel proclaiming means the Lord, because an angel does not proclaim and teach from himself, but from the Lord, but still as from himself. The angel is said to be strong because he proclaimed with power, and what is proclaimed with power flows thoroughly into the thought; a great voice signifies Divine Truth from the Lord in its power or virtue: it also signifies searching into, because he asks, *Who is worthy to open the Book?* as now follows.

259 *Who is worthy to open the Book and to loose the seals thereof?* signifies, who has power to know the states of life of all in the heavens and on the earth, and to judge every one according to his own state? *Who is worthy*, signifies, who is able or who has the power; *to open the Book and to loose the seals thereof*, signifies here to know the states of life of all in the heavens and on the earth, and also to judge every one according to his state; for when the Book is opened, there is an examination into their character, and then sentence or judgment is pronounced, comparatively as a judge acts with a book of law and from it. That opening the Book signifies a search into the quality of the states of life in all and every one, is evident from the following chapter, where is described what is seen, when the Lamb opened its seven seals in their order.

260 (3) *And no one in heaven, nor on earth, neither under the earth, was able*, signifies that no one in the superior heavens or inferior heavens was able. *In heaven, on earth, and under the earth*, means in the superior and inferior heavens, as in ver. 13, where it is said, *And every creature which is* IN HEAVEN, AND ON THE EARTH, AND UNDER THE EARTH, *and such as are in the sea, and all that are in them, heard I saying.* Since he heard them all speaking, it is evident that it was angels and spirits who spoke. John also was in the spirit, as he himself says in the preceding chapter (ver. 2), in which state the earth that appeared to him was no other than the earth of the spiritual world; for there are earths there as in the natural world, as may appear from the description of that world in the work on *Heaven and Hell;* as also in the *Continuation concerning the Spiritual World* (n. 32-38). The superior heavens appear there upon mountains and hills, the inferior heavens on the earth beneath, and the ultimate heavens as it were under the earth; for the heavens are expanses, one above another, and each expanse is like the earth under the feet of those who are there. The uppermost expanse is as the summit of a mountain, the next expanse is under it, but extending itself further on all sides round about, and the lowest expanse is still more extensive; and since this last is under the other, those are there who are *under the earth.* The

three heavens also appear thus to the angels who are in the superior heavens, because to them there appear two heavens beneath them. In like manner therefore they appeared to John, because He was with them, for He had ascended to them, as is evident from chapter iv. ver. 1, where it is said, *Come up hither, and I will show thee things which must be hereafter.* Those who are ignorant of the spiritual world and the earths there, can have no knowledge of what is meant in the Word by under the earth, nor again by the lower parts of the earth; as in Isaiah: *Sing, O ye heavens, shout, ye* LOWER PARTS OF THE EARTH, *break forth into singing, ye mountains, for Jehovah hath redeemed Jacob* (xliv. 23; and in other places). Who does not see, that the earths of the spiritual world are here meant? for no man lives under the earth in the natural world.

261 *To open the Book,* signifies, to know the states of the life of all, and to judge every one according to his state, as appears from the previous explanation (n. 259).

262 *Neither to look thereon,* signifies, not in the least. Since to open the Book signifies to know the states of the life of all, to look on it signifies to see what the state of life of this or that person is; therefore no one being able to open the Book nor to look thereon signifies that they were not able in the least. For the Lord alone sees the state of every one from inmost to outermost, as also what a man has been from infancy to old age, and what he will be to eternity, and likewise what place he will have either in heaven or in hell. This the Lord sees in an instant, and from Himself, because He is Divine Truth itself or the Word; but angels and men do not see this in the least, because they are finite, and the finite see but a few things, and those only external, and even these they do not see from themselves, but from the Lord.

263 (4) *And I wept much, because no one was found worthy to open and read the Book, neither to look thereon,* signifies, grief of heart, because, if no one could do it, all would perish. To weep much is evidently to grieve at heart. The reason why he grieved at heart was, that otherwise all would perish; for if all things in the heavens and on the earth should not be brought into order by the Last Judgment, it could not have been otherwise; since the Apocalypse treats of the last state of the church, when it comes to its end. The nature of this state is described by the Lord in these words: *For then shall be great tribulation, such as was not from the beginning of the world to this time, no, nor ever shall be. And except those days should be shortened, there should no flesh be saved* (Matt. xxiv. 21, 22); speaking of the last time of the church when judgment takes place. That such is the state of the church at this day may be known from these considerations only, that the greater part of the Christian world is occupied

by those who have transferred to themselves the Divine Power of the Lord, and would fain be worshipped as gods, and who invoke dead men, but scarcely any of them the Lord; and that the rest of the church make God three, and the Lord two, and place salvation, not in amendment of life, but in certain words breathed out in a devout tone of voice; consequently not in repentance, but in the confidence that they are justified and sanctified, provided they but fold their hands and look upwards, and utter some customary form of prayer.

264 (5) *And one of the elders saith unto Me, Weep not;* that this signifies consolation, is evident.

265 *Behold, the Lion hath prevailed,* signifies, the Lord, that of His own power He subdued the hells, and brought all things into order when He was in the world. That a lion signifies the Divine Truth of the Word as to its power, may be seen above (n. 241); and because the Lord is Divine Truth itself or the Word, He is called a Lion. That the Lord, when He was in the world, subdued the hells and brought all things in the heavens into order, and likewise glorified His Humanity, see n. 67; and how He did this, see *The Doctrine of the Lord,* n. 12-14: hence it is evident, what is meant by *the Lion hath prevailed.*

266 *Which is of the tribe of Judah, the Root of David,* signifies, by the Divine Good united to the Divine Truth in His Humanity. By Judah, in the Word, is meant the church which is in the good of love to the Lord, and in the supreme sense, the Lord as to the Divine Good of Divine Love; and by David is meant the Lord as to the Divine Truth of Divine Wisdom: that the latter is meant by David, see *The Doctrine of the Lord,* n. 43, 48; and the former by Judah, see n. 96, 266, 350. Hence it appears that *Behold the Lion which is of the tribe of Judah, the Root of David, hath prevailed,* signifies that the Lord overcame the hells and brought all things into order by the Divine Good united to the Divine Truth in His Humanity. That this is the meaning of these words cannot be seen in the literal sense, but only that He it was who was born in the world of the tribe of Judah and lineage of David; still, however, these words contain in them a spiritual sense, in which, as has frequently been observed, the names of persons mean things. Thus Judah and David do not mean Judah and David; but Judah means the Lord as to Divine Good, and David the Lord as to Divine Truth. Thus it is that that sense thence results. That sense is here set forth, because the Apocalypse as to its spiritual sense is now being opened.

267 *To open the Book, and loose the seven seals thereof,* signifies, to know the states of the life of all in the heavens and on the earth, and to judge every one according to his state (n. 258, 259).

268 (6) *And I beheld, and lo, in the midst of the throne, and of the four animals, and in the midst of the elders,* signifies, from the inmost and thence in all things of heaven, the Word, and the church. In the midst signifies in the inmost, and thence in all things (n. 44); a throne signifies heaven (n. 14); the four animals or cherubim signify the Word (n. 239); and the four and twenty elders signify the church as to all things belonging to it (n. 233, 251); from which it follows, that in the midst of the throne, and of the four animals, and in the midst of the elders, signifies from the inmost in all things of heaven, the Word, and the church.

269 *A Lamb, standing as if slain,* signifies, the Lord as to His Humanity not acknowledged in the church to be Divine. The Lamb in the Apocalypse means the Lord as to the Divine Humanity, and the Lamb slain denotes that His Humanity is not acknowledged in the church to be Divine; in like manner as in chap. i. ver. 18, where it is said, I WAS DEAD, *and behold I am alive for ever and ever,* which means, that the Lord is neglected in the church, and His Humanity is not acknowledged to be Divine (n. 59). That this is the case, may be seen in n. 294. Since, therefore, the Lamb means the Lord as to the Divine Humanity, and it is said of Him, that He took the Book out of the right hand of Him that sat on the throne, and afterwards that He opened it, and loosed the seven seals thereof; and since no mortal could do this, but God alone, it follows that the Lamb means the Lord as to the Divine Humanity, and His being slain, that He is not acknowledged to be God as to His Humanity.

270 *Having seven horns,* signifies, His omnipotence. Horns are frequently mentioned in the Word, and everywhere signify power; therefore, when predicated of the Lord, a horn signifies omnipotence. The reason why seven horns are mentioned is, because seven signifies all (n. 10), thus omnipotence. That a horn signifies power, and, when applied to the Lord, omnipotence, may appear from the following passages: *Ye who rejoice in a thing of nought, who say, Have we not taken to us* HORNS *by our own strength?* (Amos vi. 13). I said unto the wicked, *Lift not up the* HORN, *lift not up your* HORN *on high: All the* HORNS *of the wicked will I cut off; but the* HORNS *of the righteous shall be exalted* (Ps. lxxv. 4, 5, 10). Jehovah hath *set up the* HORN *of thine adversaries* (Lam. ii. 17). *The* HORN *of Moab is cut off, and his arm is broken* (Jer. xlviii. 25). *Because ye have thrust with side and with shoulder, and push all the diseased with your horns* (Ezek. xxxiv. 21). Jehovah hath *exalted the* HORN *of His people* (Ps. cxlviii. 14). Jehovah the God of hosts is *the glory of our strength, and in His favour our* HORN *shall be exalted* (lxxxix. 17). The brightness of Jehovah God shall beas the light, *He had* HORNS *coming out of His hand, and there was*

the hiding of His power (Hab. iii. 4). *Mine arm also shall strengthen Him, and in My Name shall His* HORN *be exalted* (Ps. lxxxix. 21, 22, 24). *Jehovah is my strength, my rock, my* HORN (xviii. 2, 3; 2 Sam. xxii. 3). *Arise, O daughter of Zion, for I will make thine* HORN *iron, and thou shalt beat in pieces many people* (Mic. iv. 13). Jehovah hath destroyed in His wrath *the strongholds of the daughter of Judah, and hath cut off all the* HORN *of Israel* (Lam. ii. 3.) Powers are also signified by the HORNS *of the dragon* (Apoc. xii. 3), by the horns of the beast which came up out of the sea (xiii. 1), by the *horns* of the scarlet beast upon which the woman sat (xvii. 3, 7, 12), by the *horns* of the ram and the he-goat (Dan. viii. 3, 4, 5, 7-12, 21, 25), by the *horns* of the beast which came up out of the sea (vii. 3, 7, 8, 20, 21, 23, 24), by the four *horns* which scattered Judah and Israel (Zec. i. 18), by the *horns* of the altar of burnt-offerings, and the altar of incense (Ex. xxvii. 2, xxx. 2, 3, 10); by these last was signified the power of Divine Truth in the church. On the other hand, that that power would perish, is signified by the *horns* of the altars in Bethel (Amos iii. 14): *I shall visit the transgressions of Israel, I will also visit the altars of Bethel, and the* HORNS *of the altar shall be cut off, and fall to the ground.*

271 *And seven eyes,* signifies, His omniscience and Divine Wisdom. Eyes, in reference to the Lord, signify His Divine Wisdom (n. 48, 125), thus also His omniscience; seven signifies all, and is predicated of what is holy (n. 10); hence the seven eyes of the Lamb signify the Divine Wisdom of the Lord, which is also omniscience.

272 *Which are the seven spirits of God sent forth into all the earth,* signifies, that from it is derived Divine Truth throughout the whole world where there is religion. The seven spirits of God are the Divine Truth proceeding from the Lord (n. 14, 155). Being sent forth into all the earth, evidently means throughout the whole world, where there is religion; for where there is religion, it is taught that there is a God, and that there is a devil, and that God is Goodness itself, and the Author of good, and that the devil is evil itself, and the author of evil; and, as they are opposites, so evil, being from the devil, is to be shunned, and good, being from God, is to be done; consequently, so far as any one does evil, so far he loves the devil, and acts against God. Such Divine Truth exists throughout the whole world where there is religion; so that it is only necessary to know what evil is; and this also is known by all who have religion; for the precepts of all religions are such as those in the decalogue, that it is not lawful to kill, nor to commit adultery, nor to steal, nor to bear false witness. These are, in general, the Divine Truths sent forth from the Lord into all the earth (see the *Sacred Scripture,* n. 101-118): therefore he who lives according to them because they are Divine Truths, or the command

ments of God, and thence of religion, is saved; but he who only lives according to them because they are civil and moral truths is not saved; for he that denies God may also so live, but not he that confesses God.

273 (7) *And He came and took the Book out of the right hand of Him that sat upon the throne,* signifies, that the Lord as to His Divine Humanity is the Word, and this by virtue of the Divinity within Him, and that therefore from His Divine Humanity He will effect judgment. Here it plainly appears, that He who sat upon the throne and the Lamb are one Person, and that He who sat upon the throne means His Divinity, whence are all things, and the Lamb His Divine Humanity; for in the preceding verse it is said, that he saw a Lamb standing in the midst of the throne, and in this verse that He took the Book from Him that sat upon the throne. That the Lord from His Divine Humanity will effect judgment, because He is the Word, is evident from these passages: *And then shall appear the sign of the* SON OF MAN; *and they shall see the* SON OF MAN *coming in the clouds of heaven with power and glory* (Matt. xxiv. 30). *When the* SON OF MAN *shall sit on His throne judging the twelve tribes of Israel* (Matt. xix. 28). *The* SON OF MAN *shall come in the glory of His Father, and then shall He reward every man according to His works* (Matt. xvi. 27). *Watch ye, therefore, and pray always, that ye may be accounted worthy to stand before the* SON OF MAN (Luke xxi. 36). *In such an hour as ye think not the* SON OF MAN *cometh* (Matt. xxiv. 44). *For the Father judgeth no man, but hath committed all judgment unto the* SON, *because He is the* SON OF MAN (John v. 22, 27). The Son of Man is the Lord as to the Divine Humanity, and this is the Word, which was God, and was made flesh (John i. 1, 14).

274 (18) *And when He had taken the Book,* signifies, when the Lord was about to effect the Judgment, and thereby bring all things in the heavens and on the earth into order. To take the Book and open it signifies, as above, to examine the states of life of all, and to judge every one according to his state; therefore, here, His taking the Book signifies to be about to effect the Last Judgment; and as the Last Judgment is effected for the purpose of bringing all things into order in the heavens, and through the heavens upon the earth, this also is signified.

275 *The four animals and the four and twenty elders fell down before the Lamb,* signifies humiliation, and from humiliation, adoration of the Lord from the superior heavens. Now follows the glorification of the Lord on that account, for, as observed (n. 263), unless the Lord accomplished the Last Judgment now, and thereby brought all things in the heavens and on the earth into order, all would perish. The glorification of the Lord which now follows takes place first in the superior heavens, afterwards in the inferior heavens, and lastly in the lowest heavens; glorification by the

superior heavens, verses 8, 9, 10, by the inferior heavens, verses 11, 12, and by lowest heavens, verse 13, and lastly confirmation and adoration by the superior heavens, verse 14. Therefore the superior heavens are signified by the four animals and the four and twenty elders. The cherubim, which are the four animals, *in the midst of the throne,* signify the Lord as to the Word, but the cherubim, or four animals, *round about the throne,* signify heaven as to the Word; for it is said, that *in the midst of the throne, and round about the throne, were seen four animals, full of eyes before and behind* (iv. 6); for the heavens are heavens by virtue of the reception of Divine Truth through the Word from the Lord. The four and twenty elders also signify the angels in the superior heavens, because those elders were the nearest around the throne (iv. 4). To fall down before the Lamb evidently denotes humiliation, and, from humiliation, adoration.

276 *Having every one of them harps,* signifies, a confession of the Lord's Divine Humanity from spiritual truths. It is known that confessions of Jehovah were made in the temple at Jerusalem by singing, and at the same time by instruments of music which corresponded. The instruments were principally trumpets and timbrels, psalteries and harps. The trumpets and timbrels corresponded to celestial goods and truths, and the psalteries and harps to spiritual goods and truths. The correspondences were with their sounds. What celestial good and truth and what spiritual good and truth are, may be seen in the work concerning *Heaven and Hell* (n. 13-19, 20, 28). That harps signify confessions of the Lord from spiritual truths, may appear from these passages: *Praise Jehovah with the* HARP, *sing unto Him with the psaltery, and an instrument of ten strings* (Ps. xxxiii. 2, 3). *I will praise Thee on the* HARP, *O God, my God* (xliii. 3, 4). *I will also praise Thee with the psaltery, I will sing unto Thee with the* HARP, *O Thou Holy One of Israel* (lxxi. 22). *Awake psaltery and* HARP, *I will sing unto Thee among the nations, O Lord* (lvii. 8, 9, cviii. 2, 3). *Sing unto Jehovah with thanksgiving, sing praise upon the* HARP *unto our God* (cxlvii. 7). *It is a good thing to give thanks to Jehovah upon the psaltery, and upon the* HARP *with a solemn sound* (xcii. 2-4). *Make a joyful noise unto Jehovah, all the earth, sing unto Jehovah with the* HARP, *with the* HARP *and the voice of a psalm* (xcviii. 4-6: and in many other places; as Ps. xliii. 4, cxxxvii. 2; Job xxx. 31; Isa. xxiv. 7-9, xxx. 31, 32; Apoc. xiv. 2, xviii. 22). Because the harp corresponded to confession of the Lord, and evil spirits could not endure it, therefore David by the *harp* caused the evil spirit to depart from Saul (1 Sam. xvi. 14-16, 23). That they were not harps, but that confessions of the Lord were heard by John as harps, see n. 661.

277 *And golden vials full of incense,* signifies, confession of

the Lord's Divine Humanity from spiritual good. The reason why incense signifies worship from spiritual goods, but here confession from such goods, is, because the principal worship in the Jewish and Israelitish church consisted in the offering of sacrifices and incense. On this account there were two altars, one for sacrifices and the other for incense; the latter altar was within the tabernacle, and was called the golden altar, but the former was without the tabernacle, and was called the altar of burnt-offerings; the reason was, because there are two kinds of good, from which all worship takes place, celestial good and spiritual good; celestial good is the good of love to the Lord, and spiritual good is the good of love towards our neighbour; worship by sacrifices was worship from celestial good, and worship by incense was worship from spiritual good. Whether you call it worship or confession, it amounts to the same, for all worship is confession. What is signified by incense is also signified by the vials in which the incense was contained, because the thing containing and the thing contained, like the instrumental and principal, act as one cause. Worship from spiritual good is signified by incense in the following passages: *For from the rising of the sun even unto the going down of the same, My Name shall be great among the Gentiles, and in every place* INCENSE *shall be offered unto My Name* (Mal. i. 11). *They shall teach Jacob Thy judgments, and Israel Thy law: they shall put* INCENSE *before Thee, and whole burnt sacrifice upon Thine altar* (Deu. xxxiii. 10). *I will offer unto Thee burnt sacrifices of fatlings, with the* INCENSE *of rams* (Ps. lxvi. 13, 15). *And they shall come from the cities of Judah, bringing burnt offerings, and sacrifices, and meat offerings, and* INCENSE (Jer. xvii. 26). *All they from Sheba shall come; they shall bring gold and* INCENSE, *and they shall show forth the praises of Jehovah* (Isa. lx. 6). By frankincense the same is signified as by incense, because frankincense was the principal aromatic used in offering incense. Therefore it is said in Matthew, that the wise men from the east opened their treasures, and offered to the Lord, then an infant, *gold, frankincense, and myrrh* (ii. 11). The reason why they offered these three was, because gold signified celestial good, frankincense spiritual good, and myrrh natural good, and from those three kinds of good all worship is derived.

278 *Which are the prayers of saints,* signifies thoughts which are of faith from affections which are of charity, with those who worship the Lord from spiritual good and truth. Prayers mean the things which are of faith, and at the same time those which are of charity, with those who utter prayers, since without these prayers are not prayers, but empty sounds. Saints signify those who are in spiritual goods and truths (n. 173). Incense is called the prayers of saints, because fra-

grant odours correspond to affections of good and truth; hence it is, that *a sweet odour*, and an *odour of rest to Jehovah*, are so often mentioned in the Word (as in Ex. xxix. 18, 25, 41; Lev. i. 9, 13, 17, ii. 2, 9, 12, iii. 5, iv. 31, vi. 8, 15, viii. 28, xxiii. 8, 13, 18, xxvi. 31; Num. vi. 6, 8, xv. 7, xxix. 2, 6, 8, 13, 36; Ezek. xx. 41; Hosea xiv. 7). Prayers which are called incense have a similar signification in the following passages in the Apocalypse: An angel stood at the altar having a golden vial, *and there was given unto him much* INCENSE, *that he should offer it with the* PRAYERS OF ALL SAINTS *upon the golden altar: and the smoke of the* INCENSE, WITH THE PRAYERS OF THE SAINTS, *ascended up before God out of the angel's hand* (viii. 3-5): and in David, *Give ear unto my voice; let my* PRAYER *be set forth before Thee as* INCENSE (Ps. cxli. 1, 2).

279 (9) *And they sung a new song*, signifies, an acknowledgment and glorification of the Lord, that He alone is Judge, Redeemer, and Saviour, thus the God of heaven and earth. All this is contained in the song which they sang, and what is contained is signified; as the acknowledgment that the Lord is the Judge in the words: *Thou art worthy to take the Book, and to open the seals thereof;* that He is the Redeemer, in these, *Because Thou wast slain, and hast redeemed us by Thy blood:* that He is the Saviour, in these: *Thou hast made us unto our God kings and priests, and we shall reign upon the earth:* that He is the God of heaven and earth, in these: *They fell down and worshipped Him that liveth for ever and ever* (verse 14). It is called a new song, because there was no previous acknowledgment in the church that the Lord alone is the God of heaven and earth, and that His Humanity is Divine, and that in no other respect can He be called the Redeemer and Saviour. The reason why a song also signifies glorification, which is confession from joy of heart, is, because singing exalts, and causes affection to break forth from the heart into sound, and show itself intensely in its life. Nor are the Psalms of David any other than songs; for they were played on the psaltery and sung, and are therefore called songs in many places (as in Ps. xviii. 1, xxxiii. 1, 2, xlv. 1, xlvi. 1, xlviii. 1, lxv. 1, lxvi. 1, lxvii. 1, lxviii. 1, lxxv. 1, lxxxi. 1, lxxxvii. 1, lxxxviii. 1, xcii. 1, xcvi. 1, xcviii. 1, cviii. 1, cxx. 1, cxxi. 1, cxxii. 1, cxxiii. 1, cxxiv. 1, cxxv. 1, cxxvi. 1, cxxvii. 1, cxxviii. 1, cxxix. 1, cxxx. 1, cxxxii. 1, cxxxiii. 1, cxxxiv. 1). That songs were used for the sake of exalting the life of love, and of the joy derived from it, is evident from the following passages: *O* SING *unto Jehovah a new* SONG, *make a joyful noise unto Jehovah all the earth, make a loud noise and rejoice* (Ps. xcviii. 1, 4-8). SING *unto Jehovah a new* SONG,—*let Israel rejoice in Him that made him, let them praise His Name in the dance* (Ps. cxlix. 1-3). SING *unto Jehovah*

a new SONG,—*lift up the voice* (Isa. xlii. 10, 12). SING, *O ye heavens, shout ye lower parts of the earth, break forth into* SINGING, *ye mountains* (xliv. 23, xlix. 13). SING *aloud unto God our strength, make a joyful noise unto the God of Jacob. Take a* PSALM (Ps. lxxxi. 2-4). *Joy and gladness shall be found in Zion, thanksgiving and the voice of* MELODY (Isa. li. 3, lii. 8, 9). SING *unto Jehovah,—cry out and shout, thou inhabitant of Zion, for great is the Holy One of Israel in the midst of thee* (xii. 1-6). *My heart is fixed, I will* SING *and give praise. Awake up, my glory, I will praise Thee, O Lord, among the nations, I will* SING *unto Thee among the people* (Ps. lvii. 8-10); and in many other places.

280 *Saying, Thou art worthy to take the Book, and to open the seals thereof,* signifies, that He alone can know the states of life of all, and judge every man according to his state (as in n. 256, 259, 261, 267, 273).

281 *For Thou wast slain, and hast redeemed us to God by Thy blood,* signifies, deliverance from hell, and salvation by conjunction with Him. It is not necessary to unfold by the spiritual sense what is signified by each of these, as what by being slain, redeeming us to God, and by His blood, for they are mysteries which do not appear in the literal sense · suffice it to say that it is redemption which is thus described; and since redemption is deliverance from hell, and salvation by conjunction with the Lord, these are here signified. Here it shall only be confirmed from the Word, that Jehovah Himself came into the world, was born a man, and became a Redeemer and Saviour to all who, by a life of charity and its faith, are conjoined to His Divine Humanity; and that Jehovah is the Lord from eternity, consequently that the Divine Humanity of the Lord, with which there must be conjunction, is the Divine Humanity of Jehovah Himself. Here, therefore, some passages shall be adduced which prove that Jehovah and the Lord are one; and since they are one and not two, that the Lord from eternity, who is Jehovah Himself, is, by the assumption of the Humanity, the Redeemer and Saviour. This is evident from the following passages: *Thou, O* JEHOVAH, *art our Father, our* REDEEMER; *Thy Name is from everlasting* (Isa. lxiii. 16). *Thus saith the King of Israel, and His* REDEEMER, JEHOVAH OF HOSTS, *I am the First and I am the Last, and besides Me there is no God* (xliv. 6). *Thus saith* JEHOVAH *thy* REDEEMER, *and He that formed thee; I am* JEHOVAH *that maketh all things by Myself alone* (xliv. 24). *Thus saith* JEHOVAH *thy* REDEEMER, *the Holy One of Israel, I am* JEHOVAH *thy God* (xlviii. 17). JEHOVAH, *my Rock and my* REDEEMER (Ps. xix. 14). *Their* REDEEMER *is strong,* JEHOVAH OF HOSTS *is His Name* (Jer. l. 34). JEHOVAH OF HOSTS *is His Name, and thy* REDEEMER *the Holy One of Israel, the God of the whole earth shall He be called*

(Isa. liv. 5). *And all flesh shall know, that I* JEHOVAH *am thy* SAVIOUR, *and thy* REDEEMER, *the Mighty One of Jacob* (xlix. 26, lx. 16). *As for our* REDEEMER, JEHOVAH OF HOSTS *is His name* (xlvii. 4). *With everlasting kindness will I have mercy on thee, saith* JEHOVAH, *thy* REDEEMER (liv. 8). *Thus saith* JEHOVAH, *your* REDEEMER, *the Holy One of Israel* (xliii. 14). *Thus saith* JEHOVAH, *the* REDEEMER *of Israel, and His Holy One* (xlix. 7). *Thou hast* REDEEMED *me, O* JEHOVAH GOD *of truth* (Ps. xxxi. 5). *Let Israel hope in* JEHOVAH, *for with Him there is plenteous* REDEMPTION, *and He shall* REDEEM *Israel from all his iniquities* (cxxx. 7, 8). *Arise, O Lord, for our help, and* REDEEM *us for Thy mercy's sake* (xliv. 26). Thus saith Jehovah God, *I will* RANSOM *them from the power of the grave, I will* REDEEM *them from death* (Hosea xiii. 4, 14). *Jehovah shall hear my voice, He shall* REDEEM *my soul* (Ps. lv. 17, 18. Also in Ps. xlix. 15, lxix. 18, lxxi. 23, ciii. 1, 4, cvii. 2; Jer. xv. 20, 21). That the Lord as to His Humanity is the Redeemer, is not denied in the church, because it is according to Scripture, as in the following passages: *Who is this that cometh from Edom, travelling in the greatness of His strength? and the year of My* REDEEMED *is come. He* REDEEMED *them* (Isa. lxiii. 1, 4, 9). *Say ye to the daughter of Zion, Behold, thy salvation cometh, behold, His reward is with Him: and they shall call them, The holy people, the* REDEEMED OF JEHOVAH (lxii. 11, 12). *Blessed be the* LORD GOD *of Israel, for He hath visited and* REDEEMED *His people* (Luke i. 68; besides other places). Various other passages, proving that the Lord from eternity, who is Jehovah Himself, came into the world, and took upon Him humanity, in order to redeem mankind, may be seen in the *Doctrine of the Lord* (n. 37-46). Moreover, in many places, too numerous to be adduced, Jehovah is called the Saviour.

282 *Out of every tribe, and tongue, and people, and nation,* signifies, that those in the church, or in any religion, who are in truth as to doctrine and in good as to life, are redeemed by the Lord. A tribe signifies the church as to religion; a tongue signifies its doctrine, of which presently; a people signifies those who are in truths of doctrine, and abstractly truths of doctrine (n. 483); and a nation signifies those who are in the goods of life, and abstractly good of life (n. 483); from which it appears that *out of every tribe, and tongue, and people, and nation,* has the signification given here, as also in n. 627. It shall now be proved that, in the spiritual sense, tongue signifies doctrine which is of the church, or of any religion. This is evident from the following passages: *My* TONGUE *also shall talk of Thy righteousness all the day long* (Ps. lxxi. 24). *Then shall the lame leap as an hart, and the* TONGUE *of the dumb shall sing; for in the wilderness shall waters break out* (Isa xxxv. 6). *The* TONGUE *of the stammerers shall*

be ready to speak plainly (xxxii. 4). It appears as if, in these instances, tongue meant speech, but in the spiritual sense it means what is spoken, which is truth of doctrine, which they will have from the Lord. So again, *I have sworn that unto Me every knee shall bow, and every* TONGUE *shall swear* (xlv. 23). *It shall come, that I will gather all nations and* TONGUES, *and they shall come and see My glory* (lxvi. 18). *In those days it shall come to pass that ten men out of all the* TONGUES *of the nations shall take hold of the skirt of him that is a Jew, saying, We will go with you, for we have heard that God is with you* (Zec. viii. 23); speaking of the conversion of the gentiles by the Lord to truth of doctrine. But in the opposite sense, tongues signify false doctrines in the following places: *A man of an evil* TONGUE *shall not be established on the face of the earth* (Ps. cxl. 1). *Thou shalt keep them secretly in a pavilion from the strife of* TONGUES (xxxi. 20). *Lo, I will bring a nation upon you whose* TONGUE *thou knowest not* (Jer. v. 15, 16). *To be sent to a people of an hard* TONGUE (Ezek. iii. 5, 6). *To a people of* A STAMMERING TONGUE (Isa. xxxiii. 19). It must be observed that, as an organ, the tongue signifies doctrine, but as speech it signifies also religion. He who knows that tongue signifies doctrine, may understand what is meant by those words which the rich man in hell addressed to Abraham, *that he would send Lazarus, that he might dip the tip of his finger in water, and cool his* TONGUE, *that he might not be tormented in the flame* (Luke xvi. 24). Water signifies truth, and tongue doctrine, by the falsities of which he was tormented, and not by a flame; for no one in hell is in flame, but flame there is an appearance of the love of falsity, and fire is an appearance of the love of evil.

283 (10) *And hast made us unto our God kings and priests,* signifies, that from the Lord they are in wisdom from Divine Truths and in love from Divine Good, and are thus images of His Divine Wisdom and of His Divine Love (as in n. 20, 21).

284 *And we shall reign on the earth,* signifies, and will be in His kingdom, He in them and they in Him. Reigning on the earth means nothing else than being in the Lord's kingdom, and being one with Him there, according to the Lord's words respecting them that believe in Him. *That they all may be* ONE, *as Thou, Father, art in Me, and I in Thee; that they also may be* ONE IN US. *And the glory which Thou gavest Me I have given them, that they may be* ONE, *even as* WE ARE ONE; *I in them, and Thou in Me, that they also may be with Me where I am* (John xvii. 20-24). Since, therefore, they are thus one with the Lord, and, together with the Lord, constitute a kingdom, which is called the kingdom of God, it is evident that nothing else is signified by their reigning. The term *reign* is used, because it was previously said, *Thou hast made us kings and priests;* and kings signify

those who are in wisdom by means of Divine Truths from the Lord; and priests, those who are in love by means of Divine Good from Him (n. 20). Hence it is that the kingdom of the Lord is also called *the kingdom of the saints* (Dan. vii. 18, 27); and it is said of the apostles, that *with the Lord they should judge the twelve tribes of Israel* (Matt. xix. 28). Yet the Lord alone judges and reigns; for He judges and reigns from Divine Good by Divine Truth, which is also from Him in them. He who believes that what is in them from the Lord is their own, is cast out of the kingdom, that is, out of heaven. The signification of reigning is the same in these passages in the Apocalypse: *They shall be priests of God and of Christ, and shall* REIGN *with Him a thousand years* (xx. 6); and it is said of those who are to enter into the New Jerusalem: *The Lamb shall enlighten them, and they shall* REIGN *for ever and ever* (xxii. 5).

285 It is said, *They shall reign on the earth*, because here and in other places the earth means the Lord's church in the heavens and on the earth. The church, wherever it may be, is the Lord's kingdom. Lest, therefore, any one should believe that all who are redeemed by the Lord become kings and priests, and that they will reign on the earth, it must be proved from the Word that the earth signifies the church. This may appear from the following passages: *Behold, Jehovah maketh the* EARTH *empty, and maketh it waste, and turneth it upside down: the* LAND[1] *shall be utterly emptied. The* EARTH *mourneth and fadeth away: the* EARTH *also is defiled under the inhabitants thereof. Therefore hath the curse devoured the* EARTH, *therefore the inhabitants of the* EARTH *are burned, and few men left. When this shall be in the midst of the* LAND *these shall be as the shaking of an olive tree. The windows from on high are open, and the foundations of the* EARTH *do shake. The* EARTH *is utterly broken down; the* EARTH *is clean dissolved; the* EARTH *is moved exceedingly. The* EARTH *shall reel to and fro like a drunkard* (Isa. xxiv. 1-23). *The Lion is come up from his thicket to make thy* LAND *desolate: I beheld the* EARTH, *and lo, it was without form and void; Thus saith Jehovah, The whole* LAND *shall be desolate, for this shall the* EARTH *mourn* (Jer. iv. 7, 23-28). *How long shall the* LAND *mourn; the whole* LAND *is made desolate, because no man layeth it to heart* (xii. 4, 11-13). *The* EARTH *mourneth and languisheth, Lebanon is ashamed and hewn down* (Isa. xxxiii. 9). *And the* LAND *shall become burning pitch, and shall lie waste* (xxxiv. 9, 10). *I have heard from the Lord a consumption even determined upon the whole* EARTH (xxviii. 2, 22). *Behold the day of Jehovah cometh, to lay the* LAND *desolate, and the* EARTH *shall remove out of her*

[1] In Hebrew, earth and land, tnat is, the whole earth and a portion of it, are expressed by one word, and the author translates it by one word, *terra*, which has the same double meaning.

place (xiii. 9, 13). *Then the* EARTH *shook and trembled, and the foundations also of the hills moved* (Ps. xviii. 7, 8). *Therefore will we not fear though the* EARTH *be removed; He uttered His voice, the* EARTH *melted* (xlvi. 2, 6). *Have ye not understood from the foundations of the* EARTH? (Isa. xl. 21). *O God, Thou hast cast us off,—Thou hast made the* EARTH *to tremble; heal the breaches thereof, for it shaketh* (Ps. lx. 2, 4). *The* EARTH *and all the inhabitants thereof are dissolved; I bear up the pillars of it* (lxxv. 3, 4). *Woe to the* LAND *shadowing with wings: Go, ye swift messengers, to a nation scattered and peeled, whose* LAND *the rivers have spoiled* (Isa. xviii. 1, 2). *Through the wrath of Jehovah is the* LAND *darkened* (Isa. ix. 19). *For ye shall be a delightsome* LAND (Mal. iii. 12). *I will give thee for a covenant of the people to establish the* EARTH; *Sing, O heavens, and be joyful,* O EARTH (Isa. xlix. 8, 13). *I shall not see the Lord in the* LAND *of the living* (xxxviii. 11). *Which caused terror in the* LAND *of the living* (Ezek. xxxii. 23-27). *Unless I had believed to see the goodness of Jehovah in the* LAND *of the living* (Ps. xxvii. 13). *Blessed are the meek, for they shall inherit the* EARTH (Matt. v. 5). *I am Jehovah that maketh all things, that stretcheth forth the heavens alone; that spreadeth abroad the* EARTH *by Myself* (Isa. xliv. 23, 24; Zec. xii. 1; Jer. x. 11-13, li. 15; Ps. cxxxvi. 6). *Let the* EARTH *open and bring forth salvation; thus saith Jehovah, who created the heavens, and formed the* EARTH (Isa. xlv. 8, 12, 18, 19). *Behold, I create new heavens and a new* EARTH (lxv. 17, lxvi. 22); besides many other passages, which, if they were adduced, would fill a volume. The reason why the earth signifies the church is, because, in many instances, it means the land of Canaan, in which the church was planted, the heavenly Canaan being no other; and because, when the earth is named, the angels, who are spiritual, do not think of the earth, but of the human race who are upon it, and of their spiritual state; and their spiritual state is the state of the church. The earth has also an opposite sense, in which it signifies damnation, because when there is no church in man, there is damnation. In this sense the earth is mentioned in Isa. xiv. 12, xxi. 9, xxvi. 19, 21, xxix. 4, xlvii. 1, lxiii. 6; Lam. ii. 10; Ezek. xxvi. 20, xxxii. 24; Num. xvi. 29-33, xxvi. 10; and in other places.

286 (11) *And I beheld, and I heard the voice of many angels round about the throne, and the animals and the elders,* signifies, a confession and glorification of the Lord by the angels of the inferior heavens. There was a confession and glorification of the Lord by the angels of the three heavens (n. 275); by the angels of the superior heavens, from verses 8-10; and hence now by the angels of the inferior heavens, verses 11, 12; wherefore by the voice of the angels round about the throne, is meant the confession and glorification of the Lord by the angels

of the inferior heavens. On this occasion he saw also the animals and the elders together, because the animals and elders signify the angels of the superior heavens (n. 275), and the inferior heavens never act separately from the superior heavens, but in conjunction with them. For there is an influx into all the heavens immediately from the Lord Himself; so also into the inferior heavens; and an influx at the same time mediately through the superior into the inferior heavens. This is the reason he first saw and heard the animals by themselves, and afterwards in conjunction with the others.

287 *And the number of them was myriads of myriads, and thousands of thousands,* signifies, all in truth and in good. In the natural sense, number means that which has relation to measure or weight, but in the spiritual sense number means that which has relation to quality: and here their quality is described by their being myriads of myriads, and thousands of thousands, for a myriad is predicated of truths, and a thousand of goods. The reason why a myriad is predicated of truths, and a thousand of goods, is, because a myriad is the greater number, and a thousand the less, and truths are manifold, but goods are simple; and because in the Word, where truths are treated of goods are treated of also, on account of the marriage of good and truth in every particular, otherwise it would have been sufficient to say myriads of myriads. Since these two numbers have such a signification, they are mentioned elsewhere, as in these passages: *The chariots of God are* TWO MYRIADS, *even* THOUSANDS *of angels; the Lord is amongst them, as in Sinai, in the holy place* (Ps. lxviii. 17). I *beheld, and the Ancient of Days did sit,* THOUSAND THOUSANDS *ministered unto Him, and* MYRIADS OF MYRIADS *stood before Him* (Dan. vii. 9, 10). Moses saith of Joseph, *His horns are like the horns of unicorns; with them he shall push the people together to the ends of the earth: and they are the* MYRIADS *of Ephraim, and the* THOUSANDS *of Manasseh* (Deu. xxxiii. 17). *Thou shalt not be afraid for the pestilence that walketh in darkness, nor for the destruction that wasteth at noon-day. A* THOUSAND *shall fall at thy side, and a* MYRIAD *at thy right hand* (Ps. xci. 5-7). *That our sheep may bring forth* THOUSANDS *and* MYRIADS *in our streets* (cxliv. 13). *Will Jehovah be pleased with* THOUSANDS *of rams, or with* MYRIADS *of rivers of oil?* (Micah vi. 7). When the ark rested, Moses said, *Return, Jehovah, unto the* MYRIADS *of the* THOUSANDS *of Israel* (Num. x. 36). In all these places myriads refer to truths, and thousands to goods.

288 (12) *Saying with a loud voice, Worthy is the Lamb that was slain, to receive power, and riches, and wisdom, and honour, and glory,* signifies, confession from the heart, that to the Lord, as to His Divine Humanity, belong Omnipotence, Omniscience, Divine Good, and Divine Truth. *Saying with a loud voice* signifies con-

fession from the heart; *thou art worthy,* signifies that in Him are the things which follow; *the Lamb* signifies the Lord as to the Divine Humanity; *power* signifies Divine Power, which is Omnipotence; *riches and wisdom* signify Divine Knowledge and Wisdom, which are Omniscience; *honour and glory* signify Divine Good and Divine Truth. Riches signify the knowledges of what is good and true, and thus science (n. 206); therefore, when said of the Lord, Omniscience; and honour and glory, when they relate to the Lord, signify Divine Good and Divine Truth (n. 249).

289 *And blessing,* signifies, all these in Him, and from Him in them. By blessing is meant every good which the Lord bestows upon man, as power and opulence, and whatever belongs to them; but especially every spiritual good, or love and wisdom, charity and faith, and the joy and felicity resulting from them, which belong to eternal life. And since all these are from the Lord, it follows that they are in Him, for if they were not in Him, they could not be in others from Him. Hence it is, that, in the Word, the Lord is called *The Blessed,* and also *Blessing,* that is, *Blessing Itself.* That Jehovah, or the Lord, is called the Blessed, is evident from these passages: *The high priest asked Jesus, Art Thou the Christ, the Son of the* BLESSED? (Mark xiv. 61). Jesus said, *Ye shall not see Me henceforth, till ye shall say,* BLESSED *is He that cometh in the Name of the Lord* (Matt. xxiii. 39; Luke xiii. 35). Melchisedek blessed Abram, and said, BLESSED *be the Most High God, who hath delivered thine enemies into thy hand* (Gen. xiv. 18-20). BLESSED *be Jehovah, the God of Shem* (ix. 26). BLESSED *be Jehovah, because He hath heard my voice* (Ps. xxviii. 6). BLESSED *be Jehovah, for He hath showed me His marvellous kindness* (xxxi. 21). BLESSED *be Jehovah, God of Israel, from everlasting to everlasting* (xli. 13. In like manner, Ps. lxvi. 20, lxviii. 19, 35, lxxii. 18, 19, lxxxix. 52, cxix. 12, cxxiv. 6, cxxxv. 21, cxliv. 1; Luke i. 68). Hence it is that blessing is here mentioned, as also at verse 12, and vii. 12; and likewise in the Psalms of David: *Glory and honour dost Thou lay upon Him, for Thou hast made Him* BLESSING *for ever* (xxi. 5, 6): speaking of the Lord. Hence it may be seen what is meant in the Word by blessing God, namely, to ascribe to Him all blessing: also by praying that He would bless, and by giving thanks for His having blessed; as may appear from the following passages: *The mouth of Zacharias was opened, and he spake,* BLESSING *God* (Luke i. 64, 68). Simeon took up the infant Jesus in his arms, and BLESSED GOD (Luke ii. 28, 30, 31). *I will* BLESS *Jehovah, who hath given me counsel* (Ps. xvi. 7). *O* BLESS *the Name of Jehovah, show forth His salvation from day to day* (xcvi. 1-3). BLESSED *be the Lord from day to day,* BLESS *ye God in the congregations, even the Lord from the fountain of Israel* (lxviii. 19, 26).

290 (13) *And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying,* signifies, confession and glorification of the Lord by the angels of the lowest heaven. That this is a confession and glorification of the Lord by the angels of the lowest heaven, is evident from the series, because the preceding confessions and glorifications of the Lord were by the angels of the superior and inferior heavens (n. 275 *seq.* 286). For there are three heavens, each containing innumerable societies, each of which is called a heaven. By every creature which is in heaven, and on the earth, and under the earth, and in the sea, angels are evidently meant, for he says, *heard I saying,* and they said, *Blessing, and honour, and glory, and power, be unto Him that sitteth upon the throne, and unto the Lamb, for ever and ever.* Their being called creatures is in accordance with the style of the Word, in which all created things, both of the animal and of the vegetable kingdom, signify the various things in man, in general such as belong to his will or affection, and such as pertain to his understanding or thought. The reason they signify this is because they correspond. And since the Word is written by pure correspondences, similar things are said of the angels of heaven and the men of the church. In proof of this a few passages only shall be adduced, which are as follows: Jesus said unto His disciples, *Go ye into all the world, and preach the gospel to every* CREATURE (Mark xvi. 15). *Ask now the beasts, and they shall teach thee; and the fowls of the air, and they shall tell thee; or speak to the earth, and it shall teach thee, and the fishes of the sea shall declare unto thee; who knoweth not in all these, that the hand of Jehovah hath wrought this?* (Job xii. 7, 10). *Let the heaven and earth praise Jehovah, the seas, and everything that creepeth therein, for God will save Zion* (Ps. lxix. 34, 35). *Praise Jehovah from the earth, ye dragons and all deeps* (cxlviii. 7). *I will utterly consume all things from off the land; I will consume man and beast; I will consume the fowls of the heaven, and the fishes of the sea* (Zeph. i. 2, 3. The same in Isa. l. 2, 3; Ezek. xxxviii. 19, 20; Hosea iv. 2, 3; Apoc. viii. 7-9). *Let the heavens rejoice, and the earth be glad; let the sea roar, and the fulness thereof; let the field be joyful, and all that is therein: then shall the trees of the wood rejoice before Jehovah; for He cometh, for He cometh to judge the earth* (Ps. xcvi. 11-13, and in many other places).

The text says *every creature,* which means every reformed one, or all the reformed, for to create signifies to reform and regenerate (n. 254). What is meant by *in heaven, on the earth, and under the earth,* see n. 260; and what by *the sea* in n. 238. Hence it is evident what is signified by *such as are in the sea, and all that are in them.* These things are meant in the Word by

fishes of the sea, which are the sensual affections, these being the lowest affections of the natural man; for in the spiritual world such affections appear at a distance like fishes, and as if they were in the sea, because the atmosphere in which they are appears watery, and therefore to those who are in the heavens and on the earth it seems like a sea, as may be seen in n. 238, and concerning fishes in n. 405.

291 *Blessing, and honour, and glory, and power, be unto Him that sitteth upon the throne, and unto the Lamb for ever and ever*, signifies, that in the Lord from eternity, and thence in His Divine Humanity, is the all of heaven and the church, Divine Good and Divine Truth, and Divine Power, and from Him in those who are in heaven and in the church. The Lord from eternity is Jehovah, who assumed human nature in time, that He might redeem and save mankind (n. 281). By Him therefore that sat upon the throne is meant the Lord from eternity, who is called the Father, and by the Lamb, the Lord as to the Divine Humanity, which is the Son. And because the Father is in the Son, and the Son is in the Father, and they are one, it is evident that by both, or by Him that sat upon the throne and the Lamb, the Lord is meant; and being one, it is said that the Lamb also was in the midst of the throne (ver. 6; also vii. 17). Blessing, when spoken of the Lord, is the all of heaven and of the church in Him, and from Him in those who are in heaven and in the church (n. 289); honour and glory are Divine Good and Divine Truth (n. 249); and strength, in relation to the Lord, is evidently Divine Power. That all these are the Lord's may appear from what is said in Daniel: *Behold, one like the Son of Man came to the* ANCIENT OF DAYS; *and there was given Him* DOMINION, *and glory, and the kingdom, that all people, nations, and languages, should serve Him: His* DOMINION *is an everlasting* DOMINION, *which shall not pass away, and His kingdom that which shall not be destroyed* (vii. 13, 14). That the Ancient of Days is the Lord from eternity, appears from these words in Micah: *But thou, Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall He come forth unto Me that is to be ruler in Israel; whose goings forth have been from* OF OLD, *from* EVERLASTING (v. 2): as also from these in Isaiah: *For unto us a Child is born, unto us a Son is given, and the government shall be upon His shoulder: and His Name shall be called Wonderful, Counsellor, the Mighty God,* THE EVERLASTING FATHER, *the Prince of Peace* (ix. 6).

292 (14) *And the four animals said, Amen*, signifies, Divine confirmation from the Word. The four animals or cherubim signify the Word (n. 239); and amen signifies Divine confirmation from Truth itself (n. 23, 28, 61), thus from the Word.

293 *And the four and twenty elders fell down and worshipped*

Him that liveth for ever and ever, signifies humiliation before the Lord, and from humiliation, adoration of Him, in whom and from whom is life eternal, by all in the heavens (as in n. 251, and n. 58, 60).

294 I will here add this Memorable Relation. In the natural world the speech of man is twofold, because his thought is twofold, exterior and interior; for a man can speak at once from interior and from exterior thought, and he can speak from exterior and not from interior thought, nay, contrary to it, whence come dissimulation, flattery, and hypocrisy. But in the spiritual world man's speech is not twofold, but single; he there speaks as he thinks, otherwise the sound is harsh and offends the ear. Yet he may be silent, and so not publish the thoughts of his mind; therefore a hypocrite, when he comes into the company of the wise, either goes away, or retires to a corner of the room, and withdraws himself from observation, and sits silent. On one occasion there was a numerous assembly in the spiritual world, who were conversing on this subject, and saying, that not to be able to speak but as one thinks must be hard for those who have not thought justly concerning God and the Lord, when in company with the good. In the middle of the assembly were those of the Reformed Church, and many of the clergy, and next to them were papists and monks. Both parties at first said it was not hard. "What need is there to speak otherwise than one thinks, and if one should happen not to think justly, can he not close his lips, and keep silence?" And one of the clergy said, "Who does not think justly of God and the Lord?" But some of the company said, "Let us put it to the test." And those who had confirmed themselves in the idea of a trinity of persons in the Godhead, especially from these words in the Athanasian doctrine, 'There is one Person of the Father, another of the Son, and another of the Holy Ghost; and as the Father is God, so also the Son is God, and the Holy Ghost is God,' were desired to say, *One God;* but not being able, they distorted and folded their lips in many ways, but could not articulate any other words than such as were consonant with the ideas of their thought, which were ideas of three persons, and thence of three Gods. Those who had confirmed themselves in faith separate from charity, were then desired to name *Jesus;* but they could not; yet they could all say Christ, and also God the Father. Surprised at this, the proposers of the test inquired into the cause, and found it to be, that they had prayed to God the Father for the sake of the Son, and had not prayed to the Saviour Himself; for Jesus signifies Saviour. They were then desired to think of the Lord's Divine Humanity, and say, *Divine Human;* but none of the clergy who were present could do so, though some of the

laity could. The matter was therefore taken into serious consideration. And then,—I. The following texts from the Evangelists were read to them: *The Father hath given* ALL THINGS *into the hand of the Son* (John iii. 35). ALL THINGS *are delivered unto Me of My Father* (Matt. xi. 27). *The Father hath given the Son* POWER *over all flesh* (John xvii. 2). *All* POWER *is given unto Me in heaven and in earth* (Matt. xxviii. 18). They were then directed to keep in mind that Christ, both as to His Divinity and as to His Humanity, is the God of heaven and earth, and thus to pronounce *Divine Human;* but still they could not. They said they were thus enabled, indeed, to entertain the thought of it by virtue of their understanding respecting it, but not the acknowledgment, and that on this account they were not able. II. Afterwards was read to them out of Luke (i. 32, 34, 35), that the Lord as to the Humanity was the Son of Jehovah God, and that everywhere in the Word He is called, as to His Humanity, the Son of God, and also the Only-begotten; and they were desired to keep this in mind, and likewise that the only-begotten Son of God born in the world cannot but be God, as the Father is God, and to utter the words, *Divine Human.* But they said, "We cannot, for the reason that our spiritual thought, which is interior, does not admit into the thought which is next to the speech any other than similar ideas;" and hence they could perceive, that it is not permitted them, as in the natural world, to divide their thoughts. III. Then were read to them these words of the Lord to Philip: *Philip said, Lord, show us the Father; and the Lord said, He that seeth Me seeth the Father; believest thou not that I am in the Father, and the Father in Me?* (John xiv. 8-11); and also other places, as, *I and the Father are one* (x. 30), and the like; and it was enjoined them to keep this in mind, and say, *Divine Human.* As however this thought was not rooted in the acknowledgment that the Lord is God as to His Humanity also, they could not. They twisted and folded their lips even to indignation, and would have forced their mouths to utter and extrude it, but it was not in their power. The reason was, that with those who are in the spiritual world, the ideas of thought, which flow from acknowledgment, make one with words uttered by the tongue, and where such ideas do not exist, there are no words, for ideas become words in speaking. IV. Moreover there was read to them from the doctrine of the church received throughout the whole world the following passage, taken from the Athanasian Creed: "The Divinity and Humanity in the Lord are not two but one, yea, one Person, united together like soul and body." It was then said to them, "From this you may possibly have an idea grounded in the acknowledgment that the Lord's Humanity is Divine, seeing that His soul is Divine, for it is a doctrine of your own church, acknowledged by you when in the world. Moreover the soul is essence itself, and the body is its form, and the essence

and form make one, like being and existing, and like the efficient cause of the effect and the effect itself." They retained that idea, and were desirous from it to utter *Divine Human;* but it was not in their power; for their interior idea respecting the Lord's Humanity exterminated and expunged this new adventitious idea, as they called it. V. Again there was read to them this passage out of John: *The Word was with God, and God was the Word; and the Word was made flesh* (i. 1, 14); and the following from Paul: *In Christ Jesus dwelleth all the fulness of the Godhead bodily* (Col. ii. 9): and they were desired to think firmly, that God, who was the Word, was made flesh, and that the whole Divinity dwells in Him bodily; as they might, perhaps, by these means be able to pronounce *Divine Human.* Still they could not, avowing openly that they could have no idea of a Divine Human Being, because God is God, and man is man, and God is a Spirit, and of a spirit they had never thought otherwise than as of air or ether. VI. At length it was said to them, "You know that the Lord said, *Abide in Me, and I in you; he that abideth in Me, and I in him, the same bringeth forth much fruit; for without Me ye can do nothing*" (John xv. 4, 5). And as some of the English clergy were present, there was read to them this passage out of one of their prayers before the Holy Sacrament: *For when we spiritually eat the flesh of Christ, and drink His blood, then we dwell in Christ, and Christ in us.* "If now you will but think that this cannot take place, except the Lord's Humanity be Divine, you may pronounce *Divine Human,* from an acknowledgment in thought." Still they could not, so deeply was the idea impressed on their minds that the Lord's Divinity was one thing and His Humanity another, and that His Divinity was like the Divinity of the Father, and His Humanity like the humanity of another man. But it was said to them, "How can you entertain such a thought? Is it possible for a rational mind ever to think that God is three, and the Lord two?" VII. Afterwards they turned to the Lutherans, saying, "The Augsburg Confession and Luther taught, that the Son of God and the Son of Man in Christ are one person, and even that, as to His Human Nature, He is the true, omnipotent, and eternal God, and that being present, as to this Nature also at the right hand of God Almighty, He governs all things in heaven and earth, fills all things, is with us, and dwells and operates in us; and that there is no distinction of adoration, because through the Nature which is visible the Divinity which is invisible is adored, thus that in Christ God is Man, and Man is God." On hearing this, they said, "Is it so?" And they pondered, and presently said, "This we did not know before, therefore we cannot." But one and another said, "We have read and written on this subject, yet when we thought of it in and from ourselves, it was only words, of which we had no

interior idea." VIII. At length, turning to the Catholics, they said, "Possibly you can name the *Divine Human*, because you believe that in your eucharist, in the bread and wine, and in every part, there is the whole Christ, and you also adore Him as God, when you elevate and carry about the host; and further, because you call Mary the mother of God, consequently you acknowledge that she brought forth God, that is, the Divine Human." They then wanted to pronounce it from those ideas of their thought respecting the Lord, but could not, by reason of their material idea respecting His body and blood; and because of their assertion that His Human and not His Divine power is transferred by Him to the Pope. Then one of the monks rose up and said, he could think of the Divine Human respecting the most Holy Virgin Mary, the mother of God, and even respecting the Saint of his monastery. Another monk came and said, "I could, from the ideas of my thoughts, say Divine Human of his Holiness the Pope rather than of Christ;" but some of the other monks drew him back, saying, "Be ashamed of yourself." After this heaven was seen opened, and there appeared tongues as of flame, descending and flowing into some. Then they celebrated THE DIVINE HUMANITY OF THE LORD, saying, "Remove the idea of three Gods, and believe that in the Lord dwells all the fulness of the Godhead bodily, and that the Father and He are one, as the soul and body are one, and that God is not air or ether, but that He is a Man, and then you will be joined to heaven, and thereby have power from the Lord to pronounce the name JESUS, and DIVINE HUMAN."

CHAPTER VI.

1. AND I saw when the Lamb opened one of the seals, and I heard one of the four animals say, as with a voice of thunder, Come and see.

2. And I saw, and behold, a white horse: and he that sat on him had a bow; and a crown was given unto him: and he went forth conquering, and to conquer.

3. And when He had opened the second seal, I heard the second animal say, Come and see.

4. And there went out another horse that was red; and power was given to him that sat thereon to take peace from the earth, and that they should kill one another: and there was given unto him a great sword.

5. And when He had opened the third seal, I heard the third animal say, Come and see. And I beheld, and lo, a black horse; and he that sat on him had a pair of balances in his hand.

6. And I heard a voice in the midst of the four animals say, A measure of wheat for a penny, and three measures of barley for a penny; and see thou hurt not the oil and the wine.

7. And when He had opened the fourth seal, I heard the voice of the fourth animal say, Come and see.

8. And I looked, and behold, a pale horse: and his name that sat on him was Death, and Hell followed with him. And power was given unto them over the fourth part of the earth, to kill with sword, and with famine, and with death, and with the beasts of the earth.

9. And when He had opened the fifth seal, I saw under the altar the souls of them that were slain for the Word of God, and for the witness which they held:

10. And they cried with a loud voice, saying, How long, O Lord, holy and true, dost Thou not judge and avenge our blood on them that dwell on the earth?

11. And white robes were given unto every one of them; and it was said unto them, that they should rest yet for a little season, until their fellow-servants also and their brethren, that should be killed as they were, should be fulfilled.

12. And I beheld when He had opened the sixth seal, and lo, there was a great earthquake; and the sun became black as sackcloth of hair, and the moon became as blood;

13. And the stars of heaven fell unto the earth, even as a fig-tree casteth her untimely figs, when she is shaken of a mighty wind.

14. And the heaven departed as a scroll, when it is rolled together: and every mountain and island were moved out of their places.

15. And the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bond-man, and every free-man, hid themselves in the dens and in the rocks of the mountains.

16. And said to the mountains and rocks, Fall on us, and hide us from the face of Him that sitteth on the throne, and from the wrath of the Lamb;

17. For the great day of His wrath is come, and who shall be able to stand.

THE SPIRITUAL SENSE.

THE CONTENTS OF THE WHOLE CHAPTER. This chapter treats of the examination of those on whom the Last Judgment was to be effected; and examination was made to discover the quality of their understanding of the Word, and thence the quality of their state of life. That they consisted of such as were in truths

originating in good, verses 1, 2; of such as were without good, verses 3, 4; of such as were in contempt of truth, verses 5, 6; and of such as were totally devastated, both as to good and truth, verses 7, 8. Of the state of those who were preserved by the Lord from the evil in the inferior earth, and were to be delivered at the time of the Last Judgment, verses 9, 10. Of the state of those who were in evils and thence in falsities, the nature of that state at the day of the Last Judgment, verses 12-17.

THE CONTENTS OF EACH VERSE. *And I saw when the Lamb opened one of the seals,* signifies, examination by the Lord of all those upon whom the Last Judgment was about to be effected, as to their understanding of the Word, and thence as to their state of life: *And I heard one of the four animals say, as with a voice of thunder,* signifies, according to the Divine Truth of the Word: *Come and see,* signifies, a manifestation concerning those who were first in order: *And I saw, and behold, a white horse,* signifies, the understanding of truth and good from the Word with these: *And he that sat on him had a bow,* signifies, that they had the doctrine of truth and good from the Word, by virtue of which they fought against the falsities and evils which are from hell: *And a crown was given unto him,* signifies his badge of combat: *And he went forth conquering, and to conquer,* signifies, victory over evils and falsities to eternity: *And when He had opened the second seal, I heard the second animal say, Come and see,* signifies the same here as above: *And there went out another horse that was red,* signifies, the understanding of the Word destroyed as to good, and thence as to life, in these: *And power was given to him that sat thereon to take peace from the earth,* signifies, the taking away of charity, spiritual security, and internal tranquillity: *And that they should kill one another,* signifies, intestine hatreds, infestations from hell, and internal restlessness: *And there was given unto him a great sword,* signifies, the destruction of truth by falsities of evil: *And when He had opened the third seal, I heard the third animal say, Come and see,* signifies the same here as before: *And I beheld, and lo, a black horse,* signifies, the understanding of the Word destroyed in these as to truth, and thus as to doctrine: *And he that sat on him had a pair of balances in his hand,* signifies, the estimation of good and truth, such as it is with these: *And I heard a voice in the midst of the four animals say,* signifies, the Divine protection of the Word by the Lord, *A measure of wheat for a penny, and three measures of barley for a penny,* signifies, because the estimation of good and truth is so small as scarcely to amount to anything: *And see thou hurt not the oil and the wine,* signifies, that the Lord provides that the holy goods and truths which lie interiorly concealed in the Word shall not be violated and profaned: *And when He had opened the fourth seal, I heard the voice*

of the fourth animal say, Come and see, signifies, the same here as before: *And I looked, and behold, a pale horse,* signifies, the understanding of the Word destroyed both as to good and as to truth: *And his name that sat on him was Death, and Hell followed with him,* signifies, the extinction of spiritual life and thence damnation: *And power was given unto them over the fourth part of the earth, to kill,* signifies, the destruction of all good in the church: *With sword, and with famine, and with death, and with the beasts of the earth,* signifies, by falsities of doctrine, by evils of life, by the love of self, and by lusts: *And when He had opened the fifth seal,* signifies, examination by the Lord into the state of life of those who were to be saved at the day of the Last Judgment, and were in the meantime reserved: *I saw under the altar the souls of them that were slain for the Word of God, and for the witness which they held,* signifies, those who were rejected by the evil on account of their life being conformable to the truths of the Word, and their acknowledgment of the Lord's Divine Humanity, and who were guarded by the Lord that they might not be seduced: *And they cried with a loud voice,* signifies, grief of the heart: *Saying, How long, O Lord, holy and true, dost Thou not judge and avenge our blood on them that dwell on the earth,* signifies, by reason that the Last Judgment was delayed, and that those who offer violence to the Word and to the Lord's Divine Humanity were not removed: *And white robes were given unto every one of them,* signifies, their communication and conjunction with angels who are in Divine Truths: *And it was said unto them, that they should rest yet for a little season, until their fellow-servants also, and their brethren, that should be killed as they were, should be fulfilled,* signifies, that the Last Judgment should yet be delayed a little, till those were collected, who should be rejected in like manner by the evil: *And I beheld when He had opened the sixth seal,* signifies, examination by the Lord of the state of life of those who were interiorly evil, upon whom the Last Judgment was to be effected: *And lo, there was a great earthquake,* signifies, the state of the church with these totally changed, and terror: *And the sun became black as sackcloth of hair, and the moon became as blood,* signifies, the adulteration of all the good of love in them, and the falsification of all the truth of faith: *And the stars of heaven fell unto the earth,* signifies, the dispersion of all the knowledges of good and truth: *even as a fig-tree casteth her untimely figs, when she is shaken of a mighty wind,* signifies, by the reasonings of the natural man separated from the spiritual: *And the heaven departed as a scroll when it is rolled together,* signifies, separation from heaven and conjunction with hell: *and every mountain and island were moved out of their places,* signifies, that all the good of love and truth of faith departed: *And the kings of the earth, and*

the great men, and the rich men, and the chief captains, and the mighty men, and every bond-man, and every free-man, signifies, those who, before separation, were in the understanding of truth and good, in the science of the knowledges of them, in erudition, either from others or from themselves, and yet not in a life according to them: *hid themselves in the dens and in the rocks of the mountains,* signifies, now they were in evils and in falsities of evil: *And said to the mountains and rocks, Fall on us, and hide us from the face of Him that sitteth on the throne, and from the wrath of the Lamb,* signifies, confirmations of evil by means of falsity from evil, until they did not acknowledge any Divinity in the Lord: *for the great day of His wrath is come, and who shall be able to stand?* signifies, that they were made such of themselves by separation from the good and faithful on account of the Last Judgment, which otherwise they would not be able to sustain.

THE EXPLANATION.

295 (1) *And I saw when the Lamb opened one of the seals,* signifies, examination by the Lord of all those upon whom the Last Judgment was about to be effected, as to their understanding of the Word, and thence as to their state of life. This is signified, because now follows in order the examination of all upon whom the Last Judgment was about to be effected, as to their states of life, and this by the Lord according to the Word. Such then is the signification of the Lamb's opening the seals of the Book. That to open the Book, and loose the seals thereof, signifies to know the state of the life of all, and to judge every one according to his state (see n. 259, 265, 266, 267, 273, 274).

296 *And I heard one of the four animals say, as with a voice of thunder,* signifies, according to the Divine Truth of the Word. The four animals, or cherubim, signify the Word (n. 239, 275, 286), and a voice of thunder, the perception of Divine Truth (n. 236). A voice of thunder is here mentioned, because this animal means the lion, which signifies the Divine Truth of the Word as to its power (n. 241). Hence it is, that this animal is said to have spoken as with a voice of thunder; for it is said afterwards, that the second animal spoke, then the third, and the fourth.

297 *Come and see,* signifies, a manifestation respecting the first in order. It has already been observed that this chapter describes the examination of all upon whom the Last Judgment was to be effected, as to their states of life, and this by the Lord according to the Word (n. 295). Here, therefore, is

described the examination of the first in order in regard to their understanding of the Word and the consequent state of their life. That the church is from the Word, and that its quality is such as is its understanding of the Word, may be seen in the *Doctrine of the Sacred Scripture* (n. 76-79).

298 (2) *And I saw, and behold, a white horse,* signifies, the understanding of the truth and good of the Word with these. A horse signifies the understanding of the Word, and a white horse the understanding of truth from the Word; for white is predicated of truths (n. 167). That a horse signifies the understanding of the Word is shown in a separate tract concerning *The White Horse;* but as only a few passages are there quoted, others shall be here adduced in confirmation. This is very manifest from the fact of horses being seen to go out of the Book which the Lamb had opened, and from the animals saying, *Come and see;* for the animals signify the Word (n. 239, 275, 286); so likewise does the Book (n. 256); and the Son of Man, who is here the Lamb, signifies the Lord as the Word (n. 44). From all this it is at once evident, that nothing is here meant by the horse but the understanding of the Word. This may appear still more clearly from the following passages in the Apocalypse: *I saw heaven opened, and behold, a* WHITE HORSE, *and He that sat upon him is called the* WORD OF GOD, *and He hath on His vesture and on His thigh a name written, King of kings and Lord of lords. And His armies in the heavens followed Him upon* WHITE HORSES (xix. 11, 13, 14, 16). That a horse signifies the understanding of the Word may also appear from the following places: *Was Thy wrath against the sea, O Jehovah, that Thou didst ride upon* THINE HORSES, *and Thy chariots of salvation? Thou didst walk through the sea with* THINE HORSES, *through the heap of great waters* (Hab. iii. 8, 15). Jehovah's *horses' hoofs* are counted like flint (Isa. v. 28). *In that day I will smite* EVERY HORSE *with astonishment, and his rider with madness, and will smite* EVERY HORSE *of the people with blindness* (Zec. xii. 4). *In that day there shall be upon the* BELLS OF THE HORSES *holiness unto Jehovah* (xiv. 20). *Because God hath deprived her of wisdom, neither hath imparted to her understanding. What time she lifteth up herself on high she scorneth* THE HORSE *and his rider* (Job xxxix. 17, 18). *And I will cut off* THE HORSE *from Jerusalem,—and He shall speak peace to the heathen* (Zec. ix. 10). *At Thy rebuke, O God of Jacob, both the chariot and* HORSE *are cast into a dead sleep* (Ps. lxxvi. 6). *And I will overthrow the throne of kingdoms, and I will overthrow the chariots and those that ride in them, and the* HORSES *and their riders shall come down* (Hag. ii. 22). *And with thee will I destroy kingdoms; and with thee will I break in pieces* THE HORSE *and his rider* (Jer. li. 20, 21). *Gather yourselves on every side to My sacrifice; thus shall ye be filled at My table with* HORSES *and*

chariots, and I will set My glory among the nations (Ezek. xxxix. 17, 20, 21). *Gather yourselves together unto the supper of the great God; that ye may eat the flesh of* HORSES, *and of them that sit on them* (Apoc. xix. 17, 18). *Dan shall be a serpent by the way, that biteth the* HORSE'S HEELS, *so that his rider shall fall backward. I have waited for Thy salvation, O Jehovah* (Gen. xlix. 17, 18). *Gird Thy sword upon Thy thigh, O most Mighty, and* RIDE *prosperously because of truth* (Ps. xlv. 3, 4). *Sing unto God, extol Him that* RIDETH *on the heavens* (lxviii. 4). *Behold, Jehovah* RIDETH *upon a swift cloud* (Isa. xix. 1, 2). Sing praises unto the Lord that RIDETH *upon the heaven of heavens, which were of old* (Ps. lxviii. 33). God RODE upon a cherub (xviii. 10). *Then shalt thou delight thyself in Jehovah, and I will cause thee to* RIDE *upon the high places of the earth* (Isa. lviii. 14). *Jehovah alone did lead him, and made him to* RIDE *upon the high places of the earth* (Deu. xxxii. 12, 13). *I will make Ephraim to* RIDE (Hosea x. 11). Ephraim also signifies the understanding of the Word. Because Elijah and Elisha represented the Lord as to the Word, therefore they were called the chariot of Israel and his horsemen. Elisha said to Elijah, *My father, my father, the* CHARIOT OF ISRAEL *and the* HORSEMEN *thereof* (2 Kings ii. 12); and King Joash said to Elisha, *O my father, the* CHARIOT OF ISRAEL *and the* HORSEMEN *thereof* (2 Kings xiii. 14). *Jehovah opened the eyes of Elisha's young man, and he saw; and, behold, the mountain was full of* HORSES *and* CHARIOTS *of fire round about Elisha* (2 Kings vi. 17). A chariot signifies doctrine drawn from the Word, and a horseman one who is wise by means of it. The same is signified by the *four chariots* which came out from between the mountains of brass, and by the *four horses* in them, which were red, black, white, and grisled, which are also called the four spirits, and are said to have gone forth from standing before the Lord of all the earth (Zec. vi. 1-8, 15). In these passages horses mean the understanding of the Word, or the understanding of truth from the Word; the same in other places. It may appear still more clearly from horses being mentioned in the opposite sense, in which they signify the understanding of the Word and of truth falsified by reasonings, and likewise destroyed, as also self-derived intelligence; as in the following passages: *Woe to them that go down to Egypt for help, and stay on* HORSES; *but they look not unto the Holy One of Israel. Now the Egyptians are men and not God, and their* HORSES, *flesh and not spirit* (Isa. xxxi. 1, 3). *Thou shalt in any wise set him king over Israel whom Jehovah thy God shall choose: but he shall not multiply* HORSES *to himself, nor cause the people to return to Egypt to the end that he should multiply* HORSES (Deu. xvii. 15, 16). This is said, because Egypt signifies science and reasoning from self-derived intelligence, hence the falsification of the truth of the

Word, which here is the horse. *Asshur shall not save us; we will not ride upon* HORSES (Hosea xiv. 3). *Some trust in chariots, and some in* HORSES, *but we will remember the name of the Lord our God* (Ps. xx. 7.) *A* HORSE *is a vain thing for safety* (xxxiii. 17). *Jehovah delighteth not in the strength of the* HORSE (cxlvii. 10). *Thus saith Jehovah God, the Holy One of Israel, in confidence shall be your strength; but ye said, No; for we will flee upon* HORSES; *we will* RIDE *upon the swift* (Isa. xxx. 15, 16). Jehovah will make Judah as a goodly *horse. The riders on* HORSES *shall be confounded* (Zec. x. 3, 4, 5). *Woe to the bloody city, it is all full of lies,—the prancing of* HORSES, *and of the jumping chariots; the* HORSEMEN *lifteth up* (Nah. iii. 1-4). *I will bring against Tyrus the King of Babylon, with* HORSES, *and with chariots, and with* HORSEMEN. *By reason of the abundance of his* HORSES *their dust shall cover thee; thy walls shall shake at the noise of the* HORSEMEN *and of the chariots; with the hoofs of his* HORSES *shall he tread down all thy streets* (Ezek. xxvi. 7-11). Tyre signifies the church as to the knowledges of truth, here such as are falsified in her, which are the horses of Babylon. Besides other places (as Jer. vi. 22, 23, viii. 16, xlvi. 4, 9, l. 37, 42; Ezek. xvii. 15, xxiii. 5, 20; Hab. i. 6, 8; Ps. lxxvi. 6). The understanding of the Word destroyed is also signified by the red, black, and pale horse, afterwards mentioned. It is from appearances in the spiritual world that a horse signifies the understanding of truth from the Word (see *The White Horse*).

299 *And he that sat on him had a bow,* signifies, that they had the doctrine of truth and good from the Word, by virtue of which they fought against the falsities and evils which are from hell, thus against hell. By him that sat on the white horse, mentioned in chap. xix. 13, is meant the Lord as to the Word; but by him that sat on this white horse is understood a man-angel as to the doctrine of truth and good from the Word, thus from the Lord; similarly as by the Lord's army in heaven, who *followed the Lord upon* WHITE HORSES (chap. xix. 14). Of him that sat on the white horse (chap. xix.), it is said, that out of his mouth went forth a sharp sword, that with it he should smite the nations. And the sword out of his mouth signifies the Divine Truth of the Word fighting against falsities and evils (n. 52, 108, 117). But here it is said that he who sat on this white horse had a bow; and a bow signifies the doctrine of truth and good drawn from the Word fighting against evils and falsities. To fight against falsities and evils is also to fight against hell, because evils and falsities are from thence, wherefore this also is signified. That in the Word a bow signifies doctrine combating, in both senses, may appear from these passages: *Whose* ARROWS *are sharp, and all their* BOWS *bent, the horses' hoofs shall be counted like flint* (Isa. v.

28). *The Lord bent His* BOW *like an enemy* (Lam. ii. 4). *Thou, O Jehovah, didst ride upon Thine horses, Thy* BOW *was made quite naked* (Hab. iii. 8, 9). Who *gave the nations before him, and made him rule over kings? He gave them as dust to his sword, and as driven stubble to his* BOW (Isa. xli. 2). In these passages a bow, because it is applied to Jehovah or the Lord, signifies the Word, from which the Lord fights in man against evils and falsities. *And I will cut off the chariot from Ephraim, and the horse from Jerusalem, and the battle* BOW *shall be cut off; and He shall speak peace to the heathen* (Zec. ix. 10). *They bend their tongue like a* BOW *for lies, and not for the truth* (Jer. ix. 3). *For, lo, the wicked bent their* BOW, *they make ready their* ARROW *upon the string, that they may privily* SHOOT *at the upright in heart* (Ps. xi. 2). *The* ARCHERS *have sorely grieved Joseph, and* SHOT *at him, and hated him; but his* BOW *abode in strength, and the arms of his hands were made strong by the hands of the Mighty One of Jacob* (Gen. xlix. 23, 24). *Put yourselves in array against Babylon round about; all ye that bend the* BOW, *shoot at her, spare no* ARROWS, *for she hath sinned against Jehovah* (Jer. l. 14, 29). David lamented over Saul *to teach the children of Judah the use of the* BOW (2 Sam. i. 17). In that lamentation the combat of truth against falsities is treated of. *Thus saith Jehovah of Hosts; Behold I will break the* BOW *of Elam, the chief of their might* (Jer. xlix. 35). *Jehovah hath made me a polished* SHAFT, *in His* QUIVER *hath He hid me* (Isa. xlix. 2). *Lo, sons are an heritage of Jehovah; happy is the man that hath his* QUIVER *full of them* (Ps. cxxvii. 3, 4, 5). Here, as in other places, sons signify truths of doctrine. *In Salem also is the tabernacle of Jehovah. There brake He the* ARROWS OF THE BOW, *the shield, the sword, and the battle* (lxxvi. 2, 3). *Jehovah maketh wars to cease unto the ends of the earth, He breaketh the* BOW, *and cutteth the spear in sunder, He burneth the chariots in the fire* (xlvi. 9; Ezek. xxxix. 8, 9; Hosea ii. 18). In these passages a bow signifies the doctrine of truth contending against falsities, and, in the opposite sense, false doctrine contending against truths; therefore arrows and shafts signify truths or falsities. As in the Word war signifies spiritual war, therefore warlike arms, such as the sword, spear, shield, target, bows and arrows, signify such arms as belong to that kind of warfare.

300 *And a crown was given unto him,* signifies, his badge of combat. A crown signifies a badge of combat, because in ancient times kings in battle wore crowns, as may appear from history, and partly from 2 Sam. i. 10, where the man says to David respecting Saul, that when he had fallen in battle, *he took the* CROWN *that was upon his head, and the bracelets that were upon his arm;* as also from what is said of the king of Rabbah and David (xii. 29, 30). And as temptations are

spiritual conflicts, which the martyrs sustained, therefore crowns were given them as badges of victory (n. 103). Hence it appears that a crown here signifies the badge of their combat; wherefore it follows, *And he went forth conquering, and to conquer.*

301 *And he went forth conquering, and to conquer,* signifies, victory over evils and falsities to eternity. The expressions conquering and to conquer are used, because he who, in spiritual combats which are temptations, conquers in the world, conquers to eternity, for the hells cannot assault any one who has conquered them.

302 (3) *And when He had opened the second seal,* signifies, examination by the Lord respecting the states of life of those upon whom the Last Judgment was to be effected. This signifies the same as before (n. 295), with a difference mentioned in what follows.

303 *I heard the second animal say,* signifies, according to the Divine Truth of the Word, as in n. 296.

304 *Come and see,* signifies, a manifestation respecting the second in order, as may appear from the explanation in n. 297, but there respecting the first in order, here respecting the second.

305 (4) *And there went out another horse that was red,* signifies, the understanding of the Word destroyed in these as to good, and thence as to life. A horse signifies the understanding of the Word (n. 298); and a red horse, good destroyed. White is predicated of truth because it is from the light of the sun of heaven, and red is predicated of good because it is from the fire of the sun of heaven (n. 167, 231). But red is also predicated of good destroyed, because red means infernal redness, proceeding from the fire of hell, which is the love of evil. This kind of redness is hideous and abominable, there being nothing in it alive, but all dead; hence it is that the red horse signifies the understanding of the Word destroyed as to good. This may also appear from the description of his rider, that *it was given him to take peace from the earth, and that men should kill one another;* the second animal also, who was like unto a calf, and signifies the Divine Truth of the Word as to affection (n. 242), said, *Come and see,* thus showing that there was no affection of good, thus no good in them. That red is spoken of respecting love, both good and evil, may appear from the following passages: *He washed His garments in wine, and His clothes in the blood of grapes; His eyes shall be* RED *with wine, and His teeth white with milk* (Gen. xlix. 11, 12); speaking of the Lord. *Who is this that cometh from Edom? Wherefore art Thou* RED *in Thine apparel, and Thy garments like him that treadeth in the wine fat?* (Isa. lxiii. 1, 2), speaking also of the Lord. *Her Nazarites were purer than snow, they were whiter than milk, they were more* RED *than rubies*

(Lam. iv. 7). In these passages red is predicated of the love of good; in those which follow, of the love of evil: *The shield of his mighty men is made* RED, *the valiant men are in* SCARLET, *the chariots shall be with flaming* TORCHES, *they shall seem like* TORCHES (Nah. ii. 3, 4). *Though your sins be as* SCARLET, *they shall be as white as snow, though they be* RED *like* CRIMSON, *they shall be as wool* (Isa. i. 18). Nor is anything else signified by the *red dragon* (Apoc. xii. 3); and by the *red horse* standing among the myrtle trees (Zec. i. 8). The same is predicated of colours derived from red, as of scarlet and purple.

306 *And power was given to him that sat thereon to take peace from the earth,* signifies, the taking away of charity, spiritual security, and internal tranquillity. Peace signifies all things in their aggregate which are from the Lord, and thence all things of heaven and the church, and in them the beatitudes of life. These are the constituents of peace in the supreme or inmost sense. It follows from this that peace is charity, spiritual security, and internal tranquillity; for when man is in the Lord, he is at peace with his neighbour, which is charity, and in protection against the hells, which is spiritual security; and when he is at peace with his neighbour, and protected against the hells, he is in internal tranquillity from evils and falsities. Since, therefore, these are from the Lord, it may appear what is signified in general and in particular by peace in the following passages: *For unto us a Child is born, unto us a Son is given; and the government shall be upon His shoulder; and His Name shall be called Wonderful, Counsellor, The Mighty God, The Everlasting Father, The* PRINCE OF PEACE. *Of the increase of His government and* PEACE *there shall be no end* (Isa. ix. 6, 7). Jesus said, PEACE *I leave with you, My* PEACE *I give unto you* (John xiv. 27). Jesus said, *These things have I spoken unto you, that in Me ye might have* PEACE (xvi. 33). *In His days shall the righteous flourish, and abundance of* PEACE (Ps. lxxii. 7). *And I will make with them a covenant of* PEACE (Ezek. xxxiv. 25, 27, xxxvii. 25, 26; Mal. ii. 4, 5). *How beautiful upon the mountains are the feet of Him that bringeth good tidings, that publisheth* PEACE, *that saith unto Zion, Thy King reigneth* (Isa. lii. 7). *Jehovah bless thee, and lift up His countenance upon thee, and give thee* PEACE (Num. vi. 24-26). *Jehovah will bless His people with* PEACE (Ps. xxix. 11). *Jehovah will deliver my soul in* PEACE (lv. 18). *And the work of righteousness shall be* PEACE, *and the effect of righteousness is* QUIETNESS, *and* ASSURANCE *for ever. And My people shall dwell in a* PEACEABLE *habitation and in* SURE *dwellings, and in* QUIET RESTING-PLACES (Isa. xxxii. 17, 18). Jesus said unto the seventy whom He sent, *Into whatsoever house ye enter, first say,* PEACE *be to this house: and if the Son of* PEACE *be there, your* PEACE *shall rest upon it* (Luke x. 5, 6; Matt. x. 12-14). *But the meek shall*

inherit the earth, and shall delight themselves in the abundance of PEACE: *behold the upright, for the end of that man is* PEACE (Ps. xxxvii. 11, 37). Zacharias prophesying, said, *The Day-spring from on high hath visited us, to guide our feet into the way of* PEACE (Luke i. 78, 79). *Depart from evil and do good: seek* PEACE, *and pursue it* (Ps. xxxiv. 14). *Great* PEACE *have they that love Thy law* (cxix. 165). *O that thou hadst hearkened to My commandments, then had thy* PEACE *been as a river: There is no* PEACE, *saith Jehovah, unto the wicked* (Isa. xlviii. 18, 22). *Jehovah will speak* PEACE *unto His people: Righteousness and* PEACE *shall kiss each other* (Ps. lxxxv. 9, 10). *There is no* PEACE *in my bones because of my sin* (xxxviii. 3). *He hath filled me with bitterness, and Thou hast removed my soul far off from* PEACE; *I forgat prosperity* (Lam. iii. 15, 17). From these, besides many other passages, it may be seen that charity, spiritual security, and internal tranquillity are understood by peace. Keep in mind spiritual peace, and you will clearly see this. So likewise in these places (Isa. xxvi. 12, liii. 5, liv. 10, 13; Jer. xxxiii. 6, 9; Hag. ii. 9; Zec. 8, 19; Ps. iv. 7, 8, cxx. 6, 7, cxxii. 6-9, cxxviii. 5, 6, cxlvii. 14). Peace is what inmostly affects all good with blessedness (*Heaven and Hell*, n. 284-290).

307 *And that they should kill one another*, signifies, intestine hatreds, infestations from the hells, and internal restlessness. These are signified when the taking away of peace signifies the taking away of charity, spiritual security, and internal tranquillity, and when the red horse signifies the understanding of the Word destroyed as to good; for these happen when there is no longer any good; and there is no longer any good when it is not known what good is. That intestine hatreds take place when there is no charity, likewise infestations from the hells when there is no spiritual security, and internal disquietude when there is no rest from evils and their lusts, is evident; this is the case after death at least, if not in the world. That to kill has such a meaning is plain from the signification of a sword in what follows.

308 *And there was given unto him a great sword*, signifies, the destruction of truth by falsities of evil. A sword, a dagger, and a knife, signify truth combating against falsities and destroying them, and, in the opposite sense, falsity combating against truths, and destroying them (n. 52); here a great sword signifies the falsities of evils destroying the truths of good. They are called falsities of evil, for there are falsities not of evil, and these do not destroy truths, but the others do. That this is the signification of a great sword, is evident from its being said that presently a black horse was seen, which signifies the understanding of the Word destroyed as to truth, and truth is not destroyed except by evil.

309 (5) *And when He had opened the third seal,* signifies, examination by the Lord, as to the states of life of those upon whom the Last Judgment was to be effected. These words signify the same as in n. 295, with a difference to be explained further on.

310 *And I heard the third animal say,* signifies, according to the Divine Truth of the Word, as in n. 296.

311 *Come and see,* signifies a manifestation respecting the third in order, as may appear from the explanation in n. 297, only, the class first in order there are treated of, but here the third.

312 *And I beheld, and lo, a black horse,* signifies, the understanding of the Word destroyed as to truth, thus as to doctrine, among these. As already shown, a horse signifies the understanding of the Word; black signifies what is not true, thus what is false, because black is the opposite of white, and white is predicated of truth (n. 167, 212, 234); white also derives its origin from light, but black from darkness, thus from the absence of light, and light is truth. But in the spiritual world darkness has a twofold origin, one from the absence of flaming light, which is enjoyed by those who are in the Lord's celestial kingdom, the other from the absence of white light, which is enjoyed by those who are in the Lord's spiritual kingdom; this blackness signifies the same as darkness, the other signifies the same as thick darkness. There is a difference between these two kinds of blackness; the one is abominable, the other is not so much so; it is the same with the falsities which they signify. In the abominable blackness appear those who are called devils; they abominate truth as horned owls do the light of the sun; in the blackness which is not so abominable appear those who are called satans; these do not abominate truth, but are averse to it. The latter may therefore be compared to the short-eared owl, the former to the long-horned owl. That in the Word black is expressive of falsity may appear from these passages: *Her Nazarites were purer than snow; their visage is* BLACKER THAN A COAL (Lam. iv. 7, 8). *The day shall become* DARK *over the prophets* (Micah iii. 6). *In the day when thou goest down into hell, I will make Lebanon* BLACK *over thee* (Ezek. xxxi. 15). *The sun became* BLACK *as sackcloth of hair* (Apoc. vi. 12). *The sun, the moon, and the stars became* BLACK (Jer. iv. 27, 28; Ezek. xxxii. 7; Joel ii. 10, iii. 15; and elsewhere). The reason why the third animal displayed a black horse was, because it had a face like a man, which signifies the Divine Truth of the Word as to wisdom (n. 243); therefore this animal showed that there was no longer any truth of wisdom among those who were the third in order.

313 *And he that sat on him had a pair of balances in his hand,* signifies, the estimation of good and truth, what the nature

of it was with these. A pair of balances in his hand signifies the estimation of good and truth; for, in the Word, all measures and weights signify the estimation of the thing treated of. This signification of measures and weights is evident from Daniel, where we read that when Belshazzar, King of Babylon, was drinking wine out of the vessels of gold and of silver which were taken out of the temple in Jerusalem, the handwriting appeared before him, MENE, MENE, TEKEL, UPHARSIN, that is, *thou art* NUMBERED, *thou art* NUMBERED, WEIGHED, *and* DIVIDED; *of which this is the interpretation:* MENE, *God hath numbered thy kingdom and finished it;* TEKEL, *thou art weighed in the balance and found wanting;* PERES, *thy kingdom is divided and given to the Medes and Persians* (v. 1, 2, 26, 28). To drink out of the vessels of gold and silver from the temple in Jerusalem, and at the same time to worship other gods, signifies the profanation of good and truth, which Babylon also signifies; *mene,* or to number, signifies to know his quality as to truth; *tekel,* or to weigh, signifies to know his quality as to good; *peres,* or to divide, signifies to disperse. That in the Word measures and balances signify the quality of truth and good, is evident from Isaiah: *Who hath* MEASURED *the waters in the hollow of His hand, and* METED *out the heavens with a span, and comprehended the dust of the earth in a* MEASURE *and* WEIGHED *the mountains in* SCALES *and the hills in a* BALANCE? (xl. 12). And in the Apocalypse: *The angel* MEASURED *the wall of the Holy Jerusalem a hundred and forty-four cubits, which is the* MEASURE *of a man, that is, of the angel* (xxi. 17).

314 (6) *And I heard a voice in the midst of the four animals say,* signifies, the Divine care of the Word by the Lord. The four animals or cherubim signify the Word from first things in ultimates, and guards, lest its interior truths and goods should be violated (n. 239); and because those guards are from the Lord, the voice was heard in the midst of the four animals, in the midst of them meaning the Word as to its internal spiritual sense, which is guarded by the Lord. That the guarding of it is signified, is plain from what the voice says: *A measure of wheat for a penny, and three measures of barley for a penny, and see thou hurt not the oil and the wine,* which signifies, that since good and truth are held in little or no estimation, it will be provided that the holy goods and truths which lie interiorly concealed in the Word, shall not be violated and profaned. This is provided of the Lord by the circumstance, that they come at length not to know any good, and thence not any truth, but mere evil and falsity; for those who know good and truth can violate, nay profane them, but not those who do not know them. That such is the operation of the Divine Providence in guarding the Word, see the *Divine Providence,* n. 221-233, n. 257, at the end; n. 258, at the beginning.

315 *A measure of wheat for a penny, and three measures of barley for a penny,* signifies, because the estimation in which good and truth are held is so small as scarcely to amount to anything. The measure, which here means both the measure and the quantity measured, signifies quality, as in n. 314; wheat and barley signifies good and truth; and a penny, which is a very small coin, signifies that they are held in little or no estimation. Three measures of barley are mentioned, because three signifies all, and is predicated of truths (n. 505). Wheat and barley signify good and truth, here the good and truth of the church from the Word, because all the fruits of the field and of the vineyard signify the things of the church, a field signifying the church as to good and its derived truth, and a vineyard, the church as to truth and its resulting good. Where, therefore, these are mentioned in the Word, the angels, who perceive all things spiritually, understand nothing else; as in Joel: *The* FIELD *is wasted, the land mourneth; for the* CORN *is wasted; the new* WINE *is dried up, the* OIL *languisheth. Be ye ashamed, O ye husbandmen; howl, O ye vine-dressers, for the* WHEAT *and for the* BARLEY; *because the* HARVEST *of the* FIELD *is perished* (i. 10-12). All these signify such things as belong to the church. That wheat and barley signify the good and truth of the church, may be seen from these passages: John saith concerning Jesus, *He will gather His* WHEAT *into the garner, but will burn up the chaff with unquenchable fire* (Matt. iii. 11, 12). Jesus said, *Let the tares and the* WHEAT *grow together, and in the time of harvest I will say to the reapers, Gather ye together first the tares, to burn them, but gather the* WHEAT *into My barn* (xiii. 24-30). *I have heard the consummation and decision from Jehovah God; he casteth in the principal* WHEAT *and the appointed* BARLEY; *for his God doth instruct him to discretion, and doth teach him* (Isa. xxviii. 21-26). *Jehovah shall bring thee to a land of* WHEAT *and* BARLEY (Deu. viii. 7, 8). A land of wheat and barley, here, is the land of Canaan, which signifies the church. *Therefore they shall come and sing in the height of Zion, and shall flow together to the goodness of Jehovah, for* WHEAT *and for wine* (Jer. xxxi. 12). *Jehovah shall satisfy thee with the* FAT OF KIDNEYS OF WHEAT (Deu. xxxii. 13, 14; Ps. lxxxi. 14, 16, cxlvii. 12-14). Jehovah said unto the prophet Ezekiel, that he should make to himself cakes of *barley* mixed with dung, and eat them (iv. 12, 15); and commanded the prophet Hosea to take a woman that was an adulteress, whom he bought for a homer of *barley*, and a half homer of *barley* (iii. 1, 2): which acts were done by those prophets, that they might represent falsifications of truth in the church, for barley denotes truths, and barley mixed with dung denotes truths falsified and profaned; an adulterous woman also signifies truth falsified (n. 134).

316 *And see thou hurt not the oil and the wine*, signifies, that the Lord provides that the holy goods and truths, which lie concealed in the Word, shall not be violated and profaned. Oil signifies the good of love, and wine truth from that good, thus oil signifies holy good, and wine holy truth; *hurt not* signifies that the Lord provides that they shall not be violated and profaned; for this was heard from the midst of the four animals, thus from the Lord (n. 314). What the Lord says, He also provides for (n. 314 and n. 255). Oil signifies the good of love (see n. 778, 779). That wine signifies truth from that good is evident from the following passages: *Ho, every one that thirsteth, come ye to the waters, and he that hath no money, come ye, buy and eat, yea, come, buy* WINE *and milk without money* (Isa. lv. 1). *And it shall come to pass in that day, that the mountains shall drop down new* WINE, *and the hills shall flow with milk* (Joel iii. 18; Amos ix. 13, 14). *And gladness is taken away from Carmel, and in the* VINEYARDS *there shall be no singing: the treaders shall tread out no* WINE, *I have made their* VINTAGE *shouting to cease* (Isa. xvi. 10; Jer. xlviii. 32, 33). Carmel signifies the spiritual church, because there were vineyards there. *Howl, all ye drinkers of* WINE, *because of the new* WINE; *for it is cut off from your mouth; howl, O ye* VINE-DRESSERS (Joel i. 5, 11). Nearly the same words occur in Hos. ix. 2, 3; Zeph. i. 13; Lam. ii. 11, 12; Mic. vi. 15; Amos v. 11; Isa. xxiv. 6, 7, 9, 10. *He washed His garments in* WINE, *and His clothes in the* BLOOD OF GRAPES; *His eyes shall be red with* WINE (Gen. xlix. 11, 12); speaking of the Lord: wine signifies Divine Truth. This is the reason why the Lord instituted the Holy Supper, in which the bread signifies the Lord as to His Divine Good, and the wine the Lord as to His Divine Truth; and with the recipients the bread signifies holy good, and the wine, holy truth, from the Lord: therefore He said, *I say unto you, I will not drink henceforth of this* FRUIT OF THE VINE, *until that day when I drink it new with you in My Father's kingdom* (Matt. xxvi. 29; Luke xxii. 18). Because bread and wine had this signification, therefore Melchizedek, going to meet Abraham, *brought forth* BREAD *and* WINE; *and he was the priest of the Most High God, and he blessed Abram* (Gen. xiv. 18, 19). Similar is the signification of THE CAKES *and* DRINK-OFFERING in sacrifices (concerning which see Ex. xxix. 40; Lev. xxiii. 12, 13, 18, 19; Num. xv. 2-15, xxviii. 6, 7, 18, to the end; xxix. 1-7 *seq.*). The cakes were of wheat flour, and were therefore instead of bread, and the drink-offering was of wine. From which it may appear what is meant by these words of the Lord: *Neither do men put* NEW WINE *into old bottles, but they put* NEW WINE *into new bottles, and both are preserved* (Matt. ix. 17; Luke v. 37). New wine is the Divine Truth of the New Testament, thus of the New Church, and old wine is the Divine Truth

of the Old Testament, thus of the Old Church. Similar is the signification of these words, spoken at the marriage in Cana of Galilee: *Every man at first doth set forth good* WINE, *and when men have well drunk, then that which is worse; but thou hast kept the good wine until now* (John ii. 1-10). The same is signified by wine in the Lord's parable of the man that fell among thieves, into whose wounds the Samaritan poured *oil* and *wine* (Luke x. 33, 34). For he whom the thieves wounded signifies those whom the Jews spiritually wounded by evils and falsities, to whom the Samaritan gave assistance by pouring oil and wine into his wounds, that is, by teaching him good and truth, and, so far as he was able, healing him. New wine and wine also signify holy truth in other parts of the Word (as in Isa. i. 21, 22, xxv. 6, xxxvi. 17; Hos. vii. 4, 5, 14, xiv. 6-8; Amos ii. 8; Zec. ix. 15, 17; Ps. civ. 14-16). Hence it is that in the Word a *vineyard* signifies the church that is in truths from the Lord.

That wine signifies holy truth may also appear from its opposite sense, in which it signifies truth falsified and profaned: as in these passages: *Whoredom, and* WINE *and* NEW WINE, *take away the heart. Their* WINE *is sour: they have committed whoredom continually* (Hos. iv. 11, 18). Whoredom signifies the falsification of truth, as wine and new wine do here. *For in the hand of Jehovah there is a cup, and the* WINE *is red; it is full of mixture, and He poureth out of the same, but the dregs thereof all the wicked of the earth shall wring them out and drink them* (Ps. lxxv. 8). *Babylon is a cup of gold in the hand of Jehovah that made all the earth drunken: the nations have drunken of her* WINE; *therefore the nations are mad* (Jer. li. 7). *Babylon is fallen, because she made all nations drink of the* WINE *of the wrath of her fornication. If any man worship the beast, the same shall drink of the* WINE *of the wrath of God, which is poured out without mixture into the cup of His indignation* (Apoc. xiv. 8-10). *Babylon hath made all nations drink of the* WINE *of her fornication* (xviii. 3). *Great Babylon came in remembrance before God, to give unto her the cup of the* WINE *of the fierceness of His wrath* (xvi. 19). *The inhabitants of the earth have been made drunk with the* WINE *of her fornication* (xvii. 1, 2). The wine which Belshazzar, King of Babylon, and his princes, and his wives, and his concubines, drank out of the vessels from the temple at Jerusalem, and at the same time *praised the gods of gold, and of silver, of brass, of iron, of wood, and of stone* (Dan. v. 2-5), signifies nothing but the holy truth of the Word and of the church profaned; wherefore the handwriting then appeared upon the wall, and the king was slain that night (verses 25, 30). Wine signifies truth falsified also (Isa. v. 11, 12, 21, 22, xxviii. 1, 3, 7, xxix. 9, lvi. 11, 12; Jer. xiii. 12, 13, xxiii. 9, 10). The same is signified by the drink-offering which they offered

to idols (Isa. lxv. 11, lvii. 6; Jer. vii. 18, xliv. 17-19; Ezek. xx. 28; Deu. xxxii. 38). It is from correspondence that wine signifies holy truth, and in the opposite sense profaned truth; for the angels, who perceive all things spiritually, understand nothing else when a man reads of wine in the Word. Such a correspondence is there between the natural thoughts of men and the spiritual thoughts of angels. It is the same with the wine in the Holy Supper; hence it is that by the Holy Supper there is introduction into heaven (n. 224, end).

317 (7) *And when He had opened the fourth seal,* signifies, examination by the Lord of those upon whom the Last Judgment was to be effected, as to their states of life, as in n. 295, 302, with a difference to be afterwards explained.

318 *I heard the voice of the fourth animal say,* signifies, according to the Divine Truth of the Word, as in n. 295, 302.

319 *Come and see,* signifies, a manifestation respecting those who were fourth in order, as appears from the explanation in n. 297; but there it relates to the first in order, here to the fourth.

320 *And I looked, and behold a pale horse,* signifies, the understanding of the Word destroyed both as to good and as to truth. A horse signifies the understanding of the Word (n. 298), and paleness signifies a want of vitality. In the Word want of vitality is predicated of those who are not in the good of life from truths of doctrine; for 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, that a life according to doctrine which is from the Word opens the spiritual mind, when light flows into it from heaven and enlightens and gives perception. He who knows truths of doctrine, and yet does not live according to them, is not aware of this being the case. The reason why the fourth animal showed a pale horse is, because that animal was like a flying eagle, and therefore it signified the Divine Truth of the Word as to knowledges, and thence understanding (n. 244); it therefore indicated, that among those who were now seen there were no knowledges nor understanding of good and truth from the Word; and in the spiritual world such persons appear pale, like those who are without life.

321 *And his name that sat on him was Death, and Hell followed with him,* signifies, the extinction of spiritual life, and thence damnation. Death here signifies spiritual death, which is the extinction of spiritual life; and Hell signifies damnation, which follows that death. Every man, indeed, by creation, and therefore by birth, has spiritual life, but that life is extinguished when he denies God, the sanctity of the Word, and eternal life; it is extinguished in the will, but remains in the understanding, or rather in the faculty of understanding. By this man

is distinguished from beasts. As death signifies the extinction of spiritual life, and hell the consequent damnation, therefore death and hell in some places are named together; as in these: *I will ransom them from the power of* HELL, *I will redeem them from* DEATH: *O* DEATH, *I will be thy plagues; O* HELL, *I will be thy destruction* (Hos. xiii. 14). *The sorrows of* DEATH *compassed me; the sorrows of* HELL *compassed me; the snares of* DEATH *gat hold upon me* (Ps. xviii. 5, 6, cxvi. 3). *Like sheep they are laid in* HELL; DEATH *shall feed on them, and their beauty shall consume in* HELL. *But God will redeem my soul from the power of* HELL (xlix. 14, 15). *I have the keys of* HELL *and of* DEATH (Apoc. i. 18).

322 *And power was given them over the fourth part of the earth, to kill,* signifies, the destruction of all good in the church. As death signifies the extinction of man's spiritual life, and hell signifies damnation, it follows that to kill, here, means to destroy the life of a man's soul; the life of the soul is spiritual life; a fourth part of the earth signifies all the good of the church; the earth is the church (n. 285). No one can know that a fourth part denotes all good unless he knows what numbers in the Word signify. In the Word the numbers two and four are expressive of goods, and signify them; and the numbers three and six, of truths, and signify them; thus a fourth part, or simply a fourth, signifies all good, and a third part, or simply a third, signifies all truth; therefore to kill a fourth part of the earth here signifies to destroy all the good of the church. It is evident that power was not given to him that sat upon the pale horse to kill a fourth part of the habitable earth. Besides, four in the Word signifies the conjunction of good and truth. That four has these significations may indeed be proved from the Word; as by *the four animals or cherubim* (Ezek. i. vii. x.; Apoc. v.); by the *four* chariots between the mountains of brass (Zec. vi. 1, 2); by the *four* horns (i. 18); and by the *four* horns of the altar (Ex. xxvii. 1-9; Apoc. ix. 13); by the *four* angels standing on the *four* corners of the earth, holding the *four* winds of the earth (Apoc. vii. 1; Matt. xxiv. 31); also by visiting iniquity upon the *third* and *fourth* generation (Num. xiv. 18); and by the *third* and *fourth* generation elsewhere. By these, and by many other passages in the Word, I say, it might be proved that four is expressive of goods, and signifies them, and also of the conjunction of good and truth; but as this would not be evident without an extended explanation of those passages, it is sufficient to intimate, that by four and by a fourth part nothing else is understood in heaven.

323 *With sword, and with famine, and with death, and with the beasts of the earth,* signifies, by falsities of doctrine, by evils of life, by love of the selfhood, and by lusts. A sword signifies truth combating against and destroying evils and falsities, and, in the

opposite sense, falsity combating against and destroying goods and truths (n. 52, 108, 117); here, therefore, because it treats of the destruction of all good in the church, a sword signifies falsities of doctrine. That famine signifies evils of life, will be confirmed presently. Death signifies the love of man's selfhood, because death signifies the extinction of spiritual life, and thence natural life separated from spiritual life (as in n. 321), and this life is the life of man's selfhood; for from this life man loves nothing but himself and the world, and he thence also loves all kinds of evils, which, from the love of that life, are delightful to him. Beasts of the earth signify lusts originating in that love (n. 567).

We shall now speak of the signification of famine. Famine signifies deprivation and rejection of the knowledges of truth and good, arising from evils of life; it also signifies ignorance of the knowledges of truth and good, arising from a deficiency of them in the church; and it signifies likewise a desire to know and understand them. I. That famine signifies deprivation and rejection of the knowledges of truth and good, arising from evils of life, and thence evils of life, may appear from the following passages: *They shall be consumed by the* SWORD *and by* FAMINE, *and their carcases shall be meat for the fowls of heaven, and for the beasts of the earth* (Jer. xvi. 4). *These two things shall come unto thee, desolation and destruction, and the* FAMINE *and the* SWORD (Isa. li. 19). *Behold, I will punish them: the young men shall die by the* SWORD, *their sons and their daughters shall die by* FAMINE (Jer. xi. 22). *Deliver up their children to the* FAMINE, *and pour out their blood by the force of the* SWORD; *and let their men be put to* DEATH (xviii. 21). *I will send upon them the* SWORD, *the* FAMINE, *and the* PESTILENCE, *and will make them like vile figs that cannot be eaten, they are so evil. And I will persecute them with the* SWORD, *the* FAMINE, *and the* PESTILENCE (xxix. 17, 18). *I will send the* SWORD, *the* FAMINE, *and the* PESTILENCE, *till they be consumed from off the land* (xxiv. 10). *I proclaim a liberty for you, to the* SWORD, *to the* PESTILENCE, *and to the* FAMINE; *and I will make you to be removed into all the kingdoms of the earth* (xxxiv. 17). *Because thou hast defiled My sanctuary, a third part of thee shall die with the* PESTILENCE, *and with* FAMINE *shall they be consumed, and a third part shall fall by the* SWORD, *when I shall send upon them the evil arrows of* FAMINE, *which shall be for their destruction* (Ezek. v. 11-13, 16). *The* SWORD *is without, and* PESTILENCE *and* FAMINE *within* (vii. 15). *For all the evil abominations of the house of Israel, they shall fall by the* SWORD, *and by the* FAMINE, *and by the* PESTILENCE (vi. 11). *I will send My four sore judgments upon Jerusalem, the* SWORD, *the* FAMINE, *and the* NOISOME BEAST, *and the* PESTILENCE, *to cut off from it man and beast* (xiv. 13, 15 21: besides other places, as Jer. xiv. 12,

13, 15, 16, xlii. 13, 14, 16-18, 22, xliv. 12, 13, 27; Matt. xxiv. 7, 8; Mark xiii. 8; Luke xxi. 11). In these passages, sword, famine, pestilence, and beasts signify the same as sword, famine, death, and beasts of the earth here; for in the Word a spiritual sense is in every single expression, in which a sword is the destruction of spiritual life by falses; famine, the destruction of spiritual life by evils; beasts of the earth, the destruction of spiritual life by lusts of falsity and evil; and pestilence and death, is complete consummation, and thus damnation. II. That famine signifies ignorance of the knowledges of good and truth, arising from a deficiency of them in the church, is evident from various passages in the Word, as Isa. v. 13, viii. 21; Lam. ii. 19, v. 8-10; Amos viii. 11-14; Job v. 20, and other places. III. That famine or hunger signifies a desire to know and understand the truths and goods of the church, is plain from these: Isa. viii. 21, xxxii. 6, xlix. 10, lviii. 6, 7; 1 Sam. ii. 4, 5; Ps. xxxiii. 18, 19, xxxiv. 10, 11, xxxvii. 18, 19, cvii. 8, 9, 35-37, cxlvi. 7; Matt. v. 6, xxv. 35, 37, 44; Luke i. 53; John vi. 35, and others.

324 (8) *And when He had opened the fifth seal,* signifies, examination by the Lord of the states of life of those who would be saved at the day of the Last Judgment, and in the meantime were reserved. That these are here treated of, is clear from what now follows. But it is to be observed, that these and the like are treated of throughout the twentieth chapter, the explanation of which may be seen, n. 840-874, manifesting who they were, and why they were reserved.

325 *I saw under the altar the souls of them that were slain for the Word of God and for the witness which they held,* signifies, those who were hated, abused, and rejected by the evil on account of their life being conformable to the truths of the Word, and their acknowledging the Lord's Divine Humanity, and who were guarded by the Lord that they might not be seduced. Under the altar, signifies the lower earth, where they were guarded by the Lord; an altar signifies the worship of the Lord from the good of love. The souls that were slain, do not here signify the martyrs, but those who are hated, abused, and rejected by the evil in the world of spirits, and who might possibly be seduced by the dragonists and heretics: *for the Word of God and for the witness which they held,* signifies, for living according to the truths of the Word, and acknowledging the Lord's Divine Humanity. To witness in heaven is not given to any except those who acknowledge the Lord's Divine Humanity, for it is the Lord who witnesses, and gives the angels to witness (n. 16); *for the* WITNESS OF JESUS *is the spirit of prophecy* (chap. xix. 10). Since they were under the altar, it is evident they were guarded by the Lord; for He guarded all who led in any degree a life of charity, lest they should be injured by

the evil; and after the Last Judgment, when the evil were removed, they were set free, and raised into heaven. Since the Last Judgment, I have frequently seen them liberated from the lower earth and carried into heaven. That the slain mean those in the world of spirits who are rejected, slandered, and hated by the evil, and who might be seduced; and who desire to know truths, but cannot by reason of falsities in the church, may appear from these passages: *Thus saith Jehovah God, feed the flock of the* SLAUGHTER, *whose possessors* SLAY *them: and I will feed the flock of* SLAUGHTER, *even you, O poor of the flock* (Zec. xi. 4, 5, 7). *We are* KILLED *all the day long; we are counted as sheep for the* SLAUGHTER; *O Jehovah, arise, cast us not off for ever* (Ps. xliv. 22, 24). *Jacob shall cause them which are to come to take root; or is he* SLAIN *according to the* SLAUGHTER *of them that were* SLAIN *by him?* (Isa. xxvii. 6, 7). *For I have heard a voice of the daughter of Zion, woe is me, now; for my soul is wearied because of* MURDERERS (Jer. iv. 31). *They shall deliver you up to be afflicted, and shall* KILL *you, and ye shall be hated of all nations for My Name's sake* (Matt. xxiv. 9; John xvi. 33). This the Lord said to His disciples; but disciples mean all who worship the Lord, and live according to the truths of His Word, these the wicked in the world of spirits continually desire to kill; but because there they cannot do this as to the body, they continually desire to do it as to the soul; and when they cannot effect it, they burn with such hatred against them, that nothing delights them more than to do them injury. This is the reason they were guarded by the Lord, and that when the evil were cast into hell, which happened after the Last Judgment, they were brought out of their places of security. But see the explanation of chap. xx., and concerning these in n. 846. That to slay signifies to destroy souls, which is to slay spiritually, is evident from many passages in the Word (as from these: Isa. xiv. 19-21, xxvi. 21; Jer. xxv. 33; Lam. ii. 21; Ezek. ix. 1, 6; Apoc. xviii. 24).

326 *And they cried with a loud voice,* signifies, grief of heart, as is evident from what now follows.

327 *Saying, How long, O Lord, holy and true, dost Thou not judge and avenge our blood on them that dwell on the earth,* signifies besides this that the Last Judgment was delayed, and those who offer violence to the Word and to the Lord's Divinity were not removed. *How long, O Lord, holy and true, dost Thou not judge,* signifies, why is the Last Judgment delayed? *and avenge our blood,* signifies, why in justice are not those condemned, who have offered them violence for acknowledging the Lord's Divine Humanity, and living in conformity with the truths of His Word? blood signifies violence offered to them (n. 379); *them that dwell on the earth,* mean the wicked in the world of spirits, from whom they were guarded that they might not be hurt.

328 *And white robes were given unto every one of them*, signifies, that there was given them communication and conjunction with the angels who were in Divine Truths. Garments signify truths (n. 166), and white garments genuine truths (n. 212). Garments have this signification, because all in the heavens are clothed according to the truths they possess, and every one is clothed according to his conjunction with angelic societies; therefore when conjunction is given, they immediately appear similarly clothed. Hence it is, that white robes being given them, signifies that to them were given communication and conjunction with angels who were in Divine Truths. Robes, mantles, and cloaks, signify general truths, because they are a general covering to the body. He who is acquainted with this their signification, may learn the mysteries that lie concealed in the following circumstances: *That Elijah, when he found Elisha, cast his* MANTLE *upon him* (1 Kings xix. 19); *that Elijah with his* MANTLE *divided the waters of Jordan* (2 Kings ii. 8), *and in like manner Elisha* (2 Kings ii. 14); *that the* MANTLE *of Elijah fell from him when he was taken up into heaven, and that Elisha took it up* (2 Kings ii. 12, 13); for Elijah and Elisha represented the Lord as to the Word, and therefore their mantle signified the Divine Truth of the Word in general. He may also know what was signified by the ROBE of Aaron's ephod at the border of which there were pomegranates of blue and purple, and golden bells (Ex. xxviii. 31-35); which signified Divine Truth in general (*Arcana Cœlestia*, n. 9825). Cloaks and mantles have a similar signification in these passages: *All the princes of the sea shall come down from their thrones, and lay away their* ROBES (Ezek. xxvi. 16). *The Scribes and Pharisees make broad the borders of their* GARMENTS, *that they may be seen of men* (Matt. xxiii. 5). *My people is risen up as an enemy: ye pull off the* ROBE *with the* GARMENT *from them that pass by* (Micah ii. 8; and in other places).

329 *And it was said unto them that they should rest yet for a little season, until their fellow-servants also, and their brethren, that should be killed as they were, should be fulfilled*, signifies, that the Last Judgment should yet be delayed a little, till those should be collected from all quarters, who would, in like manner, be hated, abused, and rejected by the evil, for acknowledging the Lord's Divine Humanity, and living in conformity with the truths of His Word. That this is the signification appears from what has been already said. Similar is the signification of this passage in Isaiah: *Thy dead men shall live. Awake and sing, ye that dwell in the dust: Come, my people, enter thou into thy chambers, and shut thy door after thee: hide thyself as it were for a little moment, until the indignation be overpast. For, behold, Jehovah cometh out of His place, to pursue the inhabitants of the earth for their iniquity: the earth also shall disclose*

her blood, and shall no more cover her slain (xxvi. 19-21). But, as observed before, this and similar subjects are treated of in chapter xx., which is explained in n. 840-874.

330 (12) *And I beheld when He had opened the sixth seal,* signifies, examination by the Lord of the state of life of those who were interiorly evil, on whom the Last Judgment was to be effected. That these are treated of is evident from what now follows; but in order to be understood, two mysteries are to be revealed. First, that the Last Judgment was executed on those only who appeared in their external form as Christians, and with their lips professed the things of the church, but in their internal form, or in heart, were against them; and, being such, they were, as to their exteriors, in conjunction with the ultimate heaven, but as to their interiors with hell. Secondly, that as long as they were in conjunction with the ultimate heaven, the internals of their will and their love were closed, for which reason they did not appear evil to others; but when they were separated from the ultimate heaven, then their interiors were disclosed, and found to be in complete opposition to their exteriors, from which they had dissembled, and feigned that they were angels of heaven, and that the places where they dwelt were heavens. These so called heavens were those which passed away at the time of the Last Judgment (Apoc. xxi. 1). But more on this subject may be seen in the small treatise on *The Last Judgment,* n. 70,71, and in the *Continuation of the Last Judgment,* n. 10.

331 *And, lo, there was a great earthquake,* signifies the state of the church with these entirely changed, and their terror. Earthquakes signify changes of state in the church, because the earth signifies the church (n. 285); and because in the spiritual world, when the state of the church is perverted anywhere, and there is a change, an earthquake takes place, and as this is a prelude to their destruction, the effect is terror; for the earths,[1] in the spiritual world, are in appearance like the earths in the natural world (n. 260). But as the earths there, like all other things in that world, are from a spiritual origin, therefore changes occur according to the state of the church among the inhabitants; and when the state of the church is perverted, they quake and tremble, nay, sink down and are moved out of their places. That this was the case when the Last Judgment was at hand and accomplished, see the tract on *The Last Judgment.* Hence it may appear what is meant by quakings, concussions, and commotions of the earth, in the following places: *There shall be famines, pestilences, and* EARTHQUAKES *in divers places* (Matt. xxiv. 7; Mark xiii. 8; Luke xxi. 11); this is said of the Last Judgment. *In the fire of My wrath have I spoken. Surely in that day there shall be a great* EARTHQUAKE, *and all the men that are upon the*

[1] On the meaning of earths here, see note to n. 285.

face of the earth shall SHAKE, *and the mountains shall be thrown down* (Ezek. xxxviii. 18-20). *And there was a great* EARTHQUAKE, *such as was not since men were upon the earth* (Apoc. xvi. 18). *I will shake the heavens, and the earth shall be* REMOVED *out of her place, in the wrath of Jehovah of Hosts* (Isa. xiii. 12, 13). *And the foundations of the earth do* SHAKE, *the earth is* MOVED EXCEEDINGLY, *for the transgression thereof shall be heavy upon it* (xxiv. 18-20). *Then the foundations of the world were* MOVED *at Thy rebuke, O Jehovah* (Ps. xviii. 15, 18). *The mountains* QUAKE *at the presence of Jehovah, and the rocks are* THROWN DOWN (Nahum i. 5, 6; and so in other places, as Jer. x. 10, xlix. 21; Joel ii. 10; Hag. ii. 6, 7; Apoc. xi. 19; and elsewhere). But these things are to be understood as having taken place in the spiritual world, and not in the natural world; in this respect they signify such things as have now been explained.

332 *And the sun became black as sackcloth of hair, and the moon became as blood,* signifies, the adulteration of all the good of love in them, and the falsification of all the truth of faith. The sun signifies the Lord as to Divine Love, and thence the good of love from Him; and in the opposite sense, a denial of the Lord's Divinity, and thence adulteration of the good of love (see n. 53). And as the sun signifies the good of love, the moon signifies the truth of faith; for the sun is red from fire, and the moon is white from the light of the sun; and fire signifies the good of love, and light the truth from that good: respecting the moon, see also the passages adduced in n. 53. The sun became black as sackcloth of hair, because adulterated good in itself is evil, and evil is black; and the moon became as blood, because blood signifies Divine Truth, and in an opposite sense Divine Truth falsified (see n. 379, 684). Nearly the same is said of the sun and moon in Joel: *The* SUN *shall be turned into* DARKNESS, *and the* MOON *into* BLOOD, *before the great and terrible day of Jehovah* (ii. 31).

333 (13) *And the stars of heaven fell unto the earth,* signifies, the dispersion of all the knowledges of good and truth. Stars signify the knowledges of good and truth (see n. 51); to fall from heaven to the earth, evidently means to be dispersed; in the spiritual world also stars appear to fall from heaven to the earth there, when the knowledges of good and truth perish.

334 *Even as a fig-tree casteth her untimely figs, when she is shaken of a mighty wind,* signifies, by reasonings of the natural man separated from the spiritual. We speak of this as signifying, when yet it is a comparison, because in the Word all comparisons, like plain statements, are correspondences, and in the spiritual sense they cohere with the subject treated of, as in the present instance. For, from correspondence, a fig signifies man's natural good in conjunction with his spiritual good, but here, in the opposite sense, man's natural good separated from his spiritual good,

which is not good; and as the natural man, when separated from the spiritual, perverts by reasonings the knowledges of good and truth, which are signified by the stars, it follows that this is signified by a fig-tree shaken of a mighty wind. That wind and storm signify reasonings is evident from many passages in the Word, but it is not necessary to adduce them here, because it is a comparison. The reason why a fig-tree signifies of man's natural good is, because every tree signifies something of the church in man, therefore also man with respect to it. These passages are adduced in confirmation. All the hosts of heaven *shall fall down, as the leaf falleth off from the vine, and as a falling* FIG *from the* FIG-TREE (Isa. xxxiv. 4). *I will surely consume them, and there shall be no grapes on the vine, nor* FIGS *on the* FIG-TREE, *and the leaf shall fade* (Jer. viii. 13). *All thy strongholds shall be like* FIG-TREES *with the first ripe* FIGS; *if they be shaken, they shall even fall into the mouth of the eater* (Nahum iii. 12; besides other passages; as Jer. xxiv. 2, 3, 5, 8, xxxviii. 21; Jer. xxix. 17, 18; Hosea ii. 12, ix. 10; Joel i. 7, 12; Zec. iii. 10; Matt. xxi. 18-21, xxiv. 32, 33; Mark xi. 12-15, 19-25; Luke vi. 44, xiii. 6-9); in which places nothing else is meant by a fig-tree.

335 *And the heavens departed as a scroll when it is rolled together*, signifies, separation from heaven and conjunction with hell. It is said that heaven departed as a scroll rolled together, because man's interior understanding and derived thought is as a heaven; for his understanding can be elevated into the light of heaven, and in that elevation can think, together with the angels, of God, of love and faith, and of eternal life; but if his will be not at the same time elevated into the heat of heaven, man is not conjoined with the angels of heaven, thus is not a heaven. That this is the case may be seen in *The Divine Love and Wisdom*, Part Fifth. By this faculty of the understanding, the evil, who are here treated of, could be in consociation with the angels of the ultimate heaven; but when these were separated from them, their heaven departed as a scroll that is rolled together. A scroll rolled together means a parchment rolled up, for their books were skins; and comparison is made with a book, because the book is the Word (n. 256); therefore when it is rolled up like a skin, nothing it contains is apparent, but is as though it were not. On this account the same is said in Isaiah: *And all the host of heaven shall be dissolved, and the heavens shall be rolled together as a* SCROLL, *and shall fall down as the leaf falleth from the fig-tree* (xxxiv. 4). Hosts are the goods and truths of the church derived from the Word (n. 447). From these considerations it may appear that the heavens departing as a scroll rolled together, signifies separation from heaven and conjunction with hell. That separation from heaven is conjunction with hell is evident.

336 *And every mountain and island were moved out of their*

places, signifies, that all the good of love and truth of faith departed. That this is the signification of these words no one could discover without the spiritual sense. They have this signification, because mountains mean those who are in the good of love, for the angels dwell upon mountains, on lofty mountains those who are in love to the Lord, on mountains less lofty those who are in love to their neighbour; wherefore *every mountain* signifies every good of love. Islands mean those who are more remote from the worship of God (n. 34); here, those who are in faith, and not so much in the good of love; therefore, in the abstract sense, *every island* signifies every truth of faith; to be moved out of their places, signifies to recede. It is owing to the angels dwelling upon mountains and hills, that in the Word mountains and hills signify heaven and the church, where there are love to the Lord and love to the neighbour, and, in the opposite sense, hell, where there are self-love and the love of the world. That mountains and hills signify heaven and the church, where there are love to the Lord and love to the neighbour, and thus where the Lord is, appears from the following passages: *I will lift up mine eyes to the* HILLS, *from whence cometh my help* (Ps. cxxi. 1). *Behold upon the* MOUNTAINS *the feet of Him that bringeth good tidings, that publisheth peace* (Nahum i. 15; Isa. lii. 7). *Praise Jehovah,* MOUNTAINS *and all* HILLS (Isa. cxlviii. 9). *The* HILL OF GOD *is as the* HILL *of Bashan.* A HIGH HILL *is the* HILL *of Bashan. Why leap ye, ye* HIGH HILLS? *the* HILL *which Jehovah desireth to dwell in, yea, Jehovah will dwell in it for ever* (Ps. lxviii. 15, 16). *Ye* MOUNTAINS, *that ye skipped like rams; and ye little* HILLS *like lambs? Tremble, thou earth, at the presence of the Lord* (cxiv. 4, 7). *And I will bring forth a seed out of Jacob, and out of Judah an inheritor of My* MOUNTAINS, *and Mine elect shall inherit it, and My servants shall dwell there* (Isa. lxv. 9). At the consummation of the age, *let them which be in Judea flee into the* MOUNTAINS (Matt. xxiv. 16). *Thy righteousness, O Jehovah, is like the great* MOUNTAINS (Ps. xxxvi. 6). Jehovah will go forth to battle, *and His feet shall stand in that day upon the* MOUNT OF OLIVES, *which is before Jerusalem on the east* (Zec. xiv. 4). Because the Mount of Olives signified Divine Love, the Lord in the day-time taught in the temple, *but at night He went out and abode in the* MOUNT OF OLIVES (Luke xxi. 37, xxii. 39; John viii. 1). For the same reason the Lord conversed with His disciples upon that *mount* respecting His coming and the consummation of the age (Matt. xxiv. 3; Mark xiii. 3, *seq.*); and also went from thence to Jerusalem, and suffered (Matt. xxi. 1, xxvi. 30; Mark xi. 1, xiv. 26; Luke xix. 29, 37, xxi. 37, xxii. 39). Because a mountain signifies heaven and love, *Jehovah descended upon the* TOP OF MOUNT SINAI, *and promulgated the law* (Ex. xix. 20, xxiv. 17). For the

same reason *the Lord was transfigured before Peter, James and John, upon a* HIGH MOUNTAIN (Matt. xvii. 1). On this account Zion was upon a mountain, and so was Jerusalem, and in many parts of the Word *they were called the* MOUNTAIN OF JEHOVAH, *and* THE MOUNTAIN OF HOLINESS. Mountains and hills have a similar signification in other places (as in Isa. vii. 25, xxx. 25, xl. 9, xliv. 23, xlix. 11, 13, lv. 12; Jer. xvi. 15, 16; Ezek. xxxvi. 8; Joel iii. 18; Amos iv. 12, 13, ix. 13, 14; Ps. lxxx. 9, 10, civ. 6-10, 13). That mountains and hills signify those loves may appear still more evidently from their opposite sense, in which they signify infernal loves, which are self-love and the love of the world, as is manifest from the following passages: The day of Jehovah shall come upon *all the* HIGH MOUNTAINS, *and upon all the* HILLS *that are* LIFTED *up* (Isa. ii. 12, 14). *Every valley shall be exalted, and every* MOUNTAIN *and* HILL *shall be made low* (xl. 3, 4). *The* MOUNTAINS *flowed down at Thy presence* (lxiv. 1, 3). *Behold, I am against thee, O destroying* MOUNTAIN, *which destroyest all the earth, and will make thee a* BURNT MOUNTAIN (Jer. li. 25). *I beheld the* MOUNTAINS, *and lo, they trembled, and all the* HILLS *moved lightly* (iv. 23, 24). *For a fire is kindled in Mine anger, and it shall set on fire the foundations of the* MOUNTAINS (Deu. xxxii. 22). *I will make waste* MOUNTAINS *and* HILLS (Isa. xlii. 15). *Behold, I will make thee a new sharp threshing instrument having teeth: thou shalt thresh the* MOUNTAINS, *and beat them small, and shalt make the* HILLS *as chaff, and the wind shall carry them away* (xli. 15, 16). *Give glory to Jehovah your God, before your feet stumble upon the* MOUNTAINS *of* TWILIGHT (Jer. xiii. 16). Nor is anything else meant by the *seven mountains,* upon which the woman sat, and which was Babylon (Apoc. xvii. 9; besides other places: as Isa. xiv. 13, lii. 7; Jer. ix. 10; Ezek. vi. 3, xxxiv. 6; Micah vi. 1, 2; Nahum i. 4, 5; Ps. xlvi. 3, 4). From all this it is evident what is meant by every mountain and island being moved out of their places; and in what follows, by *every island fleeing away, and the* MOUNTAINS *not being found* (Apoc. xvi. 20); n. 714.

337 (15) *And the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bond man, and every free man,* signify those who before separation were in the understanding of truth and good, in the science of the knowledges therein, in erudition from others or from themselves, and yet not in a life according to them. That this is the signification of these words in their order, no one can know unless he be acquainted with the spiritual meaning of kings, of great men, rich men, chief captains, mighty men, bond men, and free men. For in the spiritual sense kings signify those who are in truths; great men, those who are in goods; rich men, those who are in the knowledges

of truths; chief captains, those who are in the knowledges of good; mighty men, those who are in erudition; servants, those who are in all these from others, thus from the memory; free men, those who are in them from themselves, thus from judgment. But to prove the signification of all these names from the Word would be too prolix. What kings signify has been shown in n. 20, and rich men, in n. 206; what great men signify is evident from Jer. v. 5; Nahum iii. 10; Jonah iii. 7; for great is predicated of good (n. 896, 898). That mighty men, and bond men, and free men, are such as are in erudition, either from others or from themselves, will be seen in the sequel referred to. Those here treated of were in these, and yet were not in a life according to them; for bad men, yea, the very worst, may be in the science and in the understanding of the knowledges of good and truth, and also in much erudition; but as they are not in a life according to them, they are in fact not in them; for what is only in the understanding, and not at the same time in the life, is not in the man; it is without him, as in an outer court; but that which is at the same time in the life, is in the man, it is within him as in a house; therefore these were preserved, and those rejected.

338 *Hid themselves in the dens and in the rocks of the mountains,* signifies, now they were in evils and in falsities of evil. To hide themselves in the dens and in the rocks of the mountains, signifies to be in evils and in falsities of evil, because those who before the world pretend to be in the good of love, and yet are in evil, after death hide themselves in dens; and those who pretend to be in the truths of faith, and yet are in falsities of evil, hide themselves in the rocks of the mountains. The entrances appear like holes in the earth, and like clefts in the mountains, into which they crawl like serpents, and there hide themselves. That such are their abodes I have frequently seen. Hence it is that in the following passages dens or caves signify the evils, and holes and clefts the falsities of evil, in persons of this character: In that day *they shall go into the* HOLES OF THE ROCKS *and into the* CAVES OF THE EARTH, *when Jehovah ariseth to shake terribly the earth* (Isa. ii. 19). In that day they shall *go into the* CLEFTS OF THE ROCKS *and into the* TOPS OF THE RAGGED ROCKS *for fear of Jehovah* (ii. 21). *To dwell in the* CLIFFS *of the valleys, in* CAVES *of the earth, and in the rocks* (Job xxx. 6). *The pride of thine heart hath deceived thee, thou that dwellest in the* CLEFTS *of the rock* (Obad. 3). In that day *they shall come and shall rest in the desolate valleys, and in the* HOLES *of the rocks* (Isa. vii. 19). *Because the palaces shall be forsaken, the forts and towers shall be for* DENS *for ever* (xxxii. 14). *The pride of thine heart hath deceived thee, O thou that dwellest in the* CLEFTS *of the rock* (Jer. xlix. 16). *And they shall hunt them from every moun-*

tain and hill, and out of the HOLES *of the rocks; they are not hid from My face, neither is their iniquity hid from Mine eyes* (xvi. 16, 17). In that day *the sucking child shall play on the* HOLE *of the asp, and the weaned child shall put his hand on the cockatrice'* DEN (Isa. xi. 8).

339 (16) *And said to the mountains and rocks, Fall on us, and hide us from the face of Him that sitteth on the throne, and from the wrath of the Lamb,* signifies, confirmations of evil by falsity, and of falsity from evil, until they did not acknowledge anything Divine in the Lord. Mountains signify evil loves, thus evils (n. 336), and rocks signify falsities of faith; to fall upon them and hide them, signifies to be defended against influx from heaven; and as this is done by confirmations of evil by falsity, and of falsity from evil, these therefore are signified; to hide themselves from the face of Him that sitteth on the throne, and from the wrath of the Lamb, signifies until they do not acknowledge anything Divine in the Lord. By Him that sitteth on the throne is meant the Lord's Divinity, from which are all things; and by the Lamb is meant Himself as to the Divine Humanity; the Lord as to both was upon the throne, as has been already shown. They are said to hide from His face and from His anger, because all those who are in dens and rocks do not dare to set a foot out of them, nor even put forth a finger, because of the pain and torment they suffer if they do; this is owing to their hatred of the Lord, which is so great that they cannot even name Him; and the Divine Sphere of the Lord fills all things, which they cannot remove from themselves, but by confirmations of evil by falsity and of falsity from evil; the delights of the evil occasion this. Similar is the signification of this passage in Hosea: *And they shall say to the* MOUNTAINS, *Cover us, and to the* HILLS, *Fall on us* (x. 8): and in Luke; *Then shall they begin to say to the* MOUNTAINS, *Fall on us; and to the* HILLS, *Cover us* (xxiii. 30). That this is the spiritual sense of these words, cannot appear in the letter; but the spiritual sense is rendered apparent by this consideration, that when a last judgment takes place, those who are in evil and desire to be in good, experience great sufferings in the beginning; whereas those who confirm themselves in their evil by falsities suffer less, for these cover their evil by falsities, but the others lay bare their evil, and then they cannot bear the Divine influx, as in what now follows. The dens and caves into which they cast themselves are correspondences.

340 (17) *For the great day of His wrath is come, and who shall be able to stand,* signifies, that those became such of themselves by separation from the good and faithful on account of the Last Judgment, which otherwise they would not be able to endure. *The great day of the wrath of the Lamb,* signifies the day of the Last Judgment; *and who shall be able to stand,* signifies their inability

to bear it by reason of their torment; for when the Last Judgment is at hand, the Lord, together with heaven, approaches, and of those who are below in the spiritual world, none can bear the Lord's coming but those who are interiorly good, and those are interiorly good who shun evils as sins, and look to the Lord. That the day of the Lord's anger signifies the Last Judgment is evident from the following passages; *Before the fierce* ANGER *of Jehovah come upon you, before the* DAY *of Jehovah's* ANGER *come upon you, it may be ye shall be hid in the* DAY *of Jehovah's* ANGER (Zeph. ii. 2, 3). *Behold the* DAY OF JEHOVAH *cometh, cruel both with wrath and fierce* ANGER (Isa. xiii. 9, 13). *The great* DAY OF JEHOVAH *is near, a* DAY OF WRATH, *a day of trouble and distress, a day of clouds and thick darkness* (Zeph. i. 14, 15). THY WRATH *is come, and the time of the dead that they should be judged, and that Thou shouldest give reward unto Thy servants, and shouldest destroy them that destroy the earth* (Apoc. xi. 18). *Kiss the Son, lest He be angry and ye perish in the way, when His* WRATH *is kindled but a little. Blessed are all they that put their trust in Him* (Ps. ii. 12).

341 I will here add this Memorable Relation. I saw as many as six hundred of the English clergy assembled, who prayed to the Lord that He would permit them to ascend into one of the societies of the superior heaven. Their prayer being granted, they ascended; and when they entered, to their great joy they saw their king, the grandfather[1] of the reigning monarch, who went up to two bishops who were among them, whom he had known in the world; and entering into conversation with them, he inquired, "How came you here?" They replied they had made supplication to the Lord, and it was granted them. He said, "Why to the Lord, and not to God the Father?" They answered that they had been so instructed below. He then said, "Did I not sometimes tell you in the world, that the Lord ought to be approached; and also that charity is primary? What did you then answer respecting the Lord?" And it was given them to recollect what they had answered, that when the Father is approached the Son also is approached. But the angels who were about the king said, "You are mistaken, you did not think so. Nor is the Lord approached by going to the Father; but God the Father is approached by going to the Lord, because they are one like soul and body. Who goes to a man's soul in order to have access to his body? When a man is addressed as to his body which is seen, is he not also addressed as to his soul which is not seen?" To this they were silent. The king then went up to the two bishops, with two gifts in his hand, saying, "These are gifts from heaven." They were heavenly forms,

[1] This was written in the reign of George III., who was grandson to George II.

of gold, which he wished to present to them; but at that moment a dusky cloud overspread them, and separated them. Then they descended by the way they had come up. And they wrote these things in a book.

The rest of the Anglican clergy, who heard that their companions had been permitted to ascend into a superior heaven, had assembled at the foot of a mountain, where they waited their return. When they returned they saluted their brethren, and related what had happened to them in heaven, and that the king had presented the bishops with two heavenly forms, of gold, of great beauty, but that they fell from their hands. They then retired into a neighbouring grove, where they conversed among themselves, looking around lest any one might hear them; but they were heard nevertheless. They conversed about unanimity and concord, and then about supremacy and dominion. The bishops spoke, and the rest assented. Suddenly, to my surprise, they no longer appeared as many, but as one great figure, whose face was like that of a lion, having on his head a turreted mitre on which was a crown. He spoke in a lofty tone and walked proudly; and, looking behind, he said, "Who but I has a right to supremacy!" The king looked down from heaven, and saw them, first all as one, and afterwards as many unanimous; but most of them, as he said, in a secular dress.

CHAPTER VII.

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

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

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

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

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

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

tribe of Nephthalim were sealed twelve thousand. Of the tribe of Manasses were sealed twelve thousand.

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

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

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

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

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

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

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

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

15. Therefore are they before the throne of God, and serve Him day and night in His temple: and He that sitteth on the throne shall dwell among them.

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

17. For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters; and God shall wipe away every tear from their eyes.

THE SPIRITUAL SENSE.

THE CONTENTS OF THE WHOLE CHAPTER. This chapter treats of those who are and those who will be in the Christian heaven; first, of their separation from the evil, verses 1-3; after this, of those who are in love to the Lord and thereby in wisdom, of whom the superior heavens consist, verses 4-8; and of those who are in charity and its faith from the Lord, because they have fought against evils, of whom are the inferior heavens, verses 9-17.

THE CONTENTS OF EACH VERSE. *And after these things, I saw four angels standing on the four corners of the earth,* signifies, the universal heaven now in the effort to effect the Last Judgment: *Holding the four winds of the earth, that the wind should not blow on the earth, nor on the sea, nor on any tree,* signifies, the Lord restraining and moderating a nearer and therefore stronger influx into the lower parts, where the good were in conjunction with the evil: *And I saw another angel ascending from the rising of the sun,* signifies, the Lord providing and moderating: *Having the seal of the living God,* signifies, who alone knows all and every one, and can distinguish and separate them one from another: *And He cried with a great voice to the four angels, to whom it was given to hurt the earth and the sea, saying, Hurt not the earth, neither the sea nor the trees,* signifies, the preventing and withholding by the Lord of a nearer and stronger influx into the lower parts: *Till we have sealed the servants of our God in their foreheads,* signifies, before they are separated who are in truths originating in good from the Lord: *And I heard the number of them that were sealed, a hundred and forty and four thousand,* signifies, all who acknowledge the Lord to be the God of heaven and earth, and are in truths of doctrine from the good of love from Him through the Word: *Sealed out of every tribe of the children of Israel,* signifies, the Lord's heaven and church composed of them: *Of the tribe of Juda were sealed twelve thousand,* signifies, celestial love, which is love to the Lord, and this with all who will be in the New Heaven and the New Church: *Of the tribe of Reuben were sealed twelve thousand,* signifies, wisdom derived from celestial love, with those who are there: *Of the tribe of Gad were sealed twelve thousand,* signifies, uses of life, which are of wisdom derived from that love, with those who were there: *Of the tribe of Aser were sealed twelve thousand,* signifies mutual love with them: *Of the tribe of Nephthalim were sealed twelve thousand,* signifies, a perception of use, and what use is with them: *Of the tribe of Manasses were sealed twelve thousand,* signifies, the will of serving, and of action, with them: *Of the tribe of Simeon were sealed twelve thousand,* signifies, spiritual love, which is love towards the neighbour, with them: *Of the tribe of Levi were sealed twelve thousand,* signifies, the affection of truth derived from good, whence comes intelligence, with them: *Of the tribe of Issachar were sealed twelve thousand,* signifies, good of life with them: *Of the tribe of Zabulon were sealed twelve thousand,* signifies, the conjugial love of good and truth with them: *Of the tribe of Joseph were sealed twelve thousand,* signifies, the doctrine of good and truth with them: *Of the tribe of Benjamin were sealed twelve thousand,* signifies, the life of

truth derived from good according to doctrine with them: *After this I beheld, and, lo, a great multitude, which no man could number,* signifies, all the rest who are not among those enumerated, and yet are in the New Heaven and New Church of the Lord, and who constitute the ultimate heaven and the external church, whose quality no one knows but the Lord alone: *Of all nations, and tribes, and peoples, and tongues,* signifies, all in the Christian world, who are in religion from good, and in truths from doctrine: *Standing before the throne and before the Lamb,* signifies, hearing the Lord and doing His precepts: *Clothed with white robes, and palms were in their hands,* signifies, communication and conjunction with the superior heavens, and confession from Divine Truths: *And they cried with a great voice, saying, Salvation to our God that sitteth upon the throne and unto the Lamb,* signifies, an acknowledgment from the heart that the Lord is their Saviour: *And all the angels stood round about the throne, and about the elders, and the four animals,* signifies, all in the universal heaven: *And fell before the throne on their faces, and worshipped God,* signifies, the humiliation of their heart, and, from humiliation, adoration of the Lord: *Saying Amen,* signifies, Divine verity and confirmation therefrom: *Blessing, and glory, and wisdom, and thanksgiving,* signifies, the Divine spiritual things of the Lord: *And honour, and power, and might,* signifies, the Divine celestial things of the Lord: *Be unto our God for ever and ever,* signifies, these things in the Lord, and from the Lord to eternity: *Amen,* signifies, the consent of all: *And one of the elders answered, saying unto me, Who are these that are arrayed in white robes? and whence came they? And I said unto him, Sir, thou knowest,* signifies, a desire of knowing and the will of interrogating, and the answer and information: *And he said unto me, These are they that come out of great tribulation,* signifies, that they are those who have been in temptations, and have fought against evils and falsities: *And have washed their robes,* signifies, who have cleansed their religious principles from the evils of falsity: *And made white their robes in the blood of the Lamb,* signifies, and purified them by truths from the falsities of evil, and thus have been reformed by the Lord: *Therefore are they before the throne of God, and serve Him day and night in His temple: and He that sitteth on the throne shall dwell among them,* signifies, that they are in the presence of the Lord, and constantly and faithfully live according to the truths which they receive from Him in His church: *They shall hunger no more, neither thirst any more,* signifies, that with them there shall henceforth be no deficiency of goods and truths: *Neither shall the sun light on them, nor any heat,* signifies, that henceforth they shall have no lusts to evil nor to the falsity of evil: *For the Lamb, which is in the*

midst of the throne, shall feed them, signifies, that the Lord alone will teach them: *And shall lead them unto living fountains of waters,* signifies, and lead them by the truths of the Word to conjunction with Himself: *And God shall wipe away all tears from their eyes,* signifies, that they shall no longer be in combats against evils and their falsities and thereby in sorrow, but in goods and truths and hence in heavenly joys from the Lord.

THE EXPLANATION.

342 (1) *And after these things I saw four angels standing on the four corners of the earth,* signifies, the universal heaven now in the effort to effect the Last Judgment on those who were in the world of spirits. Many things now follow concerning the state of the spiritual world immediately before the Last Judgment, which no one can know but by revelation from the Lord. And as it has been granted me to see in what manner the Last Judgment was effected, with the changes which preceded and the arrangements that followed it, I am able to explain all the contents of this and the following chapters. The four angels here signify the universal heaven, and the four corners of the earth signify the whole world of spirits, which is in the midst between heaven and hell; for the Last Judgment was effected on those who were in the world of spirits, but not on any one in heaven nor on any one in hell. The angels signify heaven, because in the supreme sense an angel signifies the Lord as to the Divine Humanity (n. 344); and as heaven is heaven from the Lord, the angels also signify heaven. The four angels here signify the universal heaven, because they were seen standing on the four corners of the earth, and the four corners signify the four quarters. The words under consideration signify that the universal heaven was now to effect the Last Judgment, because the Lord, when the Judgment was at hand, caused the heavens to come near over the world of spirits, and this approach of the heavens produced such a change of state in the interiors of the mind with those who were below, that they saw nothing but terrors before their eyes. That corners signify quarters, and thence the four corners all the quarters, may appear from the following passages: *Ye shall measure from without the city, the* CORNER *towards the* EAST, *the* CORNER *towards the* SOUTH, *the* CORNER *towards the* WEST, *and the* CORNER *towards the* NORTH (Num. xxxv. 5). *Thou shalt make the boards for the tabernacle for the* SOUTH CORNER, *and for the* NORTH CORNER (Ex. xxvi. 18, 20, 23). *And a court for the* SOUTH CORNER, *for the* NORTH CORNER, *for the* WEST CORNER, *and for the* EAST CORNER (xxvii. 9, 11-13). The four quarters are also called the four corners

frequently in Ezekiel (as in chap. xlvii. 18-20, and xlviii.). Because corners signify quarters, they therefore signify all things, as all things of heaven or hell, of good or truth, as is plain from these passages: Satan shall go out to *deceive the nations which are in the four* CORNERS *of the earth* (Apoc. xx. 8). *I have cut off the nations: their* CORNERS *are desolate* (Zeph. iii. 6). *Israel was gathered together as one man, and the* CORNERS *of all the people stood* (Judg. xx. 1, 2). *A sceptre shall rise out of Israel, and shall smite the* CORNERS *of Moab* (Num. xxiv. 17). *A day of the trumpet and alarm, and against the high* CORNERS (Zeph. i. 16). *I would scatter them into* CORNERS (Deu. xxxii. 26). That a corner signifies the ultimate which sustains things superior, as a foundation does a house, and thus also all things, appears from these passages: *Behold, I lay in Zion for a foundation a precious* CORNER STONE, *a sure foundation* (Isa. xxviii. 16). *And they shall not take of thee a stone for a* CORNER (Jer. li. 26). *And Judah shall be a* CORNER STONE (Zec. x. 4). *The stone which the builders refused is become the head of the* CORNER (Ps. cxviii. 22; Matt. xxi. 42; Mark xii. 10; Luke xx. 17, 18).

343 *Holding the four winds of the earth, that the wind should not blow on the earth, nor on the sea, nor on any tree,* signifies, the Lord restraining and moderating a nearer and therefore stronger influx into the lower parts, where the good were in conjunction with the evil. It is to be observed that a last judgment takes place, when the evil are multiplied below the heavens in the world of spirits to such a degree, that the angels in the heavens cannot continue in the state of their love and wisdom, for they have then no support or foundation. As this arises from the increase of the evil below, therefore, in order to preserve their state, the Lord flows in with His Divinity more and more strongly. This continues till they cannot be preserved by any influx unless the evil below are separated from the good; and this is effected by the descent and nearing of the heavens, and by a stronger influx from them, until it becomes insupportable to the evil, when they flee away and cast themselves into hell. This is also what is signified in the previous chapter by these words: *And they said to the mountains and rocks, Fall on us, and hide us from the face of Him that sitteth upon the throne, and from the wrath of the Lamb: for the great day of His wrath is come; and who shall be able to stand* (Apoc. vi. 16). But to proceed to the explanation. The four winds signify the influx of the heavens; the earth, the sea, and every tree signify all the lower parts and things there; the earth and sea, all the lower parts, and every tree all things there. That wind signifies influx, especially the influx of truth into the understanding, may appear from the following passages: *Thus*

saith the Lord Jehovah, Come from the four WINDS, *and breathe upon these slain, that they may live* (Ezek. xxxvii. 9, 10). There were seen four chariots, with which there were four horses, *these are the four* WINDS *of the heavens* (Zec. vi. 1, 5). *Ye must be born again. The* WIND *bloweth where it listeth, but thou canst not tell whence it cometh, and whither it goeth* (John iii. 7, 8). The Maker of the earth *hath established the world by His wisdom, and bringeth forth the* WIND *out of His treasures* (Jer. x. 12, 13, li. 15, 16; Ps. cxxxv. 7). Jehovah *causeth His* WIND *to blow, and the waters flow. He showeth His Word unto Jacob, His statutes and judgments unto Israel* (cxlvii. 17-19). *The stormy* WIND *fulfilling His Word* (cxlviii. 8). Jehovah *maketh His angels* WINDS (civ. 3, 4). Jehovah *did fly upon the wings of the* WIND (xviii. 10, 11, civ. 3). The wings of the wind are Divine Truths which flow in: therefore the Lord is called *The* BREATH *of our nostrils* (Lam. iv. 20); and it is written, *That He* BREATHED INTO THE NOSTRILS of Adam the breath of lives (Gen. ii. 7); also, that *He* BREATHED *on His disciples, and said, Receive ye the Holy Spirit* (John xx. 21, 22). The Holy Spirit is Divine Truth proceeding from the Lord, whose influx into the disciples was represented and thus signified by His breathing upon them. Wind and breathing signify the influx of Divine Truth into the understanding, because the lungs correspond to the understanding, on which subject see *The Divine Love and Wisdom* (n. 371-429). As a nearer and stronger Divine influx through the heavens disperses truths with the evil, therefore wind signifies the dispersion of truth with them, and their consequent conjunction with hell, and their destruction. This may be seen from these passages: *And upon Elam will I bring the four* WINDS *from the four quarters of heaven, and will scatter them* (Jer. xlix. 36). *Thou shalt fan them, and the* WIND *shall carry them away, and the* WHIRLWIND *shall scatter them* (Isa. xli. 16). *The* BREATH OF JEHOVAH, *like a stream of brimstone, doth kindle it* (xxx. 33). The contrivers of iniquity perish *by the* BLAST OF GOD, *and by the* BREATH OF HIS NOSTRILS *are they consumed* (Job iv. 8, 9). *The foundations of the world were discovered at Thy rebuke, O Jehovah, at the* BLAST OF THE BREATH OF THY NOSTRILS (Ps. xviii. 15). *I saw in my vision, and behold the four* WINDS *of the heavens strove upon the great sea. And four great beasts came up* (Dan. vii. 2, 3, *seq.*). *Behold,* A WHIRLWIND OF JEHOVAH *is gone forth in fury, it shall fall grievously upon the head of the wicked* (Jer. xxiii. 19, xxx. 23). *So persecute them with Thy* STORM, *and make them afraid with Thy* TEMPEST (Ps. lxxxiii. 15). *The way of Jehovah is in the* WHIRLWIND *and the* STORM (Nahum i. 3, besides other places; as Jer. xxv. 32; Ezek. xiii. 13; Hosea viii. 7; Amos i. 14; Zec. ix. 14; Ps. xi. 6, l. 3, lv. 8). In Psalm cvii. 25-29, it is written: *For He commandeth and raiseth the* STORMY WIND. *He*

maketh the STORM *a calm, so that the waves thereof are still.* It may hence appear what is the spiritual signification of these words: *And He rebuked the* WIND, *and said unto the sea, Peace, be still, and there was a great calm* (Mark iv. 39, 40; Luke viii. 23, 24). The sea here signifies hell, and the wind influx from it. Nor is anything but strong influx signified by the east wind (Ezek. xvii. 10; Jer. xviii. 17; Ezek. xix. 12; Hosea xiii. 15, 39; Ps. xlviii. 7): nor by the same wind which dried up the Red Sea (Ex. xiv. 21), of which it is thus written in Moses: *And with the* BLAST OF THY NOSTRILS *the waters were gathered together as a heap; Thou didst* BLOW *with Thy* WIND, *the sea covered them* (Ex. xv. 8, 10). From what has been said, it may now be seen, that holding the four winds that the wind should not blow on the earth, signifies to withhold and prevent a nearer and stronger influx into the lower parts.

344 (2) *And I saw another angel ascending from the rising of the sun,* signifies, the Lord providing and moderating. An angel here means the Lord as to His Divine Love, because He ascended from the east, and from the east or rising of the sun is from the Divine Love, for in the spiritual world the Lord is the sun and the east, and is so called with regard to that Love. That He was providing and moderating, is evident from His command to the four angels, not to hurt the earth and the sea, till the servants of God were sealed on their foreheads. That in the supreme sense an angel means the Lord's Divine Humanity, is manifest from these passages: *The* ANGEL OF HIS PRESENCE *saved them; in His love and in His pity He redeemed them, and He bare them, and carried them all the days of old* (Isa. lxiii. 9). *The* ANGEL *which redeemed me from all evil, bless the lads* (Gen. xlviii. 16). *The Lord whom ye seek, shall suddenly come to His temple, even the* ANGEL OF THE COVENANT, *whom ye delight in* (Mal. iii. 1). *Behold, I send an* ANGEL *before thee to keep thee in the way, beware of him, and obey his voice, for My name is in him* (Ex. xxiii. 20-23). In the Hebrew language, Angel and Sent are expressed by the same word. Hence it is that the Lord so often calls Himself the Sent of the Father, which means the Divine Humanity. But in the relative sense an angel denotes every one who receives the Lord, both in heaven and in the world.

345 *Having the seal of the living God,* signifies, who alone knows all and every one, and can distinguish and separate them one from another. Since they were sealed on their foreheads with a seal, therefore having the seal of the living God, in relation to the Lord, signifies to know all and each, and to be able to distinguish and separate those who are the servants of God from those who are not.

346 (3) *And He cried with a great voice to the four angels, to whom it was given to hurt the earth and the sea, saying, Hurt not*

the earth, neither the sea, nor the trees, signifies, the Lord's preventing and withholding a nearer and stronger influx into the lower parts. This is evident from the explanation in n. 343. In the literal sense, it was the four angels that withheld influx, but in the spiritual sense, it was the Lord. Not to hurt the earth, the sea, nor the trees, signifies that they should not operate by a powerful but by a moderate influx; for the Lord, by various degrees of influx into the heavens, disposes, regulates, tempers, and moderates all things there and in the hells, and through the heavens and the hells, all things in the world.

347 *Till we have sealed the servants of our God in their foreheads,* signifies, before the separation from the evil of those who are in truths originating in good from the Lord, thus who are interiorly good. To seal them in their foreheads does not mean to set a seal there, but to distinguish and separate those who are in the good of love from the Lord; for the forehead signifies the good of love. They signify those who are in truths originating in good from the Lord, because such are meant by the servants of God (n. 3). The forehead signifies the good of love, because the face is the image of man's affections, and the forehead is the highest part of the face, the brain, which is the origin of all things of man's life being within the forehead. As the forehead signifies love, good love in the good and evil love in the evil, to seal them in their foreheads signifies to distinguish and separate one from another according to their love. The meaning of the forehead is the same in Ezekiel: *Go through the midst of Jerusalem and* SET A MARK UPON THE FOREHEADS *of the men that sigh for the abominations* (ix. 4). As the forehead signifies love, it is therefore written concerning the plate upon Aaron's mitre, on which was engraven HOLINESS TO JEHOVAH, *Upon the forefront of the mitre it shall be, and it shall always be upon Aaron's* FOREHEAD, *that they may be accepted before Jehovah* (Ex. xxviii. 36-38). Moreover, it was commanded that the words, *Thou shalt love Jehovah thy God with all thy heart, and with all thy soul, should be upon the hand and upon the* FOREHEAD (Deu. vi. 5, 8, xi. 18). And in the Apocalypse it is said, *they have the Father's name written in their* FOREHEADS (xiv. 1). *And in their* FOREHEADS *the name of God and of the Lamb* (xxii. 4). It may be observed, that the Lord looks at the angels in the forehead, whilst they again look at the Lord through the eyes. The reason of this is, that the Lord views all from the good of love, and desires that they in turn should view Him from the truths of wisdom. Thus conjunction is effected. In the opposite sense the forehead signifies evil love in these passages: *Who have the mark of the beast in their* FOREHEADS (Apoc. xiii. 16, xiv. 9, xx. 4): *the name of Babylon upon her* FOREHEAD (xvii. 5): *the* FOREHEAD *of an adulterous woman* (Jer. iii. 3): *obdurate of* FOREHEAD, *and hard of*

heart (Ezek. iii. 7, 8): *thou art obstinate, and thy* FOREHEAD *is brass* (Isa. xlviii. 4).

348 (4) *And I heard the number of them which were sealed, a hundred and forty and four thousand,* signifies, all who acknowledge the Lord to be the God of heaven and earth, and from Him through the Word are in truths of doctrine from the good of love. These are signified by a hundred and forty and four thousand out of the twelve tribes of Israel, because the twelve tribes of Israel signify the church, as consisting of those who are in good and truth from the Lord, and who acknowledge Him to be the God of heaven and earth. All these are understood by a hundred and forty-four thousand; for this number signifies the same as twelve, since it arises from it when multiplied by twelve, and by a hundred, and a thousand. Indeed any number whatever multiplied by itself, and then by ten, a hundred, or a thousand, has the same signification as the original number. Thus the number a hundred and forty-four thousand signifies the same as a hundred and forty-four, and this the same as twelve, because twelve multiplied by twelve makes one hundred and forty-four. So likewise, the twelve thousand sealed out of each tribe, being multiplied by twelve, make a hundred and forty-four thousand. The number twelve signifies all, and is predicated of truths from good, because twelve arises from the multiplication of three and four, and the number three signifies everything as to truth, and the number four everything as to good. Here, therefore, twelve signifies everything as to truth derived from the good of love. That all numbers signify the adjuncts of things, determining their quality and quantity, may appear clearly from numbers in the Apocalypse, which, if they had no signification, would in many passages yield no sense whatever. From what has been said it may appear, that a hundred and forty-four thousand sealed, and twelve thousand out of each tribe, does not mean that just so many were sealed and elected out of the tribes of Israel, but all who are in truths of doctrine originating in the good of love from the Lord. This in general is signified by the twelve tribes of Israel, and also by the Lord's twelve apostles; but, in particular, each tribe and each apostle signifies some truth derived from good. The signification of each particular tribe shall be explained in what follows. Since the twelve tribes signify all truths of doctrine originating in the good of love from the Lord, they also signify all things of the church; on which account the twelve tribes of Israel represent the church, and in like manner the twelve apostles. As twelve is predicated of the truths and goods of the church, therefore the New Jerusalem, which signifies the Lord's New Church, is in every particular described by the number twelve. The length and breadth of the city were *twelve thousand*

furlongs; the wall of it was *a hundred and forty-four cubits,* one hundred and forty-four being twelve multiplied by twelve; there were *twelve gates,* and the gates were *twelve pearls;* over the gates were *twelve angels;* and the names written of the *twelve tribes* of Israel; the wall had *twelve foundations,* and in them the names of the *twelve apostles* of the Lamb; and they consisted of *twelve precious stones;* also the tree of life was there, bearing *twelve manner of fruits,* according to the *twelve months.* On all which particulars, see chapters xxi. and xxii. Of those who are here treated of, the New Heaven is formed, and the New Church is being formed by the Lord; for they are the same who are mentioned in chapter xiv., where it is written of them: *And I looked, and, lo, a Lamb stood on Mount Zion, and with Him* A HUNDRED AND FORTY AND FOUR THOUSAND. *And they sung, as it were, a new song before the throne, and no man could learn that song but the* HUNDRED AND FORTY AND FOUR THOUSAND, *which were redeemed from the earth. They are virgins, and follow the Lamb whithersoever He goeth* (verses 1, 3, 4). Because the twelve tribes signified the Lord's church as to all its truths and goods, the number twelve became an ecclesiastical number, and was used in the holy ceremonies and solemnities of the church. In the breastplate of judgment, were the urim and thummim and *twelve precious stones* (Ex. xxviii. 21); *twelve cakes of shewbread* were put upon the table in the tabernacle (Lev. xxiv. 5, 6); Moses built an altar at the foot of Mount Sinai, and erected *twelve pillars* (Ex. xxiv. 4); *twelve men* were sent to explore the land of Canaan (Deu. i. 23); *twelve men* brought *twelve stones* out of the midst of Jordan (Josh. iv. 1-9, 20); *twelve princes* at the dedication of the altar brought *twelve chargers of silver, twelve bowls of silver, twelve censers of gold, twelve oxen, twelve rams, twelve lambs,* and *twelve he-goats* (Num. vii. 84, 87); Elijah took *twelve stones,* and built an altar (1 Kings xviii. 31); Elijah found Elisha ploughing with *twelve yoke of oxen,* and himself with the *twelfth,* and then he cast his mantle upon him (1 Kings xix. 19); Solomon placed *twelve oxen* under the brazen sea (1 Kings vii. 25, 44); he made a throne, and *twelve lions* standing at the steps of it (1 Kings x. 19, 20); on the head of the woman who was clothed with the sun there was a crown of *twelve stars* (Apoc. xii. 1). From what has been said it may now be evident, that a hundred and forty-four thousand sealed, twelve thousand out of each tribe, do not mean that precise number of the Jews and Israelites, but all of the New Christian Heaven, and of the New Church, who will be in truths of doctrine derived from the good of love through the Word from the Lord.

349 *Of every tribe of the children of Israel,* signifies, the Lord's Heaven and Church composed of them. A tribe signifies religion as to the good of life, and every tribe signifies the Church

as to every good of love, and as to every truth from that good in which the good of life originates; for there are two things which constitute a church,—good of life and truth of doctrine. The marriage of these is The Church. The twelve tribes of Israel represented and thence signified the Church as to that marriage, and each tribe some universal truth of good, or good of truth therein. But what each tribe signifies has not and could not be revealed to any one, lest, by an ill-connected explanation, the sanctity which lies concealed in their several conjunctions into one should be profaned, for their signification is determined by their conjunction. They have one signification in the series in which they are named according to their nativities (Gen. xxix. xxx., xxxv. 18), where the series of them is as follows: Reuben, Simeon, Levi, Judah, Dan, Naphtali, Gad, Asher, Issachar, Zebulun, Joseph, Benjamin. They have another signification in the series in which they are mentioned when they came to Egypt, which is as follows: Reuben, Simeon, Levi, Judah, Issachar, Zebulun, Gad, Asher, Joseph, Benjamin, Dan, Naphtali (Gen. xlvi. 9-21). Another in the series in which they are blessed by their father Israel, which is this: Reuben, Simeon, Levi, Judah, Zebulun, Issachar, Dan, Gad, Asher, Naphtali, Joseph, Benjamin (Gen. xlix.). Another in the series in which they are blessed by Moses, which is, Reuben, Judah, Levi, Benjamin, Joseph, Ephraim, Manasseh, Zebulun, Gad, Dan, Naphtali, Asher (Deu. xxxiii.); where Ephraim and Manasseh are mentioned, and not Simeon and Issachar. Another, in the series in which they encamped and journeyed, which was this: the tribes of Judah, Issachar, and Zebulun to the east; the tribes of Reuben, Simeon, and Gad to the south; the tribes of Ephraim, Manasseh, and Benjamin to the west; the tribes of Dan, Asher, and Naphtali to the north; and the tribe of Levi in the middle (Num. ii. 1 to the end). Another in the series in which they are mentioned in other places (as Gen. xxxv. 23-26; Num. i. 5-16, x. 1 to the end, xiii. 4-15, xxvi. 5-56, xxxiv. 17-28; Deu. xxvii. 12, 13; Josh. xv.-xix.; Ezek. xlviii. 1, *seq.*). So, therefore, when Balaam saw Israel dwelling according to their *tribes*, he said, *How goodly are thy tents, O Jacob, and thy tabernacles, O Israel* (Num. xxiv. 1, 2, 3, 5). In the breastplate of judgment, which was the urim and thummim, wherein were twelve precious stones, according to the names of the sons of Israel (Ex. xxviii. 15-29), the signification of the tribes in their series was determined by the interrogation to which they required an answer. But what they signify in the series in which they are here mentioned in the Apocalypse, this being different also, shall be explained presently. Tribes signify religion, and the twelve tribes the church as to all things relating to it, because tribe and sceptre, in the Hebrew language, are one word, and the sceptre is the kingdom, and the Lord's kingdom is Heaven and the Church.

350 (5) *Of the tribe of Judah were sealed twelve thousand,* signifies, celestial love, which is love to the Lord, and this with all who will be in the Lord's New Heaven and New Church. In the supreme sense Judah signifies the Lord as to celestial love; in the spiritual sense, the Lord's celestial kingdom and the Word; and, in a natural sense, the doctrine of the celestial church from the Word. But here Judah signifies celestial love, which is love to the Lord; and because it is mentioned first in the series, it signifies that love with all who will be of the Lord's New Heaven and New Church; for the tribe first named is the all in the rest, it is as their head, and as a universal entering into all things that follow, collecting, qualifying, and affecting them. This is love to the Lord. Twelve thousand signifies all who are in that love (see n. 348). It is well known that the twelve tribes of Israel, after Solomon's time, were divided into two kingdoms, the Jewish and the Israelitish. The Jewish kingdom represented the Lord's celestial kingdom, or priesthood; and the Israelitish kingdom, the Lord's spiritual kingdom, or royalty. The latter, however, was destroyed when there was nothing spiritual left among them; but the Jewish kingdom was preserved, on account of the Word, and because the Lord was to be born there. But when they had wholly adulterated the Word, and thus could not know the Lord, then their kingdom also was destroyed. Hence it may appear, that the tribe of Judah signifies celestial love, which is love to the Lord. But because of their character being such in respect to the Word and to the Lord, the tribe of Judah signifies also the opposite love, which is self-love, especially, the love of dominion from self-love, which is called diabolical love.

That Judah and his tribe signify the celestial kingdom and its love, which is love to the Lord, is evident from these passages: JUDAH, *thou art he whom thy brethren shall praise: The sceptre shall not depart from* JUDAH, *until Shiloh come, and unto Him shall the gathering of the people be; binding His foal unto the vine, and His ass's colt unto the choice vine; He washed His garments in wine; His eyes shall be red with wine, and His teeth white with milk* (Gen. xlix. 8-12). *And My servant David shall be their prince for ever. Moreover I will make a covenant of peace with them, it shall be an everlasting covenant with them; and I will set My sanctuary in the midst of them for evermore* (Ezek. xxxvii. 26, 27). *Sing and rejoice, O daughter of Zion; and Jehovah shall inherit* JUDAH, *His portion in the holy land* (Zec. ii. 10, 12). *Keep thy solemn feasts,* O JUDAH, *perform thy vows; for the wicked shall no more pass through thee, he is entirely cut off* (Nahum i. 15). *The Lord shall suddenly come to His temple,—then shall the offering of* JUDAH *and* JERUSALEM *be pleasant unto Jehovah, as in the days of old* (Mal. iii. 1, 4). JUDAH *shall dwell for ever, and*

JERUSALEM *from generation to generation* (Joel iii. 20). *Behold, the days come, that I will raise unto David a righteous branch;—in His days shall* JUDAH *be saved* (Jer. xxiii. 5, 6). JUDAH *was His sanctuary, and Israel His dominion* (Ps. cxiv. 2). *And I will bring forth a seed out of Jacob, and out of* JUDAH *an inheritor of My mountains; and Mine elect shall inherit it* (Isa. lxv. 9). *Behold, the days come, that I will make a new covenant with the house of* JUDAH; *and this shall be the covenant, I will put My law in their inward parts, and write it in their hearts* (Jer. xxxi. 27, 31, 33, 34). *In those days, ten men shall take hold of the skirt of a man of* JUDAH, *saying, We will go with you, for we have heard that God is with you* (Zec. viii. 22, 23). *For as the new heavens and the new earth, which I will make, shall remain before Me,—so shall your seed and your name remain: and kings shall be thy nursing fathers, and their queens thy nursing mothers; they shall bow down to thee with their face toward the earth, and lick up the dust of thy feet* (Isa. lxvi. 20, 22, xlix. 22, 23). From these and many other passages, too numerous to be adduced, it is very evident that Judah does not mean Judah, but the church; not to mention the Lord's entering into a new and eternal covenant with that nation, and making them His inheritance and His sanctuary for ever; and the kings of the Gentiles and their princes bowing down to them, licking the dust of their feet, besides other particulars.

That the tribe of Judah, regarded in itself, signifies the diabolical kingdom which has its origin in the love of dominion from self-love, may appear from these passages: *I will hide My face from them, I will see what their end shall be; for they are a froward generation, children in whom there is no faith; for they are a nation void of counsel; for their vine is of the vine of Sodom, and of the fields of Gomorrah; their grapes are grapes of gall, their clusters are bitter, their wine is the poison of dragons and the cruel venom of asps. Is not this laid up in store with Me, and sealed up among My treasures?* (Deu. xxxii. 20-34). *Understand, therefore, that Jehovah thy God giveth thee not this good land for thy righteousness, or for the uprightness of thine heart: for thou art a stiff-necked people* (ix. 5, 6). *According to the number of thy cities are thy gods,* O JUDAH; *according to the number of the streets of* JERUSALEM *have ye set up altars to burn incense unto Baal* (Jer. ii. 28; xi. 13). *Ye are of your father the devil, and the lusts of your father ye will do* (John viii. 44). They are said to be full of hypocrisy, iniquity, and uncleanness (Matt. xxiii. 27, 28). An adulterous generation (Matt. xii. 39; Mark viii. 38). And Jerusalem, their dwelling-place, is called Sodom (Isa. iii. 9; Jer. xxiii. 14; Ezek. xvi. 46-48; Apoc. xi. 8). In other passages it is said, that that nation is utterly ruined, and Jerusalem doomed to destruction, as in Jer. v. 1, vi. 6, 7, vii. 17,

18 *seq.*, viii. 6-8 *seq.*, ix. 10, 11, 13 *seq.*, xiii. 9, 10, 14, xiv. 16; Lam. i. 1, 8, 9, 17; Ezek. iv. 1 *seq.*, xii. 18, 19, xv. 6, 7, 18, xvi. 1-63, xxiii. 1-49).

351 *Of the tribe of Reuben were sealed twelve thousand,* signifies, wisdom from celestial love, with those who will be in the Lord's New Heaven and New Church. In the supreme sense, Reuben signifies omniscience; in the spiritual sense, wisdom, intelligence, and science, also faith; and in the natural sense, sight. But here Reuben signifies wisdom, because it follows after Judah, who signifies celestial love, and celestial love produces wisdom; for love does not exist without its consort, which is science, intelligence, and wisdom. The consort of natural love is science, that of spiritual love is intelligence, and that of celestial love is wisdom. Reuben signifies these, because of his being named from sight; and spiritual-natural sight is science, spiritual sight is intelligence, and celestial sight is wisdom. Reuben was also the first-born of Jacob, and therefore was called by Israel, *my might, the beginning of my strength, the excellency of dignity, and the excellency of power* (Gen. xlix. 3). Such indeed is wisdom derived from celestial love. As, from his primogeniture, Reuben represented and thence signified the wisdom of the men of the church, he exhorted his brethren not to kill Joseph, and was grieved when Joseph was not found in the pit (Gen. xxxvii. 21, 22). For the same reason his tribe *encamped on the south,* and was called *the Camp of Reuben* (Num. ii. 10-16). The south also signifies wisdom derived from love. Therefore those who are in that wisdom dwell to the south in heaven (see *Heaven and Hell,* n. 148-150). Reuben signifies in these words this wisdom of the prophecy of Deborah and Barak, *For the divisions of* REUBEN *were great thoughts of heart. Why abodest thou among the sheepfolds to hear the bleatings of the flocks? For the divisions of* REUBEN *there were great searchings of heart* (Judg. v. 15, 16). The divisions of Reuben are knowledges of every kind, which have relation to wisdom. As all the tribes have also an opposite signification, the tribe of Reuben, in this sense, signifies wisdom severed from love, and thence also faith severed from charity; wherefore he was cursed by his father Israel (Gen. xlix. 3, 4); and deprived of his birthright (1 Chron. v. 1; see n. 17); and an inheritance was given him on the other side Jordan, and not in the land of Canaan; and instead of Reuben and Simeon, Ephraim and Manasseh, the sons of Joseph, were acknowledged (Gen. xlviii. 5). Nevertheless he retained the representation and thence the signification of wisdom.

352 *Of the tribe of Gad were sealed twelve thousand,* signifies, uses of life, which belong to wisdom derived from that love, also with those who will be in the Lord's New Heaven and

New Church. In the supreme sense Gad signifies omnipotence; in the spiritual sense, good of life, which also is use; and, in the natural sense, work; in this instance uses of life, because it follows after Reuben and Judah, and celestial love by wisdom produces uses. There are three things which cohere and cannot be separated, love, wisdom, and use of life; if one is separated, the other two fall to the ground, as may be seen in *The Divine Love and Wisdom* (n. 241, 297, 316). That Gad signifies uses of life, which are also called fruit, may appear from his having been named from a troop or heap (Gen. xxx. 11); as also from his father Israel's blessing (xlix. 19); and from the blessing given him by Moses (Deu. xxxiii. 20, 21); and likewise from his inheritance (Num. xxxii. 1 *seq.*, xxxiv. 14; Deu. iii. 16, 17, xxxiii. 20, 21): also from the signification of Gad in the opposite sense (Isa. lxv. 11; Jer. xlix. 1-3). It must be observed, that all the tribes of Israel are here divided into four classes, as in the urim and thummim, and in their encampments, and that each class contains three tribes, for the reason that three cohere as one, as love, wisdom, and use; and as charity, faith, and work; for, as was said, if one is wanting, the other two are not anything.

353 (6) *Of the tribe of Aser were sealed twelve thousand*, signifies, mutual love, which is the love of performing good uses to the community or society, with those who will be of the Lord's New Heaven and New Church. In the supreme sense Aser signifies eternity; in the spiritual sense, eternal beatitude; and, in the natural sense, the affection of good and truth. But here Aser signifies the love of performing uses, which is with those who are in the Lord's celestial kingdom, and is there called mutual love. This love descends immediately from love to the Lord, because to love the Lord is to perform uses to the community, and to each society in the community, and the Lord performs these by means of men who are in love to Him. That Aser has this signification, may in some measure be seen from his father Israel's blessing: *Out of Asher his bread shall be fat, and he shall yield royal dainties* (Gen. xlix. 20); and from his blessing by Moses: *Let Asher be blessed with children, let him be acceptable to his brethren; and as thy days, so shall thy strength be* (Deu. xxxiii. 24, 25). Moreover the name denotes beatitude, and those who are in the love of performing uses to the community and to society enjoy in heaven greater beatitude than others.

354 *Of the tribe of Nephthalim were sealed twelve thousand*, signifies, a perception of use, and of what use is, with those who will be in the Lord's New Heaven and New Church. In the supreme sense, Nephthalim signifies the inherent power of the Lord's Divine Humanity; in the spiritual sense, temptation and victory; and in the natural sense, resistance by the natural man: for the

name is from wrestlings. But Nephthalim here signifies a perception of use, and of what use is, because in the series it follows after Aser, who signifies the love of uses, and because those who have conquered in temptations have an interior perception of uses; for by means of temptations the interiors of the mind are opened. The perception which these have is described in Jeremiah (xxxi. 33, 34); they feel in themselves what is good, and see in themselves what is true. That the tribe of Nephthalim signifies angels and men as to that perception, may be confirmed from these passages in the Word: NAPHTALI *is in the high places of the field* (Judg. v. 18). High places of the field are the interior things of the church as objects of perception. NAPHTALI *is satisfied with favour, and full with the blessing of Jehovah; possess thou the west and the south* (Deu. xxxiii. 23). To possess the west, is to possess the good that is subservient to love, and to possess the south, is to possess the light of wisdom, which is that perception. NAPHTALI *is a hind let loose, he giveth goodly words* (Gen. xlix. 21); describing the state after temptation as to the spontaneous eloquence which results from perception. It is also recorded of one of the tribe of *Naphtali,* that he was filled with wisdom, intelligence, and science, and wrought all Solomon's work in brass for the temple (1 Kings vii. 14). The historical parts of the Word, as to names and tribes, are equally significant with the prophetical.

355 *Of the tribe of Manasses were sealed twelve thousand,* signifies, the will of serving and of acting, with those also who will be of the Lord's New Heaven and New Church. As already observed (n. 352), there are three things which follow in order, love to the Lord, wisdom, and use; so also here, mutual love, understanding or perception, and will or action. These likewise make one, so that if one of them is wanting, the two others are not anything; the will to serve together with action is the effect, thus the ultimate, in which the two prior are and co-exist. Manasseh has this signification, because Joseph, who was the father of Manasseh and Ephraim, signifies what is spiritual belonging to the church; and what is spiritual in the church is good which belongs to the will, and at the same time truth which belongs to the understanding; hence it is that Manasseh signifies the will of the church, and Ephraim its understanding. That Manasseh signifies the will of the church because Ephraim signifies its understanding, appears manifestly in Hosea, where Ephraim is so frequently mentioned; and as Manasseh signifies the will of the church, he also signifies action, for will is the endeavour in all action, and where there is endeavour there is action when it is possible. Manasseh is mentioned in several places; as when he was born (Gen. xli. 50-52); when he was accepted of Jacob, as it were instead of

Simeon (xlviii. 3-5); and blessed by him (xlviii. 15, 16); and by Moses (Deu. xxxiii. 17); and moreover in Isaiah (ix. 18-20; Ps. lx. 9, lxxx. 2, cviii. 9); from which it may in some measure be seen, that Manasseh signifies the will of the church.

356 (7) *Of the tribe of Simeon were sealed twelve thousand,* signifies, spiritual love, which is love to the neighbour or charity, with those who will be of the Lord's New Heaven and New Church. In the supreme sense, Simeon signifies providence; in the spiritual sense, love to the neighbour or charity; and, in the natural sense, obedience and hearing. The two foregoing series relate to those who are in the Lord's celestial kingdom; but this series treats of those who are in the Lord's spiritual kingdom; the love of these is called spiritual love, which is love to the neighbour and charity. Simeon and his tribe represented this love, and therefore in the Word signify it, because he was born after Reuben, and immediately before Levi; and these three, Reuben, Simeon, and Levi, in their order, signify truth in the understanding or faith, truth in the will or charity, and truth in act or good works; like Peter, James, and John. That he and his tribe might therefore represent truth in the will, which is both charity and obedience, Simeon was named from hearing; and to hear signifies both to understand truth and to will or obey it; to understand it, when it is said, *to hear* any one, and to will and obey it, when it is said, *to hearken* to any one, or *to listen.* Here something shall be said respecting love to the neighbour or charity. Love to the neighbour is the love of obeying the Lord's commandments, which are chiefly those contained in the second table of the decalogue; as, Thou shalt not kill; Thou shalt not commit adultery; Thou shalt not steal; Thou shalt not bear false witness; Thou shalt not covet what is thy neighbour's. The man who wills not to do such acts because they are sins, loves his neighbour; for *he* does not love his neighbour who hates him, and from hatred desires to kill him; *he* does not love his neighbour who desires to commit adultery with his wife; nor does *he* love his neighbour who desires to steal and plunder his goods; and so of the rest. This also Paul teaches in the following words: *For he that* LOVETH ANOTHER, *hath fulfilled the law. For this, Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steal, Thou shalt not bear false witness, Thou shalt not covet, and if there be any other commandment, it is briefly comprehended in this saying, namely, Thou shalt* LOVE THY NEIGHBOUR AS THYSELF: *therefore* LOVE *is the fulfilling of the law* (Rom. xiii. 8-10).

357 *Of the tribe of Levi were sealed twelve thousand,* signifies, the affection of truth from good, whence comes intelligence, with those who will be of the Lord's New Heaven and New Church. In the supreme sense, Levi signifies love and mercy; in the

spiritual sense, charity in act, which is the good of life; and in the natural sense, consociation and conjunction: for the root of the name means to *adhere*, which, in the Word, signifies conjunction by love. But Levi here signifies the love or affection of truth, and intelligence thence, because it comes after Simeon, and is the middle one in this series. Because Levi represented these, this tribe was appointed to the priesthood (Num. iii. 1 *seq.*; Deu. xxi. 5; and elsewhere). That the tribe of Levi signifies the love of truth, which is the very love from which the church is a church, and intelligence thence, may appear from these passages: *The* SONS OF LEVI *are chosen by Jehovah to minister unto Him, and to bless in His Name* (Deu. xxi. 5); to bless in the Name of Jehovah is to teach; which those only who are in the affection of truth and thence in intelligence can do. *For they have observed Thy Word, and kept Thy covenant; they shall teach Jacob Thy judgments, and Israel Thy law* (xxxiii. 9, 10). *The Lord shall suddenly come to His temple, and He shall sit as a refiner and purifier of silver, and He shall purify the* SONS OF LEVI, *and purge them as gold and silver* (Mal. iii. 1-4); to purify the sons of Levi, is to purify those who are in the affection of truth. As that affection flourishes from intelligence, therefore the staff of Levi, upon which was written the name of Aaron, blossomed and yielded almonds (Num. xvii. 6-8).

358 *Of the tribe of Issachar were sealed twelve thousand*, signifies, good of life with those who will be of the Lord's New Heaven and New Church. In the supreme sense, Issachar signifies the Divine Good of Truth, and Truth of Good; in the spiritual sense, celestial conjugial love, which is the love of good and truth; and, in the natural sense, recompense. But here Issachar signifies the good of life, because in this class it is the third in order, and the third in any class signifies the ultimate, which is produced from the prior two, as an effect from its cause; and the effect of spiritual love, which is love to the neighbour, and is signified by Simeon, through the affection of truth, which is signified by Levi, produces the good of life, which is Issachar. He was also named from *hire* (Gen. xxx. 17, 18), thus from recompense, and good of life has recompense in itself. Issachar has some such meaning given him in the blessing by Moses: *Rejoice Zebulun in thy going out, and* ISSACHAR *in thy tents. They shall call the people unto the mountain; there shall they offer sacrifices of righteousness: for they shall suck of the abundance of the sea, and of treasures hid in the sand* (Deu. xxxiii. 18, 19). But in the blessing he received from his father Israel (Gen. xlix. 14, 15), Issachar signifies meritorious good of life (see *Arcana Cœlestia*, n. 6388).

359 (8) *Of the tribe of Zabulon were sealed twelve thousand*, signifies, the conjugial love of good and truth also with those

who will be of the Lord's New Heaven and New Church. In the supreme sense, Zabulon signifies the union of the Essential Divinity and the Divine Humanity in the Lord; in the spiritual sense, the marriage of good and truth with those who are in heaven and in the church; and in the natural sense, conjugial love itself; hence Zabulon here signifies the conjugial love of good and truth. He was also named from *cohabitation* (Gen. xxx. 19, 22); and cohabitation is predicated of married pairs whose minds are joined into one, for such conjunction is spiritual cohabitation. The conjugial love of good and truth, here signified by Zabulon, is the conjugial love of the Lord and His church. The Lord is the Good of Love itself, and gives to the church to be truth from that Good; and cohabitation is effected, when the man of the church receives good from the Lord in truths. In this case the marriage of good and truth, which constitutes the church itself, takes place in man, and he becomes a heaven. Hence it is that the kingdom of God, that is, Heaven and the Church, is so often in the Word compared to a marriage.

360 *Of the tribe of Joseph were sealed twelve thousand*, signifies, the doctrine of good and truth with those who will be of the Lord's New Heaven and New Church. Joseph signifies the Lord as to the Divine Spiritual; in the spiritual sense, the spiritual kingdom; and in the natural sense, fructification and multiplication. But Joseph here signifies the doctrine of good and truth, which is with those who are in the Lord's spiritual kingdom. Joseph has this signification here, because he is named after the tribe of Zabulon, and before the tribe of Benjamin, thus in the middle. The tribe which is first named in a series or class signifies some love which belongs to the will; and the tribe which is named after it signifies something of wisdom which belongs to the understanding; and the tribe which is named last signifies some use or effect derived from them. Thus each series is complete. As Joseph signified the Lord's spiritual kingdom, he was therefore made governor in Egypt (Gen. xli. 38-44; Ps. cv. 17-23); where each particular signifies something that belongs to the Lord's spiritual kingdom. The spiritual kingdom is the Lord's Royalty; and the celestial kingdom is His Priesthood. Joseph here signifies the doctrine of good and truth, because he is in the place of Ephraim; and Ephraim signifies the understanding of the church (see *The Doctrine of the Sacred Scripture*, n. 79); and the understanding of the church is entirely from the doctrine of good and truth from the Word. Joseph is here in the place of Ephraim, because Manasseh, who was Joseph's other son, and signified the will of the church, was formerly adopted among the tribes (n. 355). The understanding of the church being derived from the doctrine of good and truth, that understanding and also that doctrine are signified by Joseph in the following pas-

sages: JOSEPH *is a fruitful bough, even a fruitful bough by a well; but his bow abode in strength; he shall be blessed with the blessings of heaven above, and with the blessings of the deep that lieth under* (Gen. xlix. 22, 26): a well signifies the Word, and a bow doctrine (n. 299). *And of* JOSEPH *he said, Be his land blessed of Jehovah, for the precious things of heaven, for the dew, and for the deep that coucheth beneath; and for the precious fruits brought forth by the sun, and for the precious things put forth by the moon, and for the precious things of the earth and fulness thereof* (Deu. xxxiii. 13, 14, 16). Those precious things signify the knowledges of good and truth, from which doctrine is derived. Who *drink wine in bowls, but are not grieved for the affliction of* JOSEPH (Amos vi. 6). *And I will strengthen the house of Judah, and I will save the house of* JOSEPH, *and they of Ephraim shall be like a mighty man, and their heart shall rejoice as through wine* (Zec. x. 6, 7). Here also Joseph stands for doctrine, and wine signifies the truth of it from good (n. 316).

361 *Of the tribe of Benjamin were sealed twelve thousand*, signifies, the life of truth derived from good according to doctrine, with those who will be in the Lord's New Heaven and New Church. When Zabulon signifies the conjugial love of good and truth, and Joseph, the doctrine of good and truth, then Benjamin, because he is third in the series, signifies the life of truth derived from good. Benjamin has this signification, because he was born last, and was called by his father Jacob the *son of his right hand* (Gen. xxxv. 18); and a son of the right hand signifies truth from good. For this reason his tribe dwelt round about Jerusalem, where the tribe of Judah was; and the city of Jerusalem signified the church as to doctrine, and its circuit, those things which are derived from doctrine (see Josh. xviii. 11-28; Jer. xvii. 26, xxxii. 8-44, xxxiii. 13; and elsewhere).

362 In the enumeration of the tribes of Israel neither Dan nor Ephraim is named. The reason is this: Dan was the last of the tribes, and his tribe dwelt in the remotest part of the land of Canaan, and so could not signify anything in the Lord's New Heaven and New Church, where there will only be the celestial and the spiritual. Manasseh is therefore put in the place of Dan, whilst Joseph is put in the place of Ephraim (n. 360).

363 (9) *After this I beheld, and, lo, a great multitude, which no man could number*, signifies, all others who are not among those enumerated, and yet are in the Lord's New Heaven and New Church, being those who constitute the ultimate heaven and the external church, whose quality no one knows but the Lord alone. That the great multitude signifies those who are not of the numbered, and yet are in the Lord's Heaven and Church, is plain from verses 9, 10, 13-17, where it is said that they *stood before the throne and before the Lamb, clothed in white robes,*

and palms in their hands; and that they serve Him in His temple; and He that sitteth on the throne shall dwell among them; besides many other particulars. To number, in the spiritual sense, signifies to know the quality of anything. That this is the signification of numbering will be seen in the next paragraph. But who in particular are meant by those who are called a great multitude cannot be known without first revealing a mystery. The mystery is this. The Universal Heaven, together with the Church on earth, in the sight of the Lord is as one Man; and because it is as one Man, there are some who constitute the head, and thus the face with all its organs of sense; and there are some who constitute the body with all its members. Those who are numbered constitute the face with all its organs of sense; but these now mentioned are those who constitute the body with all its members. That this is the case has been revealed to me; and also, that those who constitute the first class of the tribes (verse 5) are those who correspond to the forehead down to the eyes; that those who are of the second class (verse 6) are those who correspond to the eyes together with the nostrils; the third class (verse 7) are those who correspond to the ears and cheeks; and the fourth class (verse 8), those who correspond to the mouth and tongue. The Lord's Church is also internal and external. Those who are meant by the twelve tribes of Israel are such as constitute the Lord's internal church, but those who are now mentioned are such as constitute the external church, and cohere as one with those numbered, as lower things with higher, thus as the body with the head. Therefore the twelve tribes of Israel signify the higher heavens and also the internal church; but these signify the lower heavens and the external church: these also are called a great multitude (n. 803 *seq.*, and n. 811).

364 In the spiritual sense, to number signifies to know the quality of a thing, because in the Word number does not signify number, but the quality of a thing (n. 10). In this passage, therefore, in the natural sense, *a great multitude which no man could number,* means what the words import, that there was a great multitude; but in the spiritual sense, it means that the Lord alone knows their quality. For the Lord's heaven consists of innumerable societies, and the societies are distinguished according to the varieties of affections in general; and similarly all in each society in particular. The Lord alone knows the quality of the affection of each individual, and disposes all in order according to it. To know this quality is what the angels understand by numbering. The same is meant in the Word in these passages: When Belshazzar was drinking wine out of the vessels of the temple of Jerusalem, there was written upon the wall, *Thou art* NUMBERED, *thou art* NUMBERED (Dan. v. 2, 5, 25). *I shall go to*

the gates of the grave, I am NUMBERED (Isa. xxxviii. 10). *A tumultuous noise of the kingdoms, Jehovah of hosts* NUMBERETH *the host of battle* (xiii. 4). *Behold, who hath created these things, that bringeth out their host by* NUMBER? (xl. 26). Jehovah who *numbereth* the host of the stars (Ps. cxlvii. 4). *The flocks shall pass again under the hands of him that* NUMBERETH *them* (Jer. xxxiii. 13). *My steps are* NUMBERED (Job xiv. 16). The houses and towers of Zion and of Jerusalem are *numbered* (Isa. xxii. 9, 10, xxxiii. 18, 19; Ps. xlviii. 12-14); to number is the same as to know their quality. From the signification of numbers and of numbering, it may appear why punishment was denounced against David for numbering the people or tribes of Israel, why he said to the prophet Gad, *I have sinned greatly in that I have done* (2 Sam. xxiv. 1 *seq.*); and why, when the people were numbered by Moses as to all their tribes, it was commanded, that every one should give an expiation of his soul to Jehovah in *numbering*, that there be no plague among them in *numbering* them (Ex. xxx. 12); the reason was, because to number signified to know their quality as to their spiritual state, thus as to the state of the church, understood by the twelve tribes of Israel, which the Lord alone knows.

365 *Of all nations, and tribes, and peoples, and tongues,* signifies, all in the Christian world who are in religion from good, and in truths from doctrine. All nations and tribes mean those who are in religion from good, who are of the lowest heaven (n. 363); nations, those who are in good (n. 920, 921), and tribe, religion (n. 349); peoples and tongues mean those who are in truths from doctrine; peoples, those who are in truths (n. 483), and tongues, doctrine (n. 282). Hence *out of all nations, and tribes, and peoples, and tongues,* in the spiritual sense signifies all who are in religion from good, and in truths from doctrine.

366 *Stood before the throne, and before the Lamb,* signifies, hearing the Lord, and doing His precepts. To stand before God signifies to hear and do what He commands, like those who stand before a king. This is signified in other parts of the Word by standing before God. Thus: The angel said to Zacharias, *I am Gabriel, that* STAND *in the presence of God* (Luke i. 19). *There shall not want a man to* STAND *before Me for ever* (Jer. xxxv. 19). *These are the two anointed ones that* STAND *before the Lord of the whole earth* (Zec. iv. 14). He hath *separated the tribe of Levi to* STAND *before Jehovah* (Deu. x. 8); and in other places.

367 *Clothed with white robes, and palms in their hands,* signifies, communication and conjunction with the higher Heavens and confession from Divine Truths. To be clothed with white robes, signifies to have communication and conjunction with the heavens (n. 328). To hold palms in their hands, signifies con-

fession from Divine Truths, because palms signify Divine Truths. For every tree signifies something of the church, and palms signify Divine Truth in ultimates, which is the Divine Truth of the literal sense of the Word. For this reason, *on all the walls of the temple of Jerusalem, within and without, and also upon the doors, were carved cherubim and* PALM TREES (1 Kings vi. 29, 32). Similarly in the new temple, mentioned in Ezekiel (xli. 18-20). Cherubim signify the Word (n. 239), and palm trees Divine Truths therein. That palm trees signify the Divine Truths of the Word, and palms in their hands confession from them, may appear from its being commanded that at the feast of tabernacles they should *take boughs of goodly trees and branches of* PALM TREES, *and should rejoice before Jehovah* (Lev. xxiii. 39, 40): that when Jesus went to Jerusalem to the feast, *they took branches of* PALM TREES, and went to meet Him, crying, *Blessed is He that cometh in the Name of the Lord* (John xii. 12, 13); which signified confession of the Lord from Divine Truths. A palm tree signifies Divine Truth also in David: *The righteous shall flourish like the* PALM TREE: *those that be planted in the house of Jehovah shall flourish in the courts of our God* (Ps. xcii. 12, 13). So in other places. Because Jericho was a city near Jordan, and the river Jordan signified that which is first in the church, and this is Divine Truth, such as it is in the literal sense of the Word, therefore it was called the *city of palm trees* (Deu. xxxiv. 3; Judg. i. 16, iii. 13); for Jordan was the first boundary or entrance into the land of Canaan, and the land of Canaan signifies the church.

368 (10) *And cried with a great voice, saying, Salvation to our God that sitteth upon the throne, and unto the Lamb,* signifies, acknowledgment from the heart that the Lord is their Saviour To cry with a great voice, signifies acknowledgment from the heart; *Salvation to our God that sitteth upon the throne and unto the Lamb,* signifies that the Lord is Salvation itself, and that the salvation of all is from Him, thus that He is the Saviour. By Him that sitteth upon the throne and the Lamb, the Lord alone is meant; by Him that sitteth upon the throne His Divinity, and by the Lamb, His Divine Humanity (in n. 273). Both are named, because from His all-originating Divinity, by His Divine Humanity He was the Saviour. That they are one, is evident from the passages where the Lamb is said to be IN THE MIDST OF THE THRONE (chap. v. 6, vii. 17). The Lord in many parts of the Word is called Salvation, which means that He is the Saviour; as, *My* SALVATION *shall not tarry; and I will place* SALVATION *in Zion* (Isa. xlvi. 13). *Say ye to the daughter of Zion, Behold, thy* SALVATION *cometh* (lxii. 11). *I will also give thee for a light to the Gentiles, that thou mayest be My* SALVATION *unto the end of the earth* (xlix. 6). *This is Jehovah,*

we have waited for Him, we will be glad and rejoice in His SALVATION (xxv. 9). In the Hebrew language the word for salvation is Jeshua, which is Jesus.

369 (11) *And all the angels stood round about the throne, and about the elders and the four animals,* signifies, all in the universal heaven hearing and doing what the Lord commands. The animals and elders signify the angels of the superior heavens (as in n. 239, also in n. 808); but the angels here mean the angels of the inferior heavens; thus all in the universal heaven. To stand signifies to hear and do what He commands (n. 366).

370 *And fell before the throne on their faces, and worshipped God,* signifies, their humiliation of heart, and, from humiliation, adoration of the Lord. To fall upon their faces and worship, evidently denotes humiliation of heart, and thence adoration. Humiliation before the Lord and adoration of Him are signified by falling before the throne and worshipping God, because God means His Divinity, which is the Divinity whence He came forth, and at the same time His Divine Humanity (n. 368); for both together are one God, because they are one Person.

371 (12) *Saying, Amen,* signifies, Divine Truth, and confirmation from it (n. 23, 28, 61).

372 *Blessing, and glory, and wisdom, and thanksgiving,* signifies, the Divine Spiritual attributes of the Lord. All acknowledgment and confession of the Lord comprehends, in general, these two points: that He is Divine Love itself and Divine Wisdom itself; and hence that love, and in like manner wisdom, and everything belonging to them, with those who are in heaven and the church, are from Him. Whatever proceeds from the Lord's Divine Love is called Divine Celestial, and whatever proceeds from His Divine Wisdom is called Divine Spiritual. The Divine Spiritual of the Lord is understood by glory, wisdom, and thanksgiving; and His Divine Celestial, by honour, power, and might, which follow. The blessing, which goes before, signifies both (see n. 289). Glory is predicated of Divine Truth, thus of the Divine Spiritual (n. 249). Wisdom evidently has relation to the same; so has thanksgiving, because it is from Divine Truth, for man gives thanks from it and by it.

373 *And honour, and power, and might,* signifies, the Divine Celestial attributes of the Lord. In the preceding article it is stated that, in the Word, honour, power, and might, when they relate to the Lord, are predicated of the Divine Celestial, or of His Divine Love or Divine Goodness. Honour is (n. 249); and might (n. 22); and that power is so likewise, may appear from the passages in the Word where it is mentioned. It is to be observed, that in all the particulars of the

Word there is the marriage of good and truth, there being some expressions that relate to good and some that relate to truth; but they can only be distinguished from one another by those who study the spiritual sense, from which it appears what expression relates to good or love, and what to truth or wisdom. From many passages it has been given me to know, that honour, power, and might are mentioned where the Divine Good is treated of (that power is, may be seen in Matt. xiii. 54, xxiv. 30; Mark xiii. 25, 26; Luke i. 17, 35, ix. 1, xxi. 27; and elsewhere). That in all the particulars of the Word there is the marriage of the Lord and the Church, and thence the marriage of good and truth, see *The Doctrine of Sacred Scripture*, n. 80-90.

374 *Be unto our God for ever and ever*, signifies, these in the Lord and from the Lord to eternity. This is evident from what has been already said, and that for ever and ever is to eternity.

375 *Amen*, signifies, the consent of all. In this verse *Amen* occurs at the beginning, and now at the end; when said at the beginning it signifies truth, and from this confirmation (n. 371); but when at the end, it signifies the confirmation and consent of all that it is the truth.

376 (13) *And one of the elders answered, saying unto me, Who are these that are arrayed in white robes? and whence came they? And I said unto him, Sir, thou knowest*, signifies, the desire to know and the wish to inquire, with the answer and information. John was questioned concerning these things, because it is common in all Divine worship, that man should first will, desire, and pray, and that the Lord should then answer, inform, and do; otherwise man does not receive anything Divine. Now as John saw those who were arrayed in white robes, and was desirous to know and to inquire who they were, and this was perceived in heaven, therefore he was first questioned and then informed. The same occurred to the prophet Zechariah, when he saw several things represented to him (as may appear from chap. i. 9, ii. 2, 4, iv. 2, 5, 11, 12, v. 2, 6, 10, vi. 4). Besides, we frequently read in the Word, that the Lord answers such as call upon Him and cry unto Him (as in Ps. iv. 2, xvii. 6, xxx. 8, 9, xxxiv. 6, xci. 15, cxx. 1), also, that he gives when asked (Matt. vii. 7, 8, xxi. 22; John xiv. 13, 14, xv. 7, xvi. 23, 27); and yet the Lord gives them to ask, and what to ask; so that He knows before; still the Lord wills that man should ask first, to the end that he may do it as from himself, and thus that it should be appropriated to him; otherwise, if the petition itself were not from the Lord, it would not be said in those places that they should receive whatsoever they asked.

377 (14) *And he said unto me, These are they that come out of great tribulation*, signifies, that they are those who have been

in temptations, and have fought against evils and falsities. Tribulation is infestation from evils and falsities, and spiritual combat against them, which is temptation (see n. 33, 95, 100, 101).

378 *And have washed their robes,* signifies, and who have cleansed their religious principles from the evils of falsity. To wash in the Word signifies to cleanse from evils and falsities; and robes signify general truths (n. 328). General truths are the knowledges of good and truth derived from the literal sense of the Word, according to which they had lived, and hence are religious principles. As everything of a religious nature relates to good and truth, therefore robes are twice mentioned. They are said to have *washed their* ROBES *and made white their* ROBES. Robes, or religious principles, are cleansed only with those who fight against evils, and so reject falsities, thus by temptations, which are signified by great affliction (n. 377). That to be washed signifies to be cleansed from evils and falsities, and so to be reformed and regenerated, may be seen from the following passages: *When the Lord shall have* WASHED *away the filth of the daughters of Zion, and shall have* PURGED *away the blood of Jerusalem by the spirit of judgment, and by the spirit of burning* (Isa. iv. 4). WASH *you, make you clean, put away the evil of your doings from before Mine eyes; cease to do evil* (i. 16). *O Jerusalem,* WASH *thine heart from wickedness, that thou mayest be saved* (Jer. iv. 14). WASH *me throughly from mine iniquity, and I shall be whiter than snow* (Ps. li. 2, 7). *For though thou* WASH *thee with nitre, and take thee much soap, yet thine iniquity is marked before Me* (Jer. ii. 22). *If I* WASH *myself with snow-water, and make my hands never so clean, yet shalt Thou plunge me in the ditch, and mine own clothes shall abhor me* (Job ix. 30, 31). *He* WASHED *his garments in wine, and his clothes in the blood of grapes* (Gen. xlix. 11). This is said of the celestial church, which consists of those who are in love to the Lord, and, in the supreme sense, it refers to the Lord; wine and the blood of grapes are Divine Truth spiritual and celestial. *I* WASHED *thee with waters, and* WASHED *away the blood from off thee* (Ezek. xvi. 9); speaking of Jerusalem: waters are truths, and blood is the adulterations of truth. From these considerations, it may appear what was represented, and thence signified, by washings in the Israelitish church; as that Aaron should *wash* himself before he should put on the garments of his ministry (Lev. xvi. 4, 24), and before he went to the altar to minister (Ex. xxx. 18-21, xl. 30, 31). In like manner the Levites (Num. viii. 6, 7), as also others, who were made unclean by sins; yea, that they *washed vessels* (Lev. xi. 32, xiv. 8, 9, xv. 5-12, xvii. 15, 16; Matt. xxiii. 26, 27); that they were sanctified by *washings* (Ex. xxix. 4, xl. 12; Lev. viii. 6); that Naaman from Syria *washed* himself in Jordan (2 Kings v. 10, 14); therefore, that they might wash themselves,

the brazen sea and many vessels for *washing* were placed near the temple (1 Kings vii. 23-39); and also that the Lord *washed* the disciples' feet (John xiii. 5); and commanded the blind man to *wash* himself in the pool of Siloam (John ix. 6, 7, 11, 15). From which it may appear, that washing, among the children of Israel, represented spiritual washing, which is purification from evils and falsities, and consequent reformation and regeneration. From what has been said, it is also evident what was signified by John's baptizing in Jordan (Matt. iii.; Mark i. 4-13); and by these words of John concerning the Lord, *that He would* BAPTIZE *with the Holy Spirit and with fire* (Luke iii. 16; John i. 33); and of himself, *that he* BAPTIZED *with water* (John i. 26); the meaning of which is, that the Lord washes or purifies man by Divine Truth and Divine Good, and that John by his baptism represented this: for the Holy Spirit is Divine Truth, fire is Divine Good, and water is the representative of both; for water signifies the truth of the Word, which becomes good by a life according to it (n. 50).

379 *And made white their robes in the blood of the Lamb*, signifies, and have purified them by truths from the falsities of evil, and thus are reformed by the Lord. There are evils of falsity and falsities of evil; evils of falsity with those who from religion believe that evils do not condemn, provided they confess with their lips that they are sinners; and falsities of evil with those who confirm evils in themselves. Robes here signify, as in n. 378, general truths from the Word, which constitute their religious principles. It is said, they made white their robes in the blood of the Lamb, because white is predicated of truths (n. 167, 231, 212), thus, that they purified themselves by truths from falsities. It also signifies that they were reformed by the Lord; because all who have fought against evils in the world, and have believed in the Lord, after their departure out of the world are taught by the Lord, and are withdrawn by truths from the falsities of their religion, and thus are reformed. The reason is, that those who shun evils as sins are in the good of life; and good of life desires truths, and acknowledges and accepts them; but evil of life not at all. It is believed that the blood of the Lamb, here and in other parts of the Word, signifies the Lord's passion of the cross; but the passion of the cross was the last temptation, by which the Lord fully overcame the hells, and fully glorified His Humanity, by which two He saved man (see *The Doctrine of the Lord*, n. 32-34, and n. 35-37; also above, n. 67). The Lord having thus fully glorified His Humanity, or made it Divine, His flesh and blood can mean nothing else than the Divine in Him and from Him; His flesh, the Divine Good of Divine Love, and His blood, Divine Truth from that good. Blood is mentioned in many parts of the Word, and everywhere, in the

spiritual sense, signifies the Divine Truth of the Lord, which also is the Divine Truth of the Word; and, in the opposite sense, the Divine Truth of the Word falsified or profaned; as may appear from the following passages. First; that blood signifies the Divine Truth of the Lord, or of the Word, is manifest from these. Blood was called the blood of the covenant, and a covenant is conjunction, and this the Lord effects by His Divine Truth; as in Zechariah: *By the* BLOOD *of thy* COVENANT *I have sent forth thy prisoners out of the pit* (ix. 11). And in Moses: *After he had read the book of the law in the ears of the people, Moses sprinkled half of the* BLOOD *upon the people, and said, Behold the* BLOOD OF THE COVENANT, *which Jehovah hath made with you concerning all these Words* (Ex. xxiv. 3-8). *And Jesus took the cup, and gave it to them, saying, Drink ye all of it; for this is My* BLOOD OF THE NEW COVENANT (Matt. xxvi. 27, 28; Mark xiv. 24; Luke xxii. 20). The blood of the new covenant or testament signifies nothing else but the Word, which is called the Covenant and Testament, Old and New, thus the Divine Truth therein. As this is signified by blood, therefore the Lord gave them the wine, saying, *This is My* BLOOD; and wine signifies Divine Truth (n. 316): wherefore it is also called the *blood of grapes* (Gen. xlix. 11; Deu. xxxii. 14). This is again evident from these words of the Lord: *Verily, verily, I say unto you, except ye eat the flesh of the Son of Man, and* DRINK HIS BLOOD, *ye have no life in you. For My flesh is meat indeed, and My* BLOOD *is drink indeed. He that eateth My flesh and* DRINKETH MY BLOOD, *dwelleth in Me, and I in him* (John vi. 50-58). It is clear that blood here means Divine Truth, because it is said, that he who drinks has life, and dwells in the Lord, and the Lord in him. That Divine Truth and a life conformable to it effect this, and that the Holy Supper confirms it, might be known in the church. Since blood signifies the Divine Truth of the Lord, which is also the Divine Truth of the Word, and this is the Covenant or Testament itself, Old and New, therefore blood was the most holy representative in the Israelitish church, in which all things general and particular were correspondences of spiritual things; as, *that they should take of the* PASCHAL BLOOD, *and strike it on the two side-posts and the upper door-post of the houses, that the plague might not come upon them* (Ex. xii. 7, 13, 22); *that the* BLOOD OF THE BURNT-OFFERING *should be sprinkled upon the altar, on the foundations of the altar, upon Aaron, his sons, and their garments* (Ex. xxix. 12, 16, 20, 21; Lev. i. 5, 11, 15, iii. 2, 8, 13, iv. 25, 30, 34, v. 9, viii. 15, 24, xvii. 6; Num. xviii. 17; Deu. xii. 27): as also on the vail which was over the ark, on the mercy-seat, and on the horns of the altar of incense (Lev. iv. 6, 7, 17, 18, xvi. 12-15). The same is signified by the blood of the Lamb

in the following passage in the Apocalypse: *And there was war in heaven; Michael and his angels fought against the dragon; and overcame him by the* BLOOD OF THE LAMB, *and by the word of their testimony* (xii. 7, 11). It cannot be supposed that Michael and his angels overcame the dragon by anything else but the Divine Truth of the Lord in the Word; for the angels in heaven cannot think of blood; nor do they think of the Lord's passion, but of the Divine Truth and of His resurrection; wherefore, when a man thinks of the Lord's blood, the angels perceive His Divine Truth; and when he thinks of the Lord's passion, they perceive His glorification, and then His resurrection only. This it has been granted me to know by much experience. That blood signifies divine truth is also evident from these words in David: *God shall save the souls of the needy, and precious shall their* BLOOD *be in His sight. And he shall live, and to him shall be given of the gold of Sheba* (Ps. lxxii. 13-16). Blood precious in the sight of God denotes Divine Truth with them: gold of Sheba is wisdom derived from it. In Ezekiel: *Gather yourselves on every side to My sacrifice upon the mountains of Israel, that ye may eat flesh and drink* BLOOD; *ye shall drink the* BLOOD *of the princes of the earth, and ye shall drink* BLOOD TILL YE BE DRUNKEN, *of My sacrifice which I have sacrificed to you. And I will set My glory among the heathen* (xxxix. 17-21). Blood here cannot mean blood, because it is said that they shall drink the blood of the princes of the earth, and that they shall drink blood till they be drunken; but the true sense of the Word results, when Divine Truth is understood by blood. The Lord's church also is there treated of, which He was about to establish among the Gentiles. Secondly, that blood signifies Divine Truth, may be clearly seen from its opposite sense, in which it signifies the Divine Truth of the Word falsified or profaned, which is evident from the following passages: *He stoppeth his ears from hearing* BLOOD, *and shutteth his eyes from seeing evil* (Isa. xxxiii. 15). *Thou shalt destroy them that speak leasing, Jehovah will abhor the* BLOODY *and deceitful man* (Ps. v. 6). *Every one that is written among the living in Jerusalem, when the Lord shall have washed away the filth of the daughters of Zion, and shall have purged the* BLOOD *of Jerusalem from the midst thereof, by the spirit of judgment, and by the spirit of burning* (Isa. iv. 3, 4). *In the day thou wast born, I saw thee polluted in thine own* BLOOD; *I said unto thee, In thine own* BLOOD, *live; I washed thee, and washed away the* BLOOD *from off thee* (Ezek. xvi. 5, 6, 9, 22, 36, 38). *They have wandered as blind men in the streets, they have polluted themselves with* BLOOD, *so that men could not touch their garments* (Lam. iv. 13, 14). *And garments rolled in* BLOOD (Isa. ix. 5). *Also in thy skirts is found the* BLOOD *of the souls of the poor innocents* (Jer. ii. 33, 34). *Your hands*

are full of BLOOD. *Wash you, make you clean; put away the evil of your doings* (Isa. i. 15, 16). *For your hands are defiled with* BLOOD, *aud your fingers with iniquity; your lips have spoken lies; they make haste to shed innocent* BLOOD (lix. 3). *For Jehovah cometh out of His place to visit the inhabitants of the earth for their iniquity; the earth also shall disclose her* BLOOD (xxvi. 21). *But as many as received Him, to them gave He power to become the sons of God; which were born not of* BLOOD (John i. 12, 13). In Babylon *was found the* BLOOD *of the prophets and saints* (Apoc. xviii. 24). *The sea became as the* BLOOD *of a dead man,—and the fountains of water became* BLOOD (xvi. 3, 4; Isa. xv. 6, 9; Ps. cv. 23, 28, 29). The same is signified by the rivers, collections, and lakes of water in Egypt being turned into *blood* (Ex. vii. 15, 25). The moon shall be turned into *blood* before the coming of the great day of Jehovah (Joel ii. 31). *The moon became as* BLOOD (Apoc. vi. 12). In these places and many others, blood signifies the Truth of the Word falsified, and also profaned; which yet may be seen more manifestly still from those passages in the Word in their series. Since therefore, in the opposite sense, blood signifies the truth of the Word falsified or profaned, it is evident that, in the genuine sense, blood signifies the truth of the Word not falsified.

380 (15) *Therefore are they before the throne of God, and serve Him day and night in His temple: and He that sitteth on the throne shall dwell among them,* signifies, that they are in the presence of the Lord, and constantly and faithfully live according to the truths which they receive from Him in His church, and that the Lord constantly gives good in their truths. *Therefore are they before the throne of God,* signifies that they are in the Lord's presence; *and serve Him day and night,* signifies that they constantly and faithfully live according to the truths, or precepts, which they receive from Him, to serve the Lord signifies nothing else; *in His temple,* signifies in the church (n. 191); *He that sitteth on the throne shall dwell among them,* signifies that the Lord constantly introduces good with the truths which they receive from Him; this is signified by dwelling among them, because, in the Word, to dwell is predicated of good, and to serve, of truth. This arcanum may now be made known: The marriage of the Lord with the Church consists in this, that the Lord enters by influx into angels and men with the good of love, and that angels and men receive Him, or the good of His love, in truths; that by this a marriage of good and truth is effected, which marriage is itself the Church, and makes Heaven with them. Such being the influx of the Lord and His reception, therefore the Lord looks at angels and men in the forehead, and they look at the Lord through the eyes; for the forehead corresponds to the good of love, and the eyes correspond to truths

from that good, which thus by conjunction become truths of good. But the Lord's influx with truths into angels and men, is not as the influx of good into them, for it is mediate, flowing from good, as light does from fire, being received by them in the understanding, and only so far in the will as they practise truths. This too is the marriage of love and wisdom, or of good and truth from the Lord, with those who receive them in the heavens and on the earth. This arcanum has been disclosed to make it known, how it is to be understood that the Lord constantly gives good in their truths.

381 (16) *They shall hunger no more, neither thirst any more,* signifies, that henceforth there shall be no deficiency with them of goods and truths. Not to hunger, signifies to have no defeat of good, and not to thirst, signifies to have no defeat of truth; for to hunger is said respecting bread and meat, and to thirst, respecting wine and water: and bread and meat signifies good, and wine and water signifies truth (n. 323).

382 *Neither shall the sun light on them, nor any heat,* signifies, that henceforth they shall have no desire to evil, nor to the falsity of evil. The sun shall not light on them, signifies that they shall have no desire to evil; neither shall any heat light on them, signifies that they shall have no desire to falsity. The sun signifies Divine Love and thence affections of good; and, in the opposite sense, diabolical love and thence desires to evil (see n. 53): but heat signifies desire to the falsity of evil, because falsity is produced from evil, as heat from the sun; for when the will loves evil, the understanding loves falsity, and burns with the lust of confirming it, and evil, confirmed in the understanding, is the falsity of evil; consequently the falsity of evil is evil in its form. Heat, and to burn or be hot, have a like signification in the following passages: *Blessed is the man that trusteth in Jehovah,—and he shall not see when* HEAT *cometh* (Jer. xvii. 7, 8). *For Thou hast been a refuge to the needy from the storm; a shadow from its* HEAT;—*even the* HEAT *with the shadow of a cloud* (Isa. xxv. 4, 5). *In their* HEAT—*I will make them drunken,—that they may sleep a perpetual sleep* (Jer. li. 39). *They are all* HOT *as an oven, there is none among them that calleth unto Me* (Hosea vii. 7). *He beholdeth not the way of the vineyards. Drought and* HEAT *consume the snow waters* (Job xxiv. 18, 19). *And the fourth angel poured out his vial upon the sun; and power was given unto him to scorch men with* GREAT HEAT,—*and they blasphemed the Name of God* (Apoc. xvi. 8, 9). *That thou mayest say to the prisoners, Go forth;—They shall not hunger nor thirst, neither shall the* HEAT *nor sun smite them* (Isa. xlix. 9, 10).

383 (17) *For the Lamb which is in the midst of the throne, shall feed them,* signifies, that the Lord alone will teach them. The Lamb in the midst of the throne, signifies the Lord as to

His Divine Humanity in the inmost, and thus in all things of heaven; in the midst is in the inmost, and thereby in all things (n. 44); the throne is heaven (n. 14); and the Lamb is the Lord as to His Divine Humanity (n. 269, 291); and He who is in the inmost and thus in all things of heaven alone feeds, that is, teaches all. If it be asked, how can He alone feed all? be it known that it is because He is God, and because in the universal heaven He is as the soul in its body, for heaven is from Him as one Man. To feed means to teach, because in the Word the church is called a flock, and the men of the church are called sheep and lambs, hence to feed signifies to teach, and a pastor, or feeder, one that teaches; and this in many passages; as: *In that day shall thy* CATTLE *feed in large pastures* (Isa. xxx. 23). *He shall* FEED HIS FLOCK *as a shepherd* (xl. 11). *They shall* FEED *in the ways, and their* PASTURES *shall be in all high places* (xlix. 9). Israel *shall* FEED *on Carmel and Bashan* (Jer. l. 19). *I will seek out My sheep, I will* FEED THEM *in a good pasture, and in a fat pasture upon the mountains of Israel* (Ezek. xxxiv. 12-14). FEED *thy people,—let them* FEED *in Bashan and Gilead* (Micah vii. 14). *The remnant of Israel shall* FEED *and lie down* (Zeph. iii. 13). *Jehovah is* MY SHEPHERD, *I shall not want, He maketh me to lie down in green pastures* (Ps. xxiii. 1, 2). *The Lord hath chosen David to* FEED *Jacob and Israel, and he* FED *them* (lxxviii. 70-72). *Jesus said unto Peter,* FEED MY LAMBS, *and a second and a third time He said,* FEED MY SHEEP (John xxi. 15-17).

384 *And shall lead them unto living fountains of water,* signifies, and lead them by the truths of the Word to conjunction with Himself. As a living fountain of waters signifies the Lord, and also the Word, and waters signify truths (n. 50), and as conjunction with the Lord is effected by the Divine Truths of the Word, when they become truths of life, which they do by living according to them, therefore to lead them to living fountains of waters, signifies to lead by the truths of the Word to conjunction with the Lord. That a fountain and fountains signifies the Lord and also the Word, is evident from these passages: *All my* FOUNTAINS *are in Thee, O Jehovah* (Ps. lxxxvii. 7). *They have forsaken Jehovah the* FOUNTAIN OF LIVING WATERS (Jer. ii. 13). *And Thou shalt make them drink of the river of Thy pleasures, for with Thee is the* FOUNTAIN OF LIFE (Ps. xxxvi. 9, 10). *In that day shall a* FOUNTAIN *be opened to the inhabitants of Jerusalem* (Zec. xiii. 1). *Israel shall then dwell safely and alone at the* FOUNTAIN OF JACOB (Deu. xxxiii. 28). When the Lord sat on Jacob's well, He said unto the woman, *the water that I shall give shall be a* FOUNTAIN *of water springing up into everlasting life* (John iv. 14). *Joseph is a fruitful bough by a* FOUNTAIN (Gen. xlix. 22). *Bless the Lord*

from the FOUNTAIN *of Israel* (Ps. lxviii. 26). *Therefore with joy shall ye draw waters out of the* FOUNTAINS *of salvation* (Isa. xii. 3). *Unto him that is athirst will I give of the* FOUNTAIN *of the water of life freely* (Apoc. xxi. 6). *I will cause them to walk by the* FOUNTAINS *of waters in a straight way* (Jer. xxxi. 9). Expressions similar to these and the above in the Apocalypse, occur also in Isaiah: THEY SHALL NOT HUNGER NOR THIRST, NEITHER SHALL THE HEAT NOR SUN SMITE THEM, FOR HE THAT HATH MERCY ON THEM SHALL LEAD THEM EVEN BY THE FOUNTAINS OF WATER (xlix. 10).

385 *And God shall wipe away all tears from their eyes*, signifies, that they shall no longer be in combats against evils and their falsities, and thereby in sorrow, but in goods and truths, and thence in celestial joys from the Lord. These things are signified by the Lamb wiping away all tears from their eyes, because in verse 14 it is said, that these are they which come out of great affliction, which signifies, that they are such as have been in temptations, and fought against evils (n. 377); and those who afterwards are not in combats against evils, are in goods and truths, and thence in celestial joys. The following passage in Isaiah has a similar signification: *He will swallow up death in victory, and the Lord Jehovah will wipe away the tears from all faces: And it shall be said in that day, Lo, this is our God, we have waited for Him, and He will save us. This is Jehovah, we have waited for Him, we will rejoice in His salvation* (xxv. 8, 9).

386 To these I will add this Memorable Relation. Once, when looking around in the spiritual world, I heard as it were the gnashing of teeth, and also a beating noise, and a kind of hoarse sound intermingled with them: I inquired what these sounds were; and the angels who were with me said, "There are colleges, which we call inns, where they debate. Their debates are so heard at a distance, but near, they are only heard as disputations." Approaching, I saw some small houses, constructed of reeds joined together with mud. I fain would have looked through a window, but there was none; for it was not allowed to enter by the door, because light would thus have streamed in from heaven, and confused them. Suddenly however a window was made on the right side, and then I heard them complain they were in darkness. Shortly afterwards a window was made on the left side, and that on the right was closed; upon which the darkness was gradually dispelled, and they seemed to themselves to be in light. After this I was permitted to enter by the door and hear. There was a table in the middle, and seats round about; but they all seemed to me to stand upon the seats, and to dispute warmly with one another respect-

ing FAITH and CHARITY: one side contending that Faith, the other that Charity, was the principal grace of the church. Those who made faith the principal, said, "Have we not to do with God by faith, and with men by charity? is not faith therefore heavenly, and charity earthly? are we not saved by what is heavenly, and not by what is earthly? Again, Cannot God give faith from heaven, because it is heavenly, and must not man give himself charity, because it is earthly? and what man gives himself is not of the church, and therefore is not saving. Can any one be justified in the sight of God by works which are called works of charity? Believe us, we are not only justified, but also sanctified by faith alone, provided that faith be not defiled by claim of merit, which are from works of charity." They said much more to the same purpose. But those who made charity the principal of the church, strenuously denied these statements, asserting, "that charity saves, and not faith. Are not all dear to God, and does He not will the good of all? How can God effect this except by men? Does God only enable us to talk with men about such things as relate to faith, and not to do to men those things which relate to charity? do you not see that it is absurd in you to say that charity is earthly? Charity is heavenly, and because you do not perform the good of charity, your faith is earthly. How do you receive faith but as a stock or a stone? You say by the hearing of the Word only; but how can the Word operate by being heard only, and this too upon a stock or a stone? possibly you are quickened without knowing it; but of what avail is this quickening, except in being enabled to say that faith alone saves? but what faith is, and what a saving faith, you know not." But now arose one, whom the angel that was talking with me called a syncretist.[1] He took off a turban that he wore, and placed it on the table; but suddenly put it on again, because he was bald. He said, "Attend! You are all in error. It is true that faith is spiritual, and that charity is moral; but still they are joined together, and joined by the Word, by the Holy Spirit, and by effect, without man's knowledge, which indeed may be called obedience, but in which man has no share. I have long reflected upon this, and have at length discovered, that man may receive faith from God, which is spiritual, but that he cannot be moved by God to charity, which is spiritual, but as a pillar of salt." On saying this, he was applauded by those who were in faith alone, but hooted by those who were in charity; and these said, with indignation, "Hear, friend! you do not know that there is a moral life which is

[1] Syncretist—a name given to some Platonic Christians in the fifteenth century, who steered a middle course between the opposite factions among the followers of Aristotle and Plato; a sect held in great veneration, for a long time, among the mystics. See Mosheim's *Ecclesiastical History*, Cent. 15, Ch. ii., Part 2.

spiritual, and that there is a moral life which is merely natural, a spiritual moral life with those who do good from God and yet as if from themselves, and a moral life merely natural with those who do good from hell, and yet as if from themselves."

It was said, that the disputation was heard as gnashing of teeth, and as stamping, with a hoarse sound intermingled. The debate heard as gnashing of teeth, was by those who were in faith alone; but that heard as stamping, was by those who were in charity alone; and the hoarse sound intermingled was from the syncretist. The sound of them was so heard at a distance, because, when in the world, they had all spent their time in disputations, and did not shun any evil, and therefore performed no spiritual moral good; moreover, they were entirely ignorant that the all of faith is truth and the all of charity is good, and that truth without good is not truth in spirit, and that good without truth is not good in spirit, and that thus one makes the other. The reason why darkness ensued when a window was made on the right side is, because light from heaven flowing in on that side effects the will; and there was light when the window on the right side was shut and another was made on the left is, because light flowing in from heaven on the left side affects the understanding; and man may be in the light of heaven as to his understanding, provided the will be closed as to its evil.

CHAPTER VIII.

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

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

3. And another angel came and stood at the altar, having a golden censer: and there was given unto him much incense, that he should add it to the prayers of all the saints upon the golden altar which was before the throne.

4. And the smoke of the incense, which came with the prayers of the saints, ascended before God out of the angel's hand.

5. And the angel took the censer, and filled it with the fire of the altar, and cast it unto the earth: and there were voices, and thunderings, and lightnings, and an earthquake.

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

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

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

9. And the third part of the creatures which were in the sea, and had life, died; and the third part of the ships was destroyed.

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

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

12. And the fourth angel sounded, and the third part of the sun was smitten, and the third part of the moon, and the third part of the stars; so that the third part of them was darkened, and the day shone not for a third part of it, and the night likewise.

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

THE SPIRITUAL SENSE.

THE CONTENTS OF THE WHOLE CHAPTER. This treats of the Reformed Church as to the quality of those therein who are in faith alone: the preparation of the spiritual heaven for communication with them, verses 1-6. The examination and manifestation of those therein, who are in the interiors of that faith, verse 7; of those who are in its exteriors, verses 8, 9; what they are in regard to the understanding of the Word, verses 10, 11. That they are in falsities and thence in evils, verses 12, 13.

THE CONTENTS OF EACH VERSE. *And when He had opened the seventh seal*, signifies, examination from the Lord of the state of the church, and thence of the life of those who are in His spiritual kingdom, being those who are in charity and its faith; in this case who are in faith alone: *There was silence in heaven about the space of half an hour*, signifies, that the angels of the Lord's spiritual kingdom were greatly amazed, when they saw those who said they were in faith, in such a state: *And I saw the seven angels who stood before God*, signifies, the universal spiritual heaven in the presence of the Lord, hearing and doing His commands: *And to them were given seven trumpets*, signifies, the examination and discovery of the state of the church, and thence

of the life of those who are in faith alone: *And another angel came and stood at the altar, having a golden censer,* signifies, spiritual worship, which is from the good of charity by the truths of faith: *And there was given him much incense, that he should add it to the prayers of all saints upon the golden altar which was before the throne,* signifies, propitiation lest the angels of the Lord's spiritual kingdom should be hurt by the spirits of the Satanic kingdom that were beneath: *And the smoke of the incense, which came with the prayers of the saints, ascended out of the angel's hand before God,* signifies, their protection by the Lord: *And the angel took the censer, and filled it with the fire of the altar, and cast it unto the earth,* signifies, spiritual love, in which there is celestial love, and its influx into the inferior parts, where they were who were in faith separated from charity: *And there were voices, and thunderings, and lightnings, and an earthquake,* signifies, that after a communication was opened with them, there were heard reasonings concerning faith alone, and confirmations in favour of it: *And the seven angels that had the seven trumpets prepared themselves to sound,* signifies, that they were prepared and ready to explore the state of the church, and thence the state of life with those whose religion is faith alone: *The first angel sounded,* signifies, examination and manifestation as to what the state of the church is with those who are interiorly in that faith: *And there followed hail and fire mingled with blood,* signifies, falsity from infernal love destroying good and truth, and falsifying the Word: *And they were cast upon the earth, and the third part of the trees was burnt up,* signifies, that with them all the affection and perception of truth, which constitute the man of the church, had perished: *And all green grass was burnt up,* signifies, thus all that is alive in faith: *And the second angel sounded,* signifies, the examination and manifestation of what the state of the church is with those who are exteriorly in that faith: *And as it were a great mountain burning with fire was cast into the sea,* signifies, the appearance of infernal love with them: *And the third part of the sea became blood,* signifies, that all general truths with them were falsified: *And the third part of the creatures which were in the sea that had life, died,* signifies, that they who have lived and do live this faith cannot be reformed and receive life: *And the third part of the ships were destroyed,* signifies, that all the knowledges of good and truth from the Word, serving for the use of life, were destroyed with them: *And the third angel sounded,* signifies, the examination and manifestation of the state of the church with those whose religion is faith alone, as to the affection and reception of truths from the Word: *And there fell from heaven a great star burning as it were a lamp,* signifies, the appearance of self-derived intelligence from a pride, springing from infernal

love: *And it fell upon the third part of the rivers, and upon the fountains of waters,* signifies, that thence all the truths of the Word were totally falsified: *And the name of the star is called Wormwood; and the third part of the waters became wormwood,* signifies, the infernal falsity from which their own intelligence is derived, by which all the truths of the Word are falsified: *And many men died of the waters because they were made bitter,* signifies, the extinction of spiritual life from the falsified truths of the Word: *And the fourth angel sounded,* signifies, the examination and manifestation of the state of the church with those whose religion is faith alone, as being in the evils of falsity, and in the falsities of evil: *And the third part of the sun was smitten, and the third part of the moon, and the third part of the stars, so that the third part of them was darkened,* signifies, that by reason of evils from falsities and of falsities from evils, they did not know what love is, or what faith is, or any truth: *And the day shone not for a third part of it, and the night likewise,* signifies, that there is no longer with them any spiritual truth or natural truth serviceable for doctrine and life from the Word: *And I beheld, and I heard an angel flying in the midst of heaven,* signifies, instruction and prediction from the Lord: *Saying with a loud voice, Woe, woe, woe, to the inhabiters of the earth, by reason of the other voices of the trumpet of the three angels which are yet to sound,* signifies, deep lamentation over the damned state of those in the church who in doctrine and life have confirmed themselves in faith separate from charity.

THE EXPLANATION.

387 There are two kingdoms into which the whole heaven is divided, the CELESTIAL KINGDOM and the SPIRITUAL KINGDOM. The celestial kingdom consists of those who are in love to the Lord and thence in wisdom; and the spiritual kingdom consists of those who are in love to their neighbour and thence in intelligence; and as love to the neighbour is at this day called charity, and intelligence faith, the spiritual kingdom consists of those who are in charity and thence in faith. Now because heaven is divided into two kingdoms, hell also is divided into two kingdoms that are opposite to them; into a DIABOLICAL KINGDOM and into a SATANICAL KINGDOM. The diabolical kingdom consists of those who are in the love of dominion from self-love, and thence in foolishness; for this love is opposite to celestial love, and its foolishness is opposite to celestial wisdom: but the satanical kingdom

consists of those who are in the love of dominion from the pride of their own intelligence, and thence in insanity; for this love is opposite to spiritual love, and its insanity is opposite to spiritual intelligence. By foolishness and insanity are meant foolishness and insanity in things celestial and spiritual. The same things which are said of heaven are to be understood of the church on earth, for they make one. Respecting these two kingdoms, see the work on *Heaven and Hell* (n. 20-28), and many other places. Now, since the Apocalypse, as observed in the preface and in n. 2, treats only of the state of the church at its end, what now follows treats of those who are in the two kingdoms of heaven, and of those who are in the two kingdoms of hell, and of their quality. From this chapter to the sixteenth it treats of those who are in the spiritual kingdom, and in the satanical kingdom opposite to it; in chapters xvii. and xviii., of those who are in the celestial kingdom, and in the diabolical kingdom opposite to it; afterwards of the last judgment; and, lastly, of the New Church which is the New Jerusalem. This brings all that goes before to a conclusion, because it constitutes the final purpose. In many parts of the Word the Devil and Satan are mentioned, and by both is meant hell; it is so named, because all in the one hell are called devils, and all in the other are called satans.

388 (1) *And when He had opened the seventh seal*, signifies, examination by the Lord of the state of the church, and thence of the state of life of those who are in His spiritual kingdom, being those who are in charity and its faith; in this place, who are in faith alone. That this is signified, may appear from all the particulars of this chapter when understood in the spiritual sense; for, as stated in n. 387, this and the succeeding chapters, as far as the sixteenth, treat of those who are in the Spiritual Kingdom, or those who are in love to the neighbour, and thence in intelligence. But as love to the neighbour is at this day called charity, and intelligence is called faith, and here there is no examination of those who are in charity and its faith, because these belong to those who are in heaven; therefore examination is here made of those who are in faith alone. Faith alone is faith separated from charity, there being no conjunction between them (n. 417). To open the seal signifies to examine states of life, or, what is the same, the states of the church and thence of life (n. 295, 302, 309, 317, 324).

389 *There was silence in heaven about the space of half an hour*, signifies, that the angels of the Lord's spiritual kingdom were greatly amazed, when they saw those who said they were in faith in such a state. Silence in heaven means nothing but amazement there in regard to those who say they are in faith, and are nevertheless in such a state; for their state is described

in what follows, the nature of which will be made evident by the explanation. Half an hour signifies greatly, because an hour signifies a full state. Time signifies state, as will be seen below.

390 (2) *And I saw the seven angels who stood before God,* signifies, the universal spiritual heaven in the presence of the Lord hearing and doing His commands. Seven angels signifies the universal heaven, because seven signifies all persons, or all things, thence the whole and the universal (n. 10); in the supreme sense angels signify the Lord, and in the relative sense, heaven (n. 5, 66, 342, 344); here they signify the spiritual heaven, as may appear from what was said in n. 387, 388. To stand before God signifies to hear and do His commands (n. 366).

391 *And to them were given seven trumpets,* signifies, the examination and discovery of the state of the church, and thence of the life of those who are in faith alone. Trumpets here signify the same as sounding, because they sounded with them; and sounding with trumpets signifies to call together upon solemn occasions, which were various, in this case, for the purpose of examining and discovering the quality of those who are in faith alone, thus the quality of those who are at this day of the Reformed Churches. It should be observed, that the Reformed Church is at this day divided into three, from the three leaders, Luther, Calvin, and Melancthon, and that these three Churches differ on various points; but what is remarkable, they all agree in this, That man is justified by faith without the works of the law. That sounding with trumpets signifies to call together, will be seen in n. 397.

392 (3) *And another angel came and stood at the altar, having a golden censer,* signifies, spiritual worship, which is from the good of charity by the truths of faith. The altar at which the angel stood, and the golden censer which he had in his hand, signifies the worship of the Lord from spiritual love, which worship is from the good of charity by the truths of faith. With the children of Israel there were two altars, one without the tent, the other within it; the altar without the tent was called the *altar of burnt-offering,* because burnt-offerings and sacrifices were offered upon it; the altar within the tent was called the *altar of incense,* as also the *golden altar.* There were two altars, because the worship of the Lord is from celestial love and from spiritual love; from celestial love by those who are in His celestial kingdom, and from spiritual love by those who are in His spiritual kingdom. (Of these two kingdoms, see n. 387; of the two altars, see the following passages in Moses; of the altar of burnt-offering, Ex. xx. 24, *seq.*, xxvii. 1-9, xxxix. 36-43; Lev. vii. 1-5, viii. 11, xvi. 18, 19, 33, 34; of the altar of incense, Ex. xxx. 1-10, xxxii. 6, xxxvii. 25-29, xl. 5, 27). Altars, censers, and incense, were seen by John, not because such things exist in

heaven, these being only representative of the worship of the Lord there, but because such things were instituted among the children of Israel, and are therefore often mentioned in the Word; and that church was a representative church, for all things connected with their worship represented, and hence now signify, the Divine Celestial and Spiritual things of the Lord, which relate to His church in the heavens and on the earth. The same is therefore signified by the two altars spoken of in the Word, in the following passages: *O send out Thy light and Thy truth, let them lead me; let them bring me to Thy holy hill. Then will I go unto the* ALTAR OF GOD, *unto God my exceeding joy* (Ps. xliii. 3, 4). *I will wash my hands in innocency; so will I compass Thine* ALTAR, *O Jehovah; that I may publish with the voice of thanksgiving* (xxvi. 6, 7). *The sin of Judah is written with a pen of iron, it is graven upon the table of their heart, and upon the horns of your* ALTARS (Jer. xvii. 1, 2). *God is Jehovah, which hath showed us light; bind the sacrifice with cords unto the horns of the* ALTAR (Ps. cxviii. 27). *In that day there shall be an* ALTAR *to Jehovah in the midst of the land of Egypt* (Isa. xix. 19). The altar of Jehovah in the midst of the land of Egypt, signifies the worship of the Lord from love in the natural man. *The thorn and the thistle shall come up on their* ALTARS (Hosea x. 7, 8): which signifies worship from evils and from the falsities of evil. Besides other places (as Isa. xxvii. 9, lvi. 6, 7, lx. 7; Lam. ii. 7; Ezek. vi. 3, 4, 6, 13; Hosea viii. 11, x. 1, 2; Amos iii. 14; Ps. li. 18, 19, lxxxiv. 3-5; Matt. v. 23, 24, xxiii. 18-20). Since the altar represented and thence signifies the worship of the Lord, it is evident that the altar here and elsewhere in the Apocalypse has no other meaning. Thus: *I saw under the* ALTAR *the souls of them that were slain for the Word of God* (Apoc. vi. 9). *The angel stood, saying, Rise, and measure the temple of God and the* ALTAR, *and them that worship therein* (xi. 1). *And I heard another angel out of the* ALTAR, *say, True and righteous are Thy judgments* (xvi. 7). As representative worship, which was performed chiefly upon two altars, was abolished by the Lord when He came into the world, because of His having Himself opened the interior things of the church; therefore it is said in Isaiah, *At that day shall a man look to his Maker, and his eyes shall have respect to the Holy One of Israel. And he shall not look to the* ALTARS, *the work of his hands* (xvii. 8).

393 *And there was given him much incense, that he should add it to the prayers of all the saints upon the golden altar which was before the throne*, signifies, propitiation, lest the angels of the Lord's spiritual kingdom should be hurt by the spirits of the satanic kingdom that were beneath. The incense and the golden altar, signifies the worship of the Lord from spiritual love (n. 277, 392); prayers signify those things which relate to

charity and thence to faith in worship (n. 278); saints mean those who are of the Lord's spiritual kingdom; and the righteous, those who are of the Lord's celestial kingdom (n. 173). From which it may appear, that this treats of those who are in the Lord's spiritual kingdom. Much incense added to the prayers of all the saints upon the golden altar signifies propitiation, lest they should be hurt by the spirits of the satanic kingdom who were beneath them, because propitiations and expiations were made by incense, especially when dangers threatened; as may appear from the following passages: when the congregation murmured against Moses and Aaron, and were affected with a plague, *Aaron took fire from off the altar, and put* INCENSE *into a censer, and ran in between the living and the dead to make atonement, and the plague was stayed* (Num. xvi. 46-48). Moreover, *the* ALTAR *of* INCENSE *was placed in the tabernacle, before the mercy-seat, that was over the ark, and* INCENSE *was offered on it every morning when the lamps were dressed* (Ex. xxx. 1-10). And it was commanded, that *as often as Aaron entered within the vail, he should offer* INCENSE, *and the cloud of* INCENSE *should cover the mercy-seat, lest he should die* (Lev. xvi. 11-13). Hence it may appear, that propitiations in the representative Israelitish church were made by offering incense; in like manner here, that they might not be hurt by the satanic spirits who were beneath them.

394 (4) *And the smoke of the incense which came with the prayers of the saints ascended before God out of the angel's hand,* signifies, their protection by the Lord. The smoke of the incense ascending before God signifies what is accepted and grateful, David therefore says, *Let my prayers be set forth before Thee as* INCENSE (Ps. cxli. 2), because the smoke of the incense was fragrant from the spices of which it was composed, which were stacte, onyche, galbanum, and frankincense (Ex. xxx. 34). And the fragrant odours of those spices correspond to the things of spiritual love or charity, and thence of faith, for in heaven most fragrant odours, corresponding to the perceptions of the angels originating in their love, are sensibly perceived. On this account it is said in many parts of the Word, that Jehovah smelled an odour of rest. That it signifies protection by the Lord follows from what was said in n. 393.

395 (5) *And the angel took the censer, and filled it with the fire of the altar, and cast it unto the earth,* signifies, spiritual love, in which is celestial love, and its influx into the lower parts, where were those who are in faith separated from charity. That a censer, as well as incense, signifies worship from spiritual love, is evident from what has just been shown; and from this consideration, that in the Word, a containing vessel signifies the same as that which it contains, as a cup and platter signify the

same as wine and food (Matt. xxiii. 25, 26; Luke xxii. 20, and elsewhere). The fire of the altar of the burnt-offering signifies Divine Celestial Love, because that altar signified worship from that love (n. 392), and fire, in the supreme sense, signified Divine Love (n. 494). Spiritual love, which is charity, derives its essence from celestial love, which is love to the Lord; without this love there is nothing vital in spiritual love or charity, for spirit and life have no other source than the Lord. This was represented in the Israelitish church by their not being allowed to take fire from any other place than the altar of burnt-offering, to put into the censer when they offered incense. This may appear in Moses (Lev. xvi. 12, 13; Num. xvii. 11, 12), and from the two sons of Aaron having been consumed by *fire* from heaven, because they offered *incense* with strange *fire*, that is, with fire not taken from the altar (Lev. x. 1, 2). It was therefore a law, that *fire* should burn constantly upon the altar of burnt-offering, and should never be put out (vi. 9); and this for the reason that the fire of that altar signifies the Lord's Divine Love, and thence love to the Lord. Casting the censer upon the earth signifies influx into the lower parts.

396 *And there were voices, and thunderings, and lightnings, and an earthquake*, signifies, that after a communication was opened with them, there were heard reasonings respecting, and confirmations in favour of, faith alone, and that the state of the church with them was perceived to be tottering to its fall. Lightnings, thunderings, and voices, signify enlightenings, perceptions, and instructions by influx from heaven (n. 236); but here, with those who were in faith alone, who receive none of these by influx from heaven, voices, thunderings, and lightnings, signify reasonings about faith alone, and argumentations and confirmations in favour of it. An earthquake signifies a change in the state of the church (n. 331); here it signifies that the state of the church among them was perceived to be tottering to its fall; for earthquakes take place in the world of spirits when the state of the church in societies is perverted and inverted. The censer was cast unto the earth by the angel before the seven angels began to sound with their trumpets, in order that by influx a communication might be opened between those in the spiritual heaven and those beneath who were in faith alone. This communication gave rise to reasonings and confirmations in favour of that faith, which were heard and perceived; wherefore it is said that after a communication was opened, these were heard and perceived.

397 (6) *And the seven angels that had the seven trumpets prepared themselves to sound*, signifies, that they were prepared and ready to examine the state of the church, and thence the state of life, with those whose religion is faith alone. What trumpets

signify, appears from the statute respecting the use of them among the sons of Israel, concerning which it is thus written in Moses: *Jehovah spake unto Moses to make* TRUMPETS *of silver for the calling of the assembly, and for the journeying of the camps? and that they should blow with them in days of gladness, and festivals and new moons, and over burnt-offerings and sacrifices; also, that when they went to war against enemies that infested them, they should blow an alarm with the* TRUMPETS, *and that then they should come into remembrance before Jehovah God, and should be preserved from their enemies* (Num. x. 1-11). It may be seen from these words what blowing with trumpets signifies. That the seven angels sounding here signifies the examination and manifestation of the state of the church with those whose religion consists in faith alone, is evident from the particulars of this chapter, and from the particulars of those that follow as far as the sixteenth inclusive, when understood in the spiritual sense. The use of trumpets among the sons of Israel shows also what trumpets and sounding them signifies, in the following passages: *Blow ye* THE TRUMPET *in Zion, and* SOUND *an alarm in My holy mountain, for the day of Jehovah cometh* (Joel ii. 1, 2). *And Jehovah shall be seen over them, and His arrow shall go forth as the lightning, and the Lord Jehovah shall* BLOW THE TRUMPET (Zec. ix. 14). *Jehovah shall go forth as a lion and* SOUND (Isa. xlii. 13). *And it shall come to pass in that day, that the* GREAT TRUMPET *shall be blown, and they shall come which were ready to perish in the land of Assyria, and the outcasts in the land of Egypt, and shall worship Jehovah in the holy mountain at Jerusalem* (Isa. xxvii. 13). *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). *Blessed is the people who know the* JOYFUL SOUND, *they shall walk, O Jehovah, in the light of Thy countenance* (Ps. lxxxix. 15). *When the morning stars sang together, and all the sons of God* SHOUTED FOR JOY (Job xxxviii. 7). As the sound of trumpets signified such things, and in the Israelitish church all things were represented to the life according to correspondences and their consequent significations, therefore it came to pass, *when Jehovah came down upon Mount Sinai, that there were voices, and lightnings, and a heavy cloud, and the exceeding loud voice of a* TRUMPET, *and the voice of a* TRUMPET *that sounded louder and louder, and the people in the camp trembled greatly* (Ex. xix. 16-25). For the same reason it came to pass, that when *the three hundred with Gideon* BLEW WITH THEIR TRUMPETS *against Midian, then the sword of a man was against his companion, and they fled* (Judges vii. 16-22): in like manner, *that twelve*

thousand of the sons of Israel with holy vessels and TRUMPETS *in their hands overcame Midian* (Num. xxxi. 1-8); as also, *that the wall of Jericho fell down, after the seven priests with seven* TRUMPETS *compassed the city seven times* (Josh. vi. 1-20). It is therefore said in Jeremiah, *Sound the* TRUMPET *against Babylon round about, her walls are destroyed* (l. 15); and in Zephaniah, *A day of clouds and thick darkness, a day of the* TRUMPET *and alarm against the fenced cities* (i. 15, 16).

398 (7) *The first angel sounded*, signifies, examination and manifestation as to what the state of the church is with those who are interiorly in that faith. To sound, signifies to examine and make manifest (n. 397). The sounding of this first angel signifies an examination and manifestation of the state of the church with those who are interiorly in that faith, because its operation was felt upon the earth, as appears from what follows; and the operation of the sounding of the second angel was felt upon the sea, and the earth and the sea, throughout the Apocalypse, when named together, signifying the church universal, the earth, the church as consisting of those who are in its internals, and the sea, the church as consisting of those who are in its externals. For the church is internal and external; internal with the clergy, and external with the laity; or internal with those who have studied its doctrinals interiorly, and have confirmed them from the Word, and external with those who have not. Both are understood by the earth and the sea in the following passages in the Apocalypse: *that the wind should not blow upon the* EARTH, *nor on the* SEA (vii. 1). *Hurt not the* EARTH, *neither the* SEA (vii. 3). *The angel descending out of heaven set his right foot upon the* SEA, *and his left upon the* EARTH (x. 2, 8; also in verse 6). *I saw a beast rise out of the* SEA, *and another beast coming up out of the* EARTH (xiii. 1, 11). *Worship Him who made heaven, and* EARTH, *and the* SEA (xiv. 7). *The first angel poured out his vial upon the* EARTH, *and the second angel his upon the* SEA (xvi. 2, 3). The earth and sea signify the church internal and external, thus the church universal, because, in the spiritual world, those who are in the internals of the church appear upon dry land, and they who are in its externals, as in the sea; but the sea is only an appearance from the general truths in which they are. The earth signifies the church (n. 285): so does the world (n. 551).

399 *And there followed hail and fire mingled with blood*, signifies, falsity from infernal love destroying good and truth, and falsifying the Word. Hail signifies falsity destroying good and truth; fire signifies infernal love; and blood signifies the falsification of truth. That hail signifies falsity destroying good and truth will be seen below; that fire means love in both senses, celestial and infernal, see n. 468; blood means the Divine Truth

of the Lord, which is also the Word, and, in the opposite sense, the Word falsified (n. 379). On combining these meanings into one, it is plain that *there followed hail and fire mingled with blood*, signifies falsity from infernal love destroying good and truth and falsifying the Word. This is signified, because such things appear in the spiritual world when the sphere of the Lord's Divine Love and Divine Wisdom descends from heaven into the societies below, where there are falsities derived from infernal love, and the Word is falsified by them. Hail and fire together have a similar signification in the following passages: *At the brightness that was before Him His thick clouds passed,* HAIL-STONES AND COALS OF FIRE: *and the Highest gave His voice,* HAIL-STONES AND COALS OF FIRE; *yea, He sent out His arrows and scattered them* (Ps. xviii. 12-14). *And I will plead against Him with pestilence and with blood, and I will rain upon him great* HAIL-STONES, FIRE, *and brimstone* (Ezek. xxxviii. 22). *And Jehovah shall cause His glorious voice to be heard, and with the* FLAME *of a devouring* FIRE, *and* HAIL-STONES (Isa. xxx. 30). *He gave them* HAIL *for rain, and* FLAMING FIRE *in their land, and brake the trees of their coasts* (Ps. cv. 32, 33). *He smote their vines with* HAIL, *and their sycamore trees with grievous* HAIL, *and their cattle with burning coals; He cast upon them the burning of His anger by sending forth of evil angels* (lxxviii. 47-49). These words are applied to Egypt. In Moses we read concerning them, that *he stretched forth his rod, and Jehovah gave voices and* HAIL; *and there was* HAIL AND FIRE *together walking in the midst of* GRIEVOUS HAIL: *and the* HAIL *smote every herb of the field, and brake every tree of the field* (Ex. ix. 22-35). All the miracles wrought in Egypt signified the evils and falsities derived from infernal love, which prevailed among the Egyptians, each miracle signifying some particular evil and falsity. For there was a representative church among them, as there was in many kingdoms of Asia, but it became idolatrous and magical. The Red Sea signifies hell, in which they at last perished. Something similar is signified by the *hail-stones* by which more of the enemy perished than by the sword (Josh. x. 11). Hail has the same meaning in the following passages: *Woe to the crown of pride; behold, the Lord hath a mighty and strong one, like an inundation of* HAIL: *and the* HAIL *shall sweep away the refuge of lies* (Isa. xxviii. 1, 2, 17). *When it shall* HAIL, *coming down on the forest* (xxxii. 19). *And the temple of God was opened in heaven, and there were lightnings, and voices, and thunderings, and an earthquake, and* GREAT HAIL (Apoc. xi. 19). *And there fell upon men a* GREAT HAIL *out of heaven, about the weight of a talent* (xvi. 21). *Hast thou seen the treasures of* HAIL, *which I have reserved against the day of battle and war* (Job xxxviii. 22, 23). *Say unto them which daub with untempered mortar, that it shall fall; there shall be an over-*

flowing shower, and ye, O GREAT HAIL-STONES, *shall fall* (Ezek. xiii. 11). To daub with untempered mortar means to confirm falsity, so as to make it appear like truth; those therefore who do so are called hail-stones.

400 *And they were cast upon the earth, and the third part of the trees was burnt up,* signifies, that with those who are in the internals of the church and in faith alone, every affection and perception of truth, which make one a man of the church, had perished. The earth, upon which were cast hail and fire mingled with blood, signifies the church with those who are in its internals and in faith alone, who are the clergy (n. 398). The third part signifies all as to truth, and the fourth part, all as to good (n. 322). That three signifies all, full, and wholly, will be seen in n. 505; thence, a third, which is a third part, signifies the same. To be burnt up signifies to perish, in the present case by falsity derived from infernal love, which is meant by hail and fire mingled with blood (n. 399). A tree signifies a man; and as man is man by virtue of affection which is of the will and perception which is of the understanding, these also are signified by a tree. There is also a correspondence between a man and a tree. In heaven therefore appear paradises of trees, which correspond to the affections and consequent perceptions of the angels; and in some places in hell there are forests of trees, which bear evil fruits, corresponding to the lusts and consequent thoughts of those who are there. That trees in general signify men as to their affections and resulting perceptions, may appear from the following passages: *And all the* TREES OF THE FIELD *shall know, that I Jehovah have brought down the high* TREE, *have exalted the low* TREE, *have dried up the green* TREE, *and have made the dry* TREE *to flourish* (Ezek. xvii. 24). *Blessed is the man that trusteth in Jehovah, for he shall be as a* TREE *planted by the waters; neither shall it cease from yielding fruit* (Jer. xvii. 7, 8). *Blessed is the man whose delight is in the law of Jehovah; he shall be like a* TREE *planted by the rivers of waters, that bringeth forth fruit in his season* (Ps. i. 3). Praise Jehovah, ye *fruitful* TREES (cxlviii. 9). *The* TREES *of Jehovah are full of sap* (civ. 16). *And now also the axe is laid at the root of the* TREES: *therefore every* TREE *which bringeth not forth good fruit is hewn down* (Matt. iii. 10, vii. 16, 21). *Either make the* TREE *good and his fruit good; or else make the* TREE *corrupt, and his fruit corrupt: for the tree is known by his fruit* (Matt. xii. 33; Luke vi. 43, 44). *Behold, I will kindle a fire in thee, and it shall devour every green* TREE *and every dry* TREE (Ezek. xx. 47). Because a tree signifies a man, it was a statute, that *the fruit of a* TREE *serving for food in the land of Canaan should be circumcised* (Lev. xix. 23-25); also, *when any city was besieged, they*

should not put forth an axe against any TREE *with good fruit* (Deu. xx. 19, 20); and that at the feast of tabernacles *they should take fruit of a* GOODLY TREE, *and rejoice before Jehovah* (Lev. xxiii. 40, 41); besides other passages too numerous to be adduced here.

401 *And all green grass was burnt up,* signifies, thus all that is alive in faith. To be burnt signifies to perish, as just stated (n. 400): green grass, in the Word, signifies the good and truth of the church or of faith which first springs up in the natural man; the herb of the field signifies the same; and because faith lives from good and truth, therefore all green grass being burnt up, signifies that everything alive in faith has perished; and everything alive in faith perishes when, as already remarked, there is no affection of good and perception of truth. This signification of grass is from correspondence. Those therefore who separate faith from charity, not only in doctrine but in life, in the spiritual world live in a desert, where there is not even grass. As a fruit-tree signifies a man as to the affections of good and perceptions of truth, so green grass signifies a man as to that constituent of the church which is first conceived and born in him, and grass which is not green signifies the same destroyed. In general all things that grow in gardens, woods, fields, and plains, signify man as to something of the church, or what is the same, something of the church in him, because they correspond. That grass has this signification may appear from these passages: *The voice said, Cry. And he said, What shall I cry?* ALL FLESH IS GRASS,—*the* GRASS *withereth, and the flower fadeth, because the Spirit of Jehovah bloweth upon it; surely the people is* GRASS. *The* GRASS *withereth and the flower fadeth, but the word of our God shall stand for ever* (Isa. xl. 5-8). *The inhabitants were as the* GRASS OF THE FIELD, *and as the* GREEN HERB, *as the* GRASS ON THE HOUSE-TOPS, *a field blasted before the corn is grown up* (xxxvii. 27; 2 Kings xix. 26). *I will pour out My blessing upon thine offspring, and they shall spring up as among the* GRASS (Isa. xliv. 3, 4); and in other places (as in Isa. li. 12; Ps. xxxvii. 2, ciii. 15, cxxix. 6; Deu. xxxii. 2). That what is green or flourishing, signifies what is alive or has life in it, is evident from Jer. xvii. 8; l. 11; Ezek. xvii. 24, xxi. 3; Hosea xiv. 9; Ps. xxxvii. 35, lii. 10, xcii. 11. That which is here described in the Apocalypse happened in Egypt, for every tree and every *herb of the field* was burnt up by hail and fire mingled (Ex. ix. 29-35; Ps. lxxviii. 47-49, cv. 32, 33).

402 (8) *And the second angel sounded,* signifies, the examination and manifestation of what the state of the church is with those who are exteriorly in that faith. To sound with a trumpet signifies to examine and make manifest the state of the church, and thence the state of life with those whose religion is faith

alone (see n. 397). These things are said respecting those who are exteriorly in that faith; because those who are in the sea are now treated of, as previously were those who are on the earth; and those upon the earth mean those who are in the internals of the church, who are the clergy, and by those who are in the sea are meant those who are in the externals of the church, who are the laity (n. 398), who in the spiritual world appear as if in a sea (n. 238, 290).

403 *And as it were a great mountain burning with fire was cast into the sea,* signifies, the appearance of infernal love with those who are in the externals of the church, and in faith alone. The sea signifies the church with those who are in externals, and in faith alone; and those who are in externals are called, in common language, the laity, because they who are in internals are called the clergy (n. 397). A mountain signifies love (n. 336), and a mountain burning with fire signifies infernal love (n. 494, 599); love has this appearance with those who are here treated of, and is so seen by the angels; the reason is, that faith alone is faith separated from charity (n. 388): and where there is not charity or love to the neighbour, which is spiritual love, there is infernal love; there is no intermediate love except among the lukewarm, mentioned in chap. iii. 15, 16.

404 *And the third part of the sea became blood,* signifies, that all general truths with them were falsified. The third part signifies all (n. 400); blood signifies the falsification of the truth of the Word (n. 379); the sea signifies the church with those who are in its externals, and in faith alone (n. 397, 402). General truths are falsified with such, because they are in them alone, for they are not acquainted with the particulars of that faith, as the clergy are; it is from the general truths in which they are that they appear in the spiritual world as in a sea; for the reason that waters signify truths (n. 50), the sea being their common receptacle (n. 238).

405 (9) *And the third part of the creatures which were in the sea that had life, died,* signifies, that those who have lived and who live this faith cannot be reformed and receive life. The third part signifies all of them (as in n. 400); creatures mean those who are capable of being reformed (n. 290), because to create signifies to reform (n. 254); to have life signifies to be able by reformation to receive life; their being dead signifies that those who live that faith alone cannot receive life; the reason they cannot is, that all are reformed by faith united to charity, thus by the faith of charity, and no one by faith alone, for charity is the life of faith. Since the affections and derived perceptions and thoughts of spirits and angels, in the spiritual world, appear at a distance in the form of animals or creatures upon the earth which are called beasts, of creatures

in the air which are called birds, and of creatures in the sea which are called fishes, therefore in the Word mention is so often made of beasts, birds, and fishes, by which nothing else is understood; as in these passages: *The Lord hath a controversy with the inhabitants of the earth, because there is no truth, nor mercy, nor knowledge of God in the land; and every one that dwelleth therein shall languish with the* BEASTS OF THE FIELD, AND WITH THE FOWLS OF THE HEAVEN; YEA, THE FISHES OF THE SEA *also shall be taken away* (Hosea iv. 1, 3). *I will consume man and* BEAST, THE FOWLS OF THE HEAVEN, AND THE FISHES OF THE SEA, *and the stumbling-blocks with the wicked* (Zeph. i. 3). *There shall be a great shaking in the land of Israel, so that the* FISHES OF THE SEA, AND THE FOWLS OF THE HEAVEN, AND THE BEAST OF THE FIELD, *shall shake at My presence* (Ezek. xxxviii. 18-20). *Thou madest Him to have dominion over the works of Thy hands; Thou hast put all things under His feet,* 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. 6-8): speaking of the Lord. *But ask, now, the* BEASTS, *and they shall teach thee; and the* FOWLS OF THE AIR, *and they shall tell thee;* AND THE FISHES OF THE SEA *shall declare unto thee. Who knoweth not in all these that the hand of Jehovah hath wrought this?"* (Job xii. 7-9: besides many other places). But the fishes or creatures of the sea here mentioned mean the affections and the thoughts thence of those men who are in common truths, and are therefore more attracted by what is natural than by what is spiritual. These are understood by fishes in the passages already cited, and also in the following: *Behold, at My rebuke I dry up the sea, I make their rivers a wilderness: their* FISH *stinketh, because there is no water, and dieth for thirst* (Isa. l. 2). *The king of Egypt is a great dragon that lieth in the midst of his rivers, which hath said, My river is mine own, and I have made it for myself, and I will cause the* FISH OF THY RIVERS *to stick to thy scales, and I will leave thee in the wilderness, and all the* FISH OF THY RIVERS (Ezek. xxix. 3-5). This is said to the king of Egypt, because Egypt signifies what is natural separated from what is spiritual, and therefore the fishes of his rivers mean those who are in doctrinals, and thereby in faith separated from charity, which faith is only science. On account of this separation, one of the miracles that were performed there was that *their waters were turned into blood, and that thereby the* FISH *died* (Ex. vii. 17-25; Ps. cv. 29). *Wherefore dost Thou make men as the* FISHES OF THE SEA *every man draweth and gathereth into the net* (Hab. i. 14-16); fishes here denote those who are in general truths, and in faith separated from charity.

But fishes denote those who are in general truths and in faith conjoined with charity, in Ezekiel: He said unto me, *Behold,*

these waters issued from under the threshold of the house eastward; and it shall come to pass, that everything that liveth, which moveth, whithersoever the river shall come, shall live: AND THERE SHALL BE A VERY GREAT MULTITUDE OF FISH; *and it shall come to pass, that the fishers shall stand upon it to spread forth nets; their* FISH *shall be according to their kinds,* EXCEEDING MANY LIKE THE FISH OF THE GREAT SEA (xlvii. 1, 9, 10). In Matthew: Jesus said, *The kingdom of heaven is like unto a net that was cast into the sea, and they gathered* FISHES, *the good into vessels, but cast the bad away* (xiii. 47-49). And in Jeremiah: *I will bring again the children of Israel into their land, and, behold, I will send for many* FISHERS, *and they shall fish them* (xvi. 15, 16). He who knows therefore that such persons and things are signified by fishes, may see why the Lord chose *fishermen* for His disciples, and said, *Follow Me, and I will make you* FISHERS *of men* (Matt. iv. 18, 19; Mark i. 16, 17); why the disciples, by the blessing of the Lord, *caught a great multitude of* FISHES, *and the Lord said unto Peter, Fear not, from henceforth thou shalt* CATCH MEN (Luke v. 2-10); why the Lord, when they would have required tribute of Him, *commanded Peter to go to the sea, and draw up a* FISH, *and give the piece of money found in it for Him and himself* (Matt. xvii. 24-27); why the Lord, after His resurrection, *gave His disciples a* FISH *and bread to eat* (John xxi. 2-13); and commanded them, *to go into all the world, and preach the Gospel to* EVERY CREATURE (Mark xvi. 15); for the nations whom they converted were only in general truths, or in natural truth more than in spiritual.

406 *And the third part of the ships were destroyed,* signifies, that all the knowledges of good and truth from the Word, serving for the use of life, were destroyed in them. The third part signifies all (n. 400, 404, 405); ships signify the knowledges of what is good and true from the Word serving for uses of life. Ships have this signification, because they cross the sea, and bring such necessaries as are of use to the natural man; and the knowledges of the good and true are the necessaries which are of use to the spiritual man, from these is the doctrine of the church, and, according to it, life. Ships signify these knowledges, because they contain goods, and in many parts of the Word, the containing-vessel is taken for that which it contains, as the cup for the wine, the platter for meat, the tabernacle and the temple for the holy things in them, the ark for the law, the altar for worship, and so on. Ships signify the knowledges of what is good and true, in the following passages: *Zebulun shall dwell at the haven of the sea, and he shall be for an haven of* SHIPS (Gen. xlix. 13). Zebulun signifies the conjunction of good and truth. *O Tyrus, the builders have perfected thy beauty, they have made all thy* SHIP-BOARDS *of fir-trees of Senir: they have taken the cedars from*

Lebanon to make MASTS *for thee; of the oaks of Bashan have they made thine* OARS; *thy* POLE *have they made of ivory, a* DAUGHTER OF STEPS *from the isles of Chittim; the inhabitants of Zidon and Arvad were thy* MARINERS, *thy wise men were thy* PILOTS, *all the* SHIPS OF THE SEA *and their* MARINERS *were in thee to occupy thy merchandise; the* SHIPS OF TARSHISH *did sing of thee in thy market: and thou wast replenished and made very glorious in the midst of the seas* (Ezek. xxvii. 3-9, 25); speaking of Tyre, because in the Word Tyre signifies the church as to the knowledges of truth and good, as may appear from the particulars mentioned respecting it in this and the next chapter (xxviii.), when understood in the spiritual sense. And as Tyre signifies the knowledges of the truth and good of the church, therefore a ship is described as to its particulars, and each of them signifies some quality of those knowledges leading to intelligence. What can the Word have in common with the ships of Tyre and its commerce? The devastation of that church is afterwards thus described: *The suburbs shall shake at the sound of the cry of thy* PILOTS. *And* ALL THAT HANDLE THE OAR, *the* MARINERS *and* PILOTS *of the sea, shall* COME DOWN FROM THEIR SHIPS, *and shall cry bitterly* (Ezek. xxvii. 28-30; as also in Isa. xxiii. 14, 15). In like manner the devastation of Babylon as to all the knowledges of truth, is described in these words in the Apocalypse: *For in one hour so great riches is come to nought, and every* SHIP-MASTER, *and all the company in* SHIPS, *and* MARINERS, *cried, saying, Alas, alas, that great city (Babylon), wherein were made rich all that had* SHIPS *in the sea* (xviii. 17, 19; see the explanation in its place). Ships also signify the knowledges of good and truth in the following passages: *Now my days are swifter than a post, they flee away, they see no good. They are passed away as the swift* SHIPS (Job ix. 25, 26). *They who go down into the sea in* SHIPS, *that do business in great waters; these see the works of Jehovah, and His wonders in the deep* (Ps. cvii. 23, 24). *Surely the isles shall wait for Me, and the* SHIPS OF TARSHISH *first, to bring thy sons from far* (Isa. lx. 9). *For lo, the kings were assembled, they passed by together. Fear took hold upon them there. Thou breakest the* SHIPS OF TARSHISH *with the east wind* (Ps. xlviii. 4, 7, 8). *Howl ye* SHIPS OF TARSHISH (Isa. xxiii. 1, 14; besides other places; as Num. xxiv. 24; Judg. v. 17; Ps. civ. 26; Isa. xxxiii. 21).

407 (10) *And the third angel sounded*, signifies, the examination and manifestation of the church with those whose religion is faith alone, what they are as to the affection and reception of truths from the Word. That this is signified, will appear from what now follows, when understood in the spiritual sense.

408 *And there fell from heaven a great star, burning as it were a lamp*, signifies, the appearance of self-derived intelligence from pride arising from infernal love. The falling from heaven of a

great star, signifies the appearance of self-derived intelligence from pride arising from infernal love, because it was seen to burn as a lamp, and because the name of it was Wormwood, as in the sequel. And a star, and also a lamp, signifies intelligence, here, self-derived intelligence, because it seemed to burn, and all self-derived intelligence burns from pride; and the pride of it arises from infernal love, which is signified by a mountain burning with fire (n. 403). Wormwood signifies infernal falsity, from which that intelligence arises, and of which it consists. That a star signifies intelligence, see n. 151, 954; so likewise does a lamp or candle (n. 796).

409 *And it fell upon the third part of the rivers, and upon the fountains of waters*, signifies, that thence all the truths of the Word were entirely falsified. Rivers signify truths in abundance, because waters signify truths (n. 50); and fountains of waters signify the Word (n. 384). The truths of the Word were altogether falsified, because it is said in what follows, that the third part of the waters became wormwood; and wormwood signifies infernal falsity (n. 410). That rivers signify truths in abundance, may appear from the following passages: *Behold, I will do a new thing; I give waters in the wilderness, and* RIVERS *in the desert, to give drink to My people, My chosen* (Isa. xliii. 19, 20). *For I will pour water upon him that is thirsty, and* RIVERS *upon the dry ground; I will pour My Spirit upon thy seed, and My blessing upon thine offspring* (xliv. 3). *Then shall the tongue of the dumb sing, for in the wilderness shall waters break out, and* RIVERS *in the desert* (xxxv. 6). *I will open* RIVERS *in high places, and fountains in the midst of the valleys: I will make the wilderness a pool of waters, and the dry land springs of water* (xli. 18). Jehovah hath laid the foundations of the world *upon the seas, and established it upon the* RIVERS (Ps. xxiv. 2). *I will set his hand also in the sea, and his right hand in the* RIVERS (lxxxix. 25). *Was Jehovah displeased against the* RIVERS? *was Thine anger against the* RIVERS? *was Thy wrath against the sea, that thou dost ride upon Thine horses?* (Hab. iii. 8). The *river* whose *streams shall make glad the city of God* (Ps. xlvi. 3-5). *And he showed me a pure* RIVER *of water of life proceeding out of the throne of God and the Lamb* (Apoc. xxii. 1). *He clave the rocks in the wilderness, and gave them drink as out of the great* DEPTHS. *He clave the rock, and the* RIVERS *gushed out* (Ps. lxxviii. 15, 16, 20, cv. 41). *And the waters shall fail from the sea, and the* RIVER *shall be wasted and dried up* (Isa. xix. 5-7, xlii. 15, l. 2; Nahum i. 4; Ps. cvii. 33; Job xiv. 10, 11). *Jesus said, If any one come unto Me, as the Scripture hath said, out of his belly shall flow* RIVERS *of living waters* (John vii. 37, 38; besides other places; as in Isa. xxxiii. 21; Jer. xvii. 7, 8; Ezek. xxxi. 3, 4, xlvii. 1-12; Joel iii. 18; Zec. ix. 10; Ps. lxxx. 11, xciii. 3-5.

xcviii. 7, 8, cx. 7; Num. xxiv. 6, 7; Deu. viii. 7). But that rivers, in the opposite sense, signify falsities in abundance, may appear from these passages: *He shall send ambassadors in the sea to the nation trodden down, whose land the* RIVERS *have spoiled* (Isa. xviii. 2). *If Jehovah had not been for us, then the waters had overwhelmed us, and the* RIVER *had gone over our soul* (Ps. cxxiv. 2, 4, 5). *When thou passest through the waters I will be with thee, and through the* RIVERS, *they shall not overflow thee* (Isa. xliii. 2). *The sorrows of death compassed me, and the* RIVERS *of ungodly men made me afraid* (Ps. xviii. 4). *And the serpent cast out of his mouth water as a* RIVER *after the woman, that he might cause her to be carried away of the* RIVER (Apoc. xii. 15, 16). *Behold, Jehovah bringeth up upon them the waters of the* RIVER *strong and many, and it shall overflow and go over, and shall reach even to the neck* (Isa. viii. 7, 8). *And the* RIVERS *came, and the winds blew and beat upon that house, and it fell not, for it was founded upon a rock* (Matt. vii. 25, 27; Luke vi. 48, 49); here also rivers denote falsities in abundance, because a rock signifies the Lord as to Divine Truth. Rivers also signify temptations, because temptations are inundations of falsities.

410 (11) *And the name of the star is called Wormwood; and the third part of the waters became wormwood,* signifies, infernal falsity from which their own intelligence is derived, and by which all the truths of the Word are falsified. A star signifies their own intelligence from the pride which springs from infernal love (n. 408); its name signifies its quality (n. 81, 122, 165); wormwood signifies infernal falsity (of which presently); waters signify truths (n. 50), here, the truths of the Word, because the subject relates to faith; the third part signifies all, as before. From these particulars taken together the sense given above results. From its intense bitterness, by which it renders food and drink abominable, wormwood signifies infernal falsity. Such falsity is therefore signified by wormwood in the following passages: *Behold, I will feed this people with* WORMWOOD, *and I will give them water of gall to drink* (Jer. ix. 14, 15). *Thus saith Jehovah concerning the prophets; Behold, I will feed them with* WORMWOOD, *and I will make them drink the* WATER OF GALL; *for from the prophets of Jerusalem is profaneness gone forth into all the earth* (xxiii. 15). *Ye who turn judgment into* GALL, *and the fruit of righteousness into* WORMWOOD (Amos v. 7, vi. 12). *Lest there should be among you a root that beareth* GALL *and* WORMWOOD (Deu. xxix. 18). Since the Jewish church has falsified all the truths of the Word, like the church here treated of, and the Lord by all the circumstances of His passion represented it, by permitting the Jews to treat Him as they did the Word, He Himself being the Word, therefore *they gave Him vinegar mingled* WITH GALL, *which is like wormwood, but, tasting it, He would not*

drink (Matt. xxvii. 34; Mark xv. 23; Ps. lxix. 21). As this was the character of the Jewish church, it is thus described: *He hath filled me with bitterness, and hath made me drunken with* WORMWOOD (Lam. iii. 15, 18, 19).

411 *And many men died of the waters, because they were made bitter*, signifies, the extinction of spiritual life with many by the falsified truths of the Word. *Many men died*, signifies extinction of spiritual life; for man from the spiritual life within him is called alive, but from natural life separated from spiritual life he is called dead; *of the waters because they were made bitter*, signifies by the falsified truths of the Word: waters mean the truths of the Word (see n. 410). The reason why bitter signifies what is falsified is, because the bitter of wormwood is understood, and wormwood signifies infernal falsity (n. 410). The spiritual life in a Christian man has no other origin than the truths of the Word, for in them there is life. But when the truths of the Word are falsified, and man understands and views them according to the falsities of his religion, spiritual life in him is extinguished; the reason is, that the Word communicates with heaven, wherefore when it is read by man, its truths ascend to heaven, and the falsities to which truths are adjoined or conjoined tend to hell, whence there is a rending asunder, by which the life of the Word is extinguished. But this takes place only with those who confirm falsities by the Word, not with those who do not confirm them. I have seen such rendings asunder, and have heard the noise like that of wood rent by fire on a hearth. Bitter signifies what is falsified in the following passages: *Woe unto them that call evil good, and good evil, that put* BITTER *for sweet, and sweet for* BITTER (Isa. v. 20, 22). *They shall not drink wine with a song; strong drink shall be* BITTER *to them that drink it* (xxiv. 9). The same is signified by the little book that was eaten, *which was sweet in the mouth, and by which the belly was made* BITTER (Apoc. x. 9, 10); and by this: *And when they came to Marah, they could not drink of the waters, for they were* BITTER; *and Jehovah showed him a piece of wood, which, when he had cast into the waters, they were made sweet* (Ex. xv. 23-25). Wood in the Word signifies good. The same is also signified by the wild gourds which were put into the pottage, by reason of which the sons of the prophets cried out, *There is death in the pot*, which Elisha healed by putting in meal (2 Kings iv. 38-41). Meal signifies truth from good.

412 (12) *And the fourth angel sounded*, signifies, the examination and manifestation of the state of the church with those whose religion is faith alone, as being in the evils of falsity, and in the falsities of evil. That this is the signification of these words, is evident from what follows, when understood in the spiritual sense. To sound signifies here as before (n. 398, 402, 407), to examine and make manifest.

413 *And the third part of the sun was smitten, and the third part of the moon, and the third part of the stars, so that the third part of them was darkened*, signifies, that by reason of evils from falsities and of falsities from evils they did not know what love is, or what faith is, or any truth. The third part signifies all (n. 400); the sun signifies love (n. 53); the moon signifies intelligence and faith (n. 332); stars signify the knowledges of truth and good from the Word (n. 51); to be darkened signifies not to be seen and known by reason of evils from falsities and of falsities from evils. Evils from falsities are with those who assume the falsities of religion and confirm them till they appear as truths, and when they live according to them they do evils from falsities or the evils of falsity; but falsities from evils are with those who do not consider evils as sins, and still more with those who by reasonings from the natural man, and especially from the Word, confirm themselves in the opinion that evils are not sins. Such confirmations are falsities from evils, and are called falsities of evil. That darkness has this signification follows, because light signifies truth, and the extinction of light produces darkness. By way of confirmation, some passages shall first be adduced, where things are mentioned similar to those here spoken of in the Apocalypse respecting the sun, the moon, and the stars, and of the darkness caused by their extinction: *The sun shall be turned into* DARKNESS, *and the moon into blood, before the great and terrible day of Jehovah cometh* (Joel ii. 31). *For the stars of heaven and the constellations thereof shall not give their light, the sun shall be* DARKENED *in his going forth, and the moon shall not cause her light to shine* (Isa. xiii. 10). *And when I shall put thee out I will cover the heaven, I will cover the sun with a cloud, and the moon shall not give her light, all the bright lights of heaven will I make dark over thee, and set* DARKNESS *upon thy land* (Ezek. xxxii. 7, 8). *The day of Jehovah is near; the sun and the moon shall be* BLACK, *and the stars shall withdraw their shining* (Joel ii. 10). *Immediately after the tribulation of those days shall the sun be* DARKENED, *and the moon shall not give her light, and the stars shall fall from heaven* (Matt. xxiv. 29; Mark xiii. 24, 25). Who by elevating his mind cannot see that in these places the sun, moon, and stars of the world are not understood? That darkness signifies falsities of various kinds is evident from the following passages: *Woe unto you that desire the day of Jehovah! it is* DARKNESS *and not light; shall not the day of Jehovah be* DARKNESS *and not light? even* VERY DARK, *and no brightness in it?* (Amos v. 18, 20). *The day of Jehovah is a day of* DARKNESS AND GLOOMINESS, *a day of clouds and* THICK DARKNESS (Zeph. i. 15). *And in that day if one look unto the land, behold* DARKNESS, *and the light is darkened in the heavens thereof* (Isa. v. 30, viii. 22). *For behold,* DARKNESS *covereth the*

earth, and GROSS DARKNESS *the people* (Isa. lx. 2). *Give glory unto Jehovah your God, before He cause* DARKNESS, *and while ye look for light He make it* GROSS DARKNESS (Jer. xiii. 16). *We wait for light, but behold* OBSCURITY; *for brightness, but we walk in* DARKNESS;—*we stumble at noon-day as in the night; we are in desolate places as dead men* (Isa. lix. 9, 10). *Woe unto them that put* DARKNESS *for light, and light for* DARKNESS (v. 20). *The people that walked in* DARKNESS *have seen a great light* (ix. 2; Matt. iv. 16). *The day-spring from on high hath visited us, to give light to them who sit in* DARKNESS *and in the shadow of death* (Luke i. 79). *And if thou draw out thy soul to the hungry, then shall thy light rise in* OBSCURITY, *and thy* DARKNESS *be as the noon-day* (Isa. lviii. 10). *And in that day—the eyes of the blind shall see out of* OBSCURITY *and out of* DARKNESS (xxix. 18, xlii. 16, xlix 9). 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). *Walk while ye have the light, lest* DARKNESS *come upon you: I am come a light into the world, that whosoever believeth on Me should not abide in* DARKNESS (xii. 35, 46). *When I sit in* DARKNESS, *Jehovah shall be a light to me* (Micah vii. 8). *And this is the condemnation, that light is come into the world, and men loved* DARKNESS *rather than light* (John iii. 19, i. 4, 5). *If therefore the light which is in thee be* DARKNESS, *how great is the* DARKNESS (Matt. vi. 23; Luke xi. 34-36). *But this is your hour, and the power of* DARKNESS (xxii. 53). Darkness in these places signifies falsity proceeding either from ignorance of the truth, or from falsity of religion, or from a life of evil. Concerning those who are in the falsities of religion, and thence in evils of life, the Lord says, *they shall be cast into outer* DARKNESS (Matt. viii. 12, xxii. 13, xxv. 30).

414 *And the day shone not for a third part of it, and the night likewise,* signifies, that there is no longer any spiritual truth or natural truth, serviceable for doctrine and life from the Word, with them. The day not shining means that there was no light from the sun; and the light, in like manner, means that there was no light from the moon and stars. Light in general signifies Divine Truth, which is truth from the Word; the light of the sun, Divine spiritual truth; and the light of the moon and stars, Divine natural truth, both from the Word. The Divine Truth in the spiritual sense of the Word is like the light of the sun by day; and the Divine Truth in the natural sense of the Word is like the light of the moon and stars by night; the spiritual sense of the Word also flows into its natural sense as the sun with its light into the moon, which gives the light of the sun mediately. In the same way does the spiritual sense of the Word enlighten men, even those who do not

know any thing of that sense, whilst they read the Word in its natural sense; but it enlightens the spiritual man as the sun's light does the eye, and the natural man as the light of the moon and stars enlightens his eye. Every one is enlightened according to the spiritual affection of truth and good, and at the same time according to the genuine truths, by which he has opened his rational faculty. The same is understood by day and night, in the following passages: *And God said, Let there be* LIGHT *in the firmament of the heaven, to divide the* DAY *from the* NIGHT: *And God made two great* LIGHTS, *the greater* LIGHT *to rule the* DAY, *and the lesser* LIGHT *to rule the* NIGHT; *He made the* STARS *also: And God set them in the firmament of the heaven, to give* LIGHT *upon the earth, and to rule over the* DAY *and over the* NIGHT, *and to divide the light from the darkness* (Gen. i. 14-19). Jehovah made great luminaries, *the* SUN *to rule by* DAY, *the* MOON *and* STARS *to rule by* NIGHT (Ps. cxxxvi. 7-9). *The* DAY *is Thine, the* NIGHT *also is Thine: Thou hast prepared the light and the sun* (lxxiv. 16). *Jehovah giveth the* SUN *for a light by* DAY, *and the ordinances of the* MOON *and of the* STARS *for a light by* NIGHT (Jer. xxxi. 35). *If ye can break My covenant of the* DAY *and My covenant of the* NIGHT, *and that there shall not be* DAY *and* NIGHT *in their season; then may also My covenant be broken with David My servant: If My covenant be not with* DAY *and* NIGHT, *and if I have not appointed the ordinances of heaven and earth, then will I cast away the seed of Jacob, and David My servant* (xxxiii. 20, 21, 25, 26). These passages are adduced to show that the darkening of both kinds of light is meant.

415 (13) *And I beheld, and I heard an angel flying in the midst of heaven,* signifies instruction and prediction from the Lord. In the supreme sense an angel means the Lord, and thence also something from the Lord (n. 344); and to fly in the midst of heaven and to say, signify to perceive and understand, and, when applied to the Lord, to foresee and provide (n. 245); here, to instruct and foretell.

416 *Saying with a loud voice, Woe, woe, woe, to the inhabiters of the earth, by reason of the other voices of the trumpet of the three angels which are yet to sound,* signifies, deep lamentation over the damned state of those in the church, who in doctrine and life have confirmed themselves in faith separated from charity. Woe signifies lamentation over evil in any one, and thence over his unhappy state; here, over the damned state of those who are treated of in the next chapter, and afterwards; and Woe, woe, woe, signifies extreme lamentation; for triplication constitutes the superlative, because three signifies all and full (n. 505). The inhabiters of the earth mean those who are in the church where the Word is, and the Lord is known thereby: earth signifies the church (see n. 285). The voices of the trumpet of the three angels which are yet to sound, signifies the examina-

tion and manifestation of the state of the church and of life with those who, by doctrine and life, have confirmed themselves in faith separated from charity, over whose state lamentation is made. Woe signifies lamentation over the present or future calamity, unhappiness, or damnation of others, in these passages: WOE *unto you scribes and pharisees, hypocrites!* (Matt. xxiii. 13-17, 23, 25, 27, 29). WOE *unto that man by whom the Son of Man is betrayed* (Luke xxii. 22). WOE *unto him by whom offences come* (xvii. 1). WOE *unto them that join house to house.* WOE *unto them that rise up early in the morning that they may follow strong drink.* WOE *unto them that draw iniquity with cords of vanity.* WOE *unto them that call evil good.* WOE *unto them that are wise in their own eyes.* WOE *unto them that are mighty to drink wine* (Isa. v. 8, 11, 18, 20-22; and in many other places).

417 I will here add this Memorable Relation. I saw in the spiritual world two flocks, one of GOATS, the other of SHEEP. Knowing that the animals seen in the spiritual world are not animals, but correspondences of the affections and consequent thoughts of its inhabitants, I wondered who they were. I therefore went towards them, and as I drew near, the likeness of animals disappeared, and instead of them I saw men. It was now shown that the flock of goats consisted of those who had confirmed themselves in the doctrine of justification by faith alone; and the flock of sheep was formed of those who believed that charity and faith are one, as good and truth are one. I then addressed those who had appeared as goats, and said, "Why are you thus assembled?" They consisted chiefly of clergy, who gloried in their reputation for learning because they knew the mysteries of justification by faith alone. They replied, "We are assembled to sit in council, because we have heard that what Paul says (Rom. iii. 28), *that a man is justified by faith without the works of the law,* is not rightly understood, Paul by the works of the law meaning the works of the Mosaic law, which were intended for the Jews. This we see clearly from his words to Peter, whom he rebuked for judaizing, knowing as he did, that *a man is not justified by the* WORKS OF THE LAW (Gal. ii. 14-16); and from his making a distinction between the law of faith and the law of works, and between Jews and Gentiles, or circumcision and uncircumcision, by circumcision meaning Judaism, as everywhere else; and likewise from his summing up with these words: *Do we then make void the* LAW *through faith? God forbid; yea, we establish the* LAW. All these he states in one series in Romans iii. 27-31. He observes further in the preceding chapter (verse 13): *For not the hearers of the* LAW *are just before God, but* THE DOERS OF THE LAW *shall be justified;* also, that God *will render to every man according to his* DEEDS (ii. 6); and that *we*

must all appear before the judgment-seat of Christ; that every one may receive the THINGS DONE *in his body, whether they be good or bad* (2 Cor. v. 10); besides much more to the same purpose. From all this it is evident that Paul, equally with James, rejects faith without good works (ii. 17-26). That Paul meant the works of the Mosaic law, which were for the Jews, is still further confirmed to us by the fact, that in Moses all the statutes for the Jews are called the Law, thus the works of the Law. This we perceive from these passages: *This is the* LAW *of the meat-offering* (Lev. vi. 9 *seq.*); *this is the* LAW *of the burnt-offering* (vii. 1); *this is the* LAW *of the peace-offering* (vii. 7, 11 *seq.*); *this is the* LAW *of the burnt-offering, of the meat-offering, of the sin-offering, and of the trespass-offering, of the consecrations* (vii. 37); *this is the* LAW *of the beasts and of the fowl* (xi. 46 *seq.*); *this is the* LAW *for her that hath borne a male or a female* (xii. 7); *this is the* LAW *of the plague of leprosy* (xiii. 59, xiv. 2, 32, 54, 57); *this is the* LAW *of him that hath an issue* (xv. 32); *this is the* LAW OF JEALOUSIES (Num. v. 29, 30); *this is the* LAW *of the Nazarite* (vi. 13, 21); *this is the* LAW *of purification* (xix. 14); *this is the* LAW *concerning the red heifer* (xix. 2); *the* LAW *for the king* (Deu. xvii. 15-19). Yea, the whole Book of Moses is called *the Book of the* LAW (Deu. xxxi. 9, 11, 12, 26; also in the Evangelists, Luke ii. 22, xxiv. 44; John i. 45, vii. 22, 23, viii. 5; and other places). To this they added what they had seen in Paul, that the law of the Decalogue is to be lived, and that it is fulfilled by charity, which is love to the neighbour (Rom. xiii. 8-10); thus not by faith alone. This they said was the reason of their being convened. That I might not disturb them, I retired; and then again at a distance they appeared like goats, sometimes as lying down, at other times as standing up; but they turned themselves away from the flock of sheep. They appeared as lying down when deliberating, but as standing up when they came to a conclusion. Keeping my eyes fixed upon their horns, I was surprised to see that the horns on their foreheads now appeared to extend forwards and upwards, then to be bent backward, and at last to be thrown back entirely; upon which they all suddenly turned round to the flock of sheep, but still appeared as goats. I therefore drew near to them again, and inquired, "What now?" They replied, they had come to this conclusion, that faith alone produces the goods of charity, which are called good works, as a tree produces fruit. But then thunder was heard and lightning seen from above, and presently there appeared an angel standing between the two flocks, who cried to the flock of sheep, "Do not give ear to them; they have not receded from their former faith, which is, that God the Father has compassion for the sake of the Son; which faith is not faith in the Lord; nor is faith a tree, but man is a tree; but do the work of repentance, and look to the Lord, and you will have faith; faith

before that is not a faith in which there is any life." Then the goats, whose horns were bent backward, approached the sheep. But the angel, standing between them, divided the sheep into two flocks, and said to those on the left, "Join yourselves to the goats; but I must tell you, that a wolf will come, which will snatch them away, and you with them."

After the two flocks of sheep had separated, and those on the left hand had heard the threatening words of the angel, they looked at one another, and said, "Let us confer with our former associates;" and then the flock on the left-hand spoke to that on the right, saying, "Why have you receded from your pastors? are not faith and charity one, as a tree and its fruit are one? for the tree by its branch is continued into the fruit; take away anything from the branch which flows by continuity into the fruit, and will not the fruit perish? ask our priests if it is not so." On their putting the question, the priests looked round to the rest, who winked to them to say they had spoken correctly. Then they replied that it was so; "Faith is preserved by the fruit;" but they would not say, "Faith is continued into the fruit." One of the priests, who was among the sheep on the right-hand, then rose up and said, "They have answered you that it is so, but they have told their companions that it is not so; for they think otherwise." Wherefore they inquired, "How do they think, then? do they not think as they teach?" He said, "No; they think that every good of charity, which is called a good work, done by man for the sake of salvation or eternal life, is not good but evil, because he desires to save himself by his own works, by claiming to himself the righteousness and merit of the only Saviour; and that it is so with every good work, in which man feels his own will; therefore among themselves they call good works from man not blessed but cursed; and say that they merit hell rather than heaven." But the flock on the left-hand said, "You speak falsehoods against them. Do they not preach to us charity and its works, which they call works of faith manifested before us?" He replied, "You do not understand their discourses; no one but a clergyman, who may be present, attends to and understands them. They think only of moral charity, with its civil and political goods, which they call the goods of faith, which they are not in the least; for a man may be an atheist, and perform these works in the same manner and under the same form; wherefore they are unanimous in saying that no one is saved by works, but by faith alone. But this shall be illustrated by comparisons. An apple-tree, they say, bears apples; but if a man does what is good for the sake of salvation, as the tree produces apples by continuity, then those apples are decayed within and full of worms. A vine, they also say, produces grapes, but if a man were to bring forth

spiritual goods as a vine does grapes, he would bring forth wild grapes." But then they asked, "What is the nature of their goods of charity or works, which are the fruits of faith?" He replied, "They are invisible, being inwardly in man from the Holy Spirit, concerning which man knows nothing." But they said, "If man knows nothing concerning them, there must surely be some conjunction, or how could they be called works of faith? Perhaps those insensible goods are then insinuated into the voluntary works of man by some mediating influx, as by some affection, aspiration, inspiration, incitement and excitement of the will, or by some tacit perception in thought and consequent exhortation, contrition, and thus by conscience, and thence by impulse, and obedience to the Decalogue and the Word, as an infant, or as a wise man, or by something else of a similar nature." But he replied, "No! and if they say it is effected by such means because by faith, still they word their discourses in such a manner that the result after all is, that they do not proceed *from faith;* some, however, do maintain such things, but *as the signs of faith, not as its ties with charity.* Some have nevertheless thought of a conjunction by the Word." "Is there not thus conjunction," said they, "when man voluntarily acts according to the Word?" He replied, "This is not what they think. They ascribe it to the hearing of the Word, thus not to the understanding of the Word, lest anything should manifestly enter by the understanding into the thought and will of man; since they assert that everything voluntary in man is meritorious, and that, in spiritual things, man cannot begin, will, think, understand, believe, operate, and co-operate anything, any more than a stock. Yet it is different with the influx of the Holy Spirit by faith into the speech of the preacher, because these are acts of the mouth, and not acts of the body; likewise because man acts by faith with God, but by charity with men." When one of them heard that it was done by merely hearing the Word, and not by understanding it, he said with indignation, "Is this effect produced then by the understanding of the Word, by the Holy Spirit alone, whilst man, during the church service, turns himself away, or sits as deaf as a post, or sleeps, or as merely feeling an exhalation from the Bible? What can be more ludicrous?" After this, a certain man of the flock on the right-hand, who excelled the rest in judgment, requested to speak, and said, "I heard a certain person say, 'I have planted a vineyard, now will I drink wine even to intoxication.' But another asked, 'Do you mean to drink the wine out of your own cup with your own right hand?' And he said, 'No! but out of an invisible cup from an invisible hand.' And the other replied, 'Of a certainty then you will not be intoxicated.' The same man then said, 'But hear me, I beseech you; I say to you, drink wine from

the Word understood. Do you not know that the Lord is the Word? is not the Word from the Lord? is He not therefore in it? If then you do good from the Word, do you not do it from the Lord, from His mouth and will? and if you at the same time look to the Lord, He will also lead you, and will cause you to do it, and this He will do through you, and you as from yourselves. Who can say, when doing anything by the authority of a king, of his word and will, I do this from myself, from my own mouth or command, and from my own will?" After this he turned to the clergy, and said, "Ye ministers of God, seduce not the flock." On hearing these words, the greater part of the flock on the left-hand receded, and joined themselves to the flock on the right. Some of the clergy also then said, "We have heard what we did not know before; we are pastors; we will not leave the sheep." And they went with them, and said, "That man spoke a true word. Who can say, when he does anything from the Word, thus from the Lord, from His will and command, I do this from myself? Who that does anything from the will and command of a king, says, I do this from myself? Now we see the Divine Providence, why a conjunction of faith and works has not been discovered, which the body of ecclesiastics might acknowledge. It could not be discovered, because no such conjunction can exist; for theirs is not a faith in the Lord, who is the Word, and therefore neither is it a faith from the Word." But the other priests went away, flourishing their caps, and crying out, "Faith alone! faith alone for ever, notwithstanding!"

CHAPTER IX.

1. And the fifth angel sounded, and I saw a star fallen from heaven unto the earth, and to him was given the key of the pit of the abyss.

2. And he opened the pit of the abyss; and there ascended a smoke out of the pit, as the smoke of a great furnace: and the sun and the air were darkened by reason of the smoke of the pit.

3. And there went out of the smoke locusts upon the earth: and unto them was given power, as the scorpions of the earth have power.

4. And it was said to them that they should not hurt the grass of the earth, neither any green thing, neither any tree; but only those men, who had not the seal of God in their foreheads.

5. And to them it was given that they should not kill them, but that they should be tormented five months: and their

torment was as the torment of a scorpion when he striketh a man.

6. And in those days shall men seek death, and shall not find it; and shall desire to die, and death shall flee from them.

7. And the shapes of the locusts were like unto horses prepared unto battle: and on their heads were as it were crowns like gold, and their faces were as the faces of men.

8. And they had hair as the hair of women, and their teeth were as the teeth of lions.

9. And they had breast-plates, as it were breast-plates of iron; and the sound of their wings was as the sound of chariots of many horses running to battle.

10. And they had tails like unto scorpions; and there were stings in their tails: and their power was to hurt men five months.

11. And they had a king over them, the angel of the abyss; whose name in the Hebrew tongue is Abaddon, but in the Greek tongue he hath his name Apollyon.

12. One woe is past; behold, there come two woes more hereafter.

13. And the sixth angel sounded: and I heard a voice from the four horns of the golden altar which is before God,

14. Saying to the sixth angel who had the trumpet, Loose the four angels that are bound at the great river Euphrates.

15. And the four angels were loosed; who were prepared for an hour, and a day, and a month, and a year, to slay the third part of men.

16. And the number of the armies of horsemen were two myriads of myriads: and I heard the number of them.

17. And thus I saw the horses in the vision, and them that sat on them, having breast-plates of fire, and of jacinth, and brimstone: and the heads of the horses were as the heads of lions: and out of their mouths issued fire and smoke and brimstone.

18. By these three was the third part of men killed, by the fire, and by the smoke, and by the brimstone, which issued out of their mouths.

19. For their power is in their mouth: for their tails were like unto serpents, and had heads, and with them they hurt.

20. And the rest of the men who were not killed by these plagues yet repented not of the works of their hands, that they should not worship demons, and idols of gold, and silver, and brass, and stone, and of wood; which neither can see, nor hear, nor walk:

21. Neither repented they of their murders, nor of their enchantments, nor of their fornication, nor of their thefts.

THE SPIRITUAL SENSE.

THE CONTENTS OF THE WHOLE CHAPTER. Of the examination and manifestation of the states of life of those in the Reformed Church, who are called learned and wise from the confirmation of faith separated from charity, and of justification and salvation by it alone; these are treated of from verse 1-13. Of the examination and manifestation of those therein who are not so learned and wise, and are in faith alone, and who live as they like; from verse 13-20. Lastly, of those therein who know nothing but that faith is the all by which man is saved, and not anything besides; verses 20, 21.

THE CONTENTS OF EACH VERSE. *And the fifth angel sounded,* signifies, the examination and manifestation of the states of life of those in the Reformed Church, who are called learned and wise from their confirmation of faith separated from charity, and of justification and salvation by it alone: *And I saw a star fall from heaven unto the earth,* signifies Divine Truth spiritual flowing from heaven into the church as existing with such persons, and examining and manifesting: *And to him was given the key of the pit of the abyss,* signifies the opening of their hell: *And he opened the pit of the abyss, and there arose a smoke out of the pit, as the smoke of a great furnace,* signifies, the falsities of the lusts of the natural man springing forth from their evil loves: *And the sun and the air were darkened by reason of the smoke of the pit,* signifies, that thereby the light of truth was turned into thick darkness: *And there went out of the smoke locusts upon the earth,* signifies, that from them were derived falsities to the extreme or lowest degrees, such as prevail with those who have become sensual, and see and judge of all things by the senses and their fallacies: *And unto them was given power, as the scorpions of the earth have power,* signifies the power of persuading that their falsities are truths: *And it was said to them that they should not hurt the grass of the earth, neither any green thing, neither any tree; but only those men who have not the seal of God in their foreheads,* signifies the Divine Providence of the Lord, that they should not be able to take away any truth and good of faith, nor any affection and perception of them, from any others than such as are not in charity and thence not in faith: *And to them it was given that they should not kill them, but that they should be tormented five months,* signifies, that neither from these should they be able to take away the faculty of understanding and willing truth and good, but that they should only be able to bring on stupor for a short time: *And their torment was as the torment of a scorpion when he striketh a man,* signifies, that this is from their persuasive power: *And in those days shall men seek death, and shall not find it; and shall desire to*

die, and death shall flee from them, signifies, that it is their desire that, in matters of faith, the understanding should be shut up and the will closed, by which means spiritual light and life are extinguished, and that yet this cannot be done: *And the shapes of the locusts,* signifies, the form and appearance of those who have confirmed in themselves faith severed from charity: *Were like unto horses prepared unto battle,* signifies, that because they can reason, they appear to themselves to combat from the understanding of truth from the Word: *And on their heads were as it were crowns like gold,* signifies, that they appeared to themselves as conquerors: *And their faces were as the faces of men,* signifies, that they appeared to themselves to be wise: *And they had hair as the hair of women,* signifies, that they appeared to themselves to be in the affection of truth: *And their teeth were as the teeth of lions,* signifies, that sensual things, which are the ultimates of the life of the natural man, appeared with them to have power over all things: *And they had breast-plates, as it were breast-plates of iron,* signifies, that argumentations from fallacies, by which they fight and prevail, appeared to them so powerful that they could not be refuted: *And the sound of their wings was as the sound of chariots of many horses running to battle,* signifies, their reasonings as if they were from truths of doctrine from the Word fully understood, for which they must ardently fight: *And they had tails like unto scorpions,* signifies, the truths of the Word falsified, by means of which they induce stupor: *And there were stings in their tails, and their power was to hurt men five months,* signifies, subtile falsifications of the Word, by which for a short time they darken and fascinate the understanding, and thus deceive and captivate: *And they had a king over them, the angel of the abyss, whose name in the Hebrew tongue is Abaddon, but in the Greek tongue he hath his name Apollyon,* signifies that they are in the satanic hell who are in falsities from concupiscences, and by a total falsification of the Word have destroyed the church: *One woe is past; behold, there come two woes more hereafter,* signifies, further lamentations over the state of the church.

And the sixth angel sounded, signifies, the examination and manifestation of the state of life of those in the Reformed Church who are not so wise, and yet place the all of religion in faith, and think of it alone, and live as they like: *And I heard a voice from the four horns of the golden altar which is before God, saying to the sixth angel who had the trumpet,* signifies, a command from the Lord out of the spiritual heaven to those who were to examine and make manifest: *Loose the four angels that are bound at the great river Euphrates,* signifies, that external restraints should be removed from them, that the interiors of their minds might appear: *And the four angels were loosed,* signifies, that when external restraints were removed, the

interiors of their minds appeared: *who were prepared for an hour, and a day, and a month, and a year, to slay the third part of men,* signifies, that they were perpetually in the effort to take away spiritual light and life from men of the church: *And the number of the armies of horsemen were two myriads of myriads,* signifies, reasonings concerning faith alone, with which the interiors of their minds were filled, from the great abundance of the mere falsities of evil: *and I heard the number of them,* signifies, that the quality of them was perceived: *And thus I saw the horses in the vision, and them that sat on them,* signifies, that it was then discovered that the reasonings of the interiors of their minds concerning faith alone were imaginary and visionary, and that they themselves were infatuated with them: *having breast-plates of fire, and of jacinth, and of brimstone* signifies, their imaginary and visionary argumentations from infernal love and self-derived intelligence, and from the concupiscences thence proceeding: *and the heads of the horses were as the heads of lions,* signifies, fantasies concerning faith alone as if it were in power: *and out of their mouths issued fire, and smoke, and brimstone,* signifies, that in their thoughts and discourses, viewed interiorly, there is nothing, and from them there proceeds nothing, but the love of self and of the world, and the pride of self-derived intelligence, and the concupiscences of evil and falsity springing from these two sources: *By these three was the third part of men killed, by the fire, and by the smoke, and by the brimstone, which issued out of their mouths,* signifies, that from these it is that the men of the church perish: *For their power was in their mouth,* signifies, that they only prevail by their discourse in confirmation of faith: *for their tails were like unto serpents, and had heads, and with them they hurt,* signifies, the reason, because they are in a sensual and inverted state, speaking truths with their lips, but falsifying them by the tenet which constitutes the head of their religion, and thus they deceive: *And the rest of the men who were not killed by these plagues,* signifies, those in the Reformed Church who are not so spiritually dead from visionary reasonings, and from self-love, and from the pride of self-derived intelligence, and from the lusts thence proceeding, as those already mentioned, and yet make faith alone the head of their religion: *yet repented not of the works of their hands,* signifies, that neither did they shun the things which are from themselves, which are evils of every kind, as sins: *that they should not worship demons,* signifies, that thus they are in the evils of their lusts, and make one with their like in hell: *and idols of gold, and silver, and brass, and stone, and of wood,* signifies, that thus they are in worship grounded in mere falsities: *which neither can see, nor hear, nor walk,* signifies, in which there is nothing of spiritual and truly rational life: *Neither repented they*

of their murders, nor of their enchantments, nor of their fornication, nor of their thefts, signifies, that the heresy of faith alone induces dulness, evasion, and hardness of heart, so that they think nothing of the precepts of the decalogue, nor indeed of any sin that it ought to be shunned because it is in favour of the devil and against God.

THE EXPLANATION.

419 (1) *And the fifth angel sounded,* signifies, the examination and manifestation of the states of life of those in the Reformed Church who are called learned and wise from their confirmation of faith separated from charity, and of justification and salvation by it alone. That these are treated of in what now follows as far as verse 13, is evident from the particulars, understood in the spiritual sense. To sound signifies to examine and make manifest the state of the church, and thence the state of life with those whose religion consists in faith alone (n. 397).

420 *And I saw a star fallen from heaven unto the earth,* signifies, Divine Truth spiritual, flowing from heaven into the church as existing with such persons, examining and manifesting. A star here signifies Divine Truth spiritual, because it fell from the spiritual heaven (of which see n. 387, 388); and the earth here signifies the church with those who are in its internal principles (as in n. 398). Divine Truth spiritual means intelligence from spiritual love, which is love to the neighbour; and as that intelligence at this day is called faith, and that love, charity, it is faith from charity, or rather, it is the truth of faith from the good of charity which a star here signifies. A single star signifies the same in chapter ii. 28, xxii. 16; for stars signify the knowledges of good and truth (n. 51), and by means of these intelligence is acquired. That it is Divine Truth examining and manifesting, is evident from what follows.

421 *And to him was given the key of the abyss,* signifies, the opening of their hell. A key signifies the power to open, and also opening (n. 62, 174, 840). And the abyss signifies the hell where those are who have confirmed themselves in justification and salvation by faith alone, who are all of the Reformed Church. Here, however, those are meant who in their own eyes, and thence in the eyes of many others, appear as learned and erudite, when yet before the angels in heaven they appear as if bereft of understanding as to every thing relating to heaven and the church. For those who confirm that faith to its interior mysteries close the superior degrees of their understanding, till at length they are unable to see any spiritual truth in light.

The reason of this is, that the confirmation of falsity is the negation of truth; therefore when they hear any spiritual truth, which is a truth of the Word serving those who are of the church for doctrine and life, they keep the mind in the falsities they have confirmed; and then the truth they have heard they either veil over with falsities, or reject as a mere sound, or yawn at it and turn away. This is done the more by those who are in the pride of their own erudition; for pride glues falsities together, so that at last they cohere like the concretions formed from the foam of the sea; wherefore the Word is hid from them as a book sealed with seven seals. Their character, and their nature, and their hell, shall also be described, for I have been permitted to see it, and to speak with those who are there, and also to see the locusts that came out of it. That pit, which is like the opening of a furnace, appears in the southern quarter, and the abyss beneath has a great extension eastwards. There is light in it, but if light from heaven enters it, it becomes darkness there, wherefore the pit is closed above. Within it appear huts, arched as it were with brick, divided into separate small cells, and in each there is a table, with paper and some books lying upon it. There sit those, each at his own table, who in the world had maintained justification and salvation by faith alone, making charity an act merely natural-moral, and its works only works of civil life, by which men may obtain reward in the world, but if they are done for the sake of salvation, they condemn them, and indeed severely, because human reason and will are in them. All who are in this abyss have been learned and erudite in the world; and among them are some metaphysicians and scholastics, who are there esteemed above the rest. When it was given me to speak with them, I recognised some. But this is their lot. When first admitted, they sit in the foremost cells; but as they confirm faith by excluding works of charity, they leave their first habitations, and enter into cells nearer to the east, and so on successively even towards the last, where are those who confirm these dogmas from the Word; and as they now cannot but falsify the Word, their houses disappear, and they find themselves in a desert, and then their condition is as described in n. 153. There is also an abyss beneath this abyss, where are those who in like manner have confirmed justification and salvation by faith alone, but who by themselves in their spirit have denied God, and in their heart have laughed at the holy things of the church. Here they do nothing but quarrel, tear their garments, climb upon the tables, and kick, strike, and abuse one another; and as no one is there permitted to do another bodily injury, they threaten with their mouths and fists. Filthiness and impurity here prevail. But these are not treated of in this place.

422 (2) *And he opened the pit of the abyss, and there arose a smoke out of the pit as the smoke of a great furnace,* signifies, the falsities of the concupiscences of the natural man springing forth from their evil loves. The pit of the abyss, signifies the hell just described, (n. 421); the smoke from thence signifies the falsities from lusts; and because it is called the smoke as of a great furnace, the falsities of lusts springing forth from evil loves are understood, for fire signifies love (n. 468), and the fire of hell evil love (n. 494); similarly a great furnace, because it smokes from fire. Infernal spirits are not in any material fire, but in spiritual fire, which is their love, therefore they do not feel any other fire; on which subject see the work on *Heaven and Hell* (n. 134, 566-575). In the spiritual world all love, when it is excited, appears at a distance as fire, within the hells as glowing fire, and without as the smoke of a fire, or as the smoke of a furnace. The falsities of the lusts arising from evil loves are also described in other parts of the Word as smoke from a fire and from a furnace, as in these passages: Abraham *looked towards Sodom and Gomorrah, and beheld, and lo, the* SMOKE OF THE COUNTRY *went up as the* SMOKE OF A FURNACE (Gen. xix. 28). *The sun went down, and it was dark, and behold,* A SMOKING FURNACE, *and a burning lamp, that passed between those pieces* (Gen. xv. 17). *And now, they sin more and more, therefore they shall be as the* SMOKE OUT OF THE CHIMNEY (Hosea xiii. 2, 3). *But the wicked shall perish, into* SMOKE *shall they consume away* (Ps. xxxvii. 20). *And I will show wonders in the heavens, and in the earth, blood, and fire, and pillars of* SMOKE (Joel ii. 30). *And shall cast them into a* FURNACE OF FIRE, *there shall be wailing and gnashing of teeth* (Matt. xiii. 41, 42, 49, 50; and in other places).

423 *And the sun and the air were darkened, by reason of the smoke of the pit,* signifies, that thereby the light of truth was turned into thick darkness. The sun and the air here signify the light of truth, for the sun signifies Love, and the light proceeding from it, Divine Truth; wherefore when it speaks of the sun being darkened and at the same time the air, it signifies that Divine Truth had become thick darkness: that this was from the falsities of lusts, is signified by its being from the smoke of the pit.

424 (3) *And there came out of the smoke locusts upon the earth,* signifies, that from them were derived falsities in the extremes, such as prevail with those who have become sensual, and see and judge of everything from the senses and their fallacies. Those are called falsities in the extremes which are in the lowest degrees of man's life that are termed sensual, of which we shall speak presently. These are signified in the Word by locusts. It is to be observed, however, that they did not appear like locusts of the field, which leap, and lay waste meadows and corn

fields, but like pigmies or little men, which is evident from their description, that they had crowns on their heads, and faces like men, hair like women, teeth like lions, breast-plates of iron, and over them a king, the angel of the abyss. That little men were called locusts by the ancients, may be concluded from these passages: The spies who were sent to search the land of Canaan, said, *And there we saw the giants, the sons of Anak, and we were in their eyes as* LOCUSTS (Num. xiii. 33). *It is Jehovah that sitteth upon the circle of the earth, and the inhabitants thereof are as* LOCUSTS (Isa. xl. 22). But as in the Word locusts signify falsities in the extremes, such as prevail among them, they are therefore called locusts, as also crowned and commanders, in Nahum: *There shall the fire devour thee; it shall eat thee up like the canker-worm; make thyself many as the canker-worm, make thyself many as the* LOCUSTS; *thy crowned are as the* LOCUSTS, *and thy captains as the* LOCUST OF LOCUSTS (iii. 15-17). Because falsities in the extremes consume the truths and goods of the church as they spring up in man, they are signified by locusts, which consume the grass and herb of the field. This appears from these passages: *Thou shalt carry much seed out into the field, but the* LOCUST *shall consume it* (Deu. xxviii. 38). *That which the palmer-worm hath left, hath the* LOCUST *eaten; and that which the* LOCUST *hath left, hath the canker-worm eaten; and that which the canker-worm hath left, hath the* CATERPILLAR *eaten* (Joel i. 4, 5). *And I will restore to you the years that the* LOCUST *hath eaten, the canker-worm, the* CATERPILLAR, *and the palmer-worm* (Joel ii. 25). The same is signified by the locusts in Egypt of which it is thus written in Moses: *And Moses stretched forth his rod over the land of Egypt, and the east wind brought the* LOCUSTS. *And the* LOCUSTS *went up over all the land of Egypt; before them there were no such* LOCUSTS; *and they did eat every herb of the land:* and afterwards, *Moses stretched forth his rod, and the* LOCUSTS *were cast into the Red Sea* (Ex. x. 13 *seq.*). And in David: *He gave their produce to the* CATERPILLAR, *and their labour to the* LOCUST (Ps. cv. 34). The miracles in Egypt describe the devastation of the church; and this miracle, devastation by falsities in the extremes. The extremes of man's life, when the interiors from which they depend are closed, are infernal; wherefore the locusts were cast into the Red Sea, which signifies hell.

As few at this day know what is meant by the sensual part of man's nature, and what is the quality of the sensual man, which locusts signify, the following extracts respecting it are adduced from the *Arcana Cœlestia.* The sensual part is the ultimate of the life of man's mind, adhering and cohering to his five bodily senses (n. 5077, 5767, 9121, 9216, 9331, 9730). He is called a sensual man who judges of all things by his bodily senses, and

who believes nothing but what he can see with his eyes and touch with his hands, saying that these are something, and rejecting all else (n. 5094, 7693). The interiors of his mind, which see from the light of heaven, are closed, so that he sees nothing of truth there, which is of heaven and the church (n. 6564, 6844, 6845). Such a man thinks in the extremes, and not interiorly from any spiritual light (n. 5089, 5094, 5564, 7693). In short, sensual men are in a dull natural light (n. 6201, 6310, 6464, 6844, 6845, 6612, 6614, 6622, 6524). Thence interiorly they are opposed to the things of heaven and the church, but exteriorly they can speak in favour of them, and ardently, according to the dominion they exercise by means of them (n. 6201, 6316, 6844, 6845, 6948, 6949). The learned and erudite, who have confirmed themselves deeply in falsities, and still more those who have confirmed themselves against the truths of the Word, are sensual above all others (n. 6316). Sensual men reason acutely and subtily, because their thought is so near their speech that it is almost in it, and as it were in their lips, and because they place all intelligence in speech from memory only; some of them also can dextrously confirm falsities; and after confirmation they believe them to be truths (n. 195, 196, 5700, 10,236). But they reason and confirm things from the fallacies of the senses, by which the vulgar are captivated and persuaded (n. 5084, 6948, 6949, 7693). Sensual men are more cunning and malicious than others (n. 7693, 10,236). The avaricious and adulterous, and the voluptuous and deceitful, are especially sensual, although in the eyes of the world they do not appear so (n. 6310). The interiors of their minds are filthy and unclean (n. 6201). By these they communicate with the hells (n. 6311). Those who are in the hells are sensual, and the more so in proportion to the depths to which they have fallen (n. 4623, 6311). The sphere of infernal spirits conjoins itself with the sensual part of man from behind (n. 6312). Those who have reasoned from sensual things only, and thence against the genuine truths of the church, were called by the ancients serpents of the tree of knowledge (n. 195, 196, 197, 6398, 6399, 10,313). Moreover, the sensual part of man, and the sensual man, are described (n. 10,236): and the extension of things sensual in man (n. 9731). Sensual things ought to be in the last place, and not in the first, and in a wise and intelligent man they are in the last place, and subject to the interiors; but in a foolish man, they are in the first place, and govern; these are they who are properly called sensual (n. 5077, 5125, 5128, 7645). If sensual things are in the last place, a way is opened by them to the understanding, and truths are corrected by a mode of extraction (n. 5580). Those sensual things are in close contact with the world, and

admit the things which flow from the world, and, as it were, sift them (n. 9726). Man, by means of those sensual things, communicates with the world, and, by means of rational things, with heaven (n. 4009). Sensual things supply such as are subservient to the interiors of the mind (n. 5077, 5081). There are sensual things which minister to the intellectual part, and such as minister to the voluntary part (n. 5077). Unless the thought be elevated above sensual things, man enjoys but little wisdom (n. 5089). A wise man thinks above sensual things (n. 5089, 5094). Man, when his thought is elevated above sensual things, comes into a clearer light, and, at length, into heavenly light (n. 6183, 6313, 6315, 9407, 9730, 9922). Elevation above sensual things, and abstraction from them, was known to the ancients (n. 6313). Man, by his spirit, might perceive the things which are done in the spiritual world, if he could be withdrawn from sensual things, and be elevated into the light of heaven by the Lord (n. 4622). The reason is, that the body does not think, but the spirit of man in the body; and so far as it thinks in the body, it thinks obscurely and in darkness; and so far as it does not think in the body, it thinks clearly and in the light; but in spiritual things (n. 4622, 6614, 6622). The sensual scientific is the ultimate of the understanding, and sensual delight, the ultimate of the will (n. 9996). What the difference is between the sensual things common to beasts, and the sensual things not common to them (n. 10,236). There are sensual men not evil, because their interiors are not closed to the same extent, of whose state in the other life, see n. 6311.

425 *And unto them was given power, as the scorpions of the earth have power*, signifies, the power of persuading that their falsities are truths. A scorpion signifies deadly persuasion; and a scorpion of the earth, persuasion in the things of the church, the earth signifying the church (n. 285); for a scorpion, when he stings a man, produces numbness of the limbs, and, if not cured, death. Their persuasion produces a similar effect upon the understanding. Such is also the signification of the scorpion in these passages: *And thou, son of man, be not afraid of them, neither be afraid of their words, though briars and thorns be with thee, and thou dost dwell among* SCORPIONS, *nor be dismayed at their looks, though they be a rebellious house* (Ezek. ii. 6). Jesus said unto the seventy whom he sent forth, *Behold, I give unto you power to tread on serpents and* SCORPIONS, *and on all the power of the enemy; and nothing shall by any means hurt you* (Luke x. 19).

426 (4) *And it was commanded them that they should not hurt the grass of the earth, neither any green thing, neither any tree; but only those men who had not the seal of God in their foreheads*, signifies, the Lord's Divine Providence, that they

should not be able to take away any truth and good of faith, nor any affection and perception of them, from any but those who are not in charity and thence not in faith. Its being commanded them signifies the Lord's Divine Providence, because the command was from heaven; not to hurt the grass of the earth, nor any green thing, signifies not to be able to take away any truth and good of faith, for grass signifies the truth of faith, which is what first springs up in man (n. 401); and the green thing signifies a living faith which is from good (n. 401); not to hurt any tree signifies not to be able to take away the affection and perception of truth and good, for a tree signifies man as to these qualities (n. 400); those men who had not the seal of God in their foreheads signify those who are not in charity and its faith, for the forehead signifies love and charity (n. 347); and to have the seal signifies to know and distinguish them from others (n. 345). Those who have confirmed faith alone, to the very mysteries of justification and salvation by it, cannot take away any truth and good of faith nor affection and perception from any but those who are not in the faith of charity, because hardly any one except the priest who teaches and preaches comprehends them. A layman hears them, but they go in at one ear and out at the other; which the priest himself, who utters those mysteries, may know with certainty from the fact, that he himself spent the whole force of his genius in acquiring a knowledge of them in his youth, and afterwards in retaining them in adult age, likewise from his considering himself as a man of extraordinary learning. What then must be the case with a layman, who simply thinks of faith from charity, when he hears these mysteries? From what has been said, it may be seen, that justification by faith alone is the faith of the clergy, and not of the laity, except such of them as live securely. These imbibe no more from their mysteries than that faith alone saves; that they cannot do good of themselves, nor fulfil the law; and that Christ suffered for them; besides a few other universals of a similar nature.

427 (5) *And to them it was given that they should not kill them, but that they should be tormented five months,* signifies, that of the Lord's Divine Providence they are not able to take away from those who are not in the faith of charity the faculty of understanding and willing what is true and good, but that they should only be able to induce stupor for a short time. Its being given them signifies, as before, that it is so ordered of the Lord's Divine Providence; not to have power to kill them, signifies not to be able to take away from those who are not in the faith of charity the faculty of understanding and willing what is true and good, for when this faculty is taken away, man is spiritually killed; to torment them five months, signifies to induce

stupor for a short time, five signifying a little or a short time, and to torment signifying to induce stupor, because this is what is signified by a scorpion (n. 425). What the torment as of a scorpion signifies, will be shown in the next paragraph. That the faculty of understanding truth and of willing it, or rationality and liberty, cannot be taken away from man, is amply shown in *The Divine Providence* (n. 73, 74, 82-86, 92-98, 138-149, 322). Five months signifies a little and a short time, because this is signified by five; for times, whether they be hours, days, weeks, months, or years, do not signify time but state, and numbers determine its quality (n. 4, 10, 348, 947). That five signifies something, and also a little, may appear from these passages: *A thousand shall flee at the rebuke of* FIVE (Isa. xxx. 17). *And* FIVE *of you shall chase a hundred* (Lev. xxvi. 8). Jesus said, *The kingdom of heaven is like unto ten virgins, of whom* FIVE *were wise and* FIVE *were foolish* (Matt. xxv. 1, 2). Ten virgins signify all in the church; five, a certain part or some of them. Ten and five signify the same in the parable, where there were given unto the servants talents that they should trade with, and one with his talent gained ten talents, and another FIVE (Luke xix. 13-20). Ten talents signify much, and five talents a little; not to mention other passages (as in Isa. xvii. 6, xix. 18, 19; Matt. xiv. 15-22).

428 *And their torment was as the torment of a scorpion when he striketh a man*, signifies, that this is from their power of persuasion. This follows from what was said in the previous paragraph; for torment signifies the stupor which their persuasion induces upon the understanding, as the scorpion upon the body when he stings; a scorpion signifies that power of persuasion (n. 425). In the spiritual world there is a power of persuasion which takes away the understanding of truth, and induces stupor and thus distress of mind; but this power of persuasion is unknown in the natural world.

429 (6) *And in those days shall men seek death, and shall not find it; and shall desire to die, and death shall flee from them*, signifies, that it is the desire of those who are in the doctrine of separate faith, that in matters of faith the understanding should be shut up and the will closed, and thus that they should not have any spiritual light and life; but that it is nevertheless provided by the Lord that the understanding should not be shut up nor the will closed, lest spiritual light and life in man should be extinguished. *In those days*, signifies the last state of the church, when the doctrine of faith alone is universally received; *men shall seek death*, signifies they will desire that in matters of faith the understanding should be shut up; *and shall not find it*, signifies, it is provided of the Lord that this should not be done; *and shall desire to die*, signifies that they will wish also

to have the will closed in them; *and death shall flee from them*, signifies, it is provided that neither should this take place, for thus spiritual light and life would be extinguished, and man would spiritually die; *to seek* is predicated of the understanding, and *to desire* of the will, and *death* of both. This is evidently the signification of these words, otherwise, what meaning could there be in men's seeking death in those days and not finding it, and desiring to die and death fleeing from them? For death can mean no other than spiritual death, which is produced when the understanding is removed from matters of faith; for then a man knows not whether he thinks and acts according to truth or falsity, thus whether with the angels of heaven or with the devils of hell.

430 (7) *And the shapes of the locusts*, signifies, the form and appearances of those who have confirmed in themselves faith severed from charity. Shapes signify their appearance in a representative image; locusts signify falsities in the extremes (n. 424); and as falsities make one with those who are in them, they also are signified by locusts. That locusts signify those, or the falsities of those, who have confirmed themselves in faith alone, appeared clear to me from this, that the presbyters who were in that faith embraced the locusts that were seen, and kissed them, and wished to introduce them into their houses; for the images, which are forms representative of the affections and thoughts of angels and spirits in the spiritual world, appear as if they were alive, like the animals, birds, and fishes already mentioned.

431 *Were like unto horses prepared unto battle*, signifies, that because they can reason, they appear to themselves to combat from the understanding of truth from the Word. A horse signifies the understanding of the Word (n. 298); war signifies spiritual war, which is carried on by reasonings and argumentations (n. 500, 586); like, or similitude, signifies appearances (as in n. 430).

432 *And on their heads were as it were crowns like gold*, signifies, that they appeared to themselves as conquerors. Crowns on their heads like gold signify badges of victory, because formerly in battle kings wore crowns of gold (n. 300); for it is said they were seen like horses, that is, on horses, prepared for war (n. 431); for, as follows, they had the faces of men; and they are in the persuasion that they are invincible.

433 *And their faces were as the faces of men*, signifies, that they appeared to themselves to be wise. In the Word a man signifies being wise and intelligent (n. 243); and his face, wisdom and intelligence; therefore their faces being as the faces of men, signifies that they appeared to themselves to be wise. They are also called wise, learned, and erudite, although they are

among the foolish virgins, who had no oil in their lamps (Matt. xxv. 1, 2). Oil signifies love and charity; and among the foolish, means among those who hear the Lord, that is, read the Word, and do it not (Matt. vii. 26).

434 *And they had hair as the hair of women*, signifies, that they appeared to themselves to be in the affection of truth. In the Word man signifies the understanding of truth, and woman the affection of truth, because by birth man is understanding and woman is affection; on which subject, see *Conjugial Love*. In the Word hair signifies the ultimate degree of man's life, which is the sensual (n. 424). This is what gives them the appearance of being in the affection of truth, when yet they are in the affection of falsity, for they believe this to be truth. That a woman signifies the affection of truth, is clear from many passages in the Word. Hence it is, that the church is called a wife, a woman, a daughter, a virgin, the church being a church by virtue of the love or affection of truth; for from this is the understanding of truth. The church is called a woman in these passages: *There were* TWO WOMEN *of one mother, and they committed whoredoms in Egypt, Ahola which is Samaria, and Aholiba which is Jerusalem* (Ezek. xxiii. 2-4). *Jehovah hath called thee as a* WOMAN *forsaken and grieved in spirit, and a* WIFE OF YOUTH (Isa. liv. 6, 7). *Jehovah hath created a new thing in the earth, a* WOMAN *shall compass a man* (Jer. xxxi. 21, 22). The *woman* clothed with the sun, whom the dragon persecuted (chap. xii.), signifies the New Church, which is the New Jerusalem. Women signify affections of truth, from which the church is a church, in many passages, as in these: *The* WOMEN *of My people have ye cast out of their pleasant houses* (Micah ii. 9). *The families of houses shall mourn apart, and the* WOMEN *apart* (Zec. xii. 12, 13). *Rise up, ye* WOMEN *that are at ease, give ear unto My speech* (Isa. xxxii. 9). *Wherefore commit ye this great evil to cut off from you* MAN AND WOMAN (Jer. xliv. 7). *I will break in pieces* MAN AND WOMAN (li. 22). Man and woman, here and elsewhere in the spiritual sense, signify the understanding of truth and the affection of truth.

435 *And their teeth were as the teeth of lions*, signifies, that sensual things, which are the ultimates of the life of the natural man, appeared with them to have power over all things. Teeth signify the ultimates of the life of the natural man, which are called sensual (n. 424). Sensual things are of two kinds, one having relation to the will and the other to the understanding; the sensual things of the will are signified by the hair of women (n. 434), and the sensual things of the understanding are signified by teeth. These sensual things, that is, sensual men who are in falsities from confirmation, seem to themselves to be in power over all things, so as to be perfectly invincible. The teeth

of the locusts, which signify such sensual things, were therefore as the teeth of lions, for a lion signifies power (n. 241). That teeth signify the ultimates of man's life, which are called sensual, and which, when separated from the interiors of the mind, are in mere falsities, and do violence to truths even to destroying them, may appear from the following passages: *My soul is among* LIONS, *whose* TEETH *are spears and arrows* (Ps. lvii. 4). *Break their* TEETH, *O God, in their mouth, break out the* GREAT TEETH OF THE YOUNG LIONS (lviii. 6). *For a nation is come up upon My land, strong, whose* TEETH ARE THE TEETH OF A LION, *and he hath the* CHEEK-TEETH OF A GREAT LION (Joel i. 6). *Jehovah hath broken the* TEETH *of the ungodly* (Ps. iii. 7). *There came up out of the sea a beast dreadful and terrible, and exceedingly strong, which had great iron* TEETH, *it devoured and brake in pieces* (Dan. vii. 7). *Blessed be Jehovah, who hath not given us a prey to their* TEETH (Ps. cxxiv. 6). Since sensual men do not see any truth in its own light, but reason and dispute about everything, whether it is so, and these disputes in the hells are heard without as the gnashing of teeth, being in themselves the collisions of falsity and truth, it is evident what is signified by the *gnashing of teeth* (Matt. viii. 12, xiii. 42, 50, xxii. 13, xxiv. 51, xxv. 30; Luke xiii. 28); and partly by *gnashing with the teeth* (Ps. iii. 7, xxxv. 15, 16, xxxvii. 12, cxii. 10; Micah iii. 5; Lam. ii. 16).

436 (9) *And they had breast-plates, as it were breast-plates of iron,* signifies, argumentations from fallacies, by which they fight and prevail, which appeared to them so powerful that they could not be refuted. Breast-plates signify defences, because they protect the breast, here, defences of falsities, which are effected by argumentations from fallacies, by which a false principle is defended; for from a false principle nothing but falsities can flow. If truths are advanced, they are only viewed outwardly or superficially, thus sensually, and are consequently falsified, and with such persons become fallacies. Breast-plates have this signification, because in the Word wars signify spiritual wars, and thence arms of war signify the various things relating to such wars. Thus in Jeremiah: *Harness the horses; and get up, ye horsemen, and stand forth with your* HELMETS; *furbish the* SPEARS, *and put on the* BRIGANDINES (xlvi. 4). In Isaiah: *For He put on righteousness as a* BREAST-PLATE, *and an* HELMET *of salvation upon His head* (lix. 17). In David: *Under His wings shalt thou trust, His truth shall be thy* SHIELD *and* BUCKLER (Ps. xci. 4; besides other places; as Ezek. xxiii. 24, xxxviii. 4, xxxix. 9; Nahum ii. 4; Ps. v. 12, xxxv. 2, 3). Their breast-plates being as it were of iron, signifies that their argumentations seemed to them so strong that they could not be refuted; for iron, from its hardness, signifies what is strong.

437 *And the sound of their wings was as the sound of chariots of many horses running to battle,* signifies, their reasonings as if they were from truths of doctrine from the Word fully understood, for which they eagerly fight. The sound of wings signifies reasonings, because to fly signifies to perceive and instruct (n. 245, 415); chariots signify doctrinals, as will be seen presently; horses signify the understanding of the Word (n. 298); and many horses a full understanding; running to battle evidently signifies ardour for contest. That a chariot signifies doctrine is plain from these passages: *The* CHARIOTS *of God are twenty thousand thousands of angels, the Lord is among them* (Ps. lxviii. 17). *Jehovah maketh the clouds His* CHARIOTS; *He walketh upon the wings of the wind* (civ. 3). *Thou Jehovah ridest upon Thine horses, and* THY CHARIOTS *are salvation* (Hab. iii. 8). *For behold, Jehovah will come with fire, and with His* CHARIOTS *like a whirlwind* (Isa. lxvi. 15). *Thus shall ye be filled at My table with horses and* CHARIOTS; *and I will set My glory among the heathen* (Ezek. xxxix. 20). *And I will cut off the* CHARIOT *from Ephraim, and the horse from Jerusalem* (Zec. ix. 10). *And I will overthrow the throne of kingdoms, and I will overthrow the* CHARIOTS, *and those that ride in them* (Hag. ii. 22). *Go, set a watchman, let him declare what he seeth; and he saw a* CHARIOT, *with a couple of horsemen, and a* CHARIOT *of camels, and a* CHARIOT *of men, and he said, Babylon is fallen, is fallen* (Isa. xxi. 6-8). As Elijah and Elisha represented the Lord as to the Word, and thence signified doctrine from the Word, as did all the prophets (n. 8), they were called *the chariots of Israel and the horsemen thereof.* For the same reason Elijah was seen taken into heaven in a *chariot of fire,* and Elisha's young man saw *chariots and horses of fire* round about him (2 Kings ii. 11, 12, vi. 17, xiii. 14; besides other passages where chariots occur; as in Isa. xxxi. 1, xxxvii. 24, lxvi. 20; Jer. xvii. 25, xxii. 4, xlvi. 2, 3, 8, 9, l. 37, 38, li. 20, 21; Ezek. xxvi. 7, 8, 10, 11; Dan. xi. 40; Nahum iii. 1-3; Joel ii. 1, 2, 5).

438 (10) *And they had tails like unto scorpions,* signifies, the truths of the Word falsified, by which they induce stupor. The tail signifies the ultimate of the head, because the brain is continued through the spine to the tail, so that the head and tail make one, as first and last. When, therefore, the head signifies faith alone justifying and saving, the tail signifies the sum of all its confirmations which are from the Word, thus the truths of the Word falsified. Every one who from his own intelligence assumes a principle of religion, and sets it up as the head, assumes also confirmations from the Word and makes them the tail, thus brings stupor upon others, and so hurts them. It is therefore said *they had* TAILS *like unto scorpions;* and then, *that there were stings in their* TAILS, *and that their power was to hurt men;* for a

scorpion signifies intellectual persuasion causing stupor (n. 425). That the tail is a continuation of the brain through the spine to its termination, inquire of an anatomist and he will tell you; or observe a dog or any other caudal animal, and encourage and coax him, and you will see the ridge of his back become smooth, and his tail move correspondingly; but he will on the contrary raise it if you provoke him. The primary tenet of the understanding, which is assumed as a principle, is signified by the head, and its ultimate by the tail, in these passages also: *Therefore Jehovah will cut off from Israel* HEAD AND TAIL; *the ancient and the honourable, he is the* HEAD, *and the prophet that teacheth lies, he is the* TAIL (Isa. ix. 13, 14). *Neither shall there be any work for Egypt to make the* HEAD OR TAIL (xix. 15). The seven *heads* of the dragon, and his *tail*, with which he drew a third part of the stars of heaven, and cast them to the earth (chap. xii. 4), and also the tails like serpents, having heads with which they do hurt (verse 19), signify nothing else. Since the tail signifies the ultimate, and the ultimate embraces all, therefore Jehovah said to Moses, *Take the serpent by the* TAIL; *and he took it, and it became a rod* (Ex. iv. 3, 4); and it was commanded, that they should *take off the* TAIL *entire near the back-bone, and sacrifice it together with the fat that was upon the entrails, kidneys, intestines, and liver* (Lev. iii. 9-11, viii. 25, ix. 19; Ex. xxix. 22). That the ultimate is the continent and aggregate, or that which contains and comprehends all prior things, may be seen in *The Doctrine of the Sacred Scripture* (n. 38, 65); and in *The Divine Love and Wisdom* (n. 209-216, 217-222).

439 *And there were stings in their tails: and their power was to hurt men five months,* signifies, subtle falsifications of the Word, by which they for a short time darken and fascinate the understanding, and thus deceive and captivate. Stings in their tails signify subtle falsifications of the Word, stings, subtilty, and tails, the truths of the Word falsified (n. 438). Their power to hurt signifies that by means of these they can produce stupor, that is, darken and fascinate the understanding, and thus deceive and captivate; for their tails were like scorpions, and scorpions signify such things (n. 425); five months signify for a short time (n. 427). This takes place when they quote and apply anything from the Word; for the Word is written according to correspondences, and correspondences are partly appearances of truth, in which genuine truths lie concealed. If these are not known in the church, many things may be taken from the Word, which at first appear as according with heresy; but when genuine truths are known in the church, the appearances of truth are stript away, and genuine truths come into view. But before this is done, a heretic may, by various statements of the Word,

obscure and fascinate the understanding, and so deceive and captivate. This is done by those who assert that man's sins are remitted, that he is justified by an act of faith, of which no one knows anything, and this in a moment, and, if not before, at the hour of death; which might be illustrated by examples, but this is not the place. Stings signify falsities of a hurtful nature derived from evil, in Amos: *Lo, the days shall come upon you, when they shall take you away with* STINGS (iv. 2). And in Moses: That they should drive out the inhabitants of the land, lest they should be thorns in their eyes, and *stings* in their sides (Num. xxxii. 55). Thorns, briars, brambles, and thistles, also signify falsities of evil, on account of their stings or prickles.

440 (11) *And they had a king over them, the angel of the abyss; whose name in the Hebrew tongue is Abaddon, but in the Greek tongue he hath his name Apollyon,* signifies, that in the satanic hell are those who are in falsities from lusts, and who by the entire falsification of the Word have destroyed the church. Their king, the angel of the abyss, does not signify any angel-king there, but the falsity therein reigning. For, in the genuine sense, a king signifies one who is in truth from the affection of good, and abstractly that truth itself (n. 20); therefore, in the opposite sense, a king signifies one who is in falsity from the lust of evil, and abstractly that falsity itself. The abyss signifies the satanic hell where they are (n. 387, 421); name signifies the quality of the state (n. 81, 122, 165). Abaddon, in the Hebrew tongue, signifies Destroying and Destroyer; so does Apollyon in the Greek tongue; and this is falsity in the extremes, which has, by the entire falsification of the Word, destroyed the church. Abaddon, in the Hebrew text, signifies Destruction, in these passages: *Shall Thy faithfulness be declared in* DESTRUCTION (Ps. lxxxviii. 11). *Hell is naked before Him, and* DESTRUCTION *hath no covering* (Job xxvi. 6). *For it is a fire that consumeth to* DESTRUCTION (xxxi. 12). DESTRUCTION *and Death say* (xxviii. 22). In other places, hell and the devil are called *Destruction and Destroyer* (Isa. liv. 16; Ezek. v. 16, ix. 1; Ex. xii. 13), but by another term.

441 (12) *One woe is past; behold, there come two woes more hereafter,* signifies, further lamentations over the devastation of the church. Woe signifies lamentation over calamity, unhappiness, and damnation (n. 416); here, then, two woes to come, signify further lamentations over the state of the church.

442 (13) *And the sixth angel sounded,* signifies, the examination and manifestation of the state of life of those in the Reformed Church who are not so wise, but still place the whole of religion in faith, and think of it alone and of nothing beyond it and the customary worship, and so live as they list. These are treated of to the end of this chapter, as will appear from the

explanation of what follows. To sound signifies to examine and lay open the state of the church, and thence of the life, with those whose religion is faith alone (n. 397).

The persons now treated of are quite distinct from those hitherto dealt with in this chapter, the falsities of whose faith were seen in the form of locusts. They are distinct in this. Those already described are devoted to the study of justification by faith, in order to discover its mysteries and to give its signs and its testimonies, which with them are the virtues of moral and civil life. They maintain that the precepts of the Word are in themselves indeed Divine, but that with man, proceeding from his will, they become natural, and have no conjunction with the spiritual things of faith. Because they confirm these notions by rational considerations, which savour of erudition, they dwell in the southern quarter of the abyss, according to the description in n. 421. But those who are treated of in what now follows to the end of the chapter, do not study these mysteries, but make mere faith the whole of religion, and, attending to nothing besides this and the customary formalities of worship, they live at their pleasure. It has been given me to see and converse with these also. They live in the northern quarter, in huts constructed of reeds and rushes, coated with lime, and having an earthen floor. These huts are scattered. The more ingenious, who from natural light know how to establish that faith by reasonings and prove that it has nothing in common with life, dwell in front, the more simple behind them, and the more stupid toward the western part of that quarter. The multitude of them is so vast as to be beyond belief. They are instructed by angelic spirits; but those who do not receive the truths of faith and live according to them are let down into hell, which is under them, and confined.

443 (14) *And I heard a voice from the four horns of the golden altar which is before God, saying to the sixth angel which had the trumpet*, signifies, a command from the Lord out of the spiritual heaven to those who were to examine and manifest. A voice signifies a Divine command; the golden altar, or altar of incense, signifies the spiritual heaven (n. 277, 392); the four horns of the altar signify its power (n. 270); here, the power of loosing the four angels bound at the river Euphrates, as follows; the sixth angel who had the trumpet, signifies those into whose hands the charge of examining and laying open these things was committed (n. 442).

444 *Loose the four angels that are bound at the great river Euphrates*, signifies, that external restraints should be removed from them, that the interiors of their minds might appear. No one can know, and can hardly suspect, that this is the signification of these words, unless he knows what is meant by

the great river Euphrates, and by the four angels bound there. In the Word the Euphrates signifies the interiors of man's mind, called rational, which, with those who are in truths from good, are full of wisdom, but in those who are in falsities from evil, are full of insanity. These are signified in the Word by the river Euphrates, because that river divided the land of Canaan from Assyria; and the land of Canaan signified the church, and Assyria, its rational faculty. Thence the river which bounded it signifies the interiors of the mind which are called rational in both senses. For there are three things which constitute a man of the church, the spiritual, the rational or intellectual, and the natural which is also the scientific. The spiritual of the church was signified by the land of Canaan and its rivers; the rational or intellectual of the church by Ashur or Assyria and its river Euphrates; and the natural, which is also the scientific of the church, by Egypt and its river Nile (but see more respecting these in n. 503). The four angels bound at the river Euphrates signify those interiors with the men of the church, which are said to be bound because they are not openly avowed; for those who are meant by these four angels are infernal spirits, since it is said of them in what follows (n. 446), that they were prepared to kill the third part of men; and the interiors of men make one with spirits, either infernal or heavenly, because they co-habit. Loosing them signifies to remove external restraints, that the interiors of their minds may appear. Such is the signification of these words. Euphrates signifies the interiors of man's mind bordering upon the spiritual things of his church, as may appear from those passages of the Word where Ashur or Assyria is mentioned. But Euphrates occurs in the opposite sense, in which it signifies the interiors full of falsities and resulting insanities, in these passages: *Behold the Lord bringeth up upon them the waters of the* RIVER, *strong and many, even the* KING OF ASSYRIA. *And he shall pass through Judah; he shall overflow, and go over* (Isa. viii. 7, 8). *And now what hast thou to do in the way of Egypt, to drink the waters of Sihor? or what hast thou to do with the way of* ASSYRIA, *that thou shouldest drink the waters of the* RIVER? (Jer. ii. 18). *And Jehovah shall utterly destroy the tongue of the Egyptian sea; and shake His hand over the* RIVER EUPHRATES (Isa. xi. 15). *And the sixth angel poured out his vial upon the great* RIVER EUPHRATES, *and the water thereof was dried up* (Apoc. xvi. 12). The prophet was commanded to put a girdle upon his loins, and to hide it afterwards in a hole of a rock beside the *Euphrates*, and after a short time when he took it, behold it was rotten, nor was it useful for anything (Jer. xiii. 1-7, 11). He was also commanded, *when he had done reading the book, to*

cast it into the midst of the EUPHRATES, *and to say, Thus shall Babylon sink, and not rise again* (li. 63, 64). These things represented the interiors of the state of the church with the children of Israel. That the river of Egypt, the Nile, and the river of Assyria, the Euphrates, were the boundaries of the land of Canaan, appears from this passage: *Jehovah made a covenant with Abram, saying, Unto thy seed will I give this land, from* THE RIVER OF EGYPT UNTO THE GREAT RIVER EUPHRATES (Gen. xv. 18. That the Euphrates was a boundary, see Ex. xxiii. 31; Deu. i. 7, 8, xi. 24; Josh. i. 4; Micah vii. 12).

445 (15) *And the four angels were loosed,* signifies, that when external restraints were removed, the interiors of their minds appeared. This follows from what was said above.

446 *Who were prepared for an hour, and a day, and a month, and a year, to slay the third part of men,* signifies, that they were constantly in the effort to take away spiritual light and life from the men of the church. To be prepared, signifies to be in the endeavour; an hour, a day, a month, and a year, signifies continuously and perpetually, like what is meant by all times; to slay signifies to take away spiritual light and life from the men of the church (n. 325); and the third part signifies all (n. 400).

447 (16) *And the number of the armies of horsemen were two myriads of myriads,* signifies, reasonings concerning faith alone, from the great abundance of mere falsities of evil with which the interiors of their minds were filled. Armies signify goods and truths; and in the opposite sense, evils and falsities; here, the falsities of evil, of which below. Horsemen signify reasonings respecting faith alone; because a horse signifies the understanding of the Word (n. 298), and the understanding of the Word destroyed (n. 305, 312, 321); horsemen therefore signify reasonings from the understanding of the Word destroyed; in this instance respecting faith alone, because those who are in that faith are treated of. Two myriads of myriads do not mean that precise number, but great abundance. Two are mentioned, because two are predicated of good, and in the opposite sense of evil (n. 322); and myriads are predicated of truths, and in the opposite sense, of falsities (n. 336). Hence it may be seen, that the number of the armies of horsemen, two myriads of myriads, signifies reasonings respecting faith alone, from the great abundance of mere falsities of evil with which the interiors of their mind were filled. That in the Word armies signify the goods and truths of heaven and the church, and in the opposite sense, evils and falsities, may appear from those places where the sun, moon, and stars, are called armies or hosts. The sun signifies the good of love, the moon, the truth of faith, the stars, knowledges of

what is good and true ; and in the opposite sense the contrary (n. 51, 53, 332, 413). Both are called armies or hosts, in these passages: *Praise Jehovah, all ye* HIS HOSTS, *praise ye Him sun and moon, praise Him all ye stars of light* (cxlviii. 2, 3). *My hands have stretched out the heavens, and all their* HOST *have I commanded* (Isa. xlv. 12). *By the word of Jehovah were the heavens made, and all the* HOST OF THEM *by the breath of His mouth* (Ps. xxxiii. 6). *The heavens and the earth were finished, and all the* HOST OF THEM (Gen. ii. 1). The horn of the goat grew even *to the* HOST OF HEAVEN, *and it cast down some of the* HOST *and of the stars to the ground. Yea, he magnified himself even to the prince of the* HOST: *and an* HOST *was given him against the daily sacrifice by reason of transgression, and it cast down the truth to the ground. Then I heard one saint speaking, How long is the sanctuary and the* HOST *to be trodden under foot* (Dan. viii. 10-13). *Jehovah shall utter His voice before His* ARMY (Joel ii. 11). *On the house tops they offered incense to all the* HOST OF HEAVEN (Jer. xix. 13). *Lest thou worship and serve the sun, the moon, the stars, and all the* HOST OF HEAVEN (Deu. iv. 19, xvii. 3; Jer. viii. 2; so in Isa. xiii. 4, xxxiv. 4, xl. 26; Jer. xxxiii. 22; Zec. ix. 15; Apoc. xix. 14). Because the host of heaven signifies the goods and truths of heaven and the church, the Lord is called *Jehovah Zeboath*, that is, Jehovah of hosts: and for the same reason, the ministry of the Levites was called *military service* (Num. iv. 3, 23, 30, 39); and it was written in David: *Bless Jehovah, all ye His* HOSTS, *ye ministers of His that do His pleasure* (Ps. ciii. 21). Evils and falsities in the church are signified by the *army of the Gentiles* (Isa. xxxiv. 2); and by the *army* of the king of the north, with which he came against the king of the south (Dan. xi. 13, 15, 20). The king of the north is falsity from evil in the church, and the king of the south is truth from good there. It is said by the Lord, *When ye shall see Jerusalem compassed with* ARMIES, *then know that the desolation thereof is nigh* (Luke xxi. 20). Jerusalem here signifies the church, and armies the evils and falsities which would lay it waste. The consummation of the age, which is the last time of the church, is there treated of. Evils and falsities are signified by an army, in Joel: *And I will restore to you the years that the locust hath eaten, the canker-worm, the caterpillar, and the palmer-worm, my great* ARMY, *which I sent among you* (ii. 25). The locust and other creatures signify falsity in the extremes (n. 424).

448 *And I heard the number of them*, signifies, that the quality of them was perceived, which was as afterwards described. To hear signifies to perceive; number signifies the quality and state of a thing (n. 10, 348, 364): it denotes the quality of their state, as given below, because it is described in what now follows, wherefore it is said. And *thus* I saw.

449 (17) *And thus I saw the horses in the vision, and them that sat on them*, signifies, that then it was discovered that the interior reasonings of their minds respecting faith alone were imaginary and visionary, and that they themselves were infatuated with them. To see signifies to discover their quality, horses signify interior reasonings of their minds respecting faith alone, in the present case, imaginary and visionary reasonings, because it is said, that he saw them in vision. Those that sit on horses signify those who are intelligent from the Word understood, here, those who are infatuated by imaginary and visionary notions which are contrary to the Word. As the interiors of their minds appeared under forms that signify imaginary and visionary reasonings about faith alone, a few of these, which I have heard from their own lips, shall be made public: as, for instance: "After the grievous fall of man, was not faith alone made the only means of salvation? How can we appear before God without that means? Is it not the only means? Are we not born in sins, and is not our nature entirely corrupted by the transgression of Adam? Can there be any other means of being healed but faith alone? What can our works contribute to this? Who can do any good work from himself,—who can purify, forgive, justify, and save himself? Does there not lurk in every work that man does from himself merit and self-righteousness? And if, haply, we should do anything that was good, could we do all, and fulfil the law? Besides, if any one sins against one commandment, he sins against all, because they cohere. Why did the Lord come into the world, and suffer so grievously on the cross, but to take away from us damnation and the curse of the law, to reconcile God the Father, and become merit and righteousness alone, which might be imputed to man through faith? otherwise, what good end could be answered by his coming? Since, then, Christ suffered for us, and fulfilled the law for us, and took away its right of condemnation, can evil, in this case, any longer condemn, and can good save us? therefore we who have faith are at full liberty to think, will, speak, and do whatever we please, provided we do no injury to our reputation, honour, and interest, nor incur the penalties of the civil law, which would be a disgrace and injury to us." Some, who wander further north, among whom were some Presbyters, said, "Good works, which are done for the sake of salvation, are hurtful, pernicious, and cursed." These are statements which I heard; but they mumbled and muttered many more, which I did not hear. Besides, they spoke wantonly with great licentiousness, and were lascivious in word and act, fearless of any villany, except from simulation, for the sake of appearing honest. Such are the interiors of the mind, and thence the exteriors of the body of those who place the whole of religion in faith alone.

But all that they utter falls to the ground, if the Lord Himself, the Saviour, is immediately approached and believed in, and good is done, both for the sake of salvation, and by man as of himself, with the belief however that it is from the Lord. Unless these are done *as* by man, he can receive no faith or charity; thus no religion and consequently no salvation.

450 *Having breast-plates of fire, and of jacinth, and of brimstone,* signifies, their imaginary and visionary argumentations from infernal love and self-intelligence, and the lusts thence proceeding. Breast-plates signify argumentations, by which they fight for faith alone (n. 436); fire signifies celestial love, and in the opposite sense, infernal love (n. 452, 465, 495); jacinth signifies intelligence from spiritual love, and in the opposite sense, intelligence from infernal love, which is self-derived intelligence, of which below; and brimstone signifies concupiscences from that love through self-intelligence (n. 452). Hence it follows, that breast-plates of fire, of jacinth, and of brimstone signify these. Their argumentations in favour of faith alone are thus described, because all those who believe themselves justified, or absolved from sin, by faith alone, never think of repentance; and an impenitent man is in mere sins, and all sins are derived and thence take their nature from infernal love, self-intelligence, and the lusts that spring from them; and those who are in these not only act, but speak, nay, think and will from them, therefore reason and argue from them; these are, indeed, the very man, because they are his very life; but a man-devil, and an infernal life. Those who live a moral life only for the sake of themselves and the world do not know this, because their interiors are infernal, whilst their exteriors are similar to the exteriors of those who live a Christian life. Let them, however, know that every one, when he dies, comes into his interiors, because he becomes a spirit, this being the internal man; and then the interiors adapt the exteriors to themselves, and they become alike: wherefore the morality of their life in the world then becomes as the scales of fish which are wiped away. It is quite different with those who regard the laws of moral life to be Divine, and then also civil laws because of their having relation to love to the neighbour. Jacinth, or hyacinth, signifies intelligence derived from spiritual love, because its colour partakes of the redness of fire and the whiteness of light; fire signifying love, and light intelligence. This intelligence is signified by hyacinth in the *coverings and vails of the tabernacle* (Ex. xxvi. 31, 36, xxvii. 16); in *Aaron's ephod* (xxviii. 6, 15); by the cloth of *blue* or *hyacinth* which was placed over the ark, the table, the candlestick, and the altar, when they journeyed (Num. iv. 6, 7, 9, 11, 12); by the *thread of hyacinth* on the borders of their garments (Num. xv. 38, 39); and by

the *hyacinthine colour* in Ezekiel (xxvii. 7, 24). But intelligence derived from the affection of infernal love is signified by hyacinth in Ezekiel: *Aholah, or Samaria, played the harlot, and she doted on her lovers, on her neighbours the Assyrians, clothed in* HYACINTH, *horsemen riding upon horses* (xxiii. 4-6); thus describing the church, which, by reasonings from self-intelligence, had falsified the truths of the Word. And in Jeremiah: *But they are altogether brutish and foolish: the stock is a doctrine of vanities. Silver spread into plates is brought from Tarshish, the work of the workmen and of the hands of the founder,* HYACINTH *and purple is their clothing, they are all the work of the wise* (x. 8, 9). In this passage the work of the workman and of the hands of the founder, and all the work of the wise, signify that they were from self-derived intelligence.

451 *And the heads of the horses were as the heads of lions,* signifies, phantasies concerning faith alone, as if it were in power. Heads signify imaginary and visionary notions, which in one word are called phantasies, about faith alone, with those who are here treated of; horses signify the reasonings of the interiors of their minds, which are such (n. 449); lions signify power (n. 241); but it is power from fallacies since they are sensual, and the sensual reason from fallacies, by which they persuade and captivate (n. 424). One needs but little elevation of mind to see that their arguments in favour of faith alone are imaginary and visionary. What, according to their ideas, are faith in act and faith in state but visionary things? Who is there among them that knows anything about faith in act? and what avails faith in state, when no good from man enters into faith in act? What is remission of sins and consequent instantaneous salvation but the result of visionary thought? It is the fiery flying serpent in the church, as may be seen in *The Divine Providence* (n. 340). What is the reckoning of immunity, merit, righteousness, and sanctification by imputation, but a visionary thing? (see *The Doctrine of the Lord,* n. 18.) What is inward Divine operation without outward co-operation by man as from himself? For to separate the internal from the external, so that there can be no conjunction, is merely visionary (n. 606). Such a visionary thing is faith separate from charity; for charity in works is the continent and support of faith; it is its ground and soil, also its essence and life. In a word, faith from charity is a man; but faith without charity is a spectre, and a creature of the imagination, like a bubble of water floating in the air. But perhaps some may say, "If you remove the understanding from faith, you will not see visionary things." But be it known, that he who can remove the understanding from faith may obtrude upon every religious tenet a thousand visionary notions, as has been done by the Roman Catholics for ages past.

452 *And out of their mouths issued fire, and smoke, and brimstone,* signifies, that in their thoughts and discourses, viewed interiorly, there is nothing, and from them proceeds nothing, but the love of self and of the world which is the selfhood of the will; the pride of self intelligence, which is the selfhood of the understanding, and the lusts of evil and falsity, which form the common selfhood springing from these two. Out of their mouths, means out of their thoughts and discourses; fire signifies the love of self and of the world, which love is the selfhood of man's will (n. 450, 465, 495); smoke signifies the pride of self-intelligence, which is the selfhood of his understanding, proceeding from the love of self and of the world, as smoke does from fire (n. 422); and brimstone signifies the concupiscence of evil and falsity, which is the common selfhood flowing from these two. These things, however, do not appear from their discourses before men in the world, but manifestly before the angels in heaven; therefore the remark that, viewed interiorly, they are such. Fire signifies infernal love, and brimstone the concupiscences flowing from that love through the pride of self-intelligence, in the following passages: I will cause it to rain *fire and brimstone* upon him (Ezek. xxxviii. 22). *Jehovah shall rain upon the wicked* FIRE AND BRIMSTONE (Ps. xi. 6). *For it is the day of Jehovah's vengeance, and the streams thereof shall be turned into pitch, and the dust thereof into* BRIMSTONE, *the* SMOKE THEREOF *shall go up for ever* (Isa. xxxiv. 8-10). *But the same day that Lot went out of Sodom, it rained* FIRE AND BRIMSTONE *from heaven; even thus shall it be in the day when the Son of Man is revealed* (Luke xvii. 29, 30; Gen. xix. 24). *If any man worship the beast and his image, he shall be tormented with* FIRE AND BRIMSTONE (Apoc. xiv. 9, 10). *And the beast, and with him the false prophet and the devil, were cast alive into a lake of* FIRE BURNING WITH BRIMSTONE (Apoc. xix. 20, xx. 10, xxi. 8). *The breath of Jehovah like a stream of* BRIMSTONE *doth kindle it* (Isa. xxx. 33). *The whole land thereof is* BRIMSTONE, *and salt, and* BURNING, *it is not sown, neither shall it bring forth any grass, like the overthrow of Sodom and Gomorrah* (Deu. xxix. 21, 23). BRIMSTONE *shall be scattered over the habitation of the wicked* (Job xviii. 15).

453 (18) *By these three was the third part of men killed, by the fire, and by the smoke, and by the brimstone, which issued out of their mouths,* signifies, that from these it is, that the men of the church perish. A third part of men being killed, signifies that the men of the church perish by the three things just mentioned (n. 452); for to be killed signifies to be killed spiritually, which is to perish as to the soul; and a third part signifies all who are in those falsities, which have been frequently enumerated. What is signified by fire, smoke, and brimstone, and by issuing out of their mouths, may be seen in n. 452. It is owing to these

falsities that throughout Christendom it is unknown that the fire here spoken of is the love of self and of the world, and that this love is the Devil; that the smoke from this fire is the pride of self-intelligence, and that this pride is Satan; that the brimstone kindled by this fire through that pride is the lusts of evil and falsity; and that these lusts are the crew of the Devil and Satan, of which hell consists. When ignorance prevails respecting these things, it cannot be known what sin is, for sin derives all its delight and pleasantness from them.

454 (19) *For their power is in their mouth*, signifies, that they only prevail by their discourse in confirming faith. Power in their mouth signifies power in discourse confirming doctrine. For sermons well-connected and elegantly expressed, pretended zeal, ingenious confirmation of error, especially from the appearances of truth in the Word, authority, closure of the understanding, and the like, effect everything, whilst truth and the Word effect nothing. For truth shines before none but those who are in charity and thence in faith, nor does the Word teach any others.

455 *For their tails were like unto serpents and had heads, and with them they hurt*, signifies, the reason that they are sensual and inverted, speaking truths with their lips, falsifying them by the principle which constitutes the head or chief doctrine of their religion, and thus deceive. The same is here signified as in n. 438, 439, by the locusts; but there it is said they had tails like scorpions, here, like serpents. For those who are described by the locusts speak and persuade from the Word, and from science and erudition; but these only from arguments, which are appearances of truth and fallacies; and those who speak from those elegantly, and, with seeming wisdom, deceive indeed, but not so greatly. In the Word serpents signify sensual things, which are the ultimates of man's life (n. 424). The reason is, that all animals signify human affections; wherefore in the spiritual world the affections of angels and spirits appear at a distance as animals, affections merely sensual appearing as serpents, because serpents creep on the ground and lick the dust; and sensual things are the lowest of the understanding and will, being in close contact with the world, and nourished by its objects and delights, which only affect the senses of the material body. Noxious serpents, which are of many kinds, signify the sensual things that depend from the evil affections, which constitute the interiors of the mind with those who are insane through the falsities of evil; and harmless serpents signify the sensual things that depend from the good affections, which constitute the interiors of the mind with those who are wise from the truths of good. Sensual things that depend from evil affections are signified by serpents in these

passages: *They shall lick the dust like a* SERPENT (Micah vii. 17). *And dust shall be the* SERPENT'S *meat* (Isa. lxv. 25). *The Lord God said unto the* SERPENT, *Upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life* (Gen. iii. 14). The sensual nature is so described, because it communicates with hell, where all are sensual, and in things spiritual changes celestial wisdom into infernal insanity. *Rejoice not thou, whole Palestina, for out of the* SERPENT'S *root shall come forth a cockatrice, and his fruit shall be a fiery flying serpent* (Isa. xiv. 29). *They hatch* COCKATRICE' *eggs: he that eateth of their eggs dieth, and that which is crushed breaketh out into a viper* (lix. 5). *Because the sons of Israel desired to return into Egypt, they were bit by* SERPENTS (Num. xxi. 1-10). To return into Egypt, signifies from being spiritual to become sensual; therefore it is said, *The hirelings of Egypt turned themselves away; the voice thereof shall go like the voice of a* SERPENT (Jer. xlvi. 22). Because Dan was the last of the tribes, and thence signified the ultimate of the church, which is the sensual nature subject to the interiors, it is said of him, DAN SHALL BE A SERPENT *by the way that biteth the horse heels, so that his rider shall fall backward* (Gen. xlix. 17). The horse's heels signify the ultimates of the understanding, which are sensual; to bite signifies to adhere to them; a rider signifies ignorance arising from them, by which truths are perverted, wherefore it is said, His rider shall fall backward. As sensual men are crafty and cunning like foxes, therefore the Lord says, *Be ye wise as* SERPENTS (Matt. x. 16); for the sensual man speaks and reasons from appearances and fallacies, and if he has a talent for disputation can ingeniously confirm every falsity, and even the heresy of faith alone; and yet is so dull in discerning truth that it is hardly possible for any one to be more obtuse.

456 (20) *And the rest of the men who were not killed by these plagues*, signifies, those in the Reformed Church who are not so spiritually dead from visionary reasonings, and from self-love, from the pride of self-intelligence, and from the concupiscences thence proceeding, as the others, and still make faith alone the head of their religion. *The rest of the men* mean those who are not as the others, but still make faith alone the head of their religion; *who were not killed*, signifies who are not so spiritually dead; *these plagues* mean self-love, the pride of self-intelligence, and the lusts of evil and falsity flowing from them; these three being signified by fire, smoke, and brimstone (n. 432, 453); that such is the signification of plagues will be seen presently. But something must first be said respecting this class of persons, whom I have seen and conversed with. They dwell in the northern quarter towards the west, where they have cottages, some with roofs and some without roofs; their beds are of bulrushes, their garments

are of goats' hair. In the light flowing in from heaven their faces appear livid and also stupid. The reason is, they know nothing more about religion than that there is a God, that there are three Persons, that Christ suffered for them on the cross, and that they are saved by faith alone; and likewise by worship in temples, and by prayers at stated times. To anything else relating to religion and its doctrine they pay no attention whatever; for the worldly and corporeal things, with which their minds are filled and overcharged, close their ears against their admission. Among them are many of the Presbyters, whom I asked, "What do you think, when you read in the Word of works, of love and charity, of fruits, of the precepts of life, of repentance, in short, of things that are to be done?" They replied, that they read them indeed, and thus saw them; but still they did not see them, because they kept their minds fixed upon faith alone, and therefore thought that all these were faith, and did not perceive that they were effects of faith. Such ignorance and stupidity with those who have embraced faith alone, and made it the whole of their religion, is hardly credible; nevertheless it has been made known to me by abundant experience. That plagues signify spiritual plagues, by means of which man dies as to his spirit or soul, is evident from these passages: *Thy bruise is desperate, thy* PLAGUE *is grievous, for I will restore health unto thee, I will heal thee of thy* PLAGUES (Jer. xxx. 12, 14, 17). *Every one that goeth by Babylon, shall hiss at all her* PLAGUES (l. 13). *In one day shall* PLAGUES *come upon Babylon, death and mourning* (Apoc. xviii. 8). *I saw seven angels having the seven last* PLAGUES, *for in them is filled up the wrath of God* (xv. 1). *Ah! sinful nation, a people laden with iniquity, from the sole of the foot even unto the head, there is no soundness in it, but wounds, and bruises, and recent* PLAGUES: *they have not been closed, nor bound up, nor mollified with ointment* (Isa. i. 4-6). *In the day that Jehovah bindeth up the breach of His people, and healeth the stroke of their* PLAGUE (xxx. 26); besides other places; as in Deu. xxviii. 59; Jer. xlix. 17; Zec. xiv. 12, 15; Luke vii. 21; Apoc. xi. 6, xvi. 21.

457 *Yet repented not of the works of their hands*, signifies, that neither did they shun as sins the things of their selfhood, which are evils of every kind. The works of a man's hands signify the things of his selfhood, which are evils and their falsities, because hands signify those things in the aggregate which proceed from man; for the powers of the mind and thence of the body are determined into the hands and there terminate; wherefore in the Word hands signify power: consequently, the works of a man's hands signify the things of his selfhood, which are evils and falsities of all kinds; the things of his own will are evils, and the things of his own understanding are falsities flowing from them. It is said of

those who are here treated of, that they repented not; because those who make faith alone the whole of religion, say within themselves, "What need is there of repentance, when our sins are remitted and we are saved by faith alone? What can our works do to advance this? I know that I was born in sin, and that I am a sinner; if I confess this and pray that my faults may not be imputed to me, is not the work of repentance then performed? and what need is there for anything more?" Thus he has no thought about sins, and comes at length not to know that there are such things as sins; wherefore the delight and pleasantness flowing from them continually bear him along further and further into them, as wind and tide carry a ship upon the rocks, whilst the pilot and mariners are asleep. In the natural sense of the Word, the works of men's hands mean graven images, molten images, and idols; but in the spiritual sense they signify evils and falsities of every kind, which are the things of man's selfhood; as in these passages: *Provoke Me not to anger by the* WORKS OF YOUR HANDS; *if ye provoke Me to anger by the* WORKS OF YOUR HANDS, *to your own hurt: I will recompense them according to their deeds, and according to the* WORKS OF THEIR OWN HANDS (Jer. xxv. 6, 7, 14). *For the children of Israel have provoked Me to anger with the* WORK OF THEIR HANDS (xxxii. 30, xliv. 8). *And I will utter My judgments against them touching all their wickedness, because they have worshipped the* WORKS OF THEIR OWN HANDS (i. 16). *In that day their eyes shall look up to the Holy One of Israel, and not to altars—the* WORK OF THEIR HANDS, *and which their* FINGERS HAVE MADE (Isa. xvii. 7, 8, xxxi. 7, xxxvii. 19; Jer. x. 9). That the work of men's hands is his selfhood, and thence evil and falsity, may appear manifestly from the consideration that it was forbidden to build the altar and temple with hewn stones, or to lift up an iron tool upon them; for this would signify the work of men's hands: *And if thou wilt make Me an altar of stone, thou shalt not build it of hewn stone, for if thou lift up thy* TOOL *upon it, thou hast polluted it* (Ex. xx. 25). Joshua built an altar *of stones over which he did not* LIFT UP ANY IRON (Josh. viii. 30, 31). The temple of Jerusalem was built of *stone made ready, so that there was neither hammer nor axe, nor any* TOOL OF IRON *heard, while it was building* (1 Kings vi. 7). All things which are done by the Lord, which are His own, and in themselves are goods and truths, are also called the works of His hands, as in these passages: *The* WORKS OF HIS HANDS *are verity and judgment* (Ps. cxi. 7). *Thy mercy, O Jehovah, endureth for ever, forsake not the* WORKS OF THINE OWN HANDS (cxxxviii. 8). *Thus saith Jehovah, the Holy One of Israel and his Maker, Ask Me of things to come concerning My sons, and concerning the* WORK OF MY HANDS *command ye Me* (Isa. xlv. 11). *Thy people shall be all righteous;*

the branch of My planting, the WORK OF MY HANDS (lx. 21). *But now, O Jehovah, Thou art our Father; we are clay, and Thou our potter, and we all are the* WORK OF THY HAND (lxiv. 8).

458 *That they should not worship demons,* signifies, that thus they are in the evils of their lusts, and make one with their like in hell. Demons signify the lusts of evil arising from the love of the world, because in hell those are called demons who are in these lusts; and men, who are in the same, become demons after death. Such men are also in conjunction with them; for every man is conjoined with spirits as to his affections, even to their making one; from which it is evident, that to worship demons is to sacrifice to those lusts from the love of them. Therefore he who invokes faith alone, as the head of his religion, or as his idol, because he does not search out any evil in himself which he considers a sin, and consequently has no desire to remove it by repentance, remains in it; and as every evil consists of lusts, being nothing but a bundle of them, it follows, that he who does not search out any evil in himself and shun it as a sin against God, which can only be done by repentance, becomes a demon after death. Such lusts are signified by demons in the following passages: *They sacrificed unto* DEMONS, *not to God* (Deu. xxxii. 17). The children of Israel no longer sacrificed to *demons*, after which they went a whoring (Lev. xvii. 7; Ps. cvi. 37). *The Ziim and Ijim shall meet, and the* DEMON OF THE WOODS *shall cry to his fellow* (Isa. xxxiv. 14). *The Ziim shall lie there, and their houses shall be full of Ochim, and the daughters of the owl shall dwell there, and the* DEMONS OF THE WOODS *shall dance there* (xiii. 21). Ziim, Ijim, Ochim, and the daughters of the owl, signify various lusts; demons of the wood are such lusts as pertain to priapuses and satyrs. *Babylon is become the habitation of* DEMONS, *and the hold of every unclean spirit* (Apoc. xviii. 2). The demons whom the Lord cast out had been such lusts when they lived in the world (Matt. viii. 16, 28, ix. 32, 33, x. 8, xii. 22, xv. 22; Mark i. 32-34; Luke iv. 33-38, 41, viii. 2, 27, 30, ix. 1, 37-44, 49, xiii. 32).

459 *And idols of gold, and silver, and brass, and stone, and wood,* signifies, that thus they are in worship from mere falsities. In the Word, idols signify falsities of worship, therefore adoring them signifies worship from falsities; and adoring idols of gold, silver, brass, stone, and wood, signifies worship from falsities of all kinds, and taken collectively, worship from mere falsities. Moreover, the materials, forms, and garments of idols, among the ancients, represented religious falsities, from which their worship was derived; idols of gold signified falsities respecting Divine things, idols of silver, falsities respecting spiritual things, idols of brass, falsities respecting charity, idols of stone, falsities respecting faith, and idols of wood, falsities respecting good

works. All these falsities exist in those who do not perform the work of repentance, that is, shun evils as sins against God. These things are spiritually meant by idols, which were graven and molten images, in the following passages: *Every man is brutish in his knowledge: every founder is confounded by the* GRAVEN IMAGE: *for his* MOLTEN IMAGE *is falsehood, and there is no breath in them. They are vanity, and the work of errors: in the time of their visitation shall they perish* (Jer. x. 14, 15, li. 17, 18). GRAVEN IMAGES *are the work of the hands of the workman; they speak not, they are altogether brutish and foolish, the* STOCK *is a doctrine of vanities: they are all the work of cunning men* (x. 3, 5, 8, 9). *What profiteth the* GRAVEN IMAGE, *that the maker and a teacher of lies hath graven it, that the maker of his work trusteth therein; and there is no breath at all in the midst of it* (Hab. ii. 18-20). *In that day a man shall cast his* IDOLS OF SILVER AND HIS IDOLS OF GOLD, *which they made each one for himself to worship, to the moles and to the bats* (Isa. ii. 18, 20). *And have made them* MOLTEN IMAGES *of their silver, and* IDOLS *according to their own understanding, the work of the craftsmen* (Hosea xiii. 2). *Then will I sprinkle clean water upon you, and ye shall be clean from all your filthiness, and from all your* IDOLS (Ezek. xxxvi. 25). Clean water is truth; idols are the falsities of worship. *Ye shall defile also the covering of your* GRAVEN IMAGES OF SILVER, *and the ornament of thy* MOLTEN IMAGES OF GOLD, *thou shalt cast them away as a menstruous cloth, thou shalt say unto it, Get thee hence* (Isa. xxx. 22). Nor is anything else but the falses of religion and thence of worship signified by the *gods* of *gold*, of *silver*, of *brass*, of *iron*, of *wood*, and of *stone*, which Belshazzar, king of Babylon, praised (worshipped) when he drank wine with his princes, his wives, and his concubines, out of the vessels of gold and of silver from the temple in Jerusalem (Dan. v. 1, *seq.*; besides many others; as in Isa. x. 10, 11, xxi. 9, xxxi. 7, xl. 19, 20, xli. 29, xlii. 17, xlviii. 5; Jer. viii. 19, l. 38, 39; Ezek. vi. 4, 5, xiv. 3-6; Micah i. 7, v. 13; Ps. cxv. 4, 5, cxxxv. 15, 16; Lev. xxvi. 30). Idols properly signify the falsities of worship from self-derived intelligence; the manner in which man fashions them and afterwards adapts them, that they may appear as truths, is fully described in Isa. xliv. 9-20.

460 *Which neither can see, nor hear, nor walk*, signifies, in which there is nothing of spiritual and truly rational life. This is said, because idolaters believe that their idols see and hear, for they make them gods: still this is not meant by these words; but it is to be understood that in the falsities of worship there is nothing of spiritual nor truly rational life, for to see and hear signify to understand and perceive (n. 7, 25, 87); and to walk signifies to live (167); therefore these three things signify spiritual and truly rational life. This is signified, because idols

denote falsities of worship, in which there is nothing of spiritual and rational life. That idols do not see, and hear, and walk, is too obvious to be here mentioned, were there not some inward signification involved in it. The same is said of idols in other parts of the Word, as in these passages: *They have not known nor understood, for He hath closed their eyes, that they cannot see, and their hearts that they cannot understand* (Isa. xliv. 18, 20). *They speak not, neither do they walk* (Jer. x. 3-10). *They have mouths but they speak not, eyes have they but they see not* (Ps. cxv. 5, cxxxv. 15, 16); which signifies the same, because idols signify falsities of worship; and in falsities of worship there is nothing of life which is really life.

461 (21) *Neither repented they of their murders, nor of their enchantments, nor of their fornication, nor of their thefts,* signifies, that the heresy of faith alone induces dullness, evasion, and hardness of heart, so that they do not think anything of the precepts of the decalogue, nor indeed of any sin, that it ought to be shunned because it is in favour of the devil and against God. What murders, adulteries, and thefts signify in every sense, is shown in *The Doctrine of Life;* therefore it is unnecessary to explain it here; what enchantments signify shall be explained in the next article. Faith alone induces dullness, evasion, and hardness of heart in those who are in the Reformed Church, because the good of life is not a matter of religion where faith alone prevails; and if good of life is not a matter of religion, the second table of the decalogue, which is the table of repentance, is like a sheet on which nothing is written. The second table of the decalogue is evidently a table of repentance, for it is not there said that good works are to be done, but that evil works are not to be done, as, *Thou shalt not kill, Thou shalt not commit adultery, Thou shalt not steal, Thou shalt not bear false witness, Thou shalt not covet thy neighbour's goods;* and if these are not matters of religion, the result is as here stated: *Neither repented they of their murders, nor of their enchantments, nor of their fornication, nor of their thefts.* It will be clearly shown in what follows, that good of life is not a matter of religion where faith alone prevails.

462 As it is not known at this day what is meant by *enchantments,* it shall briefly be explained. *Enchantments* are mentioned in this passage in place of the eighth precept in the decalogue, THOU SHALT NOT BEAR FALSE WITNESS; for the three other evils which are murders, fornications, and thefts, are there named. To bear false witness, signifies, in the natural sense, to act the part of a false witness, to lie and defame; and, in the spiritual sense, to confirm and persuade that what is false is true, and that what is evil is good; from which it is evident, that sorcery signifies to persuade to what is false, and thus to destroy truth.

Enchantments were in use among the ancients, and were performed in three ways. First, they kept the hearing and thus the mind of another continually intent upon their words and sayings, without retaining aught from them; and at the same time by an aspiration and inspiration of thought conjoined with affection through the breath into the sound of the voice, by which the hearer could not think anything from himself; in this manner did the falsifiers pour in their falsities with violence. Secondly, they infused a persuasion, which was done by detaining the mind from everything of a contrary nature, and fixing the attention exclusively on the idea uttered by themselves, hence the spiritual sphere of his mind dispelled the spiritual sphere of the mind of another, and stifled it. This was the spiritual fascination which the magi of old made use of, and which was spoken of as tying up and binding the understanding. This kind of enchantment pertained only to the spirit or thought, but the other to the lips or speech also. Thirdly, the hearer kept his mind so fixed in his own opinion, that he almost closed his ears against hearing anything from the speaker, which was done by holding his breath, and sometimes by a muttering, and thus by a continual negation of his adversary's sentiment. This kind of enchantment was practised by those who heard others, but the former two by those who spoke to others. These three kinds of enchantment prevailed among the ancients, and prevail still among infernal spirits; but with men in the world the third kind only remains, and with those who, from the pride of their own intelligence, have confirmed in themselves religious falsities; for these, when they hear things opposed to their own views, admit them no further into their thought than to mere contact, and then from the interior recess of their mind they emit as it were fire which consumes them, about which the other knows nothing except by conjecture drawn from the countenance and the sound of the voice in the reply, if the enchanter does not, by dissimulation, restrain that fire, or what is the same, the anger of his pride. This kind of enchantment so operates at the present day, that truths are not received, and with many, that they are not understood. That in ancient times many magical arts prevailed, and among these enchantments, is evident from Moses: *When thou art come into the land, thou shalt not learn to do after the abominations of those nations. There shall not be found among you one that maketh his son or his daughter to pass through the fire, or that useth divinations, or is an observer of times, or a soothsayer, or a witch, or an* ENCHANTER, *or a consulter with familiar spirits, or a wizard, or a necromancer; for all these things are an abomination unto Jehovah* (Deu. xviii. 9-11). A persuasion of falsity, and consequently the destruction of truth, is signified by enchantments in

these passages: *Thy wisdom and thy knowledge hath perverted thee, therefore shall evil come upon thee. Stand now with thine* ENCHANTMENTS, *and with the multitude of thy* ENCHANTMENTS (Isa. xlvii. 10-12). *By the* ENCHANTMENTS *of Babylon all nations were deceived* (Apoc. xviii. 23). *Without are dogs,* ENCHANTERS, *whoremongers, murderers* (xxii. 15). Joram said to Jehu, *Is it peace? and he answered, What peace, so long as the whoredoms of thy mother Jezebel, and her* ENCHANTMENTS *are so many?* (2 Kings ix. 22.) Her whoredoms signify falsifications (n. 134); and her enchantments, the destruction of truth by false persuasions. On the other hand, enchantment signifies the rejection of falsity by truths, which was also effected by secretly thinking and murmuring, from a zeal for truth in opposition to falsehood, as is plain from these passages: *Jehovah will take away from Jerusalem the mighty man, the man of war, the counsellor, the cunning artificer, the skilful* ENCHANTER (Isa. iii. 1-3). *Their poison is like the poison of the deaf adder, she stoppeth her ears that she may not hear the voice of the murmuring* INCANTATIONS *of the wise* ENCHANTER (Ps. lviii. 5, 6). *Behold, I send serpents, cockatrices among you, against which there is no* ENCHANTMENT (Jer. viii. 17). *In trouble have they visited thee, they poured out a* MURMURING PRAYER (Isa. xxvi. 16).

463 I will here add this Memorable Relation. Looking once towards the sea-coast in the spiritual world, I saw there a magnificent dock, and on approaching and taking a nearer view, I beheld ships of various sizes, laden with goods of all kinds, which some boys and girls upon the decks were freely distributing to all who desired them. And they said, "We are in the expectation of seeing our beautiful turtles, which will soon rise up to us out of the sea." And lo! I saw turtles of different sizes, on whose shells and scales sat young turtles, which looked towards the adjacent islands. The parent turtles had two heads, one large, covered with a shell like that of their bodies, therefore having a reddish glow; and the other small, such as turtles have, which they drew back into the fore part of the body, and inserted almost imperceptibly into the larger head. Fixing my eyes on one of the large shining heads, I observed that it had a face like that of a man, and that it talked with the boys and girls upon the decks, and licked their hands. Then the children caressed them, and gave them food and delicacies, with various precious articles, as silk for clothing, thyine wood for tables, purple for ornaments, and scarlet for colouring. Having observed these things, I was desirous to learn what they represented, for I knew that all objects which appear in the spiritual world are correspondences, and represent something spiritual coming down from heaven. Then angels spoke with me from heaven, and said, "You know what is represented by the dock,

and the ships, and the boys and girls on their decks, but you do not know what is represented by the turtles. The turtles," they continued, "represent those of the clergy there who entirely separate faith from charity and its good works, affirming in their own minds that there is no conjunction whatever between them, but that the Holy Spirit, through faith in God the Father for the sake of His Son's merits, enters into a man, and purifies his interiors as far as his own will, of which they make, as it were, an oval plane, supposing that when the operation of the Holy Spirit approaches that plane, it turns off on the left side, and does not touch it. Thus, according to them, the interior or superior part of the human faculties is intended for God, and the exterior or inferior part for man; consequently, nothing which man does appears in God's sight, whether it be good or evil; the good does not appear because it is meritorious, nor the evil because it is evil; for if either were to appear before God, the man would perish. Such being the case, they suppose it is allowable for a man to will, to think, to speak, and to act as he pleases, having only to be careful of himself before the world." I inquired whether they also assert, that it is allowable to think of God as not being omnipresent and omniscient. They replied from heaven, "This also they allow, since with those who are purified and justified, God thus does not look at anything of their thought and will; and they still retain, in the inner chamber or superior regions of their mind or faculties, the faith which they had received in its first act, which act may some time or other return, the man not knowing. These are the tenets represented by the small head, which they draw into the fore part of the body, and conceal, and also insert in the large head, when they talk with the laity, for they do not speak with them from the small head, but from the large one, which appears in front with a face resembling that of a man. They speak with them from the Word about love, charity, good works, the commandments of the decalogue, and repentance; and they quote from the Word almost all that is said concerning them, but then they put the small head into the large one, from which they think within themselves, that these duties are not to be performed for the sake of God and heaven and salvation, but only with a view to the public good and private advantage. As, however, they discourse on these subjects, especially on the Gospel, the operation of the Holy Spirit, and the nature of salvation, in a pleasing and elegant manner, they appear to their hearers as charming men, surpassing the whole world in wisdom; wherefore you saw that the boys and girls who sat on the decks of the ships gave them delicacies and costly things. These therefore are they whom you saw represented as turtles. In your world they are hardly to be distinguished from others, except by this, that they believe

themselves wiser than all, and treat others with contempt, especially their fellow-believers who, they say, are not so wise as themselves, whom they despise. They have a particular sign in their garments, by which they are known to each other. I shall not tell," said my angelic instructor, " what are their sentiments in regard to other subjects of their faith, as election, free-will, baptism, and the holy supper; which are such as they never divulge, but yet are known to us in heaven. This, however, being their character in the world, and no one being permitted, after death, to think one thing and say another, therefore they cannot then do otherwise than speak from their insane thoughts, they are considered as insane; and they are expelled from all societies, and are at length cast down into the abyss, mentioned in the Revelation ix. 2, where they become corporeal spirits, and appear like Egyptian mummies; for the interiors of their minds contract a callous covering, by reason of the barrier which they themselves while in the world had placed between the two regions of their minds. The infernal society, consisting of such spirits, is in the neighbourhood of the hell of the Machiavelians; and they are continually passing from one to the other, and calling one another fellow-companions; but they do not stay long with each other, because there is a diversity between them, arising from the circumstance, that some sort of religious impression, connected with their notion concerning the act of justification by faith, had been cherished by the former, whilst the Machiavelians had rejected everything of the kind."

After I had seen these spirits expelled from the societies, and collected together in order to be cast down, I observed a ship flying in the air, having seven sails, and in it officers and sailors clad in purple garments, with caps magnificently adorned with laurel. They exclaimed, " Lo, we are in heaven! we are the truly learned, clothed in purple, and distinguished above others by our laurel crowns, because we are the chief of the wise from all the clergy in Europe." Wondering what this could mean, I was informed it arose from the conceited images and ideal thoughts, called phantasies, that proceeded from those who had before appeared as turtles, and who were now expelled from every society, as persons insane, and collected in a body into one place. I was then inspired with a desire to converse with them, and accordingly walked towards the place where they were assembled. I saluted them, and said, " Are you those who have separated the internals of men from their externals, and the operation of the Holy Spirit, as within faith from its co-operation with man as without faith, and who have thus separated God from man? Have you not, by so doing, not only separated charity and its works from faith, as many other teachers among the clergy have done, but also faith itself,

as to its manifestation in the sight of God, from man? But, let me ask, whether you prefer that I should draw my arguments from reason or from the Sacred Scriptures?" They said, "Speak first from reason." So I proceeded, saying, "How is it possible for the internal and external of man to be severed from each other? Who does not or cannot from common perception see, that all the interiors of man proceed and are continued to his exteriors, and even to his most external, in order to produce their effects and perform their works? Are not internal things for the sake of external, that they may be terminated by them, and subsist in them, and thus exist, just as a column does upon its pedestal? How plain is it to see, that unless there was such a continuation and consequent conjunction, the things most external must be dissolved and pass away, like bubbles in the air? Who can deny that the interior operations of God in man are myriads of myriads, of which man knows nothing? And what benefit would it be to know them? it is enough to know the outermost things, in which with his thought and will he is together with God? But let us illustrate this by an example: Is man at all acquainted with the operations of his speech, as, how the lungs draw in the air, and fill the vesicles, the bronchia, and the lobes; how they emit it into the trachea, and there convert it into sound; how the sound is modified in the glottis by the assistance of the larynx; and how the tongue afterwards articulates it, and the lips complete the articulation, in order to its becoming speech? Do not all these interior operations, of which man is altogether unconscious, exist for the sake of the last, which is articulation? If you remove or separate any one of these internal operations, so as to destroy its connexion with the last, or most external, would it not be as impossible for man to speak as for a stock or a stone? Take another example. The two hands are the ultimate or extreme parts of the human body; but do not the interior parts, which are continued to them, descend from the head through the neck, and also through the breast, the shoulders, the arms, and the fore-arms? Are there not innumerable muscular textures, innumerable orders of moving fibres, innumerable collections of nerves and blood-vessels, with several bony articulations with their ligaments and membranes, of which man is utterly unconscious? And yet, are not all and every one of these unknown parts necessary to the operation of the hands? Supposing those interior parts to be reflected back to the right or left about the elbow-joint, and not to be continued below, would not the hand, in such case, necessarily fall from the joint, and putrify, like something inanimate that was separated from all connexion with the source of its life? Doubtless, under such circumstances, it would be with the hand as it is with the body,

when a man is beheaded. Just so would it be also with the human mind, and with its two lives, the will and the understanding, supposing the Divine operations, which relate to faith and charity, should stop in the middle of their course, and not proceed by continued connexion to the man himself; in such case, man would be not only a brute-animal, but a decayed branch broken off from its parent stem. Thus far I have explained to you the dictates of reason, in regard to this subject. I shall now show you, if you are disposed to hear me, that the Sacred Scripture inculcates the same doctrine; for does not the Lord say, *Abide in Me, and I in you: I am the vine, ye are the branches: He that abideth in Me, and I in Him, the same bringeth forth much fruit?* (John xv. 4, 5.) Does not fruit mean the good works, which the Lord operates by man; and which man operates of himself from the Lord? Again, the Lord says, *Behold! I stand at the door and knock; if any man will open the door, I will come in to him and sup with him, and he with Me* (Rev. iii. 20). Does not the Lord give pounds and talents to the intent that men should trade with them and make profit of them, and in proportion to such profit should receive eternal life? (Matt. xxv. 14-34; Luke xix. 13-26.) And again: Does not He give to every one according to the work which he does in His vineyard? (Matt. xx. 1-17.) But these are only a few passages, selected out of many; for it would be easy to fill sheets with extracts from the Word, insisting that man ought to bear fruit like a tree; that he ought to work in obedience to the commandments; that he ought to love God and his neighbour, and the like. I am well aware, however, that your own intelligence, grounded in your selfhood, cannot have anything in common with the contents of the Word, according to their true and proper sense, and, therefore, notwithstanding you can introduce such passages into your discourse, yet the ideas you attach to them are such as pervert them; and this is a necessary consequence of your removing all things that are of God from man, as to communication, and hence conjunction: what more can you reject, unless you also abandon all things belonging to worship?"

After I had ended these remarks, the assembly appeared to me in the light of heaven, which detects and manifests the true nature and quality of every one; and then they no longer seemed floating aloft in a ship, as if exalted into heaven, nor clothed in purple, nor crowned with laurel wreaths, but in a sandy place, in tattered garments, having their loins girt about with nets like those used by fishermen, through which their nakedness appeared: and then they sank down to the society bordering on the Machiavelians.

CHAPTER X.

1. And I saw another mighty angel coming down from heaven, clothed with a cloud; and a rainbow was over his head, and his face was as it were the sun, and his feet as pillars of fire.

2. And he had in his hand a little book open. And he set his right foot upon the sea, and his left upon the earth,

3. And cried with a loud voice, as when a lion roareth. And when he cried, seven thunders uttered their voices.

4. And when the seven thunders had uttered their voices, I was about to write: and I heard a voice from heaven saying unto me, Seal up those things which the seven thunders uttered, and write them not.

5. And the angel whom I saw standing upon the sea and upon the earth lifted up his hand to heaven,

6. And sware by Him that liveth for ever and ever, who created heaven, and the things that therein are, and the earth, and the things that therein are, and the sea, and the things that are therein, that there should be time no longer:

7. But in the days of the voice of the seventh angel, when he is about to sound, the mystery of God should be finished; as He hath declared to His servants the prophets.

8. And the voice which I heard from heaven, spake unto me again, and said, Go, take the little book, which is open in the hand of the angel who is standing upon the sea and upon the earth.

9. And I went unto the angel, and said unto him, Give me the little book. And he said unto me, Take it, and eat it up; and it shall make thy belly bitter, but it shall be in thy mouth sweet as honey.

10. And I took the little book out of the angel's hand, and ate it up; and it was in my mouth sweet as honey; and when I had eaten it, my belly was bitter.

11. And he said unto me, Thou must prophesy again before many peoples, and nations, and tongues, and kings.

THE SPIRITUAL SENSE.

The Contents of the whole Chapter. The examination and manifestation of those who are in the Reformed Churches is still treated of; in the present chapter, what their belief is concerning the Lord, as to His being the God of heaven and earth, as He

Himself taught in Matthew xxviii. 18; and as to His Humanity being Divine; that these articles of belief are not received in those churches; and that it is not easy for them to be received, so long as a belief in justification by faith alone is so strongly fixed in their hearts.

THE CONTENTS OF EACH VERSE. *And I saw another mighty angel coming down from heaven,* signifies, the Lord in Divine majesty and power: *Clothed with a cloud, and a rainbow was over his head,* signifies, His Divine Natural and His Divine Spiritual: *And his face was as it were the sun,* signifies, divine love, and at the same time divine wisdom: *And his feet as pillars of fire,* signifies, the Lord's divine natural principle, as to divine love, which sustains all things: *And he had in his hand a little book open,* signifies, the Word as to this doctrinal point therein, that the Lord is the God of heaven and earth, and that His Humanity is Divine: *And he set his right foot upon the sea, and his left upon the earth,* signifies, that the Lord has the universal church under His auspices and dominion: *And cried with a loud voice, as when a lion roareth,* signifies, grievous lamentation by reason of the church being taken from Him: *And when he cried, seven thunders uttered their voices,* signifies, that the Lord revealed throughout the universal heaven what was in the little book: *And when the seven thunders had uttered their voices, I was about to write: and I heard a voice from heaven, saying unto me, Seal up those things which the seven thunders uttered, and write them not,* signifies, that these things indeed are made manifest, but that they will not be received till those who are meant by the dragon, the beast, and the false prophet, are cast out of the world of spirits, because there would be danger were they to be received before: *And the angel whom I saw standing upon the sea and upon the earth lifted up his hand to heaven, and sware by Him that liveth for ever and ever,* signifies, the attestation and testification of the Lord by Himself: *Who created heaven, and the things that therein are, and the earth, and the things that therein are, and the sea, and the things that are therein,* signifies, who vivifies all that are in heaven and that are in the church, and everything in general and in particular with them: *That there should be time no longer,* signifies, that there cannot be any state of the church, or any church, except one God be acknowledged, and that the Lord is that God: *But in the days of the voice of the seventh angel, when he is about to sound,* signifies, the final exploration and manifestation of the state of the church which must perish, unless a new one be established by the Lord: *The mystery of God should be finished, as He hath declared to His servants the prophets,* signifies, that then it will appear, that it is foretold in the Word of both Testaments, but has hitherto been concealed, that after the Last Judgment is effected

upon those who have devastated the church, the Lord's kingdom will come: *And the voice which I heard from heaven, spake unto me again, and said, Go, take the little book, which is open in the hand of the angel who is standing upon the sea and upon the earth,* signifies, a command from heaven, that they should admit that doctrine, but that it should be made manifest by John how it would be received in the church, before those who are meant by the dragon, the beast, and the false prophet, are removed: *And I went unto the angel, and said unto him, Give me the little book,* signifies, a motion, or inclination of the mind, with many, to receive the doctrine: *And he said unto me, Take it, and eat it up, and it shall make thy belly bitter, but it shall be in thy mouth sweet as honey,* signifies, that reception from the acknowledgment that the Lord is the Saviour and Redeemer is grateful and pleasing, but that the acknowledgment that He alone is the God of heaven and earth, and that His Humanity is Divine, is unpleasing and difficult to receive by reason of falsifications: *And I took the little book out of the angel's hand, and ate it up; and it was in my mouth sweet as honey; and when I had eaten it, my belly was bitter,* signifies, that so it came to pass, and was thus manifested: *And he said unto me, Thou must prophesy again before many peoples, and nations, and tongues, and kings,* signifies, that because it is so, the quality of those who are in faith alone must be further shown.

THE EXPLANATION.

464 THIS and the following chapter treat of the Lord as being the God of heaven and earth, and that as to His Humanity also He is God; consequently that He is Jehovah Himself. That this is the subject of these two chapters, may be seen from their contents, as understood in the spiritual sense, and from their conclusion, chap. xi. 15-17.

465 (1) *And I saw another mighty angel coming down from heaven,* signifies, the Lord in Divine majesty and power. It is evident from the description of him, that this angel is the Lord. He was encompassed with a cloud, a rainbow was over his head, his face was as the sun, his feet were like pillars of fire, and he set his feet upon the sea and upon the earth; he also cried with a loud voice as when a lion roareth, and spake as thunder. The Lord was seen as an angel, because, when He manifests Himself, He appears in the heavens and below the heavens as an angel; for He fills some angel with His Divinity in accommodation to the reception of those whom He grants to see Him. His presence, such as He is in Himself or in His own essence, cannot be

sustained by any angel, much less by any man; wherefore He appears above the heavens as a Sun, at a distance from the angels, as the sun of this world is from men; there He dwells in His eternal Divinity, and at the same time in His Divine Humanity, which are one like soul and body. He is here called a mighty angel from His Divine power: and it is said, another angel, because of another Divine attribute of His, different from the former, being here described.

466 *Clothed with a cloud; and a rainbow was over his head,* signifies, His Divine Natural and Divine Spiritual. The cloud with which he was clothed, signifies the Divine Natural; wherefore a cloud signifies the Word in its natural sense, which is from Him, thus is His and is Himself (n. 24); a rainbow signifies the Divine Spiritual, and as this is above the Natural, the rainbow appeared over His head. It must be observed, that the Lord is present with men in His Divine Natural, but with the angels of His spiritual kingdom in His Divine Spiritual, and with the angels of His celestial kingdom in His Divine Celestial; still He is not divided, but appears to every one according to his quality. The Lord's Divine Spiritual is also signified by the rainbow in Ezekiel: *And above the firmament was the likeness of a throne, and upon it the appearance of a man; and from the fire of His loins there was as it were the appearance of the* BOW *which is in the cloud in the day of rain: this was the appearance of the glory of Jehovah* (i. 26, 28, 29). A throne signifies heaven; the Man upon it, the Lord; the fire of His loins, celestial love; and the rainbow, Divine Truth spiritual, which also is of His Divine Wisdom. The rainbow, of which it is written in Moses: I HAVE SET MY BOW IN THE CLOUD, *and it shall be for a token of a covenant between Me and the earth, and when it shall be seen in the cloud, I will remember My covenant* (Gen. ix. 12-17), signifies Divine Truth spiritual in the natural degree, with the man who is regenerated. For man, when he is regenerated, from being natural becomes spiritual; and as there is then conjunction of the Lord with him, it is said that the bow in the cloud should be for a sign of a covenant, a covenant signifying conjunction. There is evidently no conjunction of the Lord with man by rainbows in the world.

467 *And his face was as it were the sun,* signifies, Divine Love, and at the same time Divine Wisdom, as is evident from the explanation in n. 53, where the same is said of the Son of man.

468 *And his feet as pillars of fire,* signifies, the Lord's Divine Natural as to Divine Love, which sustains all things. This also appears from the explanation in n. 49, where it is said of the Son of Man, that "*His feet* were like fine brass, as if they burned in a furnace." The reason his feet seemed like pillars of fire is, because the Lord's Divine Natural, which in itself is the Divine Humanity which He took

upon Him in the world, sustains His Eternal Divinity, as the body does the soul, and as the natural sense of the Word sustains its spiritual and celestial senses (see *The Doctrine of the Sacred Scripture*, n. 27-49). The feet signify what is natural (n. 49); and a pillar signifies support (n. 191). Fire signifies love, because spiritual fire is nothing else; therefore it is usual to pray that heavenly fire, that is, celestial love, may be kindled in the heart. That there is a correspondence between fire and love, may be known from the fact, that man grows warm from love and grows cold from the privation of it, there being nothing else that constitutes vital heat but love in both senses. Correspondence has its origin in two suns, one in heaven which is pure love, and the other in the world which is pure fire. Hence is the correspondence between all spiritual and natural things. Because fire signifies Divine Love, Jehovah was seen by Moses on Mount Horeb in the bush on *fire* (Ex. iii. 1-3). He also descended upon Mount Sinai in *fire* (Deu. iv. 36). Therefore the seven lamps of the candlestick in the tabernacle were *lighted up* every evening, that they might *burn* before Jehovah (Lev. xxiv. 2-4). For the same reason, the *fire burned* continually upon the altar, and was never put out (vi. 9); and they took *fire* from the altar to put into their censers when incense was offered (xvi. 12, 13; Num. xvi. 6, 12). Hence it was that Jehovah went before the children of Israel by night in a *pillar of fire* (Ex. xiii. 21, 22); that there was a *fire* by night over the tabernacle (xl. 38; Psalm cv. 37, 39; Isa. iv. 5, 6); that *fire from heaven* consumed the burnt-offering upon the altar, as a sign of the Lord's being well pleased (Lev. ix. 24; 1 Kings xviii. 38); that the burnt-offering was called an offering made by *fire to Jehovah*, and an offering by *fire of an odour of rest to Jehovah* (Ex. xxix. 18; Lev. i. 9, 13, 17, ii. 2, 9, 10, 12, iii. 5, 16, iv. 31, v. 12, vi. 30, xxi. 6; Num. xxxviii. 2; Deu. xviii. 1); that the eyes of the Lord seemed as a *flame of fire* (Apoc. i. 14, ii. 18, xix. 12; Dan. x. 5, 6); that seven *lamps of fire* burned before the throne (Apoc. iv. 5). Hence it is evident, what is signified by *lamps with oil* and without oil (Matt. xxv. 1-11). By oil is understood fire, and thus love; as also in many other passages. That fire, in the opposite sense, signifies infernal love, is evident from so many passages in the Word, that it is needless to adduce them by reason of their abundance. Something may be seen on this subject in the work on *Heaven and Hell* (n. 566-575).

469 *And he had in his hand a little book open*, signifies, the Word as to this doctrine therein, that the Lord is the God of heaven and earth, and that His Humanity is Divine. As the Book, which the Lamb took from Him that sat on the throne, and the seven seals of which He loosed (Apoc. v. 1, 7, vi. 1),

means the Word (n. 256, 259, 295 *seq.*); the little book in the hand of the angel, who also is the Lord (n. 465), means nothing else here but the Word as to some essential therein. This essential is the Doctrine in the Word, which teaches that the Lord is the God of heaven and earth, and that His Humanity is Divine, as is evident from the spiritual sense of all the particulars in this and the following chapter, and from the natural sense of the next chapter from the 15th to the 17th verse. The little book is said to be open, because that doctrine appears manifestly in the Word, and is evident to every one who reads it with attention. This is the subject now treated of, because it is the very Essential of the New Church. The reason is, that on the knowledge and acknowledgment of God the salvation of every one depends; for, as observed in the Preface, "The Universal Heaven, and the Universal Church on earth, and, in general, all Religion, have their foundation in a just idea of God; because by this there is conjunction, and by conjunction, light, wisdom, and eternal happiness." Since the Lord is the very God of heaven and earth, any one who does not acknowledge Him is not admitted into heaven, for heaven is His body, but stands without, and is bit by serpents, that is, by infernal spirits, for whose bite there is no cure but that which the sons of Israel experienced, by looking up to the brazen serpent (Num. xxi. 1-10), which signifies the Lord as to His Divine Humanity, as is plain from this passage in John: *As Moses lifted up the* SERPENT *in the wilderness, even so must the* SON OF MAN *be lifted up; that whosoever believeth in Him, should not perish, but have eternal life* (iii. 14, 15).

470 *And he set his right foot upon the sea, and his left upon the earth,* signifies, that the Lord has the universal church, as well those therein who are in its externals as those who are in its internals, under His auspices and dominion. The sea and the earth signify the universal church; the sea, the external church, or those who are in its externals, and the earth, the internal church, or those who are in its internals (n. 398). To set His feet upon them, signifies, to hold all in subjection to Himself, consequently, under His Divine auspices and dominion. Because the Lord's church on earth is beneath heaven, it is called His foot-stool, as in these places: *He cast down from heaven unto the earth the beauty of Israel, and remembered not* HIS FOOT-STOOL (Lam. ii. 1). *The earth is My* FOOT-STOOL (Isa. lxvi. 1). *We will go into His tabernacles: we will worship at His* FOOT-STOOL (Ps. cxxxii. 7). *Swear not at all; neither by heaven, for it is God's throne; nor by the* EARTH, *for it is His* FOOT-STOOL (Matt. v. 34, 35). *I will make the* PLACE OF MY FEET *glorious* (Isa. lx. 13). *Thou madest him to have dominion over the works of Thy hands; Thou hast put all things under his* FEET (Ps. viii. 6);

speaking of the Lord. He set His right foot upon the sea, and His left upon the earth, because those who are in the externals of the church have not so strongly confirmed themselves in falsities as those who are in its internals.

471 *And cried with a loud voice, as when a lion roareth,* signifies, grievous lamentation because of the church being taken from Him. That crying with a loud voice as when a lion roareth, signifies grievous lamentation respecting the church, because of its being taken from Him, is evident from what is explained in the previous chapter, where the states of life of those who are of the church were examined and laid open, which were lamentable; also from its being said in this chapter, that the angel sware by Him that liveth for ever and ever, that there should be time no longer, which signifies that there would be no church; and, in the next chapter, that the beast, which came up out of the abyss, slew his two witnesses; and especially from His not being acknowledged and approached, although He is the God of heaven and earth. Lamentation concerning these things is signified by his roaring as a lion; for a lion roars when he sees his enemies and is assaulted by them, and when he sees his whelps and prey taken from him. So, comparatively, does the Lord, when He sees His church taken from Him by devils. That this is what is signified by roaring as a lion, may appear from these passages: *Like as the* LION *and the* YOUNG LION *roaring over his prey, when a multitude of shepherds is called forth against him, so shall Jehovah of hosts come down to fight for Mount Zion* (Isa. xxxi. 4). *Therefore is the anger of Jehovah kindled against His people,* HIS ROARING IS LIKE A LION'S, HE ROARETH LIKE THE YOUNG LIONS, *yea, He shall war and lay hold of the prey; behold, darkness and sorrow, and the light is darkened in the heavens thereof* (v. 25-30). *Jehovah shall* ROAR *from on high, and utter His voice from His holy habitation,* HE SHALL MIGHTILY ROAR *upon His habitation* (Jer. xxv. 30, 31). *Jehovah also shall* ROAR *out of Zion, and utter His voice from Jerusalem* (Joel iii. 16). *I will not return to destroy Ephraim, they shall walk after Jehovah; He shall* ROAR *like a lion; when He shall* ROAR (Hosea xi. 9, 10). *The lion hath* ROARED, *who will not fear? the Lord Jehovah hath spoken, who can but prophesy?* (Amos iii. 7, 8.) *God* ROARETH *with His voice, He thundereth marvellously with His voice* (Job xxxvii. 4, 5). Roaring evidently signifies grievous lamentation in the following: *My bones waxed old through my* ROARING *all the day long* (Ps. xxxii. 3). *I am feeble and sore broken, I have* ROARED *by reason of the disquietness of my heart* (xxxviii. 8). *For my sighing cometh before I eat, and my* ROARINGS *are poured out like the waters* (Job iii. 24).

472 *And when he cried, seven thunders uttered their voices,* signifies, that the Lord revealed throughout the universal heaven

what was in the little book. This signification is evident, because it presently follows, that he was about to write what the seven thunders uttered, but was enjoined from heaven to seal it up and not to write it; and afterwards to eat up the little book; and that in his mouth it was sweet as honey, but that it made his belly bitter; which signifies that such things were in it as could not yet be received. The reason may be seen in the following article. But I will show what was in the little book. In the little book were those things which are contained in *The Doctrine of the Lord*, from beginning to end, which are as follows: That the whole Sacred Scripture relates to the Lord, and that the Lord is the Word (n. 1-7). That the Lord's fulfilling all things of the law means that He fulfilled all things of the Word (n. 8-11). That the Lord came into the world to subdue the hells and glorify His Humanity, and that the passion of the cross was the last combat, by which He fully conquered the hells and fully glorified His Humanity (n. 12-14). That the Lord, by the passion of the cross, did not take away sins, but that He bore them (n. 15-17). That the imputation of the Lord's merit is nothing else but the remission of sins after repentance (n. 18). That the Lord, as to His Divine Humanity, is called the Son of God, and, as to the Word, is called the Son of Man (n. 19-28). That the Lord made His Humanity Divine from the Divinity in Himself; and that thus He became one with the Father (n. 29-36). That the Lord is God Himself, from whom the Word is derived, and of whom it treats (n. 37-44). That there is one God, and that the Lord is that God (n. 45). That the Holy Spirit is the Divine proceeding from the Lord, and that it is the Lord Himself (n. 46-54). That the doctrine of the Athanasian faith agrees with the truth, if only by a trinity of persons is understood a trinity of person, which is in the Lord (n. 55-61).

The reason it is said that seven thunders uttered their voices is, that what the Lord speaks, as it descends through the heavens into the lower spheres is heard as thunder; and as He speaks through the whole heaven at once, and thus fully, they are called seven thunders, for seven signifies all persons, all things, and the whole (n. 10, 391); therefore thunder signifies instruction and the perception of truth (n. 236); here, its revelation and manifestation likewise. That a voice from heaven is heard as thunder, when it proceeds from the Lord, is evident from these passages: Jesus said, *Father, glorify Thy name. Then came there a voice from heaven, saying, I have both glorified it, and will glorify it again; the multitude heard this as* THUNDER (John xii. 28-30). *God roareth with His voice, He* THUNDERETH *with a voice of His excellency* (Job xxxvii. 4, 5). *Jehovah* THUNDERED *from heaven, and the Most High*

uttered His voice (2 Sam. xxii. 14). *I heard a voice from heaven as the voice of* GREAT THUNDER (Apoc. xiv. 2). *Thou didst call upon Me, and I answered thee in the secret place of* THUNDER (Ps. lxxxi. 7).

473 (4) *And when the seven thunders had uttered their voices, I was about to write: And I heard a voice from heaven saying unto me, Seal up those things which the seven thunders uttered, and write them not,* signifies, that these doctrines are indeed manifested, but that they will not be received till after those who are meant by the dragon, the beast, and the false prophet are cast out of the World of Spirits, because there would be danger were they to be received before. The voices which the seven thunders uttered are the doctrines stated in the previous paragraph, which are three times mentioned, because they are the very Essentials of the New Church. In the natural sense, to write signifies to commit to paper, and thus to record anything for the use of posterity; but in the spiritual sense, to write signifies to commit to the heart for reception; hence sealing them up and not writing them signifies that they will not be committed to the heart and received till after the dragon, the beast, and the false prophet are cast out of the world of spirits, because there would be danger if they were received before. The reason is this: The dragon, the beast, and the false prophet, signify those who are in faith separated from charity; and these constantly and tenaciously adhere to their belief, that God the Father is to be approached, and not the Lord immediately, and that the Lord is not the God of heaven and earth as to His Humanity. If, therefore, the doctrine mentioned in the preceding paragraph, which has been and still is made manifest, as signified by the *little book being open,* were to be received by any others than such as are in charity and its faith, who are those signified by John (n. 5, 17), before the dragon is cast out, it would be rejected not only by them, but, through them, by the rest; and if not rejected, still it would be falsified, nay, profaned. That this is the case, appears evidently from what now follows in the Apocalypse, when seen in series, as, that they slew the Lord's two witnesses (chap. xi.); that the dragon stood by the woman who was about to be delivered that he might devour her child; that after he had fought with Michael he persecuted the woman (chap. xii.); and that the two beasts which came up, one out of the sea, and the other out of the earth, acted in conjunction with him (chap. xiii.); as also that he gathered together his followers to battle at the place called Armageddon (chap. xvi.); and, finally, that they assembled the nations, Gog and Magog, to battle (chap. xx. 8, 9); but that the dragon, the beast, and the false prophet, were cast into the lake of fire and brimstone (chap. xx. 10); and this being effected, the New Church,

which is to be the Lamb's wife, came down out of heaven (chap. xxi. xxii.). Such is the signification of these words: *Seal up those things which the seven thunders uttered, and write them not;* and also of the following in this chapter: *In the days of the voice of the seventh angel the mystery of God will be finished, as He hath declared to His servants the prophets* (verse 7); and of these words in the next chapter: *And the seventh angel sounded, and there were great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord and of His Christ* (verse 15); and likewise of many things to the same effect in the subsequent chapters. Something may be seen on this subject in *The Doctrine of the Lord* (n. 61).

474 (5) *And the angel whom I saw standing upon the sea and upon the earth lifted up his hand to heaven, and sware by Him that liveth for ever and ever,* signifies, the attestation and testification of the Lord by Himself. The angel who stood upon the sea and upon the earth, signifies, the Lord (n. 470); lifting his hand up to heaven, signifies this attestation, that there should be time no longer (verse 6); swearing signifies this testification, that in the days of the voice of the seventh angel the mystery of God should be finished (verse 7); Him that liveth for ever and ever is the Lord Himself (chap. i. 18, iv. 9, 10, v. 14; Dan. iv. 31). That the Lord testifies by Himself, will be seen presently. From this, it is evident, that the words, *And the angel whom I saw standing upon the sea and upon the earth, lifted up his hand to heaven, and sware by Him that liveth for ever and ever,* signifies attestation and testification of the Lord by Himself. That Jehovah swears, that is, testifies by Himself, is evident from these passages: I HAVE SWORN BY MYSELF, *the word is gone out of My mouth, and shall not return* (Isa. xlv. 23). I HAVE SWORN BY MYSELF, *that this house shall become a desolation* (Jer. xxii. 5). *Jehovah hath sworn by His soul* (li. 14; Amos vi. 8). *Jehovah hath sworn by His holiness* (iv. 2). JEHOVAH HATH SWORN BY HIS RIGHT HAND, *and by the arm of His strength* (Isa. lxii. 8). *Behold,* I HAVE SWORN BY MY GREAT NAME (Jer. xliv. 26). Jehovah, that is, the Lord, swearing by Himself, signifies that Divine Truth testifies, for He is Divine Truth itself, and this testifies from itself and by itself. Besides which, that Jehovah swears may also be seen in Isa. xiv. 24, liv. 9; Ps. lxxxix. 3, 35, xcv. 11, cx. 4, cxxxii. 11. Jehovah is said to swear, because the church instituted among the sons of Israel was a representative church, and the Lord's conjunction with the church was thence represented by a covenant, such as takes place between two who swear to their compact. Therefore, as a covenant was ratified by swearing, it is said that Jehovah sware, which does not mean that He really did swear, but that Divine Truth testifies it. That an oath was used to ratify covenants appears from these passages: I HAVE

SWORN *unto thee, and entered into a covenant, and thou becamest Mine* (Ezek. xvi. 8). *To remember His holy covenant, the* OATH WHICH HE SWARE (Luke i. 72, 73; Ps. cv. 9; Jer. xi. 5, xxxii. 22, Deu. i. 35, x. 11, xi. 9, 21, xxvi. 3, 15, xxxi. 20, xxxiv. 4). As a covenant was representative of the conjunction of the Lord with the church, and reciprocally of the church with the Lord; and as the oath had relation to the covenant, and one was to swear from the truth therein, thus also by it, therefore the children of Israel were permitted to swear by Jehovah, and thus by Divine Truth (Ex. xx. 7; Lev. xix. 12; Deu. vi. 13, x. 20; Isa. xlviii. 1, lxv. 16; Jer. iv. 2; Zec. v. 4). But after the representative rites of the church were abolished, the Lord also abolished oaths as used in covenants (Matt. v. 33-37, xxiii. 16-22).

475 (6) *Who created heaven, and the things that therein are, and the earth, and the things that therein are, and the sea, and the things that are therein*, signifies, who vivifies all who are in heaven and who are in the church, and all and everything in them. To create in the natural sense, means to create; but in the spiritual sense to create signifies to reform and regenerate (n. 254, 290); which is also to vivify. Heaven means heaven where the angels are; the earth and the sea signify the church, the earth, those who are in its internals, and the sea, those who are in its externals (n. 398, 470). The things that are therein signify all and everything in them.

476 *That there should be time no longer*, signifies, that there cannot be any state of the church, or any church, unless one God be acknowledged, and that the Lord is He. Time signifies state; and because the church is here treated of, it signifies the state of the church. Hence *there shall be time no longer*, signifies that there will not be any state of the church. Its meaning, that there is no church unless one God be acknowledged, and that the Lord is He, follows as a consequence. But what is the case at this day? It is not denied there is one God, but it is denied that the Lord is that God. And yet there is not one God, in whom is the Trinity, except the Lord. It is not denied that the church exists from Him who is the Saviour and Redeemer; but it is denied that He, as the Saviour and Redeemer, ought to be approached immediately. Hence it is evident, that a church would perish unless a new one arose which acknowledges the Lord alone to be the God of heaven and earth, and for this reason comes immediately to Him (see Matt. xxviii. 18); therefore these words, *there shall be time no longer*, that is, there shall be no church, relate to what follows in this chapter (verse 7); and this again to what is written in chap. xi. (verse 15), where it is said, there will be a church which will be from the Lord alone. Time signifies state, because in the spiritual world, time is not measured by days.

weeks, months, and years, but by states, which are progressions of the life of those who are there, from which they remember things past; on which subject see the work on *Heaven and Hell* (n. 162-169), where time in heaven is treated of. The reason why time here means the state of the church is, because day and night, morning and evening, summer and winter, make time in this world, and when understood in the spiritual sense, they make states of the church. When therefore these states no longer exist, there is no church; and there is no church when there is no longer any good and truth, thus when the light of truth is turned into thick darkness, and the heat of good into cold. This is what is meant by there being time no longer. Similar is the signification of the following passages in the Word: *The fourth beast will think to* CHANGE THE TIMES (Dan. vii. 25). *But it shall be* ONE DAY *which is known to Jehovah, not day, nor night* (Zec. xiv. 7), thus there would be no time. *I will cause the sun to go down at noon, and I will darken the earth in the* CLEAR DAY (Amos viii. 9); thus again there would be no time. *Behold, one evil is come, an end is come, the end is come; the* MORNING *is come unto thee, O thou that dwellest in the land; the* TIME *is come* (Ezek. vii. 5-7); the morning is the beginning of a new church (n. 151), therefore it is said, *The time is come.*

477 (7) *But in the days of the voice of the seventh angel, when he is about to sound,* signifies, the final examination and manifestation of the state of the church, which must perish, unless a new one be established by the Lord. That to sound a trumpet signifies to examine and lay open the state of life of those who belong to the church, consequently the state of the church itself, may be seen in n. 397; and as seven angels sounded, the voice of the seventh angel signifies the final examination and manifestation, by which it appears that the church must perish, if a new one be not established by the Lord. That it must perish, is meant by there being time no longer (n. 476); and that a new church is to be established by the Lord is meant by what now follows.

478 *The mystery of God should be finished; as He hath declared to His servants the prophets,* signifies, that then it will appear that it is foretold in the Word of both Testaments, but hitherto concealed, that after the Last Judgment is effected upon those who have devastated the church, the Lord's kingdom will come. To be finished signifies to be fulfilled, to come to an end, and then to appear again; the mystery of God declared to the prophets signifies that which is foretold by the Lord in the Word, and hitherto concealed; to declare signifies to announce the Lord's advent, and also that of His kingdom, for the term here used signifies to declare glad tidings. That this will come to pass,

after the Last Judgment is effected upon those who have devastated the church, is also foretold in the Word, therefore this also is signified; from which it may appear, that all this is understood by these words. It may be necessary here to premise something of what is foretold in the Word of both Testaments, respecting the coming of the Lord and of His kingdom. That part of the Old Testament Word which is called prophetical, in the spiritual sense, and, where this shines forth, in the natural sense also, treats of the Lord alone, that is to say, of His advent in the fulness of time, which is, when there shall no longer be any good of charity and truth of faith in the church, a state which is called consummation, devastation, desolation, and decision; it also treats of His combats with the hells and His victories over them, which are the Last Judgment effected by Him; and afterwards of the creation of a new heaven and the establishment of a new church, or the Lord's kingdom which is to come. These things are also treated of in the Word of the New Testament which is called apostolic, and particularly in the Apocalypse. That it is the Lord's kingdom, the glad tidings of which will be declared in the days of the voice of the seventh angel, appears plainly from this passage in the next or eleventh chapter: *And the seventh angel sounded; and there were great voices in heaven, saying,* THE KINGDOMS OF THIS WORLD ARE BECOME THE KINGDOMS OF OUR LORD AND OF HIS CHRIST; AND HE SHALL REIGN FOR EVER AND EVER: *And the four-and-twenty elders fell upon their faces, and worshipped God, saying, We give Thee thanks, O Lord God Almighty, which art, and wast, and art to come; because Thou hast taken to Thee Thy great power, and* HAST BEGUN THY REIGN (verses 15-17). This mystery is described in Daniel almost in the same words as here in the Apocalypse: *And I heard the man clothed in linen, when he held up his right hand and his left hand unto heaven, and sware by Him that liveth for ever, that it shall be for a time, times, and a half; when all these things are to be finished: He said, Go thy way, Daniel: for the words are closed up and sealed till the* TIME OF THE END (Dan. xii. 7, 9); till the time of the end, means till this time. The Son of Man will then receive the kingdom, as He foretells in these words: *I saw in the night visions, and behold, one like the* SON OF MAN *came with the clouds of heaven; and there was given to Him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve Him: His dominion is an everlasting dominion, which shall not pass away, and His* KINGDOM *that which shall not be destroyed* (Dan. vii. 13, 14). That to declare glad tidings, signifies the Lord's advent, and then His kingdom, is plain from these passages: *O Zion,* THAT BRINGEST GLAD TIDINGS, *get thee up into the high mountain: O Jerusalem,* THAT BRINGEST GLAD TIDINGS, *lift up thy voice with strength; say*

unto the cities of Judah, Behold, your God, Behold, the Lord Jehovah will come with strong hand, and His arm shall rule for Him (Isa. xl. 9-11). *How beautiful upon the mountains are the feet of Him that* BRINGETH GLAD TIDINGS, *that publisheth peace, that* BRINGETH GOOD TIDINGS *of good, that publisheth salvation, that saith unto Zion, Thy God reigneth* (Isa. lii. 7, 8; Nahum i. 15). *Sing unto Jehovah, bless in His name,* DECLARE THE GLAD TIDINGS *of His salvation from day to day, for Jehovah cometh* (Ps. xcvi. 2, 13). *The Spirit of the Lord Jehovah is upon me, because Jehovah hath anointed me to* PREACH GLAD TIDINGS *unto the meek, to proclaim liberty to the captives, to proclaim the acceptable year of Jehovah* (Isa. lxi. 1, 2). The angel said unto Zacharias, *Behold, thy wife shall bear a son, who shall go before the Lord God in the spirit and power of Elias, and to prepare a people for the Lord: I am Gabriel, and am sent to* SHOW THEE THESE GLAD TIDINGS (Luke i. 13, 17, 19). The angel said to the shepherds, *Fear not, behold, I* BRING YOU GLAD TIDINGS *of great joy; for unto you is born in the city of David this day a Saviour, who is Christ the Lord* (Luke ii. 10, 11). The Lord *preached the glad tidings* of the kingdom of God (Matt. iv. 23, ix. 35; Mark i. 15; Luke vii. 22, viii. 1, ix. 1, 2); and John the Baptist (Luke iii. 18). Jesus also commanded His disciples, *Go ye into all the world, and* PREACH THE GOSPEL *to every creature* (Mark xvi. 15). This also is *the everlasting Gospel*, which the angel flying in the midst of heaven had to *preach* unto them that dwell on the earth (Apoc. xiv. 6). It is said that the mystery of God will be finished, which means that now will be fulfilled that which before had not previously been fulfilled, that is, that the kingdom will be the Lord's. It was not fulfilled by the Jews, because they did not acknowledge the Lord; nor by the Christians, for they have not acknowledged the Lord as to the Humanity to be the God of heaven and earth, for they make His Humanity like that of another man, wherefore they do not immediately approach Him, when yet He is Jehovah who came into the world.

479 (8) *And the voice which I heard from heaven spake unto me again, and said, Go, take the little book, which is open in the hand of the angel who is standing upon the sea and upon the earth,* signifies, a command from heaven that they should admit that doctrine concerning the Lord, but that it should be manifested by John, how it would be received in the church, before those meant by the dragon, the beast, and the false prophet are removed. The voice which he heard from heaven now again talking with him, means the voice which told him to seal up the things which the seven thunders uttered, and not to write them (verse 4), which signifies that the doctrine concerning the Lord would not be received till after those who are meant by the dragon, the beast, and the false prophet, should be cast out of the world of

spirits, because there would be danger were it to be received before (n. 473). That this is the case, John now manifests by eating up the little book, as presently follows. The little book means the doctrine concerning the Lord (n. 469, 472); and the angel who stood upon the sea and upon the earth signifies the Lord (n. 465, 470).

480 (9) *And I went unto the angel, and said unto him, Give me the little book,* signifies, a movement of the mind with many in the church to receive the doctrine. This is signified, because, as just observed, John here manifests how the doctrine of the Lord is received by many in the church. A movement of the mind with these to receive this doctrine is meant, because an inclination was apparent in John, for he went and asked for it. As these things contain such a meaning, John was first told to take the little book; he then went and asked for it; then the angel said that he would give it to him, but that it would make his belly bitter; and, lastly, it is said that it was given to him, and that it so came to pass. All these circumstances are significative.

481 *And he said unto me, Take it, and eat it up; and it shall make thy belly bitter, but it shall be in thy mouth sweet as honey,* signifies, that reception from the acknowledgment that the Lord is the Saviour and Redeemer, is grateful and pleasing, but that the acknowledgment that He alone is the God of heaven and earth, and that His Humanity is Divine, is unpleasing and difficult to receive because of falsifications. To take the little book signifies to receive the doctrine concerning the Lord; to eat it up signifies to acknowledge it; to make the belly bitter signifies that it will be unpleasant and difficult because of falsifications, for bitter signifies truth falsified (n. 411); to be in the mouth sweet as honey signifies that the reception of it at first is grateful and pleasant. These things now applied to that doctrine which is meant by the little book that was open in the hand of the angel (n. 409, 472), signify that reception from acknowledgment that the Lord is the Saviour and Redeemer, is grateful and pleasing; but that the acknowledgment that He alone is the God of heaven and earth, and that His Humanity is Divine, is unpleasant and difficult because of falsifications. The falsifications, by which that doctrine is rendered disagreeable and difficult of reception, consist principally in not acknowledging the Lord to be one with the Father, although He Himself so taught; and in not acknowledging the Divinity of His Humanity, which nevertheless is the Son of God (Luke i. 35). Thus it may be said, they have made God three, and the Lord two; not to mention the falsities continued from these. Faith alone flows from these falsities, and faith alone afterwards confirms them. In consequence of these falsities, so great bitterness and repugnance exist, that after death they cannot even

name the Divine Humanity from any acknowledgment in thought (see n. 294).

482 (10) *And I took the little book out of the angel's hand, and ate it up; and it was in my mouth sweet as honey, and when I had eaten it my belly was bitter*, signifies, that so it came to pass, and thus was manifested what reception that doctrine would meet with, before those meant by the dragon, the beast, and the false prophet were removed. As this is a necessary consequence of what has been already said, it needs no further explanation. It is written that the prophet Ezekiel was also commanded to eat the volume of the book, and that in his mouth it was *sweet as honey* (ii. 8-10, iii. 1-4).

483 (11) *And he said unto me, Thou must prophesy again before many peoples, and nations, and tongues, and kings*, signifies, that this is the case, because the quality of those who are in faith alone must be further shown. That this is signified, appears from what follows as far as chap. xvii., which treats of those who are in faith alone; afterwards of the Roman Catholic religion; then of the expulsion of the dragon, the beast, and the false prophet into hell; and thus concerning the New Church, in which the Lord alone will be worshipped. To prophesy signifies to teach (n. 8, 133), therefore to prophesy again, signifies to teach further; peoples signify those who are in the truths or falsities of doctrine, and nations, those who are in good or evil of life, as will be seen presently; tongues signify those who are exteriorly in such things (n. 282), and kings signify those who are interiorly in them; for kings signify those who are in truths from good, and, in the opposite sense, those who are in falsities from evil, and abstractly truths from good or falsities from evil (see n. 20, 664, 704, 720, 830, 921); and as those who are in interior falsities are specifically treated of in what follows, it is said, *and many kings*, which signify falsities of evil in great abundance. Peoples, nations, tongues, and kings are mentioned for the sake of comprehending all who are such in the church. John being told that he must prophesy again, signifies that it is necessary to teach further what is the quality of those who are in faith alone, in order that their falsities may be detected, and thus abolished; since no falsity is ever abolished before it is detected. It may appear from many passages in the Word where they are mentioned, that peoples signify those who are in truths or falsities of doctrine, and nations, those who are in good or evil of life; but in confirmation of this, only those passages shall be adduced in which peoples and nations occur together, from which this inference may be drawn, seeing that in the Word throughout, both generally and particularly, there is a marriage of the Lord and the church, and thence a marriage of good and truth; and peoples relate to truth, and nations to

good. That there is such a marriage in the whole and every particular of the Word, may be seen in *The Doctrine of the Sacred Scripture* (n. 80-90). The passages in the Word are as follows: *Ah, sinful* NATION, *a* PEOPLE LADEN WITH INIQUITY (Isa. i. 4). *I will send him against a hypocritical* NATION, *and against the* PEOPLE *of My wrath* (x. 6). *Jehovah smote the* PEOPLES *in wrath, He ruled the* NATIONS *in anger* (xiv. 6). *Go to a* NATION *scattered and peeled—to a* PEOPLE *terrible from their beginning* (xviii. 2). *Therefore shall the strong* PEOPLE *glorify Thee, the city of the terrible* NATIONS *shall fear Thee* (xxv. 3). *Jehovah will destroy the covering which is cast over all* PEOPLES, *and the vail that is spread over all* NATIONS (xxv. 7-8). *Come near, ye* NATIONS, *and hear, ye* PEOPLE (xxxiv. 1). *I will give Thee for a covenant to the* PEOPLES, *and a light to the* NATIONS (xlii. 6). *Behold I will lift up My hand to the* NATIONS, *and set up My standard to the* PEOPLES (xlix. 22). *Let all the* NATIONS *be gathered together, and let the* PEOPLES *be assembled* (xliii. 9). *Behold I have given Him for a witness to the* PEOPLES, *a leader and commander to the* NATIONS (lv. 4, 5). *Behold, a* PEOPLE *cometh from the north country, and a great* NATION *from the sides of the earth* (Jer. vi. 22, 23). *Many* PEOPLES *shall come, and strong* NATIONS *to seek Jehovah of Hosts in Jerusalem* (Zec. viii. 22). *Jehovah bringeth the counsel of the* NATIONS *to nought, He maketh the devices of the* PEOPLES *of none effect* (Ps. xxxiii. 10). *Jehovah shall subdue the* PEOPLES *under us, and the* NATIONS *under our feet; Jehovah reigneth over the* NATIONS, *the princes of the* PEOPLES *are gathered together* (xlvii. 8, 9). *Let the* PEOPLES *praise Thee, let the* NATIONS *be glad, for Thou shalt judge the* PEOPLES *righteously, and govern the* NATIONS *upon earth* (lxvii. 3-5). *Remember me, O Jehovah, with the favour of Thy* PEOPLE, *that I may rejoice in the gladness of Thy* NATIONS (cvi. 4, 5). *All the peoples, nations, and tongues,* shall worship the Son of Man (Dan. vii. 14; besides other places; as in Ps. xviii. 43; Isa. ix. 2, 3, xi. 10; Ezek. xxxvi. 15; Joel ii. 17; Zeph. ii. 9; Apoc. v. 9; Luke ii. 30-32).

484 To the above I will add three Memorable Relations of what took place in the spiritual world.

The first was as follows. I once heard there a sound as of a mill; it was in the northern quarter. At first I wondered what it was, but recollected that in the Word a mill and grinding mean searching the Word for what is serviceable to doctrine (n. 794). I therefore advanced towards the place from which the sound proceeded, and when I was near, it ceased. Then I observed a roof above ground, the entrance to which was through a cave. On seeing this I descended and entered, and lo, there was a chamber, in which I saw an aged man sitting, surrounded with books, holding the Word before him, and searching it for

what might be serviceable for his doctrine. Small pieces of paper lay about, on which he wrote such passages as suited his purpose; and in the next room were a number of scribes, who collected the extracts and copied them on a whole sheet. I inquired first respecting the books around him. He said, "They all treat of justifying faith. Those from Sweden and Denmark enter deeply into the subject; those from Germany somewhat more deeply; those from England still more deeply; and those from Holland the most deeply of all. He added that, notwithstanding the difference of their sentiments on other points, yet in the articles of justification and salvation by faith alone they were all agreed." He then told me that he was now collecting from the Word this chief article of justifying faith,—that God the Father fell away from grace towards mankind on account of their iniquities; and that to effect their salvation there was a Divine necessity that satisfaction, reconciliation, propitiation, and mediation, should be made by some one who would take upon himself the condemnation of justice, and that none was able to do this but His only Son; and that when this was effected a way of access was opened to God the Father for His sake. He said, "I see and have seen that this is entirely consistent with reason; for how could God the Father be approached but by faith in the merit of His Son? and now I have also found that it is likewise in accordance with Scripture." When I heard this, and was amazed at his saying it was in agreement with reason and Scripture, when yet it is contrary to both, which I plainly told him; he then in the heat of his zeal, retorted, "How can you talk in this manner?" I therefore opened my mind, saying, "Is it not contrary to reason to conceive that God ever fell away from grace towards mankind, and rejected them? is not Divine grace an attribute of the Divine essence? Wherefore, to fall away from grace would be to fall away from His Divine essence; and to fall away from His Divine essence would be to be no longer God: for how can God be alienated from Himself? Believe me, grace on God's part, as it is infinite, so also is it eternal. The grace of God may be lost on the part of man, if he will not receive it, but never on the part of God. If grace were to depart from God, there would be an end of the universal heaven, and of the whole human race, insomuch that man would no longer be man in any respect whatever; wherefore grace on God's part continues to eternity, not only towards angels and men, but even towards the Devil himself. Since this is agreeable to reason, why do you assert, that the only access to God the Father is by faith in the merit of His Son, when yet there is perpetual access by grace? But why do you call it access to God the Father for the sake of His Son, and not by His Son? Is not the Son the Mediator and Saviour? Why

then do you not approach Him as your Mediator and Saviour? Is He not God and Man? Who on earth approaches immediately any emperor, king, or prince, without having some person to introduce him? And did you never learn, that the Lord came into the world that He Himself might introduce us to the Father, and that there is no possible access but by Him? Search now the Scriptures, and you will see that this is in accordance with them, and that your way to the Father is as contrary to Scripture as it is to reason. I tell you, moreover, that it is presumption to climb up to God the Father, and not by Him who is in the bosom of the Father, and is alone with Him. Did you never read John xiv. 6?" When he heard these words, the old man was so much exasperated, that he sprang from his chair and called to his scribes to turn me out; and as I walked out of my own accord he threw after me out of doors the first book he could lay his hands on, and that book was the Word.

The second Memorable Relation. After coming out I heard again a harsh sound, but now as of two mill-stones rubbing against each other. As I approached the sound it ceased, and I saw a narrow gate leading obliquely downwards to a certain vaulted house divided into small cells, in each of which sat two persons collecting from the Word confirmations of faith; one collected and the other transcribed, and this they did alternately. I went towards one of the cells, and stood in the door, and asked what they were collecting and writing. They said, "Concerning the act of justification, or concerning faith in act, which is the real, justifying, life-giving, and saving faith, and the chief doctrine in Christendom." Then I said to them, "Tell me some sign of the act, when that faith is introduced into the heart and soul of man." They replied, "The sign of that act is instantaneous, when a man, roused by the agonizing conviction that he is damned, thinks of Christ as having taken away the condemnation of the law, and with confidence lays hold of His merit, and, with this in his thoughts, approaches and prays to God the Father." Then I said, "Suppose it to be so, and that this act is instantaneous; how am I to comprehend what is asserted of this act, that a man concurs in it no more than if he were a stock or a stone, and that he has no power to begin, will, understand, think, operate, co-operate, apply, and accommodate himself? Tell me how this agrees with what you said, that the act takes place when man is thinking about the justice of the law, and about its condemnation being taken away by Christ, in consequence of which he lays hold with confidence of His merit, and approaches and prays to God the Father with this in his thoughts. Are not all these things done by man as of himself?" They answered, "They are not done by man actively, but

passively." I replied, "How can any one think, have confidence, and pray, passively? If you take away man's activity or reactivity, do you not also take away his receptivity, thus everything, and with it the act itself? What then does the act become but something purely ideal, or a mere creature of the imagination? I trust you do not believe with some, that such an act takes place only among the predestinate, who yet are utterly unconscious of any infusion of faith into themselves; and who might throw the dice to ascertain whether it is so. Wherefore, my friends, believe that man, in matters of faith, operates and co-operates as of himself, and that without this co-operation, the act of faith, which you call the chief doctrine of religion, is nothing but the statue of Lot's wife, tinkling like dry salt when scratched by a scribe's pen or a finger-nail (Luke xvii. 32). I say this, because as to that act you make yourselves like statues." When I had uttered these words, one of them took up a candlestick, and with all his force threw it at my face, but suddenly the light was extinguished, and it became dark, and he threw it against the forehead of his companion; at which I laughed and departed.

The third Memorable Relation. In the northern quarter of the spiritual world, hearing as it were the roar of waters, I walked towards it, and when I was near the roaring ceased, and I heard a sound as of a multitude gathered together; and then there appeared a building full of holes surrounded by a wall, from which that sound proceeded. Going to the entrance, I there found the door-keeper, of whom I inquired who were assembled there. He said they were the wisest of the wise, who were engaged in discussing supernatural subjects; this he said in the simplicity of his belief. I asked if it was permitted to enter. He said, "It was allowable, only you must say nothing. It is possible to be admitted, for, as a favour, I admit Gentiles to stand with me in the gate." So I went in, and lo, there was a circus, and in the centre a platform, and an assembly of the wise, so called, were discussing the mysteries of faith. The subject or proposition then in debate was, Whether or not the good which a man does in a state of justification by faith, or in its progression after the act, is religious good? They declared unanimously that by religious good they understood the good which contributes to salvation. The debate was warm, but victory inclined to the side of those who maintained that the good actions which a man does in the state or progression of faith are only moral, civil, and political, and contribute nothing to salvation, which is by faith only, and they confirmed it thus: "How can any work of man's be conjoined with what is freely given? Is not salvation of grace? How

can any good of man's be conjoined with the merit of Christ? Is not salvation by this alone? And how is it possible for man's operation to be conjoined with the operation of the Holy Spirit? Does it not effect all without man's assistance? Are not these three things alone saving in the act of faith? And do not these three remain as alone saving in the state or progress of faith? Wherefore, the accessory good on man's part cannot be called the religious good, which, as was observed, contributes to salvation, but, if it is done with a view to salvation, may rather be called religious evil." There were two Gentiles standing with the door-keeper in the porch, who heard all this reasoning; and one of them said to the other, "These people have no religion; for who does not see that to do good to the neighbour for the sake of God, thus to act with God, and from God, is what is called religion?" The other said, "Their faith has infatuated them." Then they asked the door-keeper, "Who are these people?" And he replied, "They are wise Christians." They replied, "Nonsense! you are imposing upon us. They are actors to talk in this way." I then departed; and when after a time I looked at the place where that house had been, behold! it was a pool.

These things which I saw and heard were seen and heard by me when I was perfectly awake, both as to my body and my spirit: for the Lord has so united my spirit to my body that I am in both at the same time. My going to those abodes, and their then being engaged in debate on those subjects, with what took place, as described, were by the Divine auspices of the Lord.

CHAPTER XI.

1. And there was given me a reed like unto a staff: and the angel stood by, saying, Rise, and measure the temple of God, and the altar, and them that worship therein.

2. But the court which is without the temple leave out, and measure it not; for it is given unto the Gentiles: and the holy city shall they tread under foot forty and two months.

3. And I will give unto my two witnesses, and they shall prophesy a thousand two hundred and sixty days, clothed in sackcloth.

4. These are the two olive-trees, and the two candlesticks, standing before the God of the earth.

5. And if any one desire to hurt them, fire shall proceed out of their mouth, and shall devour their enemies; and if any one desire to hurt them, he must in this manner be killed.

6. These have power to shut heaven, that it rain not in the days of their prophecy: and have power over the waters to turn them into blood; and to smite the earth with all plagues, as often as they will.

7. And when they shall have finished their testimony, the beast that ascendeth out of the abyss shall make war with them, and shall overcome them, and kill them.

8. And their dead bodies shall lie in the street of the great city, which spiritually is called Sodom and Egypt, where also our Lord was crucified.

9. And they of the peoples, and tribes, and tongues, and nations, shall see their dead bodies three days and a half, and shall not suffer their dead bodies to be put into monuments.

10. And they that dwell upon the earth shall rejoice over them and be glad, and shall send gifts one to another; because these two prophets tormented them that dwell upon the earth.

11. And after three days and a half, the spirit of life from God entered into them, and they stood upon their feet; and great fear fell upon them that saw them.

12. And they heard a great voice from heaven, saying unto them, Come up hither. And they ascended up to heaven in a cloud: and their enemies beheld them.

13. And the same hour there was a great earthquake, and the tenth part of the city fell, and in the earthquake were slain names of men seven thousand; and the remnant were affrighted, and gave glory to the God of heaven.

14. The second woe is past; behold the third woe cometh quickly.

15. And the seventh angel sounded; and there were great voices in heaven, saying, The kingdoms of the world are become the kingdoms of our Lord and of His Christ, and He shall reign for ever and ever.

16. And the four-and-twenty elders, that sat before God on their thrones, fell upon their faces, and worshipped God,

17. Saying, We give Thee thanks, O Lord God Almighty, who art, and who wast, and who art to come, because Thou hast taken to Thee Thy great power, and hast begun to reign.

18. And the nations were angry; and Thy wrath is come, and the time of judging the dead, and of giving reward unto Thy servants the prophets, and to the saints, and to them that fear Thy name, both small and great; and of destroying them that destroy the earth.

19. And the temple of God was opened in heaven; and there was seen in His temple the ark of His covenant: and there were lightnings, and voices, and thunderings, and an earthquake, and great hail.

THE SPIRITUAL SENSE.

THE CONTENTS OF THE WHOLE CHAPTER. This still treats of the state of the church among the Reformed as to the quality of those who are interiorly in faith alone, contrary to the two essentials of the New Church, which teach that the Lord is the only God of heaven and earth, and also that His Humanity is Divine, and that men ought to live according to the precepts of the decalogue. That these two essentials were declared to them, verses 3-6; but that they were totally rejected, verses 7-10; that they were raised up again by the Lord, verses 11, 12; that those who rejected them perished, verse 13; that the state of the New Church was manifested from the New Heaven, verses 15-19.

THE CONTENTS OF EACH VERSE. *And there was given me a reed like unto a staff*, signifies, that the faculty and power were given of knowing and seeing the state of the Church in heaven and in the world: *And the angel stood by, saying, Rise, and measure the temple of God, and the altar, and them that worship therein*, signifies, the Lord's presence and His command, and that he should see and know the state of the Church in the New Heaven: *But the court which is without the temple leave out, and measure it not*, signifies, that the state of the church on earth, such as it is at present, is to be removed, and not known: *For it is given unto the Gentiles*, signifies, because the state of that church is destroyed and laid waste by evils of life: *And the holy city shall they tread under foot forty and two months*, signifies, that it would disperse every truth of the Word, even to nothing of the kind remaining: *And I will give unto my two witnesses*, signifies, those who confess and acknowledge in their hearts that the Lord is the God of heaven and earth, and that His Humanity is Divine, and who are conjoined to Him by a life according to the precepts of the decalogue: *And they shall prophesy a thousand two hundred and sixty days*, signifies, that these two articles, the acknowledgment of the Lord, and a life according to the commandments of the decalogue, which are the two essentials of the New Church, are to be taught until the end and the beginning: *Clothed in sackcloth*, signifies, lamentation in the meantime on account of the non-reception of truth: *These are the two olive-trees, and the two candlesticks, standing before the God of the earth*, signifies, love and intelligence, or charity and faith, from the Lord with them: *And if any one desire to hurt them, fire shall proceed out of their mouth, and shall devour their enemies*, signifies, that those who desire to destroy these two essentials of the New Church will perish by reason of infernal love: *And if any one desire to hurt them, he must in this manner*

be killed, signifies, that he who condemns them shall in like manner be condemned: *These have power to shut heaven, that it rain not in the days of their prophecy,* signifies, that those who reject these two essentials cannot receive any truth from heaven: *And have power over the waters to turn them into blood,* signifies, that those who reject them falsify the truths of the Word: *And to smite the earth with all plagues, as often as they will,* signifies, that those who desire to destroy them, will plunge themselves into all kinds of evils and falsities, as often as and so far as they do so: *And when they shall have finished their testimony,* signifies, that after the Lord taught these two essentials of the New Church: *The beast that ascendeth out of the bottomless pit shall make war with them, and shall overcome them, and kill them,* signifies, that they who are principled in the internals of the doctrine of faith alone will reject these two essentials: *And their dead bodies shall lie in the street of the great city,* signifies, that they are totally rejected: *Which spiritually is called Sodom and Egypt,* signifies, two infernal loves, which are the love of dominion grounded in self-love, and the love of rule grounded in the pride of self-derived intelligence, which exist in the church where one God is not acknowledged, and the Lord not worshipped, and they do not live according to the precepts of the decalogue: *Where also our Lord was crucified,* signifies, non-acknowledgment of the Lord's Divine Humanity, and a consequent state of rejection: *And they of the peoples, and tribes, and tongues, and nations, shall see their dead bodies three days and a half,* signifies, when all who have been and will be in falsities of doctrine and evils of life from faith alone, until the end of the present church and the beginning of the New, have heard and shall hear of these two essentials: *And shall not suffer their dead bodies to be put into monuments,* signifies, that they condemned and will condemn them: *And they that dwell upon the earth shall rejoice over them, and be glad,* signifies, the delight of the affection of the heart and soul in the church among those who were in faith alone: *And shall send gifts one to another,* signifies, consociation through love and friendship: *Because these two prophets tormented them that dwell upon the earth,* signifies, that these two essentials of the New Church, by reason of their contrariety to the two essentials received in the Reformed Church, are contemned, disliked, and loathed: *And after three days and a half the spirit of life from God entered into them, and they stood upon their feet,* signifies, that during the commencement and progress of the New Church, these two essentials will be vivified by the Lord, with those who receive them: *And great fear fell upon them that saw them,* signifies, agitation of mind and consternation at Divine Truths: *And they heard a great voice from heaven, saying unto them, Come up hither,* signifies, these two essentials of the

New Church taken up by the Lord into heaven, whence they came and where they are, and their protection: *And they ascended up to heaven in a cloud*, signifies, the taking them up into heaven, and conjunction there with the Lord by the Divine Truth of the Word in its literal sense: *And their enemies beheld them*, signifies that those who are in faith separate from charity heard them, but remained in their own falsities: *And the same hour there was a great earthquake, and the tenth part of the city fell*, signifies, a change of state which then took place with them, and their separation from heaven, followed by a sinking down into hell: *And in the earthquake were slain names of men seven thousand*, signifies, that all those who were in the confession of faith alone, and for that cause had no regard for works of charity, perished: *And the remnant were affrighted, and gave glory to the God of heaven*, signifies, that those who saw their destruction acknowledged the Lord and were separated: *The second woe is past; behold the third woe cometh quickly*, signifies, the lamentation over the perverted state of the church, and then the last lamentation, to be treated of presently: *And the seventh angel sounded*, signifies, the examination and manifestation of the state of the church after the consummation, at the coming of the Lord and of His kingdom: *And there were great voices in heaven, saying, The kingdoms of the world are become the kingdoms of our Lord and of His Christ, and He shall reign for ever and ever*, signifies, celebrations by the angels, that heaven and the church have become the Lord's, as they were from the beginning, and that now also they have become the Heaven and Church of His Divine Humanity, so that, both as to His Humanity and His Divinity, the Lord will now reign over them to eternity: *And the four-and-twenty elders, that sat before God on their thrones, fell upon their faces, and worshipped God*, signifies, an acknowledgment by all the angels of heaven, that the Lord is the God of heaven and earth, and supreme adoration: *Saying, We give Thee thanks, O Lord God Almighty, who art, and who wast, and who art to come*, signifies, a confession and glorification by the angels of heaven, that it is the Lord who is, who lives and has power from Himself, and who rules all things, because He alone is eternal and infinite: *Because Thou hast taken to Thee Thy great power, and hast begun to reign*, signifies, the New Heaven and the New Church, where they acknowledge Him to be the only God: *And the nations were angry*, signifies, those who are in faith alone and thence in evils of life, that they were enraged, and infested those who are against their faith: *And Thy wrath is come, and the time of judging the dead*, signifies, their destruction, and effecting the last judgment upon those who have not any spiritual life: *And of giving reward unto Thy servants the prophets, and to the saints*, signifies, the felicity of life eternal to those who are in truths of doctrine from the Word, and

in a life according to them: *And to them that fear Thy name, both small and great,* signifies, who love the things which relate to the Lord in a less or greater degree: *And of destroying them that destroy the earth,* signifies, the casting of those into hell who have destroyed the church: *And the temple of God was opened in heaven; and there was seen in His temple the ark of His covenant,* signifies, the New Heaven in which the Lord in His Divine Humanity is worshipped, and where they live according to the precepts of His decalogue, these constituting the two essentials of the New Church, by which conjunction is effected: *And there were lightnings, and voices, and thunderings, and an earthquake, and great hail,* signifies, the reasonings, commotions, and falsifications of good and truth that ensued in the parts below.

THE EXPLANATION.

485 (1) *And there was given me a reed like unto a staff,* signifies, that the faculty and power of knowing and seeing the state of the church in heaven and in the world were given by the Lord. A reed signifies feeble power, such as man has from himself; and a staff signifies great power such as he has from the Lord; therefore a reed being given him like unto a staff signifies power from the Lord. That it means the faculty and power of knowing and seeing the state of the church in heaven and in the world, is plain from what follows in this chapter to the end. That a reed or cane signifies feeble power, such as man has from himself, is evident from these passages: *Lo, thou trustest in the* STAFF OF THIS BROKEN REED, *on Egypt; whereon if a man lean it will go into his hand, and pierce it* (Isa. xxxvi. 6). *And all the inhabitants of Egypt shall know that I am Jehovah, because they have been a* STAFF OF REED *to the house of Israel; when they took hold of thee by thy hand, thou didst break, and rend all their shoulder* (Ezek. xxix. 6, 7). Egypt signifies the natural man who trusts in his own strength, therefore he is called the staff of a bruised reed. A reed signifies feeble power in Isaiah: *A bruised* REED *shall He not break, and the smoking flax shall He not quench* (xlii. 3). But a staff signifies great power, which is from the Lord; here power to know the state of the church, because the temple and altar were measured with a staff; and to measure signifies to know, and the temple and altar signify the church, as will be seen presently. A staff signifies power, because wood, of which staves were made among those of the ancient church, signifies good, and because it is in the place of the right hand, and supports it, and the right hand signifies power. Hence it is that a sceptre is

a short staff, and a sceptre signifies regal power; and in Hebrew a sceptre and a staff are expressed by the same word. That a staff signifies power is evident from these passages: *Say, how is the* STRONG STAFF *broken, the* BEAUTIFUL STAFF; *come down from thy glory and sit in thirst* (Jer. xlviii. 17, 18). *Jehovah shall send the* STAFF OF THY STRENGTH *out of Zion* (Ps. cx. 2). *Thou didst strike through with his* STAVES *the head of his villages* (Hab. iii. 14). *Israel is the* STAFF *of Jehovah's inheritance* (Jer. x. 16, li. 19). *Thy rod and Thy* STAFF *they comfort me* (Ps. xxiii. 4). *Jehovah hath broken the* STAFF *of the wicked* (Isa. xiv. 5; Ps. cxxv. 3). *My people ask counsel at their stocks, and their* STAFF *declareth unto them* (Hosea iv. 12). *Jehovah doth take away from Jerusalem the* STAFF *of bread, and all the* STAFF *of water* (Isa. iii. 1, 2; Ezek. iv. 16, v. 16, xiv. 13; Ps. cv. 16; Lev. xxvi. 26). The staff of bread and water signifies the power of goodness and truth, and Jerusalem, the church. The staff of Levi, upon which was the name of Aaron, which blossomed in the tabernacle and yielded almonds (Num. xvii. 2, 3, 7, 8), in the spiritual sense signifies nothing but the power of truth and good, because Levi and Aaron signify the truth and good of the church. That a staff signifies power, is evident from the power of the staff or rod of Moses. By stretching it forth the waters were turned into blood (Ex. vii. 20); frogs were made to come up over the land of Egypt (viii. 1, *seq.*); lice were produced (viii. 12, *seq.*); thunderings and hail were caused (ix. 23, *seq.*); locusts were made to come forth (x. 12, *seq.*); waters were made to gush out of the rock in Horeb (xvii. 5, *seq.*; Num. xx. 7-13); the Red Sea was divided and turned back (Ex. xiv. 16, 21, 26); when lifted up in the hand of Moses, Joshua overcame the Amalekites (xvii. 9-12); and fire was made to issue from the rock by the *staff* of the angel (Judges vi. 21). It is evident from these passages that a staff signifies power; likewise from others (as Isa. x. 5, 24, 26, xi. 4, xiv. 5, xxx. 31, 32; Ezek. xix. 10-14; Lam. iii. 1, 2; Micah vii. 14; Zec. x. 11; Num. xxi. 18).

486 *And the angel stood by, saying, Rise, and measure the temple of God and the altar, and them that adore therein*, signifies, the Lord's presence and His command, that He should see and know the state of the church in the New Heaven. The angel here means the Lord (as n. 5, 415, and elsewhere), because an angel never does anything from himself, but only from the Lord, therefore he says (verse 3), *I will give* MY *two witnesses*, and these were the Lord's witnesses. *Stood by*, signifies the Lord's presence, and *saying*, signifies His command; *rise and measure*, signifies to see and know; for to measure signifies to know and scrutinize the quality of a state, as will be seen presently; *the temple, the altar, and them that adore therein*, signifies the state of the church in the New Heaven;

the temple, the church as to truth of doctrine (n. 191), the altar, the church as to the good of love (n. 392); and them that adore signifies the church as to worship proceeding from these two. Them that adore here signifies adoration, which has relation to worship, because the spiritual sense is abstracted from persons (n. 78, 79, 96), which is the case here, as is also evident from the circumstance, that he was told to measure them that adore; for these three things constitute the church, truth of doctrine, good of love, and worship proceeding from them. That it is the church in the New Heaven which is meant, is plain from the last verse of this chapter, where it is said, that the temple of God was opened in heaven, and there was seen in His temple the ark of His covenant (v. 19), Measuring the temple is spoken of at the beginning of this chapter, in order that the state of the church in heaven, before it was brought into conjunction with the church in the world, might be seen and known; the church in the world is meant by the court without the temple, which was not to be measured, because it was given to the Gentiles (v. 2); then it is described as the great city, which is called Sodom and Egypt (v. 7, 8); but after the great city fell (v. 13), it follows that the church became the Lord's (v. 15, *seq.*). There is, it should be known, a church in heaven as well as upon earth, and they make one, like the internal and external in man. A church is therefore first provided by the Lord in heaven, and from it or by it a church on earth. Hence it is said that the New Jerusalem came down from God out of the New Heaven (xxi. 1, 2). The New Heaven means the New Heaven composed of Christians, which is frequently treated of in what follows. To measure signifies to know and scrutinize quality, because a measure signifies the quality of a thing or state. This is signified by all the measures of the New Jerusalem (xxi.), and by these words, which occur there: *The angel had a golden reed, to* MEASURE *the city and the gates thereof; and he measured the wall, one hundred and forty-four cubits; the* MEASURE *of a man, that is, of the angel* (v. 15, 17). As the New Jerusalem signifies the New Church, it is plain that to measure it and the things which belong to it signifies to know its quality. To measure has a similar signification in Ezekiel, where it is said, *The angel* MEASURED *the house of God, the temple, the altar, the court, and the chambers* (xl. 3-17, xli. 1-5, 13, 14, 22, xlii. and xliii.); and he MEASURED *the waters* (xlvii. 3-5, 9). Therefore it is said, *Show the house of Israel the pattern, that they may be ashamed of their iniquities; and let them* MEASURE *the pattern, and the goings out thereof, and the comings in thereof, and all the forms thereof, that they may keep the whole pattern* (Ezek. xliii. 10, 11). The like is signified by measuring in these passages: *I lifted up mine eyes, and behold, a man, in whose hand was a* MEASURING LINE, *and I*

said, Whither goest thou? and he said, To MEASURE JERUSALEM (Zec. ii. 1, 5, 6, 8). *He stood and* MEASURED *the earth* (Hab. iii. 6). *The Lord Jehovah hath* MEASURED *the waters in the hollow of His hand, and meted out heaven with a span, and weighed the mountains in scales, and the hills in a balance* (Isa. xl. 12). *Where wast thou when I laid the foundations of the earth? who laid the* MEASURES *thereof, or who hath stretched the line upon it?* (Job xxxviii. 4-6).

487 (2) *But the court which is without the temple leave out, and measure it not,* signifies, that the state of the church on earth, such as it is at present, is to be removed, and not to be known. The court without the temple signifies the church on earth, this being without heaven, which is the temple (n. 486); to leave it out signifies to remove it, in this instance, from heaven, because such is its state; and not to measure it signifies not to scrutinize and know its quality (n. 486). The reason follows: because it is given unto the Gentiles, and the holy city shall they tread under foot forty and two months. That the court without the temple here signifies the church on earth, such as it still is, appears from what follows in this chapter, where it is described by the great city, which spiritually is called Sodom and Egypt, in which the Lord's two witnesses lay dead, and which afterwards fell in a great earthquake, wherein were slain names of men seven thousand; besides other circumstances there mentioned. In other parts of the Word a court signifies the external of the church; for there were two courts, through which it was necessary to pass, in order to go into the temple at Jerusalem. And as the temple signified the church as to its internal, therefore the courts signify the church as to its external; wherefore strangers, who were from among the Gentiles, were admitted into the courts, but not into the temple itself. As the court signifies the external of the church, it signifies also the church on earth, and also heaven in ultimates, because the church on earth is the entrance to heaven, and likewise heaven in ultimates. This is signified by a court in these passages: *Blessed is the man whom Thou choosest, that he may dwell in* THY COURTS; *we shall be satisfied with the goodness of Thy house, even of Thy holy temple* (Ps. lxv. 5). *Praise ye the name of Jehovah, ye who stand in His house, in the* COURTS OF THE HOUSE *of our God* (cxxxv. 1, 2). *How amiable are Thy tabernacles, O Jehovah: my soul longeth, yea, even fainteth for the* COURTS OF JEHOVAH (lxxxiv. 1, 2). *Enter into His gates with thanksgiving, and into His* COURTS *with praise* (c. 4). *The righteous shall flourish like the palm-tree, those that be planted in the house of Jehovah shall flourish in the* COURTS *of our God* (xcii. 12, 13). *A day in Thy courts is better than a thousand: I would choose to stand at the door in the house of my God* (lxxxiv. 10; besides others, as Ps. xcvi. 7, cxvi. 19;

Isa. i. 12, lxii. 9; Zec. iii. 7; Ezek. x. 3-5). Concerning *the* COURTS *of the temple of Jerusalem* (1 Kings vi. 3, 36); *the* COURTS *of the new temple* (Ezek. xl. 17-31, 44-47, xlii. 1-4, xliii. 4-7); *and the* COURT *without the tabernacle* (Ex. xxvii. 9-18).

488 *For it is given unto the Gentiles*, signifies, because the state of that church is destroyed and laid waste by evils of life, as is evident from the signification of Gentiles, as denoting those who are in evils of life, and abstractly evils of life (n. 147, 483).

489 *And the holy city shall they tread under foot forty and two months*, signifies, that it would disperse every truth of the Word, until nothing remain. The holy city means the Holy Jerusalem, and the Holy Jerusalem means the New Church which is in truths of doctrine, for holy is predicated of Divine Truth (n. 173), and a city signifies doctrine (n. 194); therefore to tread that city under foot signifies to disperse the truths of its doctrine; forty and two months signifying until there be an end, when there is nothing left. By truths of doctrine are meant truths from the Word, because the doctrine of the church, with all that belongs to it, is thence derived. That those who are at this day in the internals of the church have thus dispersed the truths of the Word, and thence the doctrines of the church and everything belonging to it, is described in this chapter by the beast which came up out of the abyss slaying the two witnesses (verse 7); and may be seen in the Memorable Relations from the spiritual world annexed to each chapter. Forty and two months signify to the end, when no good or truth of the church survives, because forty and two signifies the same as six weeks, for six sevens are forty-two, and six weeks signify what is complete to the end. The number six has this signification, and a week signifies a state, and the seventh week a holy state, which is a new state of the church, when the Lord enters into His kingdom. This number has a similar signification in the following passage: *And there was given unto the beast which came up out of the sea a mouth speaking great things and blasphemies, and power was given unto him to act* FORTY-TWO MONTHS (Apoc. xiii. 5), n. 583. Six signifies what is complete to the end, because three has that signification (n. 505), and six is double that number, and a number doubled has the same signification as the simple number. Besides, this number signifies the same as three and a half, because forty-two months make three years and a half. Months are mentioned because a month signifies a full state (as in Isa. lxvi. 23; Apoc. xxii. 1, 2; Gen. xxix. 14; Num. xi. 18-20; Deu. xxi. 11, 13).

490 (3) *And I will give unto my two witnesses*, signifies, those who confess and acknowledge from the heart that the Lord is the God of heaven and earth and that His Humanity is Divine, and who are conjoined to Him by a life according to the

precepts of the decalogue. Such persons are here understood by the two witnesses, because these two things constitute the two essentials of the New Church. The first essential, that the Lord is the God of heaven and earth and that His Humanity is Divine, is a witness, and hence those who confess and acknowledge it from the heart are witnesses, as may be seen in n. 6, 846; and still further from these passages: *I am thy fellow-servant, and of thy brethren that have the* TESTIMONY[1] OF JESUS; *for the* TESTIMONY OF JESUS IS THE SPIRIT OF PROPHECY (Apoc. xix. 10). The angels of Michael overcame the dragon by the blood of the Lamb and by the *Word of His* TESTIMONY: and the dragon *went to make war with the remnant of her seed, which keep the commandments of God, and have the* TESTIMONY OF JESUS CHRIST (xii. 11, 17). *The souls of them that were smitten with the axe, for the* TESTIMONY OF JESUS, *and for the Word of God* (xx. 4); these are they who have acknowledged the Lord. It is called the TESTIMONY of Jesus, because the Lord TESTIFIES it from His Word, thus from Himself, therefore He Himself is called the *faithful and true* WITNESS (i. 5; iii. 14), and says, I BEAR WITNESS *of Myself, and My* WITNESS *is true, because I know whence I came, and whither I go* (John viii. 14); also, *When the Comforter is come, even the Spirit of Truth, He shall* TESTIFY *of Me* (xv. 26). The Comforter, the Spirit of Truth, which is the Holy Spirit, is the Divine proceeding, and this is the Lord Himself, as may be seen in the *Doctrine of the Lord* (n. 46-54). Now since the Lord Himself is The Witness, therefore witnesses mean those who testify this from the Lord, as John did. Jesus said, *Ye sent unto John, and he bare* WITNESS *unto the truth. But I receive not* TESTIMONY *from man* (v. 33). *John came for a* WITNESS, *to* BEAR WITNESS *of the light; he was not that light, but was sent to* BEAR WITNESS *of the light* (i. 7, 8). *The Word which was with God, and which was God, was the true light* (i. 1, 2, 9). That the other essential of the New Church, which is, conjunction with the Lord by a life according to the precepts of the decalogue, is a witness, appears from the decalogue being called the Testimony, as in these passages: *And thou shalt put into the ark the* TESTIMONY *which I shall give thee* (Ex. xxv. 16). *Moses put the* TESTIMONY *into the ark* (xl. 20). *The mercy-seat that is over the* TESTIMONY (Lev. xvi. 13). *Leave the rods of the tribes before the* TESTIMONY (Num. xvii.; besides other places, as Ex. xxv. 22, xxxi. 7, 18, xxxii. 15; Ps. lxxviii. 5, cxxxii. 12). Something must here be said respecting conjunction with the Lord by a life according to the precepts of the decalogue. There are two tables upon which those precepts are written, one for the Lord, the other for man: the first table commands that a plurality of Gods are not to be worshipped, but One; the second table commands that evils are not to be committed. And when

[1] Witness and testimony are translations of the same word.

one God is worshipped, and man does not commit evils, conjunction takes place; for so far as man desists from evils, or does the work of repentance, he is accepted of God, and does good from Him. But who now is this one God? A Trine or Triune God is not one God, so long as this Trine and Tri-unity is in three Persons; but He in whom a Trine or Tri-unity exists in one Person, is one God, and that God is the Lord. Enter into whatever intricacies of thought you please, you will never make it clear that God is one, unless He is One Person. That this is the case, the whole Word teaches, both in the Prophets of the Old Testament and in the Evangelists of the New, as may be clearly seen in *The Doctrine of the Lord.*

491 *And they shall prophesy a thousand two hundred and sixty days,* signifies, that these two articles, the acknowledgment of the Lord and a life according to the precepts of the decalogue, which are the two essentials of the New Church, are to be taught until there be an end and a beginning. The acknowledgment of the Lord and a life according to the commandments of the decalogue are the two essentials of the New Church, and are meant by the two witnesses (n. 490); and to prophesy signifies to teach (n. 8, 133). A thousand two hundred and sixty days signify until an end and a beginning, that is, until the end of the former church, thus to the beginning of the new. This is signified by that number, because it has the same signification as three and a half, and three and a half signifies an end and a beginning (n. 505). It signifies the same as three and a half, because the number one thousand two hundred and sixty, when reduced into years, makes three years and a half. The same number in the next chapter has a similar signification: *And the woman fled into the wilderness, where she hath a place prepared of God, that they should feed her there a* THOUSAND TWO HUNDRED AND SIXTY DAYS (Apoc. xii. 6).

492 *Clothed in sackcloth,* signifies, lamentation in the meantime on account of the non-reception of truth. Clothed in sackcloth signifies lamentation on account of the devastation of truth in the church; for as garments signify truths (n. 166, 212, 328, 378, 379), to be clothed in sackcloth, which is not a garment, signifies lamentation because there is no truth; and where there is no truth there is no church. The children of Israel represented lamentation by various acts which from correspondence were significative, as by putting ashes on the head, rolling themselves in the dust, sitting a long time silent upon the ground, shaving themselves, mourning and howling, tearing their garments, and putting on sackcloth, besides others. Each of these signified some evil of the church among them, for which they were punished; and when they were punished, they represented repentance by such acts; and because of the representation of repentance, and

at the same time of humiliation, they were heard. That putting on sackcloth represented lamentation on account of the devastation of truth in the church may be seen from the following passages: *The lion is come up from his thicket; he is gone forth from his place to make thy land desolate; for this* GIRD YOU WITH SACKCLOTH, *lament and howl* (Jer. iv. 7, 8). *O daughter of My people,* GIRD THEE WITH SACKCLOTH, *and wallow thyself in ashes, for the spoiler shall suddenly come upon us* (vi. 26). *Woe unto thee, Chorazin and Bethsaida! for if the mighty works which have been done in you had been done in Tyre and Sidon, they would have repented in* SACKCLOTH *and ashes* (Matt. xi. 21; Luke x. 13). *The king of Nineveh, when he had heard the words of Jonah, put off his robe from him, and covered him with* SACKCLOTH, *and sat in ashes, and proclaimed a fast, and that man and beast should be* COVERED WITH SACKCLOTH (Jonah iii. 5, 6, 8; besides other places; as Isa. iii. 24, xv. 2, 3, xxii. 12, xxxvii. 1, 2, l. 3; Jer. xlviii. 37, 38, xlix. 3; Lam. ii. 10; Ezek. vii. 17, 18, xxvii. 31; Dan. ix. 3; Joel i. 8, 13; Amos viii. 10; Job xvi. 15, 16; Ps. xxx. 12, xxxv. 13, lxix. 11, 12; 2 Sam. iii. 31; 1 Kings xxi. 27; 2 Kings vi. 30, xix. 1, 2).

493 (4) *These are the two olive-trees, and the two candlesticks, standing before the God of the earth,* signifies, love and intelligence, or charity and faith, both from the Lord in them. An olive tree signifies love and charity, as will be seen presently; and candlesticks signify enlightenment in truths (n. 43), and thence intelligence and faith, because enlightenment in truths gives intelligence, and this, faith. To stand before God signifies to hear and do His commandments (n. 366), here, therefore, that these two are in them from the Lord, who is the God of the earth, that is, in those who are in the two essentials of the New Church already spoken of. Hence it is plain, that the two witnesses being two olive trees and two candlesticks, signifies that they were love and intelligence, or charity and faith, for these two constitute the church; love and charity its life, and intelligence and faith its doctrine. An olive signifies love and charity, because the olive tree signifies the celestial church; and thence the olive, which is its fruit, signifies celestial love, which is love to the Lord; therefore this love is also signified by the oil with which all the holy things of the church were anointed. The oil, which was called the holy oil, was from olives mixed with aromatics (Ex. xxx. 23-25); and *the lamps of the candlestick in the tabernacle were made to burn every evening with* OLIVE OIL (xxvii. 20, 21; Lev. xxiv. 2). An olive-tree and olives have a similar signification in Zechariah: *There were two* OLIVE-TREES *by the candlestick, one upon the right side of the bowl, and the other upon the left, and two* OLIVE BERRIES: *these are the two sons of the olive-tree standing before the Lord of the whole*

earth (iv. 3, 11, 12, 14). In David: *I am like a* GREEN OLIVE-TREE *in the house of God* (Ps. lii. 1). And in Jeremiah: *Jehovah called thy name a* GREEN OLIVE-TREE, *fair and of goodly fruit* (xi. 16, 17; besides other places). Since Jerusalem signified the church, many things that were in and about it signified such things as belong to the church. Near it was also the Mount of Olives, which signified Divine Love, wherefore *Jesus in the daytime was teaching in the temple, and at night He went out, and abode in the* MOUNT OF OLIVES (Luke xxi. 37, xxii. 39; John viii. 1). And Jesus conversed with His disciples on *that mount* concerning the consummation of the age, and His coming at that time (Matt. xxiv. 3, *seq.*; Mark xiii. 3, *seq.*). *He went likewise from* THAT MOUNTAIN *to Jerusalem, and suffered* (Matt. xxi. 1, xxvi. 30; Mark xi. 1, xiv. 26; Luke xix. 29, 37); according to the prediction in Zechariah: *His feet shall stand in that day upon the* MOUNT OF OLIVES, *which is before Jerusalem on the east* (xiv. 4). Because the olive-tree signified what is celestial belonging to the church, the cherubim in the midst of the temple of Jerusalem were made of the *wood of the olive tree;* similarly the doors of the entrance to the oracle, and the posts (1 Kings vi. 23-33).

494 (5) *And if any one desire to hurt them, fire shall proceed out of their mouth, and shall devour their enemies,* signifies, that those who desire to destroy these two essentials of the New Church will perish by infernal love. To desire to hurt the two witnesses, signifies to desire to destroy these two essentials of the New Church, which are the acknowledgment of the Lord as being, even as to His Humanity, the God of heaven and earth, and a life according to the precepts of the decalogue. These are the Witnesses (n. 490). *Fire shall proceed out of their mouth,* signifies infernal love; *and shall devour their enemies,* signifies that those who hurt them will perish by that love. Yet it is not here to be understood that fire will proceed from the mouth of the witnesses, but from those who desire to destroy these two essentials of the New Church, which are meant by the witnesses (n. 490). The fire is infernal love; for he who does not live according to the precepts of the decalogue, and approach God the Saviour and Redeemer, cannot but be in infernal love, and must perish. This is similar to its being said in other parts of the Word, that fire proceeds from Jehovah to consume the ungodly; and that Jehovah acts from the fire of His wrath, anger, and fury, with other similar expressions, which do not mean that this comes from Jehovah, but from the infernal love of the impious. Such expressions are used in the Word because they are appearances, the Word in its literal sense being written according to appearances and correspondences. Since it is said, that fire should proceed out of their mouth, and this signifies that it proceeds from those who are in infernal love, some passages shall be

adduced in which it is said that fire comes from Jehovah: *The breath of Jehovah, like a* STREAM OF BRIMSTONE, *doth kindle it* (Isa. xxx. 33). *Smoke went up out of His nostrils, and* FIRE OUT OF HIS MOUTH: *coals were kindled by it* (Ps. xviii. 8). *I will pour out upon them the indignation of Mine anger, for in the* FIRE OF MY ZEAL *shall the whole earth be devoured* (Zeph. iii. 8). *Behold, Jehovah shall come in* FIRE, *to render His anger with fury, and His rebuke with* FLAMES OF FIRE (Isa. lxvi. 15). *Thou shalt be visited by Jehovah in a* FLAME OF DEVOURING FIRE (xxix. 6, xxx. 30; besides many others).

495 *And if any one desire to hurt them, he must thus be killed,* signifies, that he who condemns them shall in like manner be condemned. To desire to hurt them here signifies to condemn, because it follows *he must thus be killed,* and, in the Word, to be killed signifies to be killed spiritually, which is to be condemned; for the Lord says, *With what judgment ye judge, ye shall be judged* (Matt. vii. 1).

496 (6) *These have power to shut heaven, that it rain not in the days of their prophecy,* signifies, that those who reject these two essentials cannot receive any truth from heaven. Heaven here means the angelic heaven, consequently rain signifies the truth of the church from thence; wherefore, to shut heaven that the rain fall not, signifies that they are not able to receive any truth of the church from heaven. The truth of the church from heaven is the truth of doctrine from the Word. The witnesses are said to have this power, but it is to be understood here as before (n. 494), not that they have the power to shut heaven, but that those who reject these two essentials of the New Church shut heaven against themselves, because they remain in their own falsities. That rain signifies Divine Truth from heaven, appears from these passages: *My doctrine shall drop as the* RAIN, *my speech shall distil as the dew* (Deu. xxxii. 2). *If ye serve other gods, Jehovah will shut up the heaven, that there be no* RAIN (xi. 11, 14, 16, 17). *I will lay My vineyard waste, and I will command the clouds, that they* RAIN NO RAIN *upon it* (Isa. v. 6). *Therefore the* SHOWERS *have been withholden, and there hath been no* LATTER RAIN; *and thou hadst a whore's forehead, thou refusedst to be ashamed* (Jer. iii. 3). *For as the* RAIN *cometh down from heaven, so shall My word be that goeth forth out of My mouth* (Isa. lv. 10, 11). *Ye children of Zion rejoice and be glad in Jehovah, for He hath given you the former* RAIN *moderately* (Joel ii. 23). *Thou, O God, didst send a plentiful* RAIN (Ps. lxviii. 9). *He shall come down like* RAIN *upon the mown grass; in His days shall the righteous flourish* (lxxii. 6, 7). *Jehovah shall come unto us as the* RAIN, *as the* LATTER AND FORMER RAIN *unto the earth* (Hosea vi. 3). *My speech dropped upon them, and they waited for Me as for*

the RAIN, *and they opened their mouth wide as for the* LATTER RAIN (Job xxix. 22, 23). *Son of man, say unto her, Thou art the land that is not cleansed, nor* RAINED *upon in the day of indignation: there is a conspiracy of her prophets in the midst thereof* (Ezek. xxii. 24, 25; besides other places; as in Isa. xxx. 23; Jer. v. 24, x. 12, 13, xiv. 3, 4, li. 16; Ezek. xxxiv. 26, 27; Amos iv. 7, 8; Zec. x. 1; Ps. lxv. 10, 11, cxxxv. 7; 2 Sam. xxiii. 3, 4). An inundating rain denotes the devastation of truth (Ezek. xiii. 11, 13, 14, xxxviii. 22), and temptation (Matt. vii. 24-27).

497 *And have power over the waters to turn them into blood,* signifies, that those who reject these two essentials falsify the truth of the Word. Waters signify truths (n. 50); and blood, falsification of the truth of the Word (n. 379); therefore to turn the waters into blood signifies to falsify the truths of the Word. This is to be understood in the same manner as before, namely, that those who reject the two essentials of the New Church can see nothing but their own falsities, and if they confirm these by the Word, they then falsify its truths.

498 *And to smite the earth with all plagues as often as they will,* signifies, that those who desire to destroy these two essentials of the New Church will plunge themselves into all kinds of evils and falsities, as often and so far as they do so. The earth signifies the church (n. 285), and a plague signifies evil and falsity (n. 456); hence to smite the earth with all plagues signifies to destroy the church by all kinds of evils and falsities. But this passage is to be understood like the preceding ones, namely, that those who desire to smite with a plague, that is, to destroy these two essentials of the New Church, which is done by evil through falsities, will plunge themselves into evils and falsities of all kinds. As the natural sense was thus reversed whilst it was made spiritual, so this expression, *as often as they will,* becomes, when changed, *as often and so far as they* do this. The reason is, that so far as any one destroys these two essentials, he destroys the truths of the Word; and so far as he destroys the truths of the Word, he plunges himself into evils and falsities; for these two essentials are truths of the Word, as may appear manifestly from *The two Doctrines of the New Jerusalem,* one concerning *The Lord,* and the other entitled *The Doctrine of Life from the Precepts of the Decalogue.* This statement, that the witnesses have power to smite the earth with all plagues as often as they will, is similar to many others in the Word, which assert of Jehovah, or the Lord, that He smites men with plagues, and that such is His will, when yet it must be understood that He neither smites, nor wills to smite them. Thus in Zechariah: *And this shall be the plague wherewith Jehovah will* SMITE *all the*

people that have fought against Jerusalem (xiv. 12, *seq.*). And in Jeremiah: "*I have* WOUNDED *thee with the* WOUND *of an enemy, with the chastisement of a cruel one, for the multitude of thine iniquity* (xxx. 14; so in many other places. See also n. 494.)

499 (7) *And when they shall have finished their testimony*, signifies, after the Lord has taught that He is the God of heaven and earth, and that conjunction with Him is by a life according to the precepts of the decalogue. *When they shall have finished*, signifies after the Lord has taught. The two witnesses taught, yet not from themselves but from the Lord. Testimony signifies these two essentials (n. 490).

500 *The beast that ascendeth out of the abyss shall make war with them, and shall overcome them, and kill them*, signifies, that those who are in the internals of the doctrine of faith alone will oppose them, and assault these two Essentials of the New Church, and will themselves, and as far as they have power with others, reject them. The beast that ascends out of the abyss means those who came up out of the abyss, and appeared like locusts (chap. ix. 1-12), and were those who are in the internals of the doctrine of faith alone, as may be seen in the explanation there given. To make war signifies to oppose and assault these two Essentials of the Church, as will be seen presently; to overcome and kill them signifies to reject and extirpate them in themselves, and as far as they can in others. Those who are in the internals of the doctrine of faith alone will impugn and reject these two essentials, because they have confirmed themselves in two dogmas diametrically opposed to them;—first, that not the Lord, but God the Father is to be approached; and secondly, that a life according to the precepts of the decalogue is not a spiritual life, but only a moral and civil life; and this they confirm, that no one may believe he can be saved by works, but by their faith alone. All who have had these dogmas strongly impressed upon their minds in schools and universities do not afterwards recede from them. For this there are three reasons heretofore unknown. First, they have as to their spirit entered into consociation with their like in the spiritual world, where there are many satans, who especially delight in falsities, from whom they cannot possibly be released but by rejecting those falsities, which they can only do by immediately approaching God the Saviour, and beginning a Christian life according to the precepts of the decalogue. The second reason is, they believe remission of sins and consequent salvation may be given in a moment in the act of faith, and afterwards in the state or in the progression by the same act continued, preserved, and retained by the Holy Spirit, separate from the exercises of charity. Those who have once imbibed these dogmas afterwards make no account of sins before God,

and thus live in their uncleanness. And as they know how to confirm their tenets before the unlearned by ingenious falsifications of the Word, and before the learned by sophistical reasonings, it is here said that the beast which came up from the abyss overcame and killed the two witnesses. But this is only done by those who love free living and are carried away by the delights of their lusts. These, while thinking about salvation, cherish those lusts in their hearts, and embrace their faith with both hands, seeing that they may be saved by uttering certain words with a tone of confidence, and need not attend to leading a life for the sake of God, but only for the sake of the world. The third reason is, those who, in the early part of life, have imbibed the internals of that faith which are called the mysteries of justification, on being afterwards advanced to some dignified office in the ministry, do not think in their hearts about God and heaven, but about themselves and the world, retaining only the mysteries of their faith for the sake of character, that they may be honoured as wise men, and on account of their wisdom be deemed worthy of being rewarded with riches. That this is an effect of that faith arises from the fact that there is nothing of religion in it; as may be seen in the third Memorable Relation (n. 484).

That in the Word wars signify spiritual wars, which are assaults upon truth, and are made by reasonings from falsities, is evident from these passages: *For they are the spirits of devils which go forth to gather them to the* BATTLE *of that great day of God Almighty* (Apoc. xvi. 14). *And the dragon was wroth with the woman, and went to make* WAR *with the remnant of her seed, which keep the commandments of God, and have the witness of Jesus Christ* (xii. 17). *And it was given unto the beast of the dragon to make* WAR *with the saints* (xiii. 7). *Prepare ye* WAR *against the daughter of Zion, and let us go up at noon* (Jer. vi. 3-5). *Ye have not gone up into the gaps to stand in the* BATTLE *in the day of Jehovah* (Ezek. xiii. 5). *In Salem also is the tabernacle of God, and His dwelling-place in Zion; there break He the arrows of the bow, and the* BATTLE (Ps. lxxvi. 2, 3). *Jehovah shall go forth as a mighty man, He shall stir up His jealousy like a man of* WAR (Isa. xlii. 13; Ps. xxiv. 8). *In that day Jehovah shall be for a spirit of judgment to him that sitteth in judgment, and for strength to them that* BATTLE *to the gate* (Isa. xxviii. 6). *Deliver me from the evil man, preserve me from the violent man; continually are they gathered together for* WAR; *they have sharpened their tongues like a serpent* (Ps. cxl. 1-3). *Many shall come in My name, saying, I am Christ, and shall deceive many, and ye shall hear of* WARS *and rumours of* WARS, *see that ye be not troubled* (Matt. xxiv. 5-8; Mark xiii. 7-9; Luke xxi. 9-11). The *wars* of the kings of the north, and of the south, and others,

in Daniel (chap. x. xi. xii.), signify no other than spiritual *wars;* besides the wars mentioned in other places (as in Isa. ii. 3-5, xiii. 4, xxi. 14, 15, xxxi. 4; Jer. xlix. 25, 26; Hosea ii. 18; Zec. x. 5, xiv. 3; Ps. xxxv. 3, xlvi. 9, 10). Since wars in the Word signify spiritual wars, the ministry of the Levites was called military service, as appears from its being commanded that the Levites should be numbered, to *war the warfare,* to do the work in the tabernacle of the congregation (Num. iv. 23, 35, 39, 43, 47). *This is the office of the Levites,* TO DO THE WARFARE *of the service of the tabernacle of the congregation; and from the age of fifty years they shall return from the* WARFARE *of the service of the tabernacle, and shall serve no more* (Num. viii. 24, 25); see also n. 447, where it is proved from the Word that armies signify the goods and truths of the church, and, in the opposite sense, its evils and falsities.

501 (8) *And their bodies shall lie in the street of the great city,* signifies, that the two essentials of the New Church are entirely rejected by those who are interiorly in the falsities of the doctrine of justification by faith alone. The bodies of the two witnesses signify the two essentials of the New Church, which are the acknowledgment of the Lord as the only God of heaven and earth, and that conjunction with Him is by a life according to the precepts of the decalogue (n. 490, *seq.*). The street of the great city signifies the falsity of the doctrine concerning justification by faith alone; a street signifies falsity. as will be seen presently; and a city signifies doctrine (n. 194). It is called a great city, because it is a doctrine which prevails throughout the whole Reformed Christian world among the clergy, though not similarly among the laity. Streets, in the Word, signify almost the same as ways, because streets are ways in a city; but still streets signify the truths or falsities of doctrine, because a city signifies doctrine (n. 194); and ways signify the truths or falsities of the church, because the earth signifies the church (n. 285). That streets signify truths or falsities of doctrine may be seen from the following passages: *And judgment is turned away backward, and justice standeth afar off: for truth is fallen in the* STREET, *and equity cannot enter* (Isa. lix. 14). *The chariot shall rage in the* STREETS, *they shall justle one against another in the* BROAD WAYS (Nahum ii. 4). *In the days of Jael the* WAYS *ceased, the* STREETS *ceased in Israel* (Judges v. 6, 7). *How is the city of praise not left—therefore her young men shall fall in the* STREETS (Jer. xlix. 25, 26, l. 30). *They that did feed delicately are desolate in the* STREETS. *Their visage is blacker than a coal, they are not known in the* STREETS. *They have wandered as blind men in the* STREETS. *They hunt our steps, that we cannot go in our* STREETS (Lam. iv. 5, 8, 14, 18). *I have cut off the nations, their towers are desolate, I made*

their STREETS *waste* (Zeph. iii. 6). *Afterwards in sixty-two weeks the* STREETS OF JERUSALEM *shall be built again even in troublous times* (Dan. ix. 25). *The* STREET OF THE CITY *Jerusalem was pure gold, as it were transparent glass* (Apoc. xxi. 21). *In the midst of the* STREET *of it, the tree of life bearing twelve fruits* (xxii. 1, 2; besides other places: as in Isa. xv. 3, xxiv. 10, 11, li. 20; Jer. v. 1, vi. 16, vii. 17, ix. 21, xi. 13, xliv. 9, 17; Lam. ii. 11, 19; Ezek. xi. 6, xvi. 24, 25, 31, xxvi. 11, 12; Amos v. 16; Zec. viii. 3-5; Ps. cxliv. 13; Job xviii. 17). Since streets signify the truths of doctrine of the church, it was the custom to teach in the *streets* (2 Sam. i. 20). And it is said, *We have eaten and drunk in Thy presence, and Thou hast taught in our* STREETS (Luke xiii. 26); and, therefore, *Hypocrites prayed in the corners of the* STREETS (Matt. vi. 3, 5); and *The master of the house commanded his servants to go into the* STREETS *and* LANES, *and bring in guests* (Luke xiv. 21). For the same reason what is false and falsified is called *mire, dirt,* and *dung, of the* STREETS (Isa. v. 25, x. 6; Micah vii. 10; Ps. xviii. 42). *The people to whom the prophets prophesy falsely shall be cast out into the* STREETS OF JERUSALEM, *and have none to bury them* (Jer. xiv. 16).

502 *Which spiritually is called Sodom and Egypt,* signifies, two infernal loves, which are the love of dominion from self-love, and the love of rule from the pride of their own intelligence, which exist in the church where one God is not acknowledged, and the Lord is not worshipped, and where they do not live according to the precepts of the decalogue. In the spiritual sense Sodom signifies the love of dominion from self-love, as will be seen presently; and in the spiritual sense Egypt signifies the love of rule from the pride of self-intelligence, which also will be spoken of presently; and because these two loves are signified, it is spiritually called Sodom and Egypt. These loves prevail in the church where there is not one God and the Lord is not worshipped, and where they do not live according to the precepts of the decalogue, because man is born into these two loves, and comes into them as he grows up; and these loves cannot be removed but by God the Saviour, and by a life according to His commandments; and they cannot be removed by God the Saviour, unless He is approached, nor is a life according to His commandments possible, unless man is led by Him. Such a life is indeed possible, but not one in which there is anything of heaven and thence of the church. This life can only be given by Him who is Life; the Lord is that Life (see John i. 1, 4, v. 26, vi. 33-35, *seq.*, xi. 25, 26, xiv. 6, 19; and many other places). It is unknown at this day that the love of dominion from self-love, and the love of rule from the pride of one's own intelligence, are the heads of all infernal loves, and thus of all

evils and the falsities resulting from them in the church. The delights of those loves, which exceed the delights of all the pleasures of the mind, are the causes of its being unknown, when yet they are spiritually Sodom and Egypt. That Sodom is the love of dominion from self-love, may appear from the description of Sodom in Moses, that they wanted to do violence to the angels who came into Lot's house; and that fire and brimstone rained upon them out of heaven (Gen. xix. 1, *seq.*): fire and brimstone signify that love with its concupiscences. I saw similar things when the cities and societies of such persons were overthrown in the day of the Last Judgment, and themselves cast into hell. Those loves and their evils are signified by Sodom and Gomorrah in these passages (Isa. i. 10, iii. 8, 9, 19; Jer. xxiii. 14, xlix. 18, l. 37, 40; Lam. iv. 6; Ezek. xvi. 46-50; Amos iv. 11; Zeph. ii. 9, 10; Deu. xxix. 23, xxxii. 32; Matt. x. 14, 15, xi. 23; Mark vi. 11; Luke x. 10, 11, 13, xvii. 28, 29). It is unknown in the world that this love is signified by Sodom. But retain this, and recall it when you come into the world of spirits, as you will do after death, and you will be fully convinced of it. It is to be observed, that there is a love of dominion from the love of self, and a love of dominion from the love of uses. This love is heavenly, but that is infernal. When therefore one constitutes the head, the other constitutes the feet, that is, when the love of dominion from self-love constitutes the head, the love of dominion from the love of uses, which is the love of serving one's neighbour from the Lord, at first constitutes the feet, afterwards the soles of the feet, and lastly is trodden under foot. When, on the other hand, the love of dominion from the love of uses, which, as was said, is a heavenly love, constitutes the head, the love of dominion from self-love, which, as was observed, is an infernal love, at first constitutes the feet, afterwards the soles of the feet, and finally is trodden under foot. It is difficult for a man in this world to distinguish between these two loves, because their external forms are similar; yet they may be distinguished by this, that heavenly love dwells in those who approach the Lord, and live according to the precepts of the decalogue; and that infernal love dwells in those who do not approach the Lord, nor live according to the precepts of the decalogue.

503 We shall now point out what is signified in the Word by Egypt. Egypt signifies the natural man in conjunction with the spiritual, and thus the affection of truth, and thence science and intelligence; but in the opposite sense, it signifies the natural man separated from the spiritual, and, in that case, the pride of one's own intelligence, and consequent insanity in spiritual things. Egypt signifies the natural man in conjunction with the spiritual, and thus the affection of truth, and thence science and intelligence, in the following passages:

In that day shall five cities in the land of EGYPT *swear to Jehovah of Hosts. In that day shall there be an altar to Jehovah in the midst of the land of* EGYPT; *then shall Jehovah be known to* EGYPT, *and the* EGYPTIANS *shall know Jehovah in that day* (Isa. xix. 17-21). *In that day shall there be a highway out of* EGYPT *to Assyria, and the* EGYPTIANS *shall serve with the Assyrians. In that day shall Israel be the third with* EGYPT *and Assyria, a blessing in the midst of the land; whom Jehovah of Hosts shall bless, saying, Blessed be* EGYPT *My people, and Assyria the work of My hands, and Israel Mine inheritance* (xix. 23-25). Egypt there is the natural degree, Assyria is the rational, and Israel is the spiritual, and these three constitute a man of the church. Hence the king of *Egypt* was called the son of the wise, the son of ancient kings, and Egypt was called the stay of the tribes (xix. 11, 13): and it said of Solomon, that *his wisdom excelled the wisdom of the* EGYPTIANS (1 Kings iv. 30); that *he took* PHARAOH'S DAUGHTER *to wife, and brought her into the city of David* (iii. 1); and that *he built* PHARAOH'S DAUGHTER *a house beside the porch* (vii. 8). For the same reason Joseph was carried into *Egypt*, and was there made governor over all the land (Gen. xli.). Because Egypt signified the natural man as to the affection of truth, and thence science and intelligence, Joseph the husband of Mary, being warned of an angel, departed into *Egypt* with the Lord, who was then an infant (Matt. ii. 14, 15), according to the prediction, *When Israel was a child, then I loved him, and called My Son out of* EGYPT (Hosea xi. 1). *Thou hast caused a vine to come out of* EGYPT: *Thou hast planted it, and didst cause it to take deep root* (Ps. lxxx. 8, 9); for man is born natural, and becomes rational, and afterwards spiritual; thus is the vine out of Egypt planted and takes root. For the sake of this representation, Abraham journeyed into *Egypt* (Gen. xii. 10, *seq.*); and Jacob was commanded to go with his sons into *Egypt*, and also abode there (xlvi. *seq.*). Thence, too, the land of Canaan, which signifies the church, is described as extending to the river of *Egypt* (xv. 18; 1 Kings iv. 21; Micah vii. 12); *Egypt* is compared to the garden of Eden, the garden of God (Ezek. xxxi. 2, 8; Gen. xiii. 10); and the sciences of the natural man are called the desirable things of *Egypt* (Dan. xi. 43), and fine embroidered linen from *Egypt* (Ezek. xxvii. 7); besides other passages, where Egypt is favourably spoken of (as Isa. xxvii. 11, 12; Ezek. xxix. 13-16, xxxi. 1-8; Hosea xi. 11; Zec. x. 11, xiv. 16-18; Ps. lxviii. 31, 32; 2 Kings xvii. 36). In the opposite sense Egypt signifies the natural man separated from the spiritual, and thus the pride of man's own intelligence, and thence insanity in spiritual things, in these passages: *Because the heart of* PHARAOH *is lifted up in his height, and he hath shot up his top among the thick boughs, strangers shall cut him off, and cast him forth. In*

the day when he went down to the grave, I covered the deep over him. Thou shalt lie in the midst of the uncircumcised (Ezek. xxxi. 10-18). *The foundations of* EGYPT *shall be overthrown; the pride of his strength shall come down, and his cities shall be laid waste in the midst of the desolate cities: I will send fire upon* EGYPT, *and I will disperse* EGYPT *among the nations, and will scatter them over the earth* (xxx.). *Woe to them that go down to* EGYPT *for help, and look not unto the Holy One of Israel; now the* EGYPTIANS *are men and not God, and their horses flesh and not spirit* (Isa. xxx. 1, 3). EGYPT *riseth up as a flood, he saith, I will go up, I will cover the earth, and destroy the city: come up, ye horses, rage ye chariots, the sword shall devour you, and shall be made drunk with blood, for thou shalt not be cured* (Jer. xlvi. 2, 7, 8, 9). *How say ye unto* PHARAOH, *I am the son of the wise, the son of ancient kings, where are thy wise men? let them tell thee now; the princes of Zoan are become fools, they have seduced* EGYPT, *the stay of the tribes thereof; there shall be unto* EGYPT *no work that may make head or tail* (Isa. xix. 11-15). *Prophesy against* EGYPT, *the great dragon that lieth in the midst of his rivers; which hath said, The river is mine, and I have made it for myself. But I will put hooks in thy jaws; and I will cause the fish of thy rivers to stick to thy scales, and I will leave thee in the wilderness: and therefore shall the land of* EGYPT *be desolate and waste* (Ezek. xxix. 2-5, 9; besides other places; as in Isa. xxx. 1, 7; Jer. ii. 17, 18, 36, xlii. 13-18; Ezek. xvi. 26, 28, 29, xxiii. 2-33; Hosea vii. 11, 13, 16, ix. 1, 3, 6, xi. 5, xii. 1, 2; Joel iii. 19; Lam. v. 2, 4, 6, 8; Deu. xvii. 16; 1 Kings xiv. 25, 26; 2 Kings xviii. 21). Because the Egyptians were of this character, they were deprived of all the goods and truths of the church. Their devastations are described by the miracles performed there, which were plagues, and signified so many lusts of the natural man separate from the spiritual, which then acts entirely from self-derived intelligence and the pride of it. The plagues significative of his lusts were these: the *waters in the river* were turned into blood, insomuch that the fish died and the river stank (Ex. vii.); from the *rivers* and lakes *frogs* were produced over the land of *Egypt;* the *dust of the earth* was turned into *lice;* swarms of *noxious flies* were sent (viii.); *boils* breaking forth with blains were upon man and beast; it *rained hail mingled with fire* (ix.); *locusts* were sent; there was *darkness* in all the *land of Egypt* (x.); all the *first-born* in the *land of Egypt* died (xi.); and, finally, the *Egyptians were drowned in the Red Sea* (xiv.), which signifies hell. What each of these signifies may be seen in the *Arcana Cœlestia*, where they are explained. Hence it is evident what is meant by the *plagues and diseases of Egypt* (Deu. vii. 15, xxviii. 60); what by being *drowned by the flood of Egypt* (Amos viii. 8, ix. 5); and whence it is that Egypt is called the *land of bondage* (Micah vi.

4); *the land of Ham* (Ps. cvi. 22); and *the iron furnace* (Deu. iv. 20; 1 Kings viii. 51). The reason why Egypt signifies both intelligence and insanity in spiritual things was, because the Ancient Church, which extended through several kingdoms of Asia, was also in Egypt, and at that time the Egyptians excelled all others in cultivating the science of correspondence between spiritual and natural things, as appears from their hieroglyphics; but when they turned that science into magic, and it became idolatrous, their intelligence in things spiritual was turned into insanity, which Egypt in the opposite sense thence signifies. From these proofs and reasons it may be seen what is to be understood by the great city, which is spiritually called Sodom and Egypt.

504 *Where also our Lord was crucified*, signifies, non-acknowledgment of the Lord's Divine Humanity, and thus a state of rejection. In the church those are said to crucify the Lord who blaspheme Him; and those also who, like the Jews, deny His being the Son of God. Those who deny that the Lord's Humanity is Divine are like the Jews, because every one regards the Lord as a man, and he who considers His Humanity to be just like that of another man, cannot at the same time think of His Divinity, however he may call this the Son of God born from eternity, equal with the Divinity of the Father. This, when spoken and read, is heard indeed, but still it is not at the same time believed, when one thinks of the Lord as a material man like any other man, retaining like properties of the flesh; and because he then removes the Lord's Divinity, and does not regard it, his state is as if he denied it, for he denies that His Humanity is the Son of God, as the Jews did, and on that account crucified Him. Yet it is expressly declared that the Lord's Humanity is the Son of God (Luke i. 32, 35; Matt. iii. 16, 17, and elsewhere). It appears from these considerations why the men of the church approach God the Father immediately, and many also the Holy Spirit, but scarcely any one goes directly to the Lord. Because, by denying that the Lord was the Messiah, the Son of God, the Jews crucified Him, their Jerusalem is called Sodom (Isa. iii. 9; Jer. xxiii. 14; Ezek. xvi. 46, 48). And the Lord says, *On the same day that Lot went out of* SODOM, *it rained fire and brimstone from heaven, and destroyed them all; even thus shall it be in the day when the Son of Man is revealed* (Luke xvii. 29, 30). What is meant by fire and brimstone see n. 452, 494.

505 (9) *And they of the peoples, and tribes, and tongues, and nations, shall see their bodies three days and a half*, signifies, when all who have been and will be in falsities of doctrine and thence in evils of life from faith alone, until the end of the present church and the beginning of the new, have heard and shall hear of these two essentials, which are, the acknowledgment of the

Lord and of works according to the decalogue. Peoples and tribes and tongues and nations, mean all of the Reformed who have been and will be in falsities of doctrine and thence in evils of life from faith alone; peoples thence signify those who are in falsities of doctrine (n. 483); tribes, falsities and evils of the church (n. 349); tongues, their confession and reception of them (n. 483); and nations, those who are in evils of life (n. 483). These four therefore signify all, collectively and individually, who have been and who will be such, thus who have been in that great city, and those that are like unto them, who will still come from the world. *Their bodies*, or those of the two Witnesses, signify the two essentials of the New Church already spoken of (n. 501). *They shall see* signifies when they have heard and shall hear of them, because to see is said of their bodies, but to hear of these two essentials; three days and a half signify to the end and the beginning, that is, to the end of the present church and the beginning of the new. From these meanings, then, combined, it is evident that their bodies being seen for three days and a half by those of the peoples, and tribes, and tongues, and nations, in the spiritual sense signifies what has been stated above. Three days and a half signify to an end and a beginning, because a day signifies a state; the number three, what is complete to the end; and a half, a beginning. Three days and a half signify the same as a week, six days of which signify what is complete to the end, and the seventh day signifies what is holy; for three and a half is the half of seven, which makes a week, and duplication and division of it signify the same thing. That three signifies what is complete, thus to the end, may be seen from these passages in the Word: *Isaiah walked naked and barefoot* THREE YEARS (xx. 3); *Jehovah called Samuel* THREE TIMES, *and Samuel ran* THREE TIMES *to Eli, and the* THIRD TIME *Eli understood* (1 Sam. iii. 1-8); *Elijah stretched himself* THREE TIMES *upon the widow's son* (1 Kings xvii. 21); *Elijah commanded them to throw water upon the burnt-offering* THREE TIMES (xviii. 34); Jesus said, *The kingdom of heaven is like unto leaven, which a woman took, and hid in* THREE MEASURES *of meal, till the whole was leavened* (Matt. xiii. 33); *Jesus said unto Peter, that he should deny Him* THRICE (xxvi. 34); *The Lord asked Peter* THRICE, *Lovest thou Me?* (John xxi. 15-17); *Jonah was in the belly of the fish* THREE DAYS AND THREE NIGHTS (Jonah i. 17); *Jesus said the temple should be destroyed, and He would build it up again in* THREE DAYS (Matt. xxvi. 61); *Jesus prayed* THREE TIMES *in Gethsemane* (xxvi. 39-44); *Jesus rose again on the* THIRD DAY (xxviii. 1; besides many others; as in Isa. xvi. 14; Hosea vi. 2; Ex. iii. 18, x. 22, 23, xix. 1, 11, 15, 16, 18; Lev. xix. 23-25; Num. xix. 12, to the end, xxxi. 19-25; Deu. xx. 2-4, xxvi. 12; Josh. i. 11,

iii. 2; 1 Sam. xx. 5, 12, 19, 20, 35, 36, 41; 2 Sam. xxiv. 11-13; Dan. x. 2-4; Mark xii. 2, 4, 5, 6; Luke xx. 12, 18, xiii. 32, 33). Seven, as well as three, signifies what is full and complete; but seven is applied to things holy, and three to things not holy.

506 *And shall not suffer their bodies to be put into tombs,* signifies, that they condemned and will condemn them. The bodies here signify the two essentials of the New Church (n. 501, 505). Not to suffer them to be put into tombs, signifies to reject them as condemned. This is signified, because to be put into tombs, or to be buried, signifies resurrection and continuation of life, for then is committed to the earth that which is of the earth, thus which is earthly and thence unclean; therefore not to be put into tombs, or not to be buried, signifies to continue in what is earthly and unclean, and for that reason to be rejected as condemned. It was on this account that in the church established among the sons of Israel, which was a representative church, it was appointed, that those who were considered as condemned should be cast forth and not buried, as appears from these words: *Thus saith Jehovah concerning them, They shall die of grievous deaths, they shall not be lamented; neither shall they be* BURIED; *they shall be as dung upon the face of the earth; and their carcases shall be meat for the fowls of heaven, and for the beasts of the earth* (Jer. xvi. 3, 4). *The prophets that prophesy a lie shall be cast out in the streets of Jerusalem, and shall have none to* BURY *them* (xiv. 16). *In that day they shall bring out the bones of the kings of Judah, and the bones of his princes, and the bones of the priests, and the bones of the prophets out of their graves: they shall not be* GATHERED NOR BE BURIED; *they shall be for dung upon the face of the earth* (viii. 1, 2). *The dogs devoured Jezebel in the portion of Jezreel, and there was none to* BURY *her* (2 Kings ix. 10). *But thou art cast out of thy grave like an abominable branch; as a carcass trodden under feet* (Isa. xiv. 19, 20; besides other places; as in Jer. xxv. 32, 33, xxii. 19, vii. 32, 33, xix. 11, 12; 2 Kings xxiii. 16.)

507 (10) *And they that dwell upon the earth shall rejoice over them and be glad,* signifies, consequent delight of the affection of the heart and soul in the church among those who were in faith alone as to doctrine and life. The dwellers upon earth signify those who are in the church, here, those who are in the church where faith alone prevails; the earth signifies the church in which they are (n. 285); to rejoice and be glad signifies to enjoy the delight of the affection of the heart and soul. The delight of the affection of the heart is that of the will, and the delight of the affection of the soul is that of the understanding; for in the Word the heart and soul mean the will and understanding: hence it is they are said to rejoice and be glad, although joy and gladness appear as if one thing:

but in these two expressions there is the marriage of the will and the understanding, which is also the marriage of goodness and truth, which is in the whole and in every particular of the Word, as is shown in *The Doctrine of the Sacred Scripture* (n. 80-90). Hence it is that both expressions, to rejoice and be glad, or joy and gladness, frequently occur in other parts of the Word; as in these passages: *They shall obtain* JOY AND GLADNESS (Isa. xxxv. 10, li. 11). JOY AND GLADNESS *is cut off from the house of our God* (Joel i. 16). *The voice of* JOY *and the voice of* GLADNESS *shall cease* (Jer. vii. 34, xxv. 10). *The fast of the tenth shall be for* JOY AND GLADNESS (Zec. viii. 19). REJOICE YE *with Jerusalem,* BE YE GLAD *with her* (Isa. lxvi. 10). REJOICE AND BE GLAD, *O daughter of Edom* (Lam. iv. 21). *Let the heavens* REJOICE, *and the earth be* GLAD (Ps. xcvi. 12). *Make me to hear* JOY AND GLADNESS (li. 8). JOY AND GLADNESS *shall be found in Zion* (Isa. li. 3). *Thou shalt have* JOY AND GLADNESS, *and many shall* REJOICE *at his birth* (Luke i. 14). *Then will I cause to cease the voice of* JOY *and the voice of* GLADNESS, *the voice of the bridegroom and the voice of the bride* (Jer. vii. 34, xvi. 9, xxv. 10, xxxiii. 10, 11). *Let all them that trust in Thee* REJOICE *and be* GLAD (Ps. v. 11, lxx. 5). *But let the righteous be* GLAD, *and* REJOICE WITH GLADNESS (lxviii. 3). BE GLAD *in Jerusalem,* REJOICE *for* JOY *with her* (Isa. lxvi. 10).

508 *And shall send gifts one to another,* signifies, consociation through love and friendship. To send gifts signifies to be associated by love and friendship, because a gift consociates, for it begets love and causes friendship; one to another signifies mutually.

509 *Because these two prophets tormented them that dwell upon the earth,* signifies, that these two essentials, one respecting the Lord and the Divine Humanity, and the other respecting a life according to the precepts of the decalogue, are contrary to the two essentials of the Reformed church, one relating to a Trinity of Persons, and the other to faith alone as saving without the works of the law, and that from this contrariety those two essentials of the New Church, which is the New Jerusalem, are contemned, disliked, and loathed. This signification follows as a conclusion, when the two prophets or witnesses are understood to mean the two essentials of the New Church, and when they that dwell upon the earth are understood to mean those who are in the two essentials of the Reformed Church. To torment signifies to be contemned, disliked, and loathed.

510 (11) *And after three days and a half the spirit of life from God entered into them, and they stood upon their feet,* signifies, that at the end of the previous Church, while the New Church is in its beginning and progress, these two essentials

of the New Church will be vivified by the Lord with those who receive them. Three days and a half signify to an end and a beginning (n. 505), thus from the end of the present church to the beginning of the new, here, with those among whom the New Church takes its rise and makes progress, because it is now said of the witnesses, that the spirit of life entered into them, and they stood upon their feet. The spirit of life from God signifies spiritual life; and to stand upon their feet signifies natural life in accordance with spiritual life, and thus to be vivified by the Lord. This is signified because the spirit of life means the internal of man, called the internal man, which, considered in itself, is spiritual, for the spirit of man thinks and wills, and to think and will in themselves are spiritual. To stand upon their feet signifies the external of man, called the external man, which in itself is natural; for the body speaks and acts what its spirit thinks and wills, and to speak and to act are natural: the feet signify things natural (n. 49, 468). What in particular is meant by this shall be explained. Every one who is reformed is first reformed as to the internal man, and afterwards as to the external. The internal man is reformed, not merely by knowing and understanding the truths and goods by which man is saved, but by willing and loving them; but the external man, by speaking and doing what the internal man wills and loves; and so far as this takes place just so far is man regenerated. The reason he is not regenerated before this is, because previous to this his internal is not in the effect, but only in the cause, and unless the cause be in the effect, it is dissipated. It is like a house built upon the ice, which sinks to the bottom when the ice is melted by the sun; in a word, it is like a man without feet on which to stand and walk. It is the same with the internal or spiritual man, unless it is founded in the external or natural man. This then is what is signified by the two witnesses standing upon their feet after the spirit from God entered into them; and also by similar expressions in Ezekiel: *Jehovah said unto me, Prophesy unto the wind. So I prophesied, and* THE SPIRIT ENTERED INTO THEM, AND THEY STOOD UPON THEIR FEET (xxxvii. 9, 12). And again: *A voice speaking unto me, said, Son of man, stand upon thy feet, and* THE SPIRIT ENTERED INTO ME, AND SET ME UPON MY FEET (ii. 1, 2). And again: *I fell on my face, then* THE SPIRIT ENTERED INTO ME, AND SET ME UPON MY FEET (iii. 23, 24). This is what is meant also by the Lord's words to Peter: *Peter said, Wash, not my* FEET *only, but also my hands and my head. Jesus saith to him, He that is washed needeth not save to wash his* FEET, *and is clean every whit* (John xiii. 8, 10).

511 *And great fear fell upon them that saw them,* signifies, agitation of mind and alarm at Divine Truths. Fear has various

significations according to the thing which causes it; here, great fear signifies agitation of mind and alarm at Divine Truths. Divine Truths have this effect upon the wicked, for they terrify them when they hear at once of hell and eternal damnation; but that terror soon vanishes, together with the faith that there is a life after death.

512 (12) *And they heard a great voice from heaven, saying unto them, Come up hither,* signifies, these two essentials of the New Church taken up by the Lord into heaven, whence they came, and where they are, and their protection. *A great voice from heaven,* signifies from the Lord, for a voice from heaven is from no one else; *Come up hither,* signifies their being taken up into heaven, whence they came, and where they are, and their protection.

513 *And they ascended up to heaven in a cloud,* signifies, elevation into heaven, and conjunction there with the Lord by the Divine Truth of the Word in its literal sense. To ascend up to heaven signifies to be elevated by the Lord into heaven, as in the preceding paragraph; here, it also signifies conjunction with the Lord there, because they ascended in a cloud, for a cloud signifies the literal sense of the Word (n. 24), and by this there is conjunction with the Lord and consociation with the angels (see *The Doctrine of the Sacred Scripture,* n. 62-69).

514 *And their enemies beheld them,* signifies, that those who are in faith separated from charity heard them, but continued in their own falsities. To see the two witnesses signifies to hear these two essentials of the New Church, and also to see them confirmed from the Word, because they saw them ascending in a cloud, and a cloud signifies the literal sense of the Word (n. 24, 513). That they nevertheless did not receive them, but continued in their own falsities, is evident from this, that no more is said than that they saw them, and afterwards that there was a great earthquake, in which they perished. Their enemies mean those who were in the great city, which spiritually is called Sodom and Egypt, who were those that are in faith separated from charity (see n. 501, 502, *seq.*).

515 (13) *And the same hour there was a great earthquake, and the tenth part of the city fell,* signifies, a remarkable change of state which then took place with them, and their separation from heaven and descent into hell. *The same hour* signifies at the time when they saw the two witnesses ascend up to heaven, and yet continued in their falsities (as in n. 314); for the two witnesses prophesied, that is, they taught them (verse 3), and afterwards were slain, and revived again; their enemies also saw them ascend up to heaven, and still they did not relinquish their falsities; then followed that great earthquake. The same happened with the *Two Doctrines of the New Jerusalem, one concerning the*

Lord, and the other concerning a Life according to the commandments of the Decalogue, as may in some measure be seen in the Memorable Relations annexed to each chapter. These two doctrines are the two witnesses here treated of. An earthquake signifies a change of state (n. 531), here the destruction of those spoken of, because in that earthquake a tenth part of the city fell, a tenth part signifying all therein, for ten signifies much and all (n. 101), in like manner a tenth part or a tenth, just as a fourth part or a fourth signifies the same as four (n. 322), and a third part or a third the same as three (n. 400). To fall signifies to sink down into hell, which takes place when they are torn from heaven; for the cities in the spiritual world, which are in evils and falsities, after those that dwell in them are visited, informed, and warned, and still continue in their evils and falsities, are shaken by an earthquake, which opens a gulf, into which they descend, and then their inhabitants appear to themselves at the bottom as in a desert, from which they are severally removed to their places in hell. It so happened with this city (n. 531).

516 *And in the earthquake were slain names of men seven thousand,* signifies, that in that state all those who were in the confession of faith alone, and for that cause had no regard for works of charity, perished. To be slain signifies here, as before, to be slain spiritually, which is to perish as to the soul; an earthquake signifies a change of state among them, and their destruction, as before; names of men seven thousand, signify all who were in the confession of faith alone, and for that reason had no regard for works of charity, and therefore condemned those two holy essentials of the New Church. Names signify those who are such, for a name signifies a man's quality (n. 81, 122, 165); and seven thousand signifies all who were of this character, for seven thousand signifies the same as seven, just as twelve thousand signifies the same as twelve (n. 348). Seven signifies all persons and all things, and is predicated of the holy things of heaven and the church, and in the opposite sense of the same when profaned (n. 10, 391).

517 *And the remnant were affrighted, and gave glory to the God of heaven,* signifies, that those who had adjoined some goods of charity to faith, when they saw their destruction, acknowledged the Lord, and were separated. The remnant here means those who adjoined some goods of charity to faith; being affrighted signifies through fear when they saw the destruction of the others; to give glory to the God of heaven signifies to acknowledge the Lord as the God of heaven and earth; to give glory signifies to acknowledge and worship, and the God of heaven and earth means the Lord, because He is

the God of heaven and earth (Matt. xxviii. 18). As these acknowledged the Lord through fear, they were separated, in order to their being examined as to the origin from which they did good, whether from themselves or from the Lord. All those who do not shun evils as sins, or who do not live according to the commandments of the decalogue, do good from themselves; but those who shun evil and live according to the commandments do good from the Lord.

518 (14) *The second woe is past; behold, the third woe cometh quickly,* signifies, lamentation over the perverted state of the church, and at length the last lamentation treated of in what follows. Woe signifies lamentation over the perverted state of the church (n. 416); the third woe signifies the last lamentation, when it is complete and there is an end; for three, and a third, have that signification (n. 505); to come quickly signifies to come after, and after is from chapter xii. to xvii., and lastly chapter xx., where the Last Judgment upon them is treated of.

519 (15) *And the seventh angel sounded,* signifies, the examination and manifestation of the state of the church after consummation, at the Coming of the Lord and of His kingdom. To sound with a trumpet signifies to examine and lay open the state of the church after its consummation, at the coming of the Lord and of His kingdom, because this is signified by the seventh angel sounding. For the six angels and the sounding of their trumpets signify examinations and manifestations of the state of the consummated church, as appears from the previous chapter, where its consummation only is treated of; but now its state after consummation, which is the coming of the Lord and of His kingdom, is treated of, as appears from what follows in this verse and afterwards: in this verse: *And the* SEVENTH *angel sounded, and there were great voices in heaven, saying, The kingdoms of the world are become the kingdoms of our Lord and of His Christ, and He shall reign for ever and ever,* etc. The reason that this manifestation is effected by the sounding of the seventh angel is, because seven signifies the same as a week, and six of its days are days of labour and man's own, and the seventh is holy and the Lord's. Consummation means the devastation of the church, when there is no longer any truth of doctrine and good of life therein, thus when its end is (see n. 658, 750); and because then is the coming of the Lord and of His kingdom, therefore both the consummation of the age and the coming of the Lord are mentioned in Matt. xxiv. 3, and both are also foretold in that chapter.

520 *And there were great voices in heaven, saying, The kingdoms of the world are become the kingdoms of our Lord and*

of His Christ, and He shall reign for ever and ever, signifies, celebrations by the angels, because heaven and the church are become the Lord's, as they were from the beginning, and that they have now also become the heaven and the church of His Divine Humanity, thus that the Lord, both as to His Divinity and Humanity, will reign over them to all eternity. *There were great voices*, signifies celebrations by the angels; *saying, The kingdoms of the world are become the kingdoms of our Lord and of His Christ*, signifies that heaven and the church are become the Lord's, as they were from the beginning, and that now they are also the heaven and the church of His Divine Humanity; *and He shall reign for ever and ever*, signifies, that the Lord, as to both, will reign over them. That great voices in heaven signify celebrations of the Lord, because He has now taken to Him His great power, appears from verse 17, where those great voices are specified. The Lord here means the Lord from eternity, who is Jehovah; and Christ means His Divine Humanity, which is the Son of God (Luke i. 32, 35). That the Lord as to His Divine Humanity will also reign, appears plainly from these words: *The Father hath given all things into the* HAND OF THE SON (John iii. 35). *The Father hath given the* SON POWER *over all flesh* (xvii. 2). *Father*, ALL MINE ARE THINE, AND THINE ARE MINE (xvii. 10). ALL POWER *is given unto Me in heaven and in earth* (Matt. xxviii. 18). Of His Divine Humanity He also said that the Father and He are one; and that He is in the Father and the Father in Him (John x. 30, 38, xiv. 5-12). To this may be added, that unless the Lord's Humanity is acknowledged to be Divine the church must perish, for in that case the Lord cannot be in man and man in the Lord, as He Himself teaches (xiv. 20, xv. 4-6, xvii. 9); and this conjunction constitutes a man of the church, and thus the church. The reason why the Lord's Divine Humanity is meant by Christ is, because Christ is the Messiah, and the Messiah is the Son of God, who was expected to come into the world. That Christ is the Messiah appears from these: *We have found the* MESSIAS, *which is, being interpreted, the* CHRIST (i. 41). *The woman said, I know that* MESSIAS *cometh, which is* CHRIST (iv. 25); for Messiah, in the Hebrew language, signifies the anointed, as Christ does in the Greek. That the Messiah is the Son of God, appears from the following passages: The high-priest asked Him, whether He was the *Christ* (Messias) *the Son of God* (Matt. xxvi. 63; Mark xiv. 61; John xx. 31). *Thou art the* CHRIST THE SON OF GOD, *which should come into the world* (xi. 27). Peter said, *We believe and are* SURE *that* THOU ART THE CHRIST THE SON OF THE LIVING GOD (vi. 69). That the Lord as to His Divine Humanity is the Son of God, appears

from this passage: *The angel said unto Mary, Thou shalt conceive in thy womb, and bring forth a son: He shall be great, and shall be called* THE SON OF THE HIGHEST. *The Holy Spirit shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called the* SON OF GOD (Luke i. 30-32, 35; and many others). Hence it is plain what is signified by their becoming the kingdoms of our Lord and of His Christ.

521 (16) *And the four-and-twenty elders, that sat before God on their thrones, fell upon their faces and worshipped God,* signifies, an acknowledgment by all the angels of heaven, that the Lord is the God of heaven and earth, and supreme adoration. The four-and-twenty elders sitting on thrones, signify all in heaven, specifically in the spiritual heaven (n. 233, 251); and falling upon their faces and worshipping God signifies supreme adoration, and acknowledgment that the Lord is the God of heaven and earth.

522 (17) *Saying, We give Thee thanks, Lord God Almighty, who art, and who wast, and who art to come,* signifies, a confession and glorification by the angels of heaven that the Lord is He who IS, who has life and power of Himself, and who rules all things, because He alone is eternal and infinite. Giving thanks signifies acknowledgment and glorification of the Lord. That the Son of Man, who is the Lord as to the Divine Humanity, is omnipotent, Alpha and Omega, the Beginning and the Ending, the First and the Last, also who is, who was, and who is to come, may be seen in the Apocalypse (chap. i. 8, 11, 17, ii. 8, iv. 8); and that these signify that it is He WHO IS, LIVES, AND HAS POWER FROM HIMSELF, WHO RULES ALL THINGS, AND IS ALONE ETERNAL AND INFINITE, AND GOD (see n. 13, 29-31, 38, 57, 92).

523 *Because Thou hast taken to Thee Thy great power, and hast begun to reign,* signifies, the New Heaven and the New Church, where they acknowledge Him to be the only God, as He is and was. *Because Thou hast taken to Thee Thy great power,* signifies Divine omnipotence, which is His, and was His from eternity; *and hast begun to reign,* signifies that heaven and the church are now His, as before; His kingdom here means the New Heaven and New Church, treated of in the Apocalypse, chap. xxi. xxii. The Apocalypse from beginning to end treats exclusively of the state of the former heaven and church, and of their abolition, and afterwards of the New Heaven and New Church, and of their establishment, in which will be acknowledged one God in whom is the Trinity, and that this God is the Lord. This the Apocalypse teaches from beginning to end; for it teaches that the Son of Man, who is the Lord as to the Divine Humanity, is Alpha and Omega, the Beginning and the Ending, the First and the Last, He who is, was, and is TO COME,

the Almighty (n. 522); and, lastly, that the New Church, which is the New Jerusalem, will be the Church of the Lamb, that is, of His Divine Humanity, so at the same time of the Divinity whence all things are. This is plain from the following passages: *Let us be glad and rejoice, for the* MARRIAGE OF THE LAMB IS COME, AND HIS WIFE HATH MADE HERSELF READY (Apoc. xix. 7). *And there came one of the seven angels, and said unto me, Come hither, I will show thee* THE BRIDE, THE LAMB'S WIFE; *and he showed me that great city the Holy Jerusalem* (xxi. 9, 10). *I Jesus am the root and the offspring of David, the bright and morning star; and the Spirit and the* BRIDE *say, Come. And let him that heareth say, Come* (xxii. 16, 17). *There was given unto the Son of Man dominion, and glory, and a kingdom; His dominion is an everlasting dominion, and His kingdom shall not be destroyed* (Dan. vii. 14).

524 (18) *And the nations were angry,* signifies, that those who are in faith alone and thence in evils of life were enraged, and infested those who are against their faith. By the nations are meant those who are in evils of life, and, abstractly, evils of life (n. 147, 483), but here, those who are in faith alone, because these are here treated of, and these are in evils of life, because their religion inculcates that the law does not condemn them, provided they believe that Christ took away its condemnation. Their being angry signifies not only that they were enraged, but also that they infested those who are against that faith, as may appear from what follows concerning the dragon (chap. xii. 17, and afterwards).

525 *And Thy wrath is come, and the time of judging the dead,* signifies, the destruction of, and the Last Judgment upon, those who have not any spiritual life. *Thy wrath* signifies the Last Judgment (n. 340), thus their destruction. This is signified by the Lord's wrath, because it seems to these as if the Lord cast them into hell from wrath, when nevertheless it is the wicked who cast themselves into hell; for it is like a criminal attributing his punishment to the law, or like one blaming the fire for burning the hand he has thrust into it; or like accusing the sword held out in self-defence of transfixing him who runs against the point of it. So is it with every one who is against the Lord, and in wrath rushes against those whom He protects. The dead who are to be judged, in the universal sense, signify those who have passed by death out of the world, but, in the special sense, they mean those who have not any spiritual life, judgment being predicated of these (John iii. 18, v. 24, 29). The reason is, that those who have spiritual life are called the living; those only have spiritual life who approach the Lord, and at the same time shun evils as sins. Those who have no spiritual life are understood in these passages: *They joined themselves also unto*

Baalpeor and ate the sacrifices of the DEAD (Ps. cvi. 28). *The enemy persecuteth my soul, he hath caused me to dwell in darkness as those who have been long* DEAD (cxliii. 3). *To hear the groaning of the prisoner, and to loose those that are appointed to* DEATH (cii. 20). *I know thy works, that thou hast a name that thou livest, and art* DEAD: *be watchful, and strengthen the things which are* READY TO DIE (Apoc. iii. 1, 2). The reason why these are meant by the dead is, because spiritual death is understood; therefore, the slain signify those who die that death (n. 321, 325; and in other places). But those who have passed by death out of the world are understood by the dead in these passages: *And the* DEAD *were judged according to those things which were written in the books* (xx. 12). *But the rest of the* DEAD *lived not again* (xx. 5). The reason is, because the first death there means natural death, which is in the world, and the second death means spiritual death, which is damnation.

526 *And of giving reward unto Thy servants the prophets, and to the saints,* signifies, the felicity of life eternal to those who are in truths of doctrines from the Word, and in a life according to them. Reward signifies the felicity of eternal life, as will be seen presently; prophets signify those who are in truths of doctrine from the Word (n. 8, 133); and saints, those who are in a life according to them (n. 173). Reward here means the felicity of eternal life arising from the delight and pleasantness of the love and affection of good and truth; for every affection of love has its accompanying delight and pleasantness, and the affection of the love of good and truth has a delight and pleasantness such as the angels of heaven enjoy. All affection continues with man after death, the reason of which is, that affection belongs to love, and love is the life of man, wherefore the life of every one after death is such as his ruling love had been in the world; and the ruling love of truth and good is with those who have loved the truths of the Word, and have lived according to them. Nothing but the delight of goodness and the pleasantness of truth is meant by reward in the following passages: *Behold the Lord Jehovah will come with strong hand: behold, His* REWARD *is with Him* (Isa. xl. 10, lxii. 11). *And behold, I come quickly; and My* REWARD *is with Me* (Apoc. xxii. 12). *Surely my judgment is with Jehovah, and the* REWARD *of my work is with my God* (Isa. xlix. 4). *For I Jehovah love judgment, I will give the* REWARD *of their work* (lxi. 8). *Do good, hoping for nothing again; and your* REWARD *shall be great, and ye shall be the children of the Highest* (Luke vi. 35; not to mention other places, as Jer. xxxi. 16, 17; Matt. ii. 18, v. 2-6, 11, 12, x. 41, 42; Mark ix. 41; Luke vi. 22, 23, xiv. 12-14; John iv. 35, 36).

527 *And to them that fear Thy name, both small and great,* signifies, who in a greater or less degree love the things which

are the Lord's. To fear the name of the Lord signifies to love whatever is of the Lord; to fear signifies to love, and the name of the Lord signifies all things by means of which He is worshipped (n. 81); small and great signify those who fear the Lord in a less and greater degree. To fear here signifies to love, because every one who loves fears to injure the object of his love. There is no genuine love without this fear; accordingly he who loves the Lord fears to do evil, because evil is contrary to Him, being contrary to His Divine laws in the Word, which are from Him and thus are Himself; yea, they are contrary to His Divine Essence, which from its nature wills to save all, for He is the Saviour; but He cannot save unless man lives according to His laws and commandments; and, what is more, he who loves evil loves to do evil to the Lord, yea, to crucify Him. This lies deeply hid in all evil, even among those who confess Him with their lips in the world. This circumstance is unknown to men, but is well known to angels. That to fear God signifies to love the things which relate to God by doing them, and by not willing to do those which are against Him, appears from these passages: *What doth Jehovah God require of thee, but to* FEAR JEHOVAH THY GOD, *to walk in all His ways, and to* LOVE HIM? (Deu. x. 12). *Ye shall walk after Jehovah your God, and* FEAR HIM, *and keep His commandments* (xiii. 4). *Thou shalt* FEAR *Jehovah thy God, Him shalt thou serve, and to Him shalt thou cleave* (x. 20, vi. 2, 13, 14, 24, viii. 6, xvii. 19, xxviii. 58, xxxi. 12). *O that there were such a heart in them, that they would* FEAR ME, *and keep all My commandments always* (v. 29). *Teach me Thy way, O Jehovah; unite my heart to the* FEAR OF THY NAME (Ps. lxxxvi. 11). *Blessed is every one that* FEARETH JEHOVAH; *that walketh in His ways* (cxxviii. 1, cxii. 1; Jer. xliv. 10). *If then I be a Father, where is Mine honour? and if I be a master, where is* MY FEAR? (Mal. i. 6, ii. 5; Isa. xi. 2, 3). *And I will give them one heart and one way, that they may* FEAR ME *for ever, and I will put My* FEAR *in their hearts, that they depart not from Me* (Jer. xxxii. 39, 40). *The* FEAR OF JEHOVAH *is the beginning of wisdom* (Ps. cxi. 10); besides other places; as in Isa. viii. 13, xxv. 3, xxix. 13, l. 10; Jer. xxxiii. 9; Ps. xxii. 23, xxxiii. 8, 10, xxxiv. 8, 10, lv. 19, cxv. 10, 11, cxlvii. 11; Apoc. xiv. 7; Luke i. 50). But the fear of God with the wicked is not love, but a dread of hell.

528 *And of destroying them that destroy the earth,* signifies, the casting of those into hell who have destroyed the church. The reason why destroying them which destroy the earth signifies the casting into hell of those who have destroyed the church is, because the earth signifies the church (n. 285), and because it follows after these words, *And the time of the dead is come that they should be judged,* which signify the last judgment upon

those who have no spiritual life (n. 525), thus here, the time being come to destroy them which destroy the earth, signifies the casting down into hell of those who have destroyed the church. The like is said of Lucifer, by whom Babylon is meant, in Isaiah, *Thou hast destroyed thy land and slain thy people* (xiv. 20).

529 (19) *And the temple of God was opened in heaven; and there was seen in His temple the ark of His covenant,* signifies the New Heaven, in which the Lord in His Divine Humanity is worshipped, and where they live according to the commandments of His decalogue, which are the two essentials of the New Church, by which there is conjunction. The temple of God signifies the Lord's Divine Humanity, likewise heaven where angels are, and also the Church upon earth. These three are signified by the temple of God, and they cannot be separated (n. 191); here the temple of God signifies the Lord in His Divine Humanity in heaven where the angels dwell, because it is called the temple of God in heaven. The ark in the temple means the decalogue, for in the ark there were only the two tables on which the decalogue was written; the temple being open signifies that these two, the Divine Humanity and the Decalogue, which are the two essentials of the New Church, are now seen, and were seen after the wicked were cast into hell (n. 528). That the ark of His covenant is said to be in His temple, is because a covenant signifies conjunction, of which below; but something shall first be said respecting the decalogue. What nation is there in the whole world which does not know that it is evil to kill, to commit adultery, to steal, to bear false witness? Unless these evils were known, and laws were made to prevent them, the nations must perish; for without such laws, no society, commonwealth, or kingdom could endure. Who can suppose that the Israelitish nation could have been so much more senseless than all other nations as not to know that these deeds were evils? Therefore some may wonder why these laws, universally known throughout the world, should have been promulgated by Jehovah Himself from Mount Sinai in so miraculous a manner, and written with His own finger. But hear. When they were miraculously promulgated by Jehovah, and written by His finger, it was to make it known that these laws were not only civil and moral laws, but also spiritual laws, and that to act contrary to them was not only to commit evil against a fellow-citizen and against society, but that it was also to sin against God. Therefore these laws, by being promulgated from Mount Sinai by Jehovah, were made laws of religion; for it is evident that whatsoever Jehovah God commands, He commands as a matter of religion, and that it should be done for His sake, and for man's sake that he may be saved. Because these laws were

the first-fruits of the church about to be established by the Lord among the Israelitish nation, and because they contained in a brief summary the whole aggregate of religion, by which there is conjunction of the Lord with man and of man with the Lord, they surpassed everything else in holiness. That they were most holy may appear from these facts respecting them: That Jehovah Himself, that is, the Lord, descended in fire, and that the mountain then smoked and quaked, *and that there were thunders and lightnings, and a thick cloud, and the voice of a trumpet* (Ex. xix. 16, 18; Deu. v. 19-23); that the people before the descent of Jehovah prepared and sanctified themselves three days (Ex. xix. 10, 11, 15); that bounds were set round the mount, that no one might come near to the border thereof, lest he should die (xix. 12, 13, 20-23, xxiv. 1, 2); that this *law* was written upon two *tables* of stone, and that it was written with the finger of God (xxxi. 18, xxxii. 15, 16; Deu. ix. 10); that the face of Moses shone when he brought those *tables* a second time down from the mount (Ex. xxxiv. 29-35); that those *tables* were deposited in the ark (xxv. 16. xl. 20; Deu. x. 5; 1 Kings viii. 9); that the place in the tabernacle where the *ark* was, was called the Holy of Holies (Ex. xxvi. 33; and in other passages); that the *ark*, from the *law* being contained in it, was called Jehovah there (Num. x. 35, 36; 2 Sam. vi. 2; Ps. cxxxii. 8); that Jehovah spake with Moses over the *ark* (Ex. xxv. 22; Num. vii. 89); that on account of the holiness of that *law*, it was not permitted Aaron to enter within the vail, where the *ark* was, except with sacrifices and incense, lest he should die (Lev. xvi. 2-14, *seq.*); that from the Lord's presence and power in the *law* which was in the ark, the waters of Jordan were divided, and so long as it rested in the midst of them, the people passed over on dry ground (Jos. iii. 1-17, iv. 5-20); that by carrying the *ark* round about Jericho, the walls thereof fell down (vi. 1-20); that Dagon, the god of the Philistines, fell down to the earth before the *ark*, and afterwards lay upon the threshold of the temple with his head broken off (1 Sam. v. 3, 4); that the Ekronites and the Bethshemites were smitten on account of the *ark* to the number of several thousands (v. and vi.); that the *ark* was introduced by David into Sion with sacrifices and rejoicings (2 Sam. vi. 1-19); that Uzzah, who then touched it, died (vi. 6, 7); that the *ark* constituted the most sacred place or oracle in the temple of Jerusalem (1 Kings vi. 19, *seq.*, viii. 3-9); that the *tables* upon which the *law* was written were called the *tables* of the covenant, and that the *ark*, from them, was called the *ark* of the covenant, and the *law* itself the *covenant* (Num. x. 33; Deu. iv. 13, 23, v. 2, 3, ix. 9; Jos. iii. 11; 1 Kings viii. 19, 21; and others). That law being called a covenant signifies conjunction; the reason of which is, that covenants were entered into for the sake

of love, of friendship, of consociation, and thus of conjunction. Therefore it is said of the Lord, He shall be for a *covenant* to the people (Isa. xlii. 6, xlix. 8); and He is called *The Angel of the Covenant* (Mal. iii. 1); and His blood, *The Blood of the Covenant* (Matt. xxvi. 28; Zec. ix. 11; Ex. xxiv. 4-10). And therefore the Word is called *The Old and New Covenant.*

530 *And there were lightnings, and voices, and thunderings, and an earthquake, and great hail,* signifies, the reasonings, commotions, and falsifications of good and truth that then ensued in the parts below. Lightnings, voices, and thunderings signify reasonings (n. 396); earthquakes signify changes of the state of the church (n. 331), here commotions; great hail signifies falsifications of things true and good (n. 399). These took place in the parts below, where the wicked still abode, before the Last Judgment was executed upon them; for it is said in the preceding verse (18), *And the time is come of judging the dead, and of destroying them that destroy the earth.* Such things are in the world of spirits, from the presence and influx of heaven which is above them.

531 I shall here add this Memorable Relation. I was suddenly attacked by a disease which almost proved mortal. My whole head was oppressed; a pestilential smoke issued from the Jerusalem which is called Sodom and Egypt; and half dead with my sufferings, I expected my end. In this state I lay in bed three days and a half; to such a state was my spirit reduced, and, in consequence of it, my body. I then heard voices about me, saying, "Lo, he who preached repentance for the remission of sins, and the man Christ alone, lies dead in the streets of our city." And they asked some of the clergy whether he was worthy of burial; who answered, "No; let him lie to be gazed at." And they passed to and fro, and mocked. Of a truth, all this befell me, when I was explaining this chapter of the Apocalypse. Then were heard the shocking speeches of scoffers, chiefly of this nature, "How can repentance be performed without faith? and how can the man Christ be adored as God? When we are saved by grace without any merit of our own, what need is there of any faith but this, that God the Father sent the Son to take away the curse of the law, to impute His merit to us, and so to justify us in His sight, and absolve us from our sins by the declaration of a priest, and then give the Holy Ghost to operate all good in us? Are not these doctrines agreeable to Scripture, and also consistent with reason?" All this the crowd that stood by applauded. I heard these remarks, but had not power to reply, lying almost dead. But after three days and a half my spirit recovered, and, as to the spirit, I went from the street into the city, and said again, "Do the work of repentance, and be-

lieve in Christ, and your sins will be remitted, and you will be saved; otherwise you will perish. Did not the Lord Himself preach repentance for the remission of sins, and that men should believe in Him? Did He not enjoin His disciples to preach the same? Must not a complete security of life result from this dogma of your faith?" But they replied, "What idle talk! Has not the Son made satisfaction? And does not the Father impute it to us, and justify us who have believed in it? Being thus led by the Spirit of grace, how can sin have place in us, and what power has death over us? Comprehendest thou this Gospel, thou preacher of sin and repentance?" Then was heard a voice from heaven, saying, "What is the faith of an impenitent man but a dead faith? The end is come, the end is come upon you that are secure, blameless in your own eyes, justified by your demon's faith, ye devils!" And suddenly a gulf was opened in the midst of the city, which enlarged itself; and the houses fell one upon another and were swallowed up; and soon after water began to boil up from the wide whirlpool, and overflowed the waste.

When they were thus engulphed, and to appearance submerged, I was desirous to know their condition in the deep; and it was said to me from heaven, "You shall see and hear." And then the waters which had been seen to flow over them disappeared; for waters, in the spiritual world, are correspondences, and hence appear to surrouud those who are in falsities. I now saw them in a sandy place, where there were heaps of stones, amongst which they were running, and lamenting that they were cast out of their great city; and they cried aloud and complained, "Why has this befallen us? Are we not, by our faith, clean, pure, just, holy?" And others said, "Are we not, by our faith, cleansed, purified, justified, and sanctified?" Others again said, "Have we not by our faith become such that we can appear before God the Father, be seen, and counted and manifested before the angels, as clean, pure, just, and holy? Are we not reconciled, propitiated, expiated, and thus absolved, washed, and cleansed from sins? And is not the curse of the law taken away by Christ? Why then are we cast down here as the damned? We have heard a presumptuous preacher of sin in our great city say, 'Believe in Christ and repent.' Have we not believed in Christ when we have believed in His merit? And have we not done the work of repentance when we have confessed ourselves sinners? Why then has this befallen us?" But then a voice from one side said to them, "Do you know any one sin that is in you? Have you ever examined yourselves? Have you, in consequence, shunned any evil as a sin against God? For he who does not shun sin

remains in it; and is not sin the devil? You are therefore of those of whom the Lord said, *Then shall ye begin to say, We have eaten and drunk in Thy presence, and Thou hast taught in our streets; but He shall say, I tell you, I know you not whence ye are; depart from Me, all ye workers of iniquity* (Luke xiii. 26, 27), and of whom He spake in Matthew vii. 22, 23. Depart, therefore, every one to his place. You see the openings into those caverns, enter, and work shall there be given each of you to do, and then food according to your work; if you refuse to enter, hunger will speedily compel you."

After this a voice came from heaven to some on the land, who were without that great city, and who are described in verse 13, crying aloud, "Take heed to yourselves, take heed how you associate with such as these. Can you not understand that evils, which are called sins and iniquities, render man impure and unclean? How can man be cleansed and purified from them but by actual repentance, and by faith in Jesus Christ? Actual repentance consists in self-examination, in the knowledge and acknowledgment of sins, in self-condemnation on account of them, in confessing them before the Lord, in imploring help and power to resist them, in desisting from them, and so leading a new life; and all this as of yourselves. Practise this once or twice a year, when you approach the Holy Communion; and afterwards, when the sins of which you confessed yourselves guilty recur; say to yourselves, 'We will not consent to them because they are sins against God.' This is actual repentance. Who cannot perceive that he who does not search out and see his sins remains in them? For all evil is delightful from birth; it is delightful to take revenge, to commit fornication, to defraud, to blaspheme, especially to rule from self-love. Is it not the delight arising from them which occasions their not being seen? and if you happen to be told they are sins, does not that delight prompt you to make excuses for them? Nay, do you not, by false confirmations, persuade yourselves that they are not sins? and thus you continue in them, and practise them afterwards more than before, till you no longer know what sin is, or even whether there is such thing as sin? It is widely different with every one who performs actual repentance; the evils which he knows and acknowledges he calls sins, and on that account begins to shun and turn away from them, and at last no longer to feel satisfaction in their delights; and in proportion as this is the case, he sees and loves what is good, and at length feels delight in it, which is the delight of the angels of heaven. In a word, so far as any one renounces the devil, so far is he adopted by the Lord, and by Him is taught, guided, withheld from evil, and kept in good. This, and no other, is the way which leads from hell to

heaven." It is remarkable, that Protestants have a certain inbred disinclination, reluctance, and aversion to actual repentance, which is so great, that they cannot bring themselves to practise self-examination, and to look at their sins and confess them before God; it is as if horror seized them at the thought of it. I have inquired of many in the spiritual world respecting this, and they all declared it was beyond their power. When they heard that Roman Catholics constantly do it,—that they examine themselves and confess their sins openly before a monk, they greatly wondered, more especially that the Reformed cannot do it in private before God, although it is alike enjoined upon them before they come to the Holy Supper. Some inquired into the cause of this, and found that it was faith alone that induced such a state of impenitence, and such a heart; and then it was given them to see that those of the Roman Catholics who worship Christ, and do not invoke saints, and do not adore the so-called Vicar of Christ, or any of his key-bearers, are saved,

After this there was heard as it were thunder, and a voice speaking from heaven, saying, "We are amazed! Say to the assembly of the Reformed, Believe in Christ, and do the work of repentance, and you will be saved." And I said, and from above, "Is not baptism a sacrament of repentance, and hence an introduction into the church? What else do the sponsors promise for the person to be baptized, but that he will renounce the devil and his works? Is not the Holy Supper a sacrament of repentance, and hence an introduction into heaven? for is it not declared to the communicants that they must do the work of repentance before they approach? Does not the Catechism, which is the universal doctrine of the Christian church, insist on repentance? Is it not said in the six commandments of the second table, Thou shalt not do this and that evil, and not, Thou shalt do this and that good? Hence you may understand, that so far as any one shuns evil, just so far he loves good, and that before this he knows not what good is, nor even what evil is."

CHAPTER XII.

1. And there appeared a great sign in heaven; a woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars.

2. And she being with child, cried, travailing in birth, and pained to be delivered.

3. And there appeared another sign in heaven; and behold, a great red dragon, having seven heads, and ten horns, and seven diadems upon his heads.

4. And his tail drew the third part of the stars of heaven, and cast them to the earth: and the dragon stood before the woman who was ready to be delivered, to devour her child as soon as it was born.

5. And she brought forth a man-child, who was to rule all nations with a rod of iron: and her child was caught up unto God, and to His throne.

6. And the woman fled into the wilderness, where she hath a place prepared of God, that they should feed her there a thousand two hundred and sixty days.

7. And there was war in heaven: Michael and his angels fought against the dragon; and the dragon fought and his angels,

8. And prevailed not, neither was their place found any more in heaven.

9. And the great dragon was cast out, that old serpent, called the Devil and Satan, who deceiveth the whole world; he was cast out into the earth, and his angels were cast out with him.

10. And I heard a great voice saying in heaven; Now is come salvation, and strength, and the kingdom of our God, and the power of His Christ; for the accuser of our brethren is cast down, who accused them before our God day and night.

11. And they overcame him by the blood of the Lamb, and by the word of their testimony; and they loved not their lives unto the death.

12. Therefore rejoice, ye heavens, and ye that dwell in them. Woe to the inhabiters of the earth and of the sea! for the devil is come down unto you, having great wrath, because he knoweth that he hath but a short time.

13. And when the dragon saw that he was cast unto the earth, he persecuted the woman who brought forth the man-child.

14. And to the woman were given two wings of a great eagle, that she might fly into the wilderness, into her place, where she is nourished for a time, and times, and half a time, from the face of the serpent.

15. And the serpent cast out of his mouth water as a river after the woman, that he might cause her to be carried away of the river.

16. And the earth helped the woman; and the earth opened

her mouth, and swallowed up the river which the dragon cast out of his mouth.

17. And the dragon was wroth with the woman, and went to make war with the remnant of her seed, who keep the commandments of God, and have the testimony of Jesus Christ.

18. And I stood upon the sand of the sea.

THE SPIRITUAL SENSE.

THE CONTENTS OF THE WHOLE CHAPTER. This chapter treats of the New Church and its doctrine: the woman signifies the New Church, and the child she brought forth its doctrine: it treats also of those in the present church who from doctrine believe in a trinity of persons and in a duality of the person of Christ, and in justification by faith alone; these being meant by the dragon. Then follows the persecution of the New Church by these on account of its doctrine, and its protection by the Lord, until, from being among a few, its reception extends at length to many.

THE CONTENTS OF EACH VERSE. *And there appeared a great sign in heaven,* signifies, revelation from the Lord concerning the New Church in the heavens and on earth, and concerning the difficult reception of, and opposition to, its doctrine: *A woman clothed with the sun, and the moon under her feet,* signifies, the Lord's New Church in the heavens, which is the New Heaven, and the Lord's New Church about to be upon earth, which is the New Jerusalem: *And upon her head a crown of twelve stars,* signifies, its wisdom and intelligence by knowledges of Divine Good and Divine Truth derived from the Word: *And she, being with child, cried, travailing in birth, and pained to be delivered,* signifies, the doctrine of the New Church about to come forth, and its difficult reception in consequence of the opposition of those who are meant by the dragon: *And there appeared another sign in heaven,* signifies, a revelation from the Lord to those who oppose the New Church and its doctrine: *And behold, a great red dragon,* signifies, those in the Reformed Church who make God three and the Lord two, and who separate charity from faith, and make faith without charity saving: *Having seven heads,* signifies, insanity from falsifying and profaning the truths of the Word: *And ten horns,* signifies, much power: *And seven diadems upon his heads,* signifies, all the truths of the Word falsified and profaned:

And his tail drew the third part of the stars of heaven, and cast them to the earth, signifies, that by falsifying the truths of the Word they have alienated all spiritual knowledges of good and truth from the church, and by applying them to falsities have entirely destroyed them: *And the dragon stood before the woman who was ready to be delivered, to devour her child as soon as it was born*, signifies, that those who are meant by the dragon will endeavour to extinguish the doctrine of the New Church in its first beginning: *And she brought forth a man-child*, signifies, the Doctrine of the New Church: *Who was to rule all nations with a rod of iron*, signifies, which will, by truths from the literal sense of the Word, and, at the same time, by rational considerations from natural light, convince all who are willing to be convinced of those who are in dead worship, in consequence of being in faith separate from charity: *And her child was caught up unto God and to His throne*, signifies, protection of the doctrine by the Lord, and its guardianship by the angels of heaven: *And the woman fled into the wilderness*, signifies, the church at first among a few: *Where she hath a place prepared of God, that they should feed her there a thousand two hundred and sixty days*, signifies, a temporary state of the church, that meanwhile it may be provided among more until it grow to its appointed state: *And there was war in heaven: Michael and his angels fought against the dragon, and the dragon fought and his angels*, signifies, the falsities of the former church fighting against the truths of the New Church: *And prevailed not, neither was their place found any more in heaven*, signifies, that they were convicted of being in falsities and evils, but still remained in them, and that therefore they were severed from conjunction with heaven and cast down: *And the great dragon was cast out, that old serpent, called the Devil and Satan*, signifies, this turning from the Lord to themselves, and from heaven to the world, and thence coming into the evils of their lusts and into falsities: *Who deceiveth the whole world*, signifies, that they pervert all things of the church: *He was cast out into the earth, and his angels were cast out with him*, signifies, into the world of spirits, which is intermediate between heaven and hell, and by which there is immediate conjunction with men upon earth: *And I heard a loud voice saying in heaven, Now is come salvation and power, and the kingdom of our God and the power of His Christ*, signifies, the joy of the angels of heaven, because the Lord alone now reigns in heaven and in the church, and because those who believe in Him are saved: *For the accuser of our brethren is cast down, who accused them before our God day and night*, signifies, that by the Last Judgment those who opposed the doctrine of the New Church are removed: *And they over-*

came him by the blood of the Lamb, and by the word of their testimony, signifies, victory by the Divine Truth of the Word, and by the acknowledgment of the Lord: *And they loved not their lives unto the death*, signifies, who loved not themselves more than the Lord: *Therefore rejoice, ye heavens, and ye that dwell in them*, signifies, a new state of heaven, so that they are in the Lord and the Lord in them: *Woe to the inhabiters of the earth and of the sea! for the Devil is come down unto you, having great wrath*, signifies, lamentations over those in the church, who are in the falsities of faith, and thence in evils of life, because they are in conjunction with the dragon: *Because he knoweth that he hath but a short time*, signifies, because he knows that a New Heaven is formed, and that thus there is about to be a New Church upon earth, and that then he with his like will be cast into hell: *And when the dragon saw that he was cast unto the earth, he persecuted the woman who brought forth the man-child*, signifies that the dragonists in the world of spirits, immediately upon being thrust down, began to infest the New Church on account of its doctrine: *And to the woman were given two wings of the great eagle, that she might fly into the wilderness, into her place*, signifies, Divine circumspection over that Church, and its protection, while as yet among a few: *Where she is nourished for a time, and times, and half a time, from the face of the serpent*, signifies, that on account of the craftiness of seducers, provision is made with circumspection that its numbers may increase until it grows to its appointed state: *And the serpent cast out of his mouth water as a river after the woman, that he might cause her to be carried away of the river*, signifies, reasonings from abounding falsities, with a view to destroy the church: *And the earth helped the woman; and the earth opened her mouth, and swallowed up the river which the dragon cast out of his mouth*, signifies, that those reasonings in all their abundance fall to nothing before the spiritual truths rationally understood, which the Michaels, of whom the New Church consists, adduce: *And the dragon was wroth with the woman, and went to make war with the remnant of her seed, who keep the commandments of God, and have the testimony of Jesus Christ*, signifies, hatred kindled in those who think themselves wise from their confirmations of the mystical union of Divinity and humanity in the Lord, and of justification by faith alone, against those who acknowledge the Lord alone to be the God of heaven and earth, and that the decalogue is the law of life; and their attempts on novitiates with intent to seduce them: *And I stood upon the sand of the sea*, signifies, his spiritual-natural state.

THE EXPLANATION.

532 (1) *And there appeared a great sign in heaven*, signifies, revelation from the Lord respecting His New Church in the heavens and on earth, and the difficult reception of, and opposition to, its doctrine. A sign in heaven here signifies revelation respecting things to come; and a great sign appearing in heaven signifies revelation respecting the New Church; for the woman clothed with the sun, treated of in this chapter, signifies that Church; the man-child she brought forth, signifies its doctrine; her being pained to be delivered, signifies its difficult reception; the dragon's desiring to devour the man-child, and his afterwards persecuting the woman, signifies resistance to it. This is what is meant by a great sign appearing in heaven. In the Word a sign is mentioned in reference to things future, when it is said of revelation; and in reference to truth, when it is testification; and in reference to the quality of any state and thing, when it is manifestation. A sign refers to things future, and is then revelation, in these passages out of many: *Let them show us what shall happen, that we may know their latter end, or declare us things for to come, show us* SIGNS OF THE FUTURE (Isa. xli. 22, 23). *The disciples said unto Jesus, What shall be the* SIGN *of Thy coming, and of the consummation of the age?* (Matt. xxiv. 3; Mark xiii. 4; Luke xxi. 7). *There shall be* SIGNS *from heaven, and* SIGNS *in the sun, and in the moon, and in the stars* (xxi. 11, 25). *And then shall appear the* SIGN *of the Son of Man* (Matt. xxiv. 30). It was said unto King Hezekiah, *This shall be a* SIGN *unto thee that Jehovah will do this thing, the shadow of the degrees in the sun-dial shall be brought back.* Afterwards Hezekiah said, *What is the* SIGN *that I shall go up into the house of Jehovah* (Isa. xxxviii. 7, 8, 22). That a sign refers to truth, and is then testification, and to the quality of a state, when it is manifestation, is evident from other passages in the Word.

533 *A woman clothed with the sun, and the moon under her feet*, signifies, the Lord's New Church in the heavens, which is the New Heaven, and the Lord's New Church about to be upon earth, which is the New Jerusalem. That this woman signifies the Lord's New Church appears from all the particulars of this chapter spiritually understood; in other parts of the Word a woman signifies the church (n. 434); a woman signifies the church because the church is called the Lord's bride and wife. The woman appeared clothed with the sun, because the church is in love to the Lord; for she acknowledges Him and does His commandments, and this is to love Him (John xiv. 21-24); and the sun signifies love (n. 53). The moon was seen under her feet, because the church on earth, not yet conjoined

with the church in heaven, is understood; for the moon signifies intelligence in the natural man and faith (n. 423); and its appearing under the feet signifies that the church is about to be upon earth. Otherwise, the feet signify the church itself when it is conjoined with heaven. It is to be observed, that there is a church in heaven as well as upon earth, for the Word is there; there, too, are temples, and preachings in them, and the ministerial and priestly offices, for all the angels there were once men, and their departure from the world was only a continuation of their life; therefore they are perfected in love and wisdom, every one according to the degree of the affection of truth and good which he took with him out of the world. The church among them is here understood by the woman clothed with the sun, who had upon her head a crown of twelve stars. But as the church in heaven does not subsist unless there be a church on earth which is in concordant love and wisdom, and this was about to be, therefore under the woman's feet was seen the moon, which here especially signifies faith such as it is at this day, by which there is no conjunction. The reason why a church cannot subsist in heaven, unless there is a church on earth in conjunction with it, is this. Heaven, where angels are, and the church, where men are, act as one, like the internal and external in man. And the internal in man cannot subsist in its state, unless the external be conjoined with it; for the internal without the external is like a house without a foundation, or like seed on the ground and not in it, thus like anything without a root; in a word, like a cause without an effect in which it may exist. From this it may be seen that it is absolutely necessary that somewhere in the world there should be a church, where the Word is, and where by means of it the Lord is known.

534 *And upon her head a crown of twelve stars*, signifies, its wisdom and intelligence from knowledges of Divine Good and Divine Truth from the Word. A crown on the head signifies wisdom and intelligence (n. 189, 235, 252); stars signify the knowledges of Divine Good and Divine Truth from the Word (n. 51, 420); and twelve signifies all things of the church which have relation to its good and truth (n. 348). Hence a crown of twelve stars on the woman's head signifies the wisdom and intelligence of the New Church by the knowledges of Divine Good and Divine Truth from the Word.

535 (2) *And she being with child, cried, travailing in birth, and pained to be delivered*, signifies, the doctrine of the New Church in its birth, and its difficult reception on account of opposition to it by those who are meant by the dragon. To be with child, signifies the doctrine in its birth, because the child whom she carried in the womb, whose birth is treated of in verse 5, signifies the doctrine of the New Church. To be with child, to

travail, and to bring forth have no other meaning in the spiritual sense of the Word, but to conceive and bring forth the things which relate to spiritual life, of which we shall speak presently. Her crying, travailing in birth, and being pained to be delivered, signify the difficult reception of that doctrine, because of resistance from those understood by the dragon. This is plain from what follows in this chapter, as that the dragon stood before the woman who was ready to be delivered, to devour her child, and afterwards pursued her into the wilderness. That being with child, travailing in birth, and bringing forth, signifies nothing else in the Word, appears from the following passages: Jesus said, *Except a man be* BORN AGAIN, *he cannot enter into the kingdom of God. That which is* BORN *of the flesh is flesh; but that which is* BORN *of the spirit is spirit* (John iii. 3-6). *Sing, O barren, that didst not* BEAR: *cry aloud, thou that didst not* TRAVAIL WITH CHILD; *for more are the children of the desolate than the children of the married wife* (Isa. liv. 1). *They have ceased until the* BARREN *hath* BORNE SEVEN, *and she that had* MANY CHILDREN *is waxed feeble* (1 Sam. ii. 5). The barren signifies the Gentiles, who had no genuine truths, because they had not the Word; the married wife and the mother of many children signify the Jews who were in possession of the Word. *She that hath* BORNE SEVEN *languisheth, she hath given up the ghost* (Jer. xv. 9); speaking also of the Jews. *We have* CONCEIVED, *we have been in* PAIN, *we have as it were brought forth wind; we have not wrought any deliverance in the earth* (Isa. xxvi. 18). *Before she travailed, she* BROUGHT FORTH; *before her pain came,* SHE WAS DELIVERED *of a* MAN-CHILD. *Shall the earth be made to* BRING FORTH *in one day? shall a nation be* BORN *at once? Shall I bring to the* BIRTH, *and not cause to* BRING FORTH, *and* SHUT THE WOMB? (lxvi. 7-9). *Thou, O earth,* BRINGEST FORTH *at the presence of the Lord, at the presence of the God of Jacob* (Ps. cxiv. 7). *This is the day of trouble, for the children are come to the* BIRTH, *and there is not strength to* BRING FORTH (Isa. xxxvii. 3). *Sin shall be in* TRAVAIL, *and No shall be rent asunder* (Ezek. xxx. 16). *I have heard a voice as of a woman* IN TRAVAIL, *as of her that* BRINGETH FORTH *her first child, the voice of the daughter of Zion, she bewaileth herself, she spreadeth her hands, Woe is me! my soul is wearied because of murderers* (Jer. iv. 31). *Pangs and sorrows shall take hold of them, they shall be in pain as a* WOMAN THAT TRAVAILETH (Isa. xiii. 6-8). *The iniquity of Ephraim is bound up; the sorrows of a* TRAVAILING WOMAN *shall come upon him; he is an unwise son: for he should not stay long in the breaking forth of children* (Hos. xiii. 12, 13). *Ephraim, thy glory shall fly away like a bird, from the* BIRTH, *and from the* WOMB, *and from conception: give them, O Jehovah, a* MISCARRYING WOMB, *and dry breasts: even when they have conceived, I will slay the beloved of their* WOMB (ix. 11, 14,

16). In these passages also the difficulty of receiving the truths of doctrine from the Word is described by many circumstances which relate to pain in bringing forth; and similarly in many other places. Moreover, Jehovah, that is, the Lord, is called the *Former from the womb* (Isa. xliv. 2, 24, xlix. 1, 5); and the Former from the womb means the Re-former.

536 (3) *And there appeared another sign in heaven*, signifies, revelation from the Lord concerning those who oppose the New Church and its doctrine. A sign signifies revelation from the Lord (n. 532). It is called another sign, because it is a revelation concerning those who will be against the New Church.

537 *And behold, a great red dragon*, signifies, those in the Reformed Church who make God three, and the Lord two, and who separate charity from faith, and make faith without charity saving. These are meant here and in what follows by the dragon; for they are opposed to the two essentials of the New Church,—that God is one in essence and in person, in whom is the Trinity, and that the Lord is that God; and also that charity and faith are one as an essence and its form, and that none have charity and faith but those who live according to the precepts of the decalogue, which say that evils are not to be done; and so far as any one does not commit evils, by shunning them as sins against God, so far he does the goods of charity and believes the truths of faith. Any one who reflects may see that those who make God three and the Lord two, and who separate charity from faith, and make faith without charity saving, are opposed to those two essentials of the New Church. When we speak of those who make God three and the Lord two, we mean those who think of three Persons as three Gods, and separate the Lord's Humanity from His Divinity. And who that prays according to the formula of faith, that God the Father for the sake of the Son will send the Holy Spirit, thinks or can think otherwise? Does he not pray to God the Father as one God, and for the sake of the Son as another, and of the Holy Spirit as a third? It is evident from this that although in no thought any one makes the three Persons one God, still he divides them, that is, he divides his idea into three Gods when he so prays. The same form of faith makes the Lord two, since the Lord's Humanity alone is then thought of, and not at the same time His Divinity, seeing that for the sake of the Son means for the sake of His Humanity which suffered on the cross. From these remarks it may now appear who are those meant by the dragon, who desired to devour the woman's child, and afterwards, on account of her child, pursued the woman into the wilderness. The reason the dragon is called great, is because, with the exception of some here and there who do not think like the others respecting

the Trinity and faith, all the Reformed Churches divide God into three Persons and make faith alone saving. Those who divide God into three Persons, and adhere to the words of the Athanasian doctrine, *that there is one person of the Father, another of the Son, and another of the Holy Ghost:* and to these, *that the Father is God, the Son is God, and the Holy Ghost is God;* these, I say, cannot make one God of three; they may indeed say that they are one God, but they cannot think so. In like manner those who think of the Lord's divinity from eternity as of a second Person of the Divinity, and of His Humanity in time as of the humanity of another man, cannot do other than make two of the Lord, although it is said in the Athanasian doctrine that His Divinity and Humanity are one Person, united as soul and body. The reason the dragon is called red is, because red signifies what is false from the evils of lusts, which is infernal falsity. Now because these two essentials of doctrine in the Reformed Churches are falsities, and falsities devastate the church, since they take away its truths and goods, they were represented by a dragon; because in the Word a dragon signifies the devastation of the church. This may appear from the following passages: *I will make Jerusalem heaps,* A HABITATION OF DRAGONS, *and I will make the cities of Judah desolate* (Jer. ix. 11). *Behold, a great commotion out of the north country, to make the cities of Judah desolate, a* HABITATION OF DRAGONS (x. 22). *Hazor shall be* A HABITATION OF DRAGONS, *a desolation for ever* (xlix. 33). *That it may be a* HABITATION OF DRAGONS, *a court for owls* (Isa. xxxiv. 13). *In the* HABITATION OF DRAGONS *where each lay* (xxxv. 7). *I will go stripped and naked: I will make a wailing like the* DRAGONS, *and mourning as the owls* (Micah i. 8). *I cried, I am a brother to* DRAGONS, *and a companion to owls* (Job xxx. 28, 29). *The* WILD BEASTS *shall cry in their desolate houses, and* DRAGONS *in their pleasant palaces* (Isa. xiii. 22). *And Babylon shall become heaps, a* HABITATION OF DRAGONS, *an astonishment, and a hissing* (Jer. li. 37). *Thou hast broken us in the place of* DRAGONS, *and covered us with the shadow of death* (Ps. xliv. 19, 20). *I have laid the mountains of Esau and his heritage waste for the* DRAGONS OF THE WILDERNESS (Mal. i. 3; besides others, as Isa. xliii. 20; Jer. xiv. 6, Ps. xci. 13, 14; Deu. xxxii. 33). That the dragon here means those who are in faith alone and reject the works of the law as not conducive to salvation, has sometimes been testified to me in the world of spirits by actual experience. I have seen several thousands of them assembled together, when they appeared at a distance like a dragon with a long tail, that seemed full of prickles like thorns, which signifies falsities. Once also there appeared a dragon still larger, who, raising his back and lifting up his tail towards heaven, endea

voured to draw down the stars. Thus it has been manifested before my eyes that no others are meant by the dragon.

538 *Having seven heads,* signifies, insanity from truths of the Word falsified and profaned. The head signifies wisdom and intelligence, and, in the opposite sense, insanity; but here seven heads, because they belong to the dragon, properly signify insanity arising from falsifying and profaning the truths of the Word; for seven is predicated of things holy, and in the opposite sense of things profane (n. 173). It follows, therefore, that on his heads there appeared seven diadems, and diadems signify the truths of the Word, there falsified and profaned. That the head signifies wisdom and intelligence is plain from these passages: *I will give you wise men, and of understanding, and make them* RULERS *over you* (Deu. i. 13). *Jehovah hath closed your eyes: the prophets and your* RULERS, *the seers hath He covered* (Isa. xxix. 10). The *head* of Nebuchadnezzar's image, which consisted of pure gold (Dan. ii. 32), signifies nothing else but the wisdom of the first age, which prevailed among the men of the Most Ancient Church. In the opposite sense, the head signifies insanity and folly, as in David: *God shall wound the* HEAD *of His enemies, the hairy scalp of him who goeth on in his trespasses* (Ps. lxviii. 21); nor is anything else signified by the *head of the serpent,* which was to be trodden under foot (Gen. iii. 15); and by smiting the *head* over many countries (Ps. cx. 6, 7); also by putting dust on the *head;* and by shaving the *head,* and putting the *hand on the head,* when they were ashamed, or grieved at having acted insanely, or contrary to wisdom (Isa. vii. 20, xv. 2; Ezek. vii. 18, xxvii. 30; Jer. ii. 37, xiv. 3, 4; Lam. ii. 10; 2 Sam. xiii. 19). Further, seven heads also signify insanity from the falsification and profanation of truths, in what follows in chapter xiii. 1, 3, xvii. 3, 7, 9.

539 *And ten horns,* signifies, much power. A horn signifies power (n. 270), and ten much (n. 101). The dragon is said to have much power, because the salvation of man by faith alone without the works of the law, which faith is meant by the dragon, captivates the mind, and then persuades by confirmations. It captivates the mind, because when a man hears that the damnation of the law is taken away, and the Lord's merit is imputed to him through mere faith in it, he can indulge in the pleasures of his mind and body without any fear of hell. Hence the power which is signified by the ten horns of the dragon. That such has been his power, appears evidently from the reception of that faith throughout the whole of the Reformed Christian world.

540 *And seven diadems upon his heads,* signifies, all the truths of the Word falsified and profaned. Diadems, or precious stones, signify the truths of the Word, especially the truths of

the literal sense of the Word, but here they signify those truths falsified and profaned, because they were seen upon the seven heads of the dragon, which signify insanity from truths falsified and profaned (n. 538). That diadems, or precious stones, signify the truths of the literal sense of the Word, may be seen in *The Doctrine of the Sacred Scripture* (n. 43-45); where it is shown that Divine Truths in ultimates, which are the truths of the literal sense of the Word, are signified by the *twelve precious stones* in the breast-plate of Aaron, which was the Urim and Thummim (Ex. xxviii. 6, 15-21, 30); by the *precious stones* in the garden of Eden, in which the king of Tyre is said to have been (Ezek. xxviii. 12, 13); and by the *twelve precious stones*, of which the foundations of the wall of the New Jerusalem consisted (Apoc. xxi. 17-20). Diadems or precious stones signify the literal sense of the Word, because, in the sight of angels, all things of the literal sense of the Word are transparent from its spiritual sense, thus from the light of heaven, in which the spiritual truths of the Word are; for in the Word a stone signifies truth in ultimates; hence, a precious stone signifies that truth translucent. The reason why the truths of the Word, when falsified and profaned, are still called diadems is, because in themselves they are lucent by whomsoever possessed, just like gems on earth, in whose hands soever they are. It has sometimes been given me to see adulterous women, on their first coming from the earth into the world of spirits, decked with jewels; and Jews likewise selling precious stones, which they had procured from heaven. From these cases it was plain that evils and falsities in such persons do not change the light and splendour of the truths of the Word. The like is therefore signified by *the ten diadems* upon the horns of the beast which came up out of the sea (xiii. 1); and by the *precious stones* on the woman who sat on the scarlet coloured beast (xvii. 3-5). That the truths of the Word are signified by diadems, appears manifestly in the Apocalypse, that on the head of Him who sat upon the white horse, and whose name was the Word of God, were seen *many diadems* (xix. 12, 13).

541 (4) *And his tail drew the third part of the stars of heaven, and did cast them to the earth*, signifies, that by falsifications of the truths of the Word they have alienated all spiritual knowledge of good and truth from the church, and by applications to falsities have entirely destroyed them. When those who have confirmed heretical doctrines from the Word are treated of, the tail signifies the truths of the Word falsified (n. 438); stars signify spiritual knowledges of good and truth (n. 51, 420); the third part signifies all (n. 400, 505); and drawing them from heaven and casting them to the earth, signifies to alienate them from the church, and utterly destroy them. For when truths

are drawn from heaven, they are also drawn from the church, because every truth of the Word is conveyed by the Lord through heaven into the man of the church. Nor are truths drawn away by anything else but by falsifications of them in the Word, since there and thence are the truths of heaven and the church. No one in the world can believe that all the truths of the Word have been destroyed by those who are meant by the dragon already spoken of (n. 537); and yet they have been so entirely destroyed that not a single doctrinal truth remains. This was examined into in the spiritual world among the learned of the clergy, and was found to be the case. The reasons I know, but of these I shall here only mention one. They assert, that whatever proceeds from man's will and judgment is not good, and therefore that the goods of charity, or good works, because they are from man, contribute nothing to salvation, which is by faith only; when, nevertheless, the one thing from which man is man, and by which he has conjunction with the Lord, is that which enables him to do good and believe truth as from himself, that is, as from his own will according to his own judgment. If this one thing were taken away, all possibility would at the same time be taken away of the conjunction of man with the Lord and of the Lord with man; for it is that power of reciprocating love which the Lord bestows on every one who is born a man, and which He preserves in him to the end of his life, and afterwards to eternity. If this were to be taken away from man, every truth and good of the Word would also be taken away, insomuch that the Word would be nothing but a dead letter and a blank book; for the whole teaching of the Word is the conjunction of man with the Lord by charity and faith, both of them by man as of himself. Those who are meant by the dragon, spoken of in n. 537, have broken this only bond of conjunction, by asserting that the goods of charity or good works, which proceed from man and his will and judgment, are only moral, civil, and political works, by which he has conjunction with the world, but none whatever with God and with heaven. And when that bond is thus broken, no doctrinal truth of the Word remains. And if the truths of the Word are applied to prove that faith alone is saving without the works of the law, they are all falsified; and if the falsification proceeds so far as to affirm that the Lord has not commanded good works in the Word for the sake of man's conjunction with Himself, but only for the sake of his conjunction with the world, the truths of the Word are profaned; for thus the Word is no longer a Holy Book, but a profane one. But see the experience on this subject at the end of the chapter. Similar things are signified by what is said of the he-goat in Daniel: *The he-goat with his horn cast down some of the host of heaven and of the* STARS

to the ground, and stamped upon them; and he cast down TRUTH *to the ground* (viii. 10, 12).

542 *And the dragon stood before the woman who was ready to be delivered, to devour her child as soon as it was born*, signifies, that those who are meant by the dragon will endeavour to destroy the Doctrine of the New Church at its birth. Who are meant by the dragon may be seen in n. 537. The woman signifies the New Church (n. 533); to bring forth signifies to receive the goods and truths of doctrine from the Word (n. 535): the child of which she was delivered signifies the Doctrine of the New Church, as will be seen in the next article. To devour signifies to extinguish, because a child signifies doctrine; and when to devour is said of the child, to extinguish is said of a doctrine. This was at its first birth, because it is said that the dragon stood before the woman to devour her child as soon as it was born.

543 (5) *And she brought forth a man-child*, signifies, the Doctrine of the New Church. A son, in the Word, signifies the truth of doctrine, also the understanding and thence the thought of truth and good; but a daughter signifies the good of doctrine, as also the will and thence the affection of truth and good; and a man-child signifies truth conceived in the spiritual man, and born in the natural. The reason is that in the Word generations and births signify spiritual generations and births, which all have a common relation to good and truth (n. 535); for nothing else is begotten and born of the Lord as a husband and of the church as a wife. Now since the woman who brought forth signifies the New Church (n. 533), it is plain that the man-child signifies the doctrine of that church. The doctrine here meant is *The Doctrine of the New Jerusalem*, as also *The Doctrines of the Lord, The Sacred Scripture, and Life according to the Commandments of the Decalogue*, for doctrine means all the truths of doctrine, doctrine being the sum of them. While writing these doctrines, the dragonists stood around me, and strove with all their fury to devour, that is, to destroy them. This strange circumstance it is permitted me to relate, because of a truth it so happened. The dragonists who stood round me were from all parts of the Reformed Christian world. Seeing that a spiritual marriage gives birth to no other than spiritual offspring, and that a male child is truth and good in the understanding and thence in the thought, and a female child is truth and good in the will and thence in the affections; therefore in the Word a son signifies truth. By way of confirmation some passages shall be adduced, from which this may in some measure be seen. *Lo,* SONS *are an heritage of Jehovah, and the fruit of the* WOMB *is His reward; as arrows in the hand of a mighty man, so are the* CHILDREN OF YOUTH (Ps. cxxvii. 3-5). *Make*

thee bald, and poll thee for the SONS OF THY DELIGHT, *for they are gone from thee* (Micah i. 16). *I saw two olive-trees upon the right side of the candlestick; and he said, These are the two* SONS OF THE OLIVE-TREE *that stand by the Lord of the whole earth* (Zec. iv. 11, 14). *My tabernacle is spoiled,* MY SONS *are gone forth from me, and they ar- not* (Jer. x. 20). MY SONS *are become desolate, because the enemy hath prevailed* (Lam. i. 16). THY SONS, *O Jerusalem, have fainted, they lie at the head of all the streets* (Isa. li. 20). *The fathers shall eat the* SONS *in the midst of thee, and the* SONS *shall eat their fathers; and the whole remnant of thee will I scatter to all the winds* (Ezek. v. 10). *The* SON *shall be divided against the father, and the father against the* SON (Matt. x. 21; Mark xiii. 12; Luke xii. 53). *Thou hast taken the fair jewels of My gold, and hast made to thyself images of a* MALE, *and didst commit whoredom with them* (Ezek. xvi. 17). Jesus said, *The seed are the* SONS OF THE KINGDOM, *and the tares are the* SONS OF THE EVIL ONE (Matt. xiii. 38). That the *Son of Man* is the Divine Truth of the Word, thus the Lord, may be seen in *The Doctrine of the Lord* (n. 19-28). In these passages sons mean those who are in truths of doctrine from the Word, and, abstractedly, truths themselves. (So in other places, as Isa. xiii. 17, 18, xiv. 21-23, xliii. 6, xlix. 17, 22, li. 17, 18, lx. 9; Jer. iii. 24, 25, v. 17; Ezek. xiv. 16-18, 20, xvi. 20, 26, 45, xx. 26, 31, xxiii. 37; Hosea xi. 9-11; Zec. ix. 13; Ps. cxliv. 11, 12; Deu. xxxii. 8). That a daughter signifies the affection of the truth of the church, thus the church as to that affection, appears from so many passages in the Word, that to adduce them would fill many pages; nothing else is meant by the *daughter of Zion, the daughter of Jerusalem, the daughter of Judah, the daughter of Israel.* Some passages respecting the daughter of Zion may be seen adduced in n. 612. Who cannot see that not any daughter of Zion, Jerusalem, Judah, and Israel, so often mentioned in the Word, can be meant?

544 *Who was to rule all nations with a rod of iron,* signifies, which will, by truths from the literal sense of the Word, and at the same time by rational considerations from natural light, convince all who are willing to be convinced, of those who are in dead worship being in faith separate from charity. This refers to the Doctrine of the New Church, because it is said of the man-child, which signifies that doctrine (n. 543); to feed signifies to teach and instruct (n. 383); here, to convince those who are willing to be convinced; nations signify those who are in evils of life (n. 483), here, those who are in dead worship by being in faith separate from charity, because these are here treated of, and these are in evils of life; for when charity is removed there is not any good of life, and where there is not good there is evil. That to *rule* with a rod of iron, signifies by the truths of the literal sense of the Word,

and, at the same time, by rational considerations from natural light (n. 148).

545 *And her child was caught up unto God and to His throne,* signifies, protection of the Doctrine by the Lord, because it is for the New Church, and guardianship over it by the angels of heaven. These words signify the protection of the doctrine by the Lord, because it is said that the dragon stood before the woman who was ready to be delivered, to devour her child as soon as it was born; and a child, and a man-child, signify the doctrine for the New Church (n. 542, 543). They also signify its being guarded by the angels, because it is said that it was caught up unto God and to His throne; and a throne signifies the angelic heaven (n. 14, 221, 222).

546 (6) *And the woman fled into the wilderness,* signifies, the church, which is the New Jerusalem, at first among a few. The woman signifies the New Church (n. 533); and a wilderness signifies where there are no longer any truths. It signifies the church at first among a few, because it follows, *where she hath a place prepared of God, that they should feed her there a thousand two hundred and sixty days,* which signifies its temporary state, so that meanwhile it be provided among more, until it grow to its appointed state (n. 547). In the Word a wilderness signifies, I. The church devastated, or in which all the truths of the Word are falsified, such as it was among the Jews at the time of the Lord's advent. II. The church in which there are no truths, because it had not the Word, such as it was among the well-disposed Gentiles in the Lord's time. III. A state of temptation, in which man is, as it were, without truths, because surrounded by evil spirits who induce temptations, and then, as it were, deprive him of truths. I. That a wilderness signifies the church devastated, or the church in which all the truths of the Word are falsified, such as it was among the Jews in the Lord's time, appears from these passages: *Is this the man that made the earth to tremble, that did shake kingdoms, that made the world a* WILDERNESS? (Isa. xiv. 16, 17); this relates to Babel. *Thorns and briers are come up on the land of My people: the palace shall be a* WILDERNESS (xxxii. 13, 14). *I beheld, and lo, the fruitful place was a* WILDERNESS. *The whole land shall be desolate* (Jer. iv. 26, 27); the land is the church (n. 285). *The pastors have destroyed My vineyard, they have made My pleasant portion a* DESOLATE WILDERNESS: *the spoilers are come in the* WILDERNESS (xii. 10, 12). *A vine is planted in the* WILDERNESS, *in a dry and thirsty ground* (Ezek. xix. 13). *The fire hath consumed the habitations of the* WILDERNESS (Joel i. 19). *The day of Jehovah cometh: the land is as the garden of Eden before them, but behind them a* DESOLATE WILDERNESS (ii. 1, 3). *See ye the word of Jehovah; have I been a* WILDERNESS *to Israel, or a land of darkness?* (Jer.

ii. 31). *The voice of him that crieth in the* WILDERNESS, *prepare ye the way of Jehovah; make straight in the* DESERT *a highway for our God* (Isa. xl. 3; besides other places, as in Jer. ii. 31, xxiii. 10; Lam. v. 18; Hosea ii. 2, 3, xiii. 15; Joel iv. 9; Mal. i. 3; Ps. cvii. 33, 34; Matt. xxiv. 26; Luke xiii. 35). That such also is the state of the church at this day, may be seen in n. 566. II. That a wilderness means the church in which there are no truths, from not possessing the Word, as among the well-disposed Gentiles in the Lord's time, appears from these passages: *The spirit shall be poured upon us from on high, and the* WILDERNESS *shall be a fruitful field: then judgment shall dwell in the* WILDERNESS (Isa. xxxii. 15, 16). *I will open fountains in the midst of the valleys, and make the* WILDERNESS *a pool of waters; I will plant in the* WILDERNESS *the cedar shittim and the olive-tree* (xli. 18, 19). *He shall turn the* WILDERNESS *into a standing water, and the dry ground into water springs* (Ps. cvii. 35, 36). *I will make a way in the* WILDERNESS, *and rivers in the* DESERT, *to give drink to My people, My chosen* (Isa. xliii. 19, 20). *Jehovah will make her* WILDERNESS *like Eden, and her* DESERT *like the garden of Jehovah; joy and gladness shall be found therein* (li. 3). *The pastures of the* WILDERNESS *drop* (Ps. lxv. 12, 13). *Let the* WILDERNESS *lift up its voice; let the inhabitants of the rock sing* (Isa. xlii. 11). III. That a wilderness signifies a state of temptation, in which man is as it were without truths, because surrounded by evil spirits, who induce temptation, and then as it were deprive him of truths, appears from Matt. iv. 1-3; Mark i. 12, 13; Luke iv. 1-3; Ez. xx. 34-37; Jer. ii. 2, 6, 7; Hosea ii. 13-16; Ps. cvii. 4, 7; Deu. i. 31, 33, viii. 2-4, 15, 16, xxxii. 10.

547 *Where she hath a place prepared of God, that they should feed her there a thousand two hundred and sixty days*, signifies, the state of the church at that time, that meanwhile provision be made for it among more, until it grow to its appointed state. Place signifies state (n. 947); and to feed signifies to provide that it grow, for thus is the church fed. Hence to have a place prepared of God, that they should feed her, signifies the state of the church, that meanwhile it may be provided among more; a thousand two hundred and sixty days, signifies, to the end and beginning (n. 491), that is, to the end of the former church and the beginning of the new, the same as a time, and times, and half a time (ver. 14, n. 562); thus also till its appointed maturity, that is, until it exists as has been provided. It is of the Lord's Divine Providence that the church should at first be among a few, and that its numbers should gradually increase, because the falsities of the former church must first be removed. Before this truths cannot be received, for truths which are received and implanted before falsities are removed do not remain, and they are also ejected by the dragonists. The like happened with the

Christian Church, which increased gradually from a few to many. Another reason is, that a new heaven is first to be formed, which will act as one with the church on earth; therefore we read that John saw *a new heaven, and the Holy Jerusalem coming down from God out of heaven* (Apoc. xxi. 1, 2). It is certain that a new church, which is the New Jerusalem, will exist, because it is foretold in the Apocalypse (chap. xxi. xxii.); and it is also certain that the falsities of the former church are first to be removed, because they are treated of in the Apocalypse as far as chapter xx.

548 (7) *And there was war in heaven: Michael and his angels fought against the dragon; and the dragon fought and his angels,* signifies, the falsities of the former church fighting against the truths of the New Church. War signifies spiritual war, which is that of falsity against truth, and of truth against falsity (n. 500), for no other war can take place in heaven, where this is said to have arisen; nor can it take place in heaven, when once formed of angels; but it took place in the former heaven, which passed away, as appears from chap. xxi. 1, concerning which heaven, see the explanation there given; for that heaven passed away in consequence of the Last Judgment upon the dragon and his angels, which is signified by the dragon's being cast down, and his place being no more found in heaven, as appears from what follows. What the falsities are, which are meant by the dragon, and which are to fight against the truths of the New Church, see n. 537. Michael does not mean any archangel, neither Gabriel, nor Raphael, but ministries in heaven; the ministry which Michael signifies is performed by those who prove from the Word that the Lord is the God of heaven and earth, and that God the Father and He are one, as the soul and body are one; also that men ought to live according to the commandments of the decalogue, and that then they are gifted with charity and faith. Michael is also mentioned in Daniel (x. 13, 21, xii. 1), and a similar ministry is thereby understood, as appears from chap. ix. x. xi., and from the last verses of chap. xii. But Gabriel means the ministry of those who teach from the Word that Jehovah came into the world, and that the Humanity He there assumed is the Son of God, and Divine; for which reason the angel who announced this to Mary is called Gabriel (Luke i. 19, 26-35). Those also who are engaged in those ministries are named Michaels and Gabriels in heaven. In the supreme sense, an angel means the Lord; and in a relative sense, the heaven of angels, as also an angelic society (n. 5, 65, 258, 342, 344, 415, 465); but here a ministry is signified, because they are mentioned by name; and in Daniel, Michael is called a prince; and in the Word a prince signifies a principal truth, and a king truth itself (n. 20).

549 (8) *And prevailed not, neither was their place found any*

more in heaven, signifies, that they were convicted of being in falsities and evils, but still remained in them, and that therefore they were torn from conjunction with heaven, and cast down. That this may be understood, something must first be said respecting the state of those who come into the other life after death. In the other life all are first instructed by angels, and conducted from one society to another, and explored as to whether they have any desire to receive heavenly truths and live according to them. Still all who have confirmed themselves in falsities in the world do not receive them; therefore they are sent to societies where are those who are in similar falsities, which societies have no conjunction with heaven, but with hell; consequently, after they have been a given time in the world of spirits, they sink down into hell, and are sent away to their respective places, every one according to his evil and resulting falsity. This is what is meant by their being convicted of being in falsities and evils, and still remaining in them, and that therefore they are torn from conjunction with heaven, and cast down. What their lot and condition is there, may be seen above, n. 153, 531.

550 (9) *And the great dragon was cast out, that old serpent, called the Devil, and Satan*, signifies, that those who are meant by the dragon turned from the Lord to themselves, and from heaven to the world, and hence from the corporeal became sensual, who could not but be in the evils of their lusts and thence in falsities, and, by separation from the Lord and heaven, became devils and satans. Who are meant by the dragon see n. 537; these, because they make God three, and the Lord two, and place the commandments of the decalogue among works which do not contribute to salvation, are called the old serpent, the Devil, and Satan. A serpent signifies a man when from the corporeal he is sensual (n. 455), who turns from the Lord to himself, and from heaven to the world; and the Devil signifies those who are in the evils of concupiscences; and Satan, those who are thence in falsities, (n. 97, 153 at the end, 856, 857). Such also was the serpent which seduced Eve and Adam, as appears from his description and the curse pronounced upon him (Gen. iii. 1-5, 14, 15). The dragon is here called the Devil and Satan as one being, but it is so expressed, because all in hell are devils and satans; and it is on this account that hell in the aggregate is so denominated.

551 *Which deceiveth the whole world*, signifies, that they pervert all things of the church. To deceive signifies to pervert, and the world signifies the church, the same as the earth (n. 285). The world does not signify the earth, but the church therein, in the following passages: *The* EARTH *mourneth and fadeth away, the haughty people of the* WORLD *do languish* (Isa. xxiv. 4). *The*

EARTH *shall learn Thy judgments, and the inhabitants of the* WORLD *Thy righteousness* (xxvi. 9). *Thou hast made the* EARTH *by Thy power, Thou hast prepared the* WORLD *by Thy wisdom* (Jer. x. 12, li. 15). *The foundations of the* WORLD *were discovered at the blast of the breath of Thy nostrils* (Ps. xviii. 16). *The* EARTH *is Jehovah's, and the fulness thereof; the* WORLD, *and they that dwell therein. He hath founded it upon the seas, and established it upon the floods* (xxiv. 1, 2). *The heavens are Thine, the* EARTH *also is Thine, Thou hast founded the* WORLD *and the fulness thereof* (lxxxix. 11). *He will make us inherit the throne of glory, for the pillars of the* EARTH *are Jehovah's, and He hath set the* WORLD *upon them* (1 Sam. ii. 8). *Thou, O Babel, hast made the* WORLD *a wilderness, thou hast destroyed thy* LAND, *and slain thy people* (Isa. xiv. 17, 20; besides other passages, as Isa. xviii. 3, xxvi. 18, xxvii. 6, xxxiv. 1; Nahum i. 5; Ps. ix. 8, lxxvii. 18, xcviii. 9; Lam. iv. 12; Job xviii. 18; Matt. xxiv. 14; Luke xxi. 26; Apoc. xvi. 14). It is to be observed, however, that when the *world* and the *earth* are mentioned at the same time, the *world* signifies the church as to good, and the *earth* signifies the church as to truth.

552 *He was cast out into the earth, and his angels were cast out with him*, signifies, that he was cast down into the world of spirits, which is intermediate between heaven and hell, with which there is immediate conjunction with men upon earth. The reason why the earth upon which the dragon is said to have been cast out means the world of spirits, is, because that world is immediately under the heavens, and when any one is cast down from heaven, he does not fall directly into hell, but to the earth of the world next under it, for that world is in the midst between heaven and hell, or below the heavens and above the hells. Of that world many things may be seen in the work on *Heaven and Hell* (n. 421-535). All who are in that world communicate immediately with men upon earth, consequently the dragon and his angels communicate with those who are in falsities and thence in evils from the received heresy of faith alone; on which account it is said in verse 12, *Therefore rejoice, ye heavens, and ye that dwell in them; woe to the inhabiters of the* EARTH *and of the sea, for the devil is come down unto you, having great wrath, because he knoweth that he hath but a short time:* also that *he pursued the woman into the wilderness, and went to make war with the remnant of her seed* (13, 17). It is to be observed, that every man, as to his affections and proceeding thoughts, is in society with those who are in the world of spirits, and mediately through them with those who are either in heaven or in hell. The life of every man depends on that conjunction.

553 (10) *And I heard a loud voice saying in heaven, Now is come*

salvation and power, and the kingdom of our God and the power of His Christ, signifies, the joy of the angels of heaven, that now the Lord alone reigns in heaven and in the church, and that those who believe in Him are saved. A loud voice in heaven signifies the joy of the angels of heaven; for which reason it follows, *Therefore rejoice, ye heavens, and ye that dwell in them* (verse 12); the voice also becomes great by being raised from joy of heart. *Now is come salvation and power,* signifies, that now there is salvation by the Lord's Divine Power; *and the kingdom of our God and the power of His Christ,* signifies, because the Lord alone reigns in heaven and in the church. God means the Divine itself, which is called Jehovah the Father, from which are all things; and Christ means His Divine Humanity, which is called the Son of God (n. 520); and because the Divine itself and the Lord's Divine Humanity are one, like soul and body, it follows that the Lord alone reigns. This is meant by the *gospel of the kingdom,* and by the *kingdom of God* (Matt. iii. 2, iv. 17, 23, vii. 21, 22, ix. 35, xi. 11, xii. 28; Mark i. 14, 15, ix. 1, xv. 43; Luke iv. 43, viii. 1, ix. 60, x. 8-11, xi. 17, 18, 20, xvi. 16, xxi. 30, 31, xxii. 18, xxiii. 50, 51). That the Lord has all power in heaven and earth, appears manifestly in Matt. xxviii. 18; John iii. 35, xvii. 2, 10. That those are saved who are in the Lord and the Lord in them, and that it is the Divine Humanity in which they are, see John xiv. xv. xvii.; and that none are saved but those who believe in Him, appears from these passages: *As many as received Him, to them gave He power to become the sons of God, even to them that* BELIEVE IN HIS NAME (i. 12). *Whosoever* BELIEVETH IN HIM *shall not perish, but have everlasting life. For God so loved the world, that He gave* HIS ONLY-BEGOTTEN SON, *that whosoever* BELIEVETH IN HIM *should have everlasting life* (iii. 16). *He that* BELIEVETH ON HIM *is not condemned: but he that believeth not, is condemned already, because he hath not believed in the name of the only-begotten Son of God* (verse 18). *He that* BELIEVETH IN THE SON *hath everlasting life: but he that believeth not the Son shall not see life; but the wrath of God abideth on him* (verse 36). *He that cometh to Me shall never hunger, and he that* BELIEVETH IN ME *shall never thirst. Verily I say unto you, He that* BELIEVETH IN ME *hath everlasting life* (vi. 33, 35, 47). *Unless ye* BELIEVE *that I am, ye shall die in your sins* (viii. 24). *Jesus said, I am the resurrection and the life, he that* BELIEVETH IN ME, *though he were dead, yet shall he live; and whosoever liveth and* BELIEVETH IN ME, *shall never die* (xi. 25, 26; besides other passages in John, as, vi. 38-40, vii. 37, 38, viii. 12, xii. 36, 46). To believe in the Lord is to approach Him immediately, and to have confidence that it is He who saves; and since no one can have this confidence who does not lead a good life, therefore this also is understood by believing in Him (see n. 67).

554 *For the accuser of our brethren is cast down, who accused them before our God day and night*, signifies, that the Last Judgment removed those who opposed the doctrine of the New Jerusalem. The dragon being cast down, signifies that those who are meant by the dragon are removed; that they were removed by being cast down from heaven into the world of spirits, and then into hell, which is their last judgment, was observed before. Brethren signify those who are in the doctrine of the New Jerusalem, and in a life according to it. To accuse signifies to oppose the doctrine, to maintain that it is false, and to exclaim against it; and because they do this continually, as it were before God, the dragon is called the accuser of our brethren, which accused them before God day and night. This also the devil does when he tempts, for he brings forth various things out of a man, which he calls falsities, and condemns him.

555 (11) *And they overcame him by the blood of the Lamb, and by the word of their testimony*, signifies, victory by the Divine Truth of the Word, and thence by the acknowledgment that the Lord is the God of heaven and earth, and that the precepts of the decalogue are precepts of life according to which men ought to live. The blood of the Lamb is the Divine Truth proceeding from the Lord, which is the Divine Truth of the Word (n. 379); testimony is Divine Truth (n. 6, 16), and these two truths in particular that the Lord is the God of heaven and earth, and that the commandments of the decalogue are precepts of life (n. 490, 506); for which reason, the decalogue is called the testimony (Ex. xxv. 22, xxxi. 7, 18, xxxii. 15; Lev. xvi. 13; Num. xvii. 10; Ps. lxxviii. 5, cxxxii. 12). Those who at the present day are in faith alone, believe that the blood of the Lamb here means the Lord's passion on the cross, because they make the Lord's passion on the cross the chief point of their solifidian dogma, saying that He thus transferred to Himself the condemnation of the law, made satisfaction to the Father, and reconciled the human race to Him; with much more to the same effect. But this is not the case. The Lord came into the world to subdue the hells and glorify His Humanity; and the passion of the cross was the last conflict by which He fully overcame the hells and fully glorified His Humanity, as may be seen in *The Doctrine of the Lord* (n. 12-14). Hence it may appear that the blood of the Lamb does not here, according to the modern dogma, mean the passion of the cross. That the blood of the Lamb signifies the Divine Truth proceeding from the Lord, which is the Divine Truth of the Word, may appear from this that the Lord is the Word; and because He is the Word, that the Divine Truth therein is His blood, and the Divine Good therein is His body. This may be made evident thus:—Is not

every man his own good and his own truth? And since good has relation to the will and truth to the understanding, is not every man his own will and his own understanding? What else constitutes man? Is not man, as to his essence, these two? But the Lord is Good itself and Truth itself, that is, Divine Good and Divine Truth, which two are also the Word.

556 *And they loved not their lives unto the death,* signifies, who loved not themselves more than the Lord. To love their lives signifies to love self and the world, for life signified man's own life, which every one has by birth, which consists in loving himself and the world above all things; therefore not loving their lives signifies not to love self and the world more than the Lord and the things which are the Lord's; unto death, signifies to be willing to die rather; consequently it is to love the Lord above all things, and our neighbour as ourselves (Matt. xxii. 35-38); and to be willing rather to die than recede from those two loves. The same is signified by these words of the Lord: *He that findeth his* LIFE, *shall lose it: and he that loseth* HIS LIFE *for My sake shall find it* (x. 39; Luke xvii. 33). *He that loveth his* LIFE *shall lose it; but he that hateth his* LIFE *in this world shall keep it unto life eternal* (John xii. 25.) Jesus said, *If any man will come after Me, let him deny himself; for whosoever will save* HIS LIFE, *shall lose it; and whosoever will lose* HIS LIFE, *for My sake, shall find it: What is a man profited, if he shall gain the whole world, and lose* HIS OWN SOUL? *or what shall a man give in exchange for* HIS SOUL? (Matt. xvi. 24, 25; Mark viii. 35-37; Luke ix. 24, 25.) To love the Lord is meant to love to do His commandments (John xiv. 20-24). The reason is, He Himself is His own commandments, for they are from Him, consequently He is in them, thus in the man on whose life they are inscribed, and they are inscribed in man by willing and doing them.

557 (12) *Therefore rejoice, ye heavens, and ye that dwell in them,* signifies, a new state of heaven, in that they are in the Lord, and the Lord in them. *Heavens* mean the heaven of Christians, in which the Lord alone is acknowledged as the God of heaven and earth; *rejoice* signifies its new state, full of joy; *they that dwell in them* signify those who are in good (n. 380); and because all good is from the Lord, it signifies that they are in the Lord, and the Lord in them.

558 *Woe to the inhabiters of the earth and of the sea! for the devil is come down unto you, having great wrath,* signifies, lamentations over those who are internally and externally in the doctrine of faith alone, and thence in evils of life, because their like are cast down from heaven into the world of spirits, and are thence in conjunction with men on earth, whom, out of hatred to the New Church, they excite to continue in their falsities and consequent evils. *Woe to the inhabiters of the*

earth and of the sea, signifies, lamentation over those in the church who are in the doctrine of faith alone; woe signifies lamentation (n. 416); *inhabiters* signify those in the church whose doctrine is faith alone; *the earth* means those who are in its internals, and *the sea*, those who are in its externals (n. 470); *great wrath* signifies hatred against the New Church, because it denotes hatred against the woman (n. 525); *is to come down unto you*, signifies, has come to those who are in the world of spirits, and as these are in conjunction with men upon earth, it also signifies to those who are like them upon earth. For the dragon was cast out of heaven into the world of spirits, and that those who are there are in connection with men upon earth (552). The dragon is here called the devil, because those are meant who from that heresy are in evils of life; and those are in evils of life from it who live according to this tenet of their faith, that those who pray in confidence to God the Father have no sins, and that if they have, they are remitted. These, because they do not examine themselves, know not any one sin that is in them, and at length do not even know what sin is (n. 531). The dragon, like *the devil*, signifies those who are in the evils of their lusts (n. 550). The reason why every man is in conjunction with those who are in the world of spirits is this. Man, as to the affections of his mind and consequent thoughts, is a spirit, therefore, as to these he is continually in conjunction with spirits who are in a similar affection and thence in similar thoughts; it is such a conjunction, that if this bond were broken for a single moment, man would fall dead. The church has hitherto known nothing of this; nor that man after death is his own affection and consequent thought, therefore his own charity and consequent faith, and that no one can be in faith separate from charity.

559 *Because he knoweth that he hath but a short time*, signifies, because he knows that a New Heaven is formed, and that thus a New Church is about to be upon earth, and that then he, with his like, will be cast into hell. This is signified, because the dragon knows that a New Heaven is formed, for he was cast down from it (verses 8, 9); he knows also from what is foretold in chap. xxi., that a New Church is about to be upon earth, and he knows, likewise, from what is foretold in chap. xx. 1, 2, 10, that he and his like are then to be cast into hell.

560 (13) *And when the dragon saw that he was cast unto the earth, he persecuted the woman who brought forth the man-child*, signifies, that the dragonists in the world of spirits, upon their being thrust down, began immediately to infest the New Church on account of its doctrine. *When the dragon saw that he was cast unto the earth*, signifies when the dragonists saw that they were separated from heaven, and in conjunction with men upon

earth (n. 552, 558); *he persecuted the woman*, signifies that they immediately began to infest the Lord's church, the woman whom he persecuted being that Church (n. 533); *who brought forth a son*, signifies on account of its doctrine, the son, which the woman brought forth being the Doctrine of the New Church (n. 535, 542, 543, 545).

561 (14) *And to the woman were given two wings of a great eagle, that she might fly into the wilderness, into her place*, signifies, Divine circumspection over that Church, and its protection, while as yet among a few. The woman signifies the New Church (n. 533); wings signify power and protection (n. 245); an eagle signifies intellectual sight, and consequent thought (n. 245); flying signifies seeing and circumspection (n. 245); a wilderness signifies the church desolated, and thus among a few (n. 546); her place signifies its state there. From this it follows, that two wings of a great eagle being given to the woman, that she might fly into the wilderness, into her place, signifies Divine circumspection over the New Church, and its protection while as yet among a few.

562 *Where she is nourished for a time, and times, and half a time, from the face of the serpent*, signifies, that on account of the craftiness of seducers, provision is made with circumspection that its numbers may increase until it comes to maturity. To be nourished, when said of the New Church, signifies to provide for its increase (n. 547); a time, and times, and half a time, signifies to the end and a beginning, thus during its increase from a few to many, until it reaches its appointed state (n. 547); the face of the serpent signifies the subtle arts of seducers, the face, subtle artfulness, and the serpent, seducers. That the serpent signifies deceivers, is plain from these words in this chapter: *The great dragon was cast out, that old serpent, which* DECEIVETH *the whole world* (verse 9). And again: *He laid hold on the dragon, that old serpent, and cast him into the abyss, that he should* DECEIVE *the nations no more* (Apoc. xx. 2, 3). The meaning here is similar to that of the serpent that deceived Eve and Adam, of which it is written: *And the* SERPENT WAS MORE SUBTLE *than any beast of the field; and the woman said to Jehovah, the* SERPENT DECEIVED *me* (Gen. iii. 1, 13). In the Word the face signifies that which is interior in man, because his face is the type of his mind formed to correspondence with it; therefore the face of the serpent signifies anger, hatred, and subtlety. A time, and times, and half a time, signifies the same here as a thousand two hundred and sixty days in verse 6, where it is said: *And the woman fled into the wilderness, where she hath a place prepared of God, that they should feed her* A THOUSAND TWO HUNDRED AND SIXTY DAYS, which may be seen explained in n. 547. The same is signified by three days and a half (Apoc. xi. 9, 10); by the

three years and six months of famine (Luke iv. 25); and in Daniel, *by a* TIME, TIMES, AND A HALF, *and when he shall have accomplished to scatter the power of the holy people* (xii. 7).

563 (15) *And the serpent cast out of his mouth water as a river after the woman, that he might cause her to be carried away of the river*, signifies, reasonings from abounding falsities to destroy the church. The serpent here signifies, as before, the dragon which deceives, and the woman, the New Church (n. 533); water signifies truths, and, in the opposite sense, falsities (n. 50, 409); a river signifies truths in abundance, and, in the opposite sense, abounding falsities (n. 409); out of the mouth of the serpent, signifies reasonings. Hence, then, casting out water as a river signifies reasonings from abounding falsities. The reasonings of those who are meant by the dragon are all from fallacies and appearances, which, if confirmed, appear outwardly like truths, but within they conceal falsities in abundance. This I can declare, that those in the church who hereafter confirm themselves in faith alone, will not be able to recede from it except by earnest repentance, because they conjoin themselves with the dragonists, who now are in the world of spirits, and are tumultuous, and where, from hatred to the New Church, they infest all with whom they come in contact; and being, as already observed, in conjunction with men on earth, they will not suffer those who have once been seduced by their reasonings to recede from them, for they keep them as if bound in chains, and then blind their eyes, so that they can no longer see any one truth in its light.

564 (16) *And the earth helped the woman; and the earth opened her mouth, and swallowed up the river which the dragon cast out of his mouth*, signifies, that the reasonings from abounding falsities, which the dragonists produce, are brought to nothing by the spiritual truths rationally understood, which the Michaels, of whom the New Church consists, adduce. The earth, which helped the woman, signifies the church as to doctrine (n. 285); and as the reasonings from falsities which the dragonists produce are treated of, the means by which the earth, that is, the church, helps the woman, are truths from the Word; to open her mouth signifies to adduce those truths; the river which the dragon cast out of his mouth signifies reasonings from abounding falsities (n. 563); to swallow the river signifies to make these reasonings come to nothing: the Michaels signify the men of the New Church; Michael, the wise therein, and his angels the others. As the New Church rejects the dogma, that the understanding is to be kept in subjection to faith, and in its place adopts the maxim, that the truth of the church must be seen to be believed (n. 224); and as truth cannot be seen otherwise than rationally, we say, by truths rationally understood. How can any man who closes his understand-

ing against such truths as relate to salvation and eternal life be led by the Lord and conjoined to heaven? Is it not the understanding which requires to be enlightened and instructed? And what is the understanding closed by religion, but thick darkness, and such darkness too as rejects from itself the light that would enlighten? Again, who can acknowledge and retain a truth unless he sees it? What is a truth not seen but a voice not understood, which sensual-corporeal men usually retain in the memory, but not so the wise? Indeed the wise cast off from the memory empty or unmeaning words, that is, words that have not entered into their minds by being understood; as, that one God consists of three Persons; that the Lord, born from eternity, is not one and the same with the Lord born in time, or that one Lord is God and not the other; again, that a life of charity, which consists in good works, and likewise in repenting of evil works, contributes nothing to salvation. A wise man does not understand this; therefore from his rationality he says, "Is religion then of no consequence? Does not religion consist in shunning evil and doing good? Should not the doctrine of the church teach this, as well as that a man ought to believe, that he may do the good things of religion from God?

565 (17) *And the dragon was wroth with the woman, and went to make war with the remnant of her seed, who keep the commandments of God, and have the testimony of Jesus Christ,* signifies, hatred kindled in those who think themselves wise by confirmations in favour of the mystical union of Divinity and Humanity in the Lord, and of justification by faith alone, against those who acknowledge the Lord alone to be the God of heaven and earth, and the decalogue to be the law of life; and their attempts on novitiates with a view to seduce them. All this is contained in those few words, because it follows in series from the preceding verse, where it is said, that the earth helped the woman, and opened her mouth, and swallowed the river which the dragon cast out of his mouth; which signifies that their reasonings from falsities came to nothing (n. 564); consequently, that their endeavours to destroy the New Church were vain. The dragon being wroth with the woman signifies therefore, that he burned with hatred and breathed revenge against the church. The dragon's wrath signifies hatred (n. 558); to make war signifies to assault and impugn by false reasonings (n. 500); the remnant of her seed, which keep the commandments of God and have the testimony of Jesus Christ, signify novitiates, who accept the Doctrine of the Lord and the Decalogue; what the testimony of Jesus Christ is, may be seen in n. 6, 490. The dragon here signifies those who think themselves wise by confirming the mystical union of the Lord's Divinity

and Humanity, because they are proud of their own wisdom and skilled in reasoning; and pride produces hatred, and hatred produces revenge and wrath against those who differ from them in opinion. The mystical union, which is also called the hypostatic union, means their fictions respecting the influx and operation of the Divinity upon the Lord's Humanity as upon another, not knowing that in the Lord God and Man, or Divinity and Humanity, are not two persons, but One, united like soul and body, according to the doctrine received throughout the whole Christian world, which has its name from Athanasius; but it would be idle to adduce their notions respecting this mystical union, because they are absurd. That the seed of the woman here signify those who are of the New Church, and are in the truths of its doctrine, may appear from the signification of seed, in the following passages: *Their* SEED *shall be known among the Gentiles, and their offspring among the people, all that see shall acknowledge them, that they are the* SEED *which Jehovah hath blessed* (Isa. lxi. 9). *They are the* SEED *of the blessed of Jehovah* (lxv. 23). *As the new heavens and the new earth which I will make shall remain before me, so shall your* SEED *remain* (lxvi. 22). *The* SEED *which shall serve Him, it shall be accounted to the Lord for a generation* (Ps. xxii. 31). *I will put enmity between thee and the woman, and between* THY SEED *and* HER SEED (Gen. iii. 15). *That he might seek a godly* SEED (Mal. ii. 15). *Behold the days come, when I will* SOW *the house of Israel and the house of Judah with the* SEED *of man* (Jer. xxxi. 27). *When Thou shalt make his soul an offering for sin, he shall see his* SEED (Isa. liii. 10). *Fear not, for I am with thee, I will bring thy* SEED *from the east* (xliii. 5, 6). *Thou shalt break forth on the right hand and on the left, and thy* SEED *shall inherit the gentiles* (liv. 3). *I had planted thee a noble vine, a* SEED OF TRUTH: *how then art thou turned into the degenerate plant of a strange vine unto Me* (Jer. ii. 21). *Their fruit shalt Thou destroy from the earth, and their* SEED *from among the children of men* (Ps. xxi. 10). *The* SEED *are the children of the kingdom* (Matt. xiii. 38). The same is signified by the *seed of Israel*, because Israel is the church (Isa. xli. 8, 9, xliv. 3; Jer. xxiii. 8, xxxi. 35, 36), and by the *seed of David*, because David is the Lord (Jer. xxx. 10, xxxiii. 22, 25, 26; Ps. lxxxix. 4, 5, 29); and by the *seed of the field*, because in many places a field signifies the church. But the contrary is signified by the *seed of the wicked* (Isa. i. 4, xiv. 20, lvii. 3, 4), and by the *seed of the serpent* (Gen. iii. 15).

565a (18) *And I stood upon the sand of the sea*, signifies, that his state was now spiritual-natural, such as prevails with those who are in the first or ultimate heaven. The sand of the sea signifies such a state, because the sea signifies the external of the church; this state is called spiritual-natural, such as exists with

those who are in the first or ultimate heaven. John had previously been above in heaven, where he saw the dragon, his combat with Michael, his expulsion, and his persecution of the woman; but now, when the dragon is cast down, and continues to be treated of in what follows, he is let down in spirit, that he may see and describe more respecting the dragon beneath the heavens. In this state he saw two beasts come up, one out of the sea and the other out of the earth, which he could not have seen from heaven, for it is not permitted any angel to look down from heaven into the parts below; but if he desires it, he may go down. It is to be observed, that in the spiritual world place corresponds to state, for no one can be anywhere else than where the state of his life is; and as John now stood upon the sand of the sea, it follows that his state now was spiritual-natural.

566 I will here add this Memorable Relation. A question arose among some spirits, whether a man can see any doctrinal theological truth in the Word except from the Lord. They all agreed in this, that it could only be done from God, because *A man can receive nothing except it be given him from heaven* (John iii. 27). For this reason it was made a question, whether it were possible without approaching the Lord immediately. On one side it was urged, that the Lord ought to be directly approached, because He is the Word; on the other it was maintained, that a doctrinal truth may be seen when God the Father is immediately approached. The main point of debate at last, therefore, rested here: Whether it be admissible for any Christian to approach God the Father immediately, and thus climb above the Lord; or whether this is not an act of rash and disgraceful arrogance and presumption, because the Lord said, *No one cometh unto the Father but by Me* (xiv. 6). They paid no attention to this, but asserted, that a man can see doctrinal truth in the Word from his own natural light. This, however, was rejected. They therefore insisted, that it might be seen by those who pray to God the Father. A passage from the Word was then read to them, when they fell on their knees, and prayed that God the Father would enlighten them. As to what had been read to them of the Word, they said, that such and such were the truths there contained, but they were falsities; and this they repeated even to tediousness, till at length they were obliged to confess that it was not in their power. On the other hand, those who immediately applied to the Lord could see truths and explain them. After this dispute, there came up out of the abyss certain spirits, who appeared at first sight like locusts, but afterwards like men; they were some who in the world had directed their prayers to God the Father, and confirmed themselves in the doctrine of justification by faith alone, affirming that they could see in

clear light, and this from the Word, that a man is justified by faith alone without the works of the law. Being asked, "By what faith?" they replied, "By faith in God the Father." But after they were examined, it was signified to them from heaven, that they were not acquainted with a single doctrinal truth from the Word; to which they replied, that this truth however they saw in the clearest light; upon which they were told that they saw it in the light of infatuation. They asked, "What is the light of infatuation?" and were informed, "The light of infatuation is the light arising from the confirmation of what is false, and that light corresponds to the light in which owls and bats are, darkness being to them light, and light darkness." This was confirmed by what they themselves experienced, that when they looked up to heaven, which is light itself, they saw only darkness, and that when they looked down into the abyss from whence they came, they saw light. At this appeal to their own case they were much offended, and said, "At this rate light and darkness are nothing but states of the eye, in consequence of which light is said to be light and darkness to be darkness." But it was shown them, that the light by which they saw was the light of infatuation, arising from the confirmation of what is false; and that it was merely the activity of their minds excited by the fire of lusts, not unlike the light of cats, whose eyes appear in the night like flame, in consequence of their burning appetite for prey. On hearing these words, they replied with anger, that they were not cats, nor like cats, because they could see if they chose; but fearing to be asked why they did not choose, they retired, and sank down into their own abyss and its light. Those who dwell there, and such as resemble them, are called owls and bats.

When they came to their companions in the abyss, and told them what the angels had said, that they were ignorant of any doctrinal truth whatever, and had therefore called them owls and bats, it caused a commotion, and they said, "Let us pray to the Lord for permission to ascend, and we will clearly prove that we are in possession of many doctrinal truths, which the archangels themselves acknowledge;" and because they prayed to the Lord, permission was given. They then to the number of three hundred ascended; and when they appeared above ground, they said, "We were held in great fame and reputation in the world, from understanding and teaching the mysteries of justification by faith alone; and by repeated confirmations we not only saw it in the light but in its meridian brightness, as we still continue to do in our cells; and yet we are informed by our companions who have been with you, that our light is not light, but darkness, because, according to your assertion, we are not in possession of a single doctrinal truth from the Word. Now we know that every truth

of the Word is luminous, and we have believed that our glittering light, when engaged in profound meditation upon these mysteries, was from thence; we will therefore demonstrate to you that we have truths from the Word in great abundance." They then said, "Have we not this truth, that there is a Trinity, consisting of God the Father, God the Son, and God the Holy Ghost, and that this Trinity is an object of faith? Have we not this truth, that Christ is our Redeemer and Saviour? Have we not this truth, that Christ alone is Righteousness, and that He only has merit; and that he who would attribute to himself any part of His merit and righteousness is unrighteous and wicked? Have we not this truth, that no mortal can do any spiritual good from himself, but that all good, which is really such, is from God? Have we not this truth, that there is such a thing as meritorious and also hypocritical good, and that all such good is evil? Have we not this truth, that by his own power man can contribute nothing to his own salvation? Have we not this truth, that nevertheless works of charity should be done? Have we not this truth, that faith exists, and that it ought to be believed, and that every one obtains life according to his belief? not to mention many other truths from the Word. Now which of you can deny any one of these? Yet you say, that in our schools there is not a single truth. Is not this assertion grounded in prejudice and dislike?" But then it was given them for answer, "All you have adduced are in themselves truths, but you have falsified them by applying them to confirm a false principle; therefore, with and in you they are truths falsified, being rendered false by that false principle. This we will prove to you by ocular demonstration. There is a place not far distant, into which light flows immediately from heaven. In the middle of it there is a table; and if a paper, on which any truth from the Word is written, be placed upon it, that paper, from the truth written upon it, shines like a star. Write, therefore, the truths you mentioned on a paper, and place it on this table, and you will be convinced. They did so, and gave it to the person who had charge of the table, who placed it thereon, and then desired them to remove to a little distance, and look towards the table. This they did, and lo! the paper shone like a star. Then said the keeper, "You see that those which you have written on the paper are truths. But come nearer and fix your eyes attentively on the paper." Having done so, the light suddenly disappeared, and the paper became black, as the smoke of a furnace. The keeper then said, "Now touch the paper with your hands, but take care not to touch any part of the writing;" and, as they did so, it took fire and was consumed. This sight made them hastily retire; and they were informed, that if they had touched the writing, they would have heard an explosion,

and their fingers would have been burnt. Upon this it was remarked by those who were standing behind, "You see now, that the truths which you have abused in confirming the mysteries of your justifying faith, are in themselves truths, but in you they are truths falsified." They then looked upwards, and the heavens appeared to them like blood, and afterwards as thick darkness; and in the eyes of the angelic spirits, some of them looked like bats, some like owls, some like moles, and some like birds of night; and they fled away to their own regions of darkness, which in their eyes shone from the light of infatuation.

The angelic spirits who were present wondered that they had not previously known anything of this place, or of the table there; and immediately a voice came to them from the southern quarter, saying, "Come up hither, and you will see something still more wonderful." So they went, and entered into a room, the walls of which shone as with gold; where also they saw a table, on which lay the Word, adorned on all sides with precious stones in heavenly order. Then the angel who kept it, said, "When the Word is opened, a light of inexpressible brightness beams from it at the same time, while the precious stones present the appearance as of a rainbow round about it. When an angel from the third heaven approaches and looks at the Word as it lies open, the ground of the rainbow appears of a crimson colour; when an angel from the second heaven approaches and views it, the ground appears of a blue colour; when an angel from the ultimate or lowest heaven approaches and looks at it, the ground appears white; and when any good spirit comes and looks, there appears a variegation of light like marble." The truth of all this was manifested to them by ocular demonstration. The angel who kept it added, "If any one approaches who has falsified the Word, the brightness disappears, and if he comes nearer, and fixes his eyes upon the Word, it seems covered with blood, and then because of the danger he is admonished to depart." A certain person, however, who in the world had been a leading writer in favour of the doctrine of justification by faith alone, approached with great confidence, and said, "When I was in the world I never falsified the Word; I laid equal stress on charity and on faith, and taught that man in the state of faith, in which he exercises charity and its works, is renewed, regenerated, and sanctified; and also that faith could not exist solitary, or without good works, any more than a good tree can exist without fruit, or the sun without light, or the fire without heat. I also blamed those who asserted that good works were unnecessary, and that the commandments of the decalogue need not be observed; I besides laid great stress on repentance, and thus, in a wonderful manner, applied all things in the Word to this single article of faith, which I discovered and demon-

strated to be the only means of salvation." Confident in the truth of his assertion, that he had never falsified the Word, he approached the table, and, in spite of the angel's caution, touched the Word; when suddenly there issued from it fire and smoke, attended with a loud explosion which cast him into a corner of the room, where he lay for the space of an hour, as if he were dead. The angelic spirits wondered at this; but they were informed, that this prelate had been more strenuous than others in exalting the good fruits of charity as proceeding from faith, but that, nevertheless, he meant no other than political works, which are also called moral and civil, and are performed for the sake of the world and prosperity therein, and not from obedience to God and for the sake of salvation; and also that he had some idea of imperceptible works by the Holy Spirit, of which a man is not conscious, which are engendered in the act of faith during the state of faith.

The angelic spirits had then some conversation with each other about the falsification of the Word, and they agreed in this, that to falsify the Word is to take truths out of it and apply them to confirm what is false, which is to extract truths from the Word and destroy them; as, for example, to take this truth, that a man ought to love his neighbour, and from love do good to him for the sake of God and life eternal, and then to insist that it ought indeed to be done, but not for the sake of salvation, because every good that comes from man is not good. This is to extract truth from the Word, and when it is so extracted, to destroy it; because the Lord in His Word enjoins every man who would be saved to do good to his neighbour as from himself, and yet to believe that he does it from the Lord.

CHAPTER XIII.

1. And I saw a beast rise up out of the sea, having seven heads and ten horns, and upon his horns ten diadems, and upon his heads the name of blasphemy.

2. And the beast which I saw was like unto a leopard, and his feet were as the feet of a bear, and his mouth as the mouth of a lion; and the dragon gave him his strength, and his throne, and great power.

3. And I saw one of his heads as it were wounded to death; and his deadly wound was healed; and all the world wondered after the beast.

4. And they adored the dragon, which gave power unto the beast; and they adored the beast, saying, Who is like unto the beast? who is able to fight with him?

5. And there was given unto him a mouth speaking great things and blasphemies; and power was given unto him to act for forty-two months.

6. And he opened his mouth in blasphemy against God, to blaspheme His name, and His tabernacle, and them that dwell in heaven.

7. And it was given unto him to make war with the saints, and to overcome them: and power was given him over every tribe, and tongue, and nation.

8. And all that dwell upon the earth shall adore him, whose names are not written in the book of life of the Lamb slain from the foundation of the world.

9. If any man have an ear, let him hear.

10. He that leadeth into captivity, shall go into captivity: he that killeth with the sword must be killed with the sword. Here is the patience and the faith of the saints.

11. And I beheld another beast coming up out of the earth: and he had two horns like a lamb, and he spake as a dragon.

12. And he exerciseth all the power of the first beast before him, and causeth the earth and them that dwell therein to worship the first beast, whose deadly wound was healed.

13. And he doeth great signs, so that he maketh fire come down from heaven on the earth in the sight of men,

14. And deceiveth them that dwell on the earth, by those signs, which were given him to do in the sight of the beast; saying to them that dwell on the earth, that they should make an image to the beast which had the wound by the sword and lived.

15. And it was given him to give breath unto the image of the beast, that the image of the beast should both speak, and cause that as many as would not adore the image of the beast should be killed.

16. And he causeth all, both small and great, rich and poor, free and bond, that he give them a mark in their right hand, or in their foreheads:

17. And that no man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name.

18. Here is wisdom. Let him that hath understanding count the number of the beast: for it is the number of a man; and his number is six hundred and sixty-six.

THE SPIRITUAL SENSE.

THE CONTENTS OF THE WHOLE CHAPTER. This chapter continues to treat of the dragon, and describes the doctrine and

faith signified by him; what its quality is among the laity, and afterwards what its quality is among the clergy; the beast which came up out of the sea describes that doctrine and faith as it exists with the laity, verses 1-10; and the beast out of the earth, the same among the clergy, verses 11-17: lastly, of the falsification of the Word by the clergy, verse 18.

THE CONTENTS OF EACH VERSE. *And I saw a beast rise up out of the sea*, signifies, the laity in the churches of the Reformed, who are in the doctrine and faith of the dragon concerning God and salvation: *Having seven heads*, signifies, insanity arising from mere falsities: *And ten horns*, signifies, much power: *And upon his horns ten diadems*, signifies, the power of falsifying many truths of the Word: *And upon his heads the name of blasphemy*, signifies, denial of the Lord's Divine Humanity, and doctrine of the church not drawn from the Word, but from self-intelligence: *And the beast which I saw was like unto a leopard*, signifies, a heresy destructive of the church because derived from truths of the Word falsified: *And his feet were as the feet of a bear*, signifies, full of fallacies from the literal sense of the Word read but not understood: *And his mouth as the mouth of a lion*, signifies, reasonings from falsities as from truths: *And the dragon gave him his strength, and his throne, and great power*, signifies, that this heresy prevails and reigns in consequence of its reception by the laity: *And I saw one of his heads as it were wounded to death*, signifies, that the doctrine of faith alone does not accord with the Word, in which works are so often enjoined: *And his deadly wound was healed*, signifies, the remedy applied on this account: *And all the world wondered after the beast*, signifies, that then this doctrine and faith were gladly received: *And they adored the dragon which gave power unto the beast*, signifies, acknowledgment that it is such as is laid down by the leaders and teachers, who have established its authority on the reception they have procured for it among the community at large: *And they adored the beast*, signifies, acknowledgment on the part of the community, that it is holy truth: *Saying, who is like unto the beast, who is able to fight with him*, signifies, the excellence of that doctrine, because it cannot be contradicted by any one: *And there was given unto him a mouth speaking great things and blasphemies*, signifies, that it teaches what is evil and false: *And power was given unto him to act for forty-two months*, signifies, the liberty of teaching and doing the evils and falsities of that doctrine, even to the end of that church and the beginning of the New: *And he opened his mouth in blasphemy against God, to blaspheme His name*, signifies, their sayings, which are scandals against the essential Divinity and Divine Humanity of the Lord, and at the same time against everything relating to the church derived from the Word, whereby the Lord is

worshipped: *And His tabernacle, and them that dwell in heaven,* signifies, scandals against the Lord's celestial church and against heaven: *And it was given unto him to make war with the saints and to overcome them,* signifies, that they have impugned the Divine Truths of the Word and cast them down to the ground: *And power was given him over every tribe, and tongue, and nation,* signifies, consequent dominion over all things of the church, both as to its doctrine and as to its life: *And all that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb,* signifies, that all acknowledged that heretical doctrine as holy in the church, except those who believed in the Lord: *Slain from the foundation of the world,* signifies, the Lord's Divine Humanity not acknowledged from the first establishment of the church: *If any man have an ear let him hear,* signifies, that they should attend to this, who desire to attain wisdom: *He that leadeth into captivity shall go into captivity,* signifies, that he who by means of this heretical doctrine misleads others from believing well and living well, will himself be drawn into hell by his own evils and falsities: *He that killeth with the sword, must be killed with the sword,* signifies, that he who by means of falsities destroys the soul of another, is himself destroyed by falsities, and perishes: *Here is the patience and the faith of the saints,* signifies, that the man of the Lord's New Church, by temptations from such things, is examined as to the quality of his life and faith: *And I beheld another beast coming up out of the earth,* signifies, the clergy who are in the doctrine and faith of the dragon respecting God and salvation: *And he had two horns like a lamb, and he spake as a dragon,* signifies, that what they say, teach, and write is from the Word, as though it were the Lord's Divine Truth, and yet it is truth falsified: *And he exerciseth all the power of the first beast before him,* signifies, that they confirmed these tenets, which thence derive their authority: *And causeth the earth and them that dwell therein to adore the first beast whose deadly wound was healed,* signifies, that from their being received by the community at large, it is established and confirmed that they ought to be acknowledged and held sacred in the church: *And he doeth great signs,* signifies, testifications that the things they teach are true, although they are false: *So that he maketh fire come down from heaven on the earth in the sight of men,* signifies, attestations that their falsities are truths: *And deceiveth them that dwell on the earth by those signs, which it was given to do in the sight of the beast,* signifies, that by their testifications and attestations they lead the men of the church into errors: *Saying to them that dwell on the earth that they should make an image to the beast, which had the wound by the sword and lived,* signifies, that they induce the men of the church to receive

as doctrine, that faith is the only medium of salvation, for the reasons already mentioned: *And he had power to give breath unto the image of the beast, that the image of the beast should both speak,* signifies, that it was permitted them to confirm that doctrine by the Word, by which it does as it were receive life when it is taught: *And cause that as many as would not adore the image of the beast should be killed,* signifies, that they pronounce damnation upon those who do not acknowledge their doctrine of faith to be the holy doctrine of the church: *And he causeth all, both small and great, rich and poor, free and bond,* signifies, all in that church, whatever may be their condition, learning, and intelligence: *That he gave them a mark in their right hand or in their foreheads,* signifies, that no one is acknowledged to be a Reformed Christian unless he receives that doctrine in faith and love: *And that no man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name,* signifies, that it is not lawful for any one to teach from the Word, unless he acknowledges it, and swears to the belief and love thereof, or to something which amounts to the same: *Here is wisdom,* signifies, that it is the part of a wise man to see and understand, from what had been said and explained in this chapter, the nature of the doctrine and faith of the clergy respecting God and salvation: *Let him that hath understanding count the number of the beast,* signifies, that he who is enlightened by the Lord, may know the nature of the proofs they produce from the Word in confirmation of that doctrine and faith: *For it is the number of a man,* signifies, the quality of the Word, and thence of the church: *And his number is six hundred and sixty-six,* signifies, this quality, that all the truth of the Word is falsified by them.

THE EXPLANATION.

567 (1) *And I saw a beast rise up out of the sea,* signifies the laity in the churches of the Reformed who are in the doctrine and faith of the dragon respecting God and salvation. What the nature of the faith of the dragon is, may be seen in n. 537. The same faith continues to be treated of in this chapter; and this beast which was seen to rise out of the sea signifies that faith among the laity; but the beast which rose out of the earth, mentioned at verse 11, means that faith among the clergy. That the dragon continues to be treated of here is plain from the following passages in this chapter: To the beast which rose up out of the sea the dragon gave his strength, and throne, and great power (verse 2); and they worshipped the dragon which gave power to

the beast (verse 4); and of the beast which rose out of the earth, that he spake as the dragon (verse 11); and he exerciseth all the power of the first beast before the dragon (verse 12). The reason why the laity are understood by the beast which rose out of the sea, and the clergy by the beast which rose out of the earth is, because the sea signifies the external of the church, and the earth its internal (n. 398, and in other places); and the laity are in the externals of church doctrine, but the clergy in its internals, wherefore also the beast which rose out of the earth is called the false prophet in what follows. The reason those who are in the Reformed Churches are meant is, because the Reformed are treated of as far as chapter xvi. inclusive, and the Roman Catholics in chapters xvii. and xviii.; and afterwards the Last Judgment, and finally the New Church. They appeared as beasts, because a dragon is a beast, and because a beast in the Word signifies man as to his affections; harmless and useful beasts signify man as to his good affections, and noxious and useless beasts signify man as to his evil affections; on which account the men of the church in general are called sheep, and a congregation of them, a flock, and their teacher is called a pastor. Hence also it is, that the Word as to its power, affection, understanding, and wisdom, is described as four animals, which were a lion, a calf, an eagle, and a man (chap. iv.), and that the intellectual knowledge of the Word is described by horses (chap. vi.). The reason of this is, that in the spiritual world, as has already been observed, the affections of a man appear at a distance as beasts, and considered in themselves, beasts are nothing but forms of natural affections, whereas men are not only forms of natural but of spiritual affections at the same time. That men, as to their affections, are meant by beasts, may appear from these places: *Thou, O God, didst send a plentiful rain, whereby Thou didst confirm Thine inheritance, when it was weary; this* BEAST SHALL DWELL THEREIN (Ps. lxviii. 9, 10). *Every* BEAST OF THE FOREST *is Mine, the* CATTLE *upon a thousand hills. I know all the* FOWLS OF THE MOUNTAINS, *and the* WILD BEAST OF THE FIELDS *are Mine* (l. 10). *Ashur is a cedar in Lebanon, of high stature, in his boughs the* FOWLS OF THE HEAVENS *made their nests, and under his branches did all the* BEASTS OF THE FIELD *bring forth their young, and under his shadow dwelt all great nations* (Ezek. xxxi. 2, 6, 10, 13; Dan. iv. 7-13). *In that day I will make a covenant for them with the* BEAST OF THE FIELD, *and with the* FOWL OF THE HEAVENS; *and I will betroth thee unto Me for ever* (Hos. ii. 18, 19). *Rejoice and be glad, be not afraid, ye* BEASTS OF MY FIELDS, *for the pastures of the wilderness do spring* (Joel ii. 21-23). *In that day there shall be a great tumult, Judah shall fight against Jerusalem, and there shall be a plague of the*

HORSE, *of the* MULE, *of the* CAMEL, *and of every* BEAST; *then shall every one that is left go up to Jerusalem* (Zec. xiv. 13-15). *The* FOWL *shall summer upon them, and all the* BEASTS OF THE EARTH *shall winter upon them* (Isa. xviii. 6). *Thou son of man speak unto the* FOWL OF EVERY WING, *and unto every* BEAST OF THE FIELD, *assemble yourselves to My sacrifice upon the mountains of Israel; so will I set My glory among the heathen* (Ezek. xxxix. 17-21). *Jehovah gathereth the outcasts of Israel; all ye* BEASTS *of the fields come to devour* (Isa. lvi. 8, 9). *Jehovah will destroy the Assyrian, and* FLOCKS *shall lie down in the midst of her; all the* WILD BEASTS OF THE NATIONS, *both the* CORMORANT *and the* BITTERN, *shall lodge in the upper lintels of it* (Zeph. ii. 13). *The sheep are scattered without a shepherd, and are meat for every* WILD BEAST OF THE FIELD (Ezek. xxxiv. 5, 8). *I will cast thee forth upon the open field, and will cause all the* FOWLS OF THE HEAVENS *to live upon thee, and I will fill the* BEASTS *of the whole earth with thee* (Ezek. xxxii. 4, also v. 17, xxix. 5, xxxiii. 27, xxxix. 4; Jer. xv. 3, xvi. 4, xix. 7, xxvii. 5, 8). *The enemy reproacheth Jehovah; O deliver not to the* BEAST *the soul of Thy turtle-dove* (Ps. lxxiv. 18, 19). *I saw in vision four* BEASTS *rise out of the sea, the first was like a* LION, *and had eagles' wings, the second was like a* BEAR, *the third like a* LEOPARD, *and the fourth was terrible* (Dan. vii. 2-7). *The spirit driveth Jesus into the wilderness, and He was with the* WILD BEASTS, *and the angels ministered unto Him* (Mark i. 12, 13). He was not with beasts, but with devils, who are here meant by beasts. Not to mention other passages where beasts and wild beasts are named (as in Isa. xxxv. 9, xliii. 20; Jer. xii. 4, 8-10; Ezek. viii. 10, xxxiv. 23, 25, 28, xxxviii. 18-20; Hos. iv. 2, 3, xiii. 8; Joel i. 16, 18, 20; Hab. ii. 17; Dan. ii. 37, 38; Ps. viii. 7-9, lxxx. 13, civ. 10, 11, 14, 20, 25, cxlviii. 7, 10; Ex. xxiii. 28-30; Lev. xxvi. 6; Deu. vii. 22, xxxii. 24); in all these places beasts signify men as to their affections. *Man* and *beast* together signify man as to spiritual and natural affection, as in the following passages: Jer. vii. 20, xxi. 6, xxvii. 5, xxxi. 27, xxxii. 43, xxxiii. 10-12, xxxvi. 29, l. 3; Ezek. xiv. 13, 17, 19, xxv. 13, xxxii. 13, xxxvi. 11; Zeph. i. 2, 3; Zech. ii. 7, 8, viii. 9, 10; Jonah iii. 7, 8; Ps. xxxvi. 6; Num. xviii. 15. All the beasts that were sacrificed signified good affections, and likewise the beasts used for food; but such as were not to be used for food the contrary (Lev. xx. 25, 26).

568 *Having seven heads,* signifies, insanity arising from mere falsities, in like manner as the seven heads of the dragon n. 538).

569 *And ten horns,* signifies, much power, in like manner as the horns of the dragon, which also were ten (n. 539).

570 *And upon his horns ten diadems,* signifies, the power of falsifying many truths of the Word. A horn signifies power

(n. 539); ten signifies much (n. 101); and diadems signify the truths of the Word falsified (n. 540); therefore ten diadems upon his horns, signifies to have it in his power to falsify many truths of the Word. Of the dragon it is said that he had seven diadems on his *heads*, but of this beast, that he had ten diadems on his *horns*, because here it signifies the power of falsifying many truths of the Word, but there the falsification of all. For the laity are able to do this but do not; for those who are in falsities and in the belief of them are opposed to truths, consequently when they see truths in the Word they falsify them.

571 *And upon his heads the name of blasphemy*, signifies, denial of the Lord's Divine Humanity, and the doctrine of the church not drawn from the Word, but from self-derived intelligence. Seven heads signify insanity arising from mere falsities (n. 568); and this insanity speaks blasphemy, when it denies the Divinity of the Lord in His Humanity, and also when it does not deduce the doctrine of the church from the Word, but unfolds it from self-derived intelligence. As to the *first*, that it is blasphemy to deny the Lord's Divinity in His Humanity, the reason is this, that he who denies it is opposed to the faith received throughout the whole Christian world, named from Athanasius, where it is expressly said, that in Jesus Christ God and Man, that is, Divinity and Humanity, are not two but one, and that they are one Person, united like soul and body; those therefore who deny the Divinity in His Humanity come near to the Socinians and Arians, especially when they think of the Lord's Humanity alone as of that of another man, and nothing at all of His Divinity from eternity. As to the *second* point, that it is blasphemy not to deduce the doctrine of the church from the Word, but to unfold it from self-derived intelligence; the reason is, that the church exists from the Word, and its quality is according to its understanding of the Word, as may be seen in the *Doctrine of the Sacred Scripture* (n. 76-79); and the doctrine that faith alone, that is, faith without the works of the law, justifies and saves, is not from the Word, but from a single expression of Paul misunderstood (Rom. iii. 28, see n. 417); and all falsity of doctrine takes its rise from no other source than from self-derived intelligence. For what is more universally taught in the Word, than to shun evil and do good? and what is more evident than that God and our neighbour ought to be loved? And who can help seeing, that no one can love his neighbour unless he lives according to the works of the law, and he who loves not his neighbour loves not God? for in the love of our neighbour the Lord conjoins Himself with man, and man conjoins himself with the Lord, that is, the Lord and man are together in that love. And what is love

to our neighbour but not to do him evil, according to the precepts of the decalogue (Rom. xiii. 8-11). And so far as man wills not to do evil to his neighbour, so far he wills to do him good. Hence it is evident that it is blasphemy to exclude the works of this law from salvation, as those do who make faith alone, which is faith separated from good works, sufficient by itself for salvation. To blaspheme (Matt. xii. 31, 32; Apoc. xvii. 3; Isa. xxxvii. 6, 7, 23, 24), means to deny the Lord's Divinity, as the Socinians do, and to deny the Word; for those who thus deny the Lord's Divinity cannot enter heaven, for the Lord's Divinity is in all things of heaven; and he who denies the Word denies all things of religion.

572 (2) *And the beast which I saw was like unto a leopard*, signifies, a heresy destructive of the church, because derived from the truths of the Word falsified. Beasts in general signify men as to their affections (n. 567); and a leopard signifies the affection or lust of falsifying the truths of the Word; and because it is a ferocious beast, and kills harmless animals, it signifies also a heresy destructive of the church. A leopard signifies the truths of the Word falsified because of its black and white spots, for the black spots signify falsities, and the white intermixed with them signify truth; as, therefore, it is a fierce and murderous beast, it signifies the truths of the Word falsified and thus destroyed. Similar is the signification of a leopard in the following passages: *Can the Ethiopian change his skin, or the* LEOPARD HIS SPOTS? *then may ye also do good that are accustomed to do evil* (Jer. xiii. 23). *The lion out of the forest shall slay them, and a wolf of the evening shall spoil them, a* LEOPARD SHALL WATCH OVER THEIR CITIES: *every one that goeth out hence shall be torn in pieces: because their transgressions are many, and their backslidings are increased* (v. 6); the leopard watching against their cities, means watching against the truths of doctrine; a city means doctrine (n. 194). *As they have forgotten Me, therefore I will be unto them as a lion, as a* LEOPARD BY THE WAY *will I observe them* (Hos. xiii. 6, 7); a way signifies truth (n. 176). *The wolf also shall dwell with the lamb, and the* LEOPARD *shall lie down with the kid* (Isa. xi. 6). Here the Lord's kingdom which is to come is treated of; a kid signifies the genuine truths of the church, and a leopard the same falsified. *The third beast which rose out of the sea was like a* LEOPARD *which had upon the back of it four wings of a fowl* (Dan. vii. 6). Concerning the four beasts seen by Daniel, see n. 574.

573 *And his feet were as the feet of a bear*, signifies, full of fallacies from reading the letter of the Word but not understanding it. Feet signify the natural degree, which is the ultimate, upon which that heresy, meant by the leopard, subsists, and as it were walks, this being the literal sense of the

Word, and a bear signifies those who read the Word and do not understand it, by which they involve themselves in fallacies. That these are signified by bears was clear to me from the bears I saw in the spiritual world, and from such persons there as were clad in bear skins, who had all read the Word indeed, but without seeing any doctrinal truth in it; also who had confirmed the appearances of truth therein, and thus were involved in fallacies. Bears that are hurtful appear there, and bears that are harmless, and some that are white; but they are distinguished by their heads, those which are harmless have heads like calves or sheep. Bears have such a signification in the following passages: *He was unto me as a* BEAR *lying in wait, and as a lion in secret places. He hath turned aside my ways: he hath made me desolate* (Lam. iii. 10, 11). *I will meet them as a* BEAR *that is bereaved of her whelps, and there will I devour them like a lion: the wild beast of the field shall tear them* (Hosea xiii. 8). *The calf and the young lion shall lie down together, and the cow and the* BEAR *shall feed* (Isa. xi. 6, 7). *The second beast which rose out of the sea was like to a* BEAR, *and it had three ribs in the mouth of it between the teeth of it* (Dan. vii. 5). The lion and the *bear*, which David took by the beard and smote (1 Sam. xvii. 34-37), signify the same (likewise 2 Sam. xvii. 8). The *lion* and *bear* are mentioned in those passages, because a lion signifies falsity destroying the truths of the Word, and a bear signifies fallacies, which are also destructive, but not in so great a degree; therefore it is said in Amos, *The day of Jehovah is darkness and not light, as if a man did flee from a* LION, *and a* BEAR *met him* (v. 18, 19). We read in the second Book of Kings, that Elisha was mocked of little children, and that they said unto him, *Go up, thou bald head; and there came forth two* SHE BEARS *out of the wood, and tare forty and two children of them* (ii. 23, 24). This took place because Elisha represented the Lord as the Word (n. 298); and because baldness signifies the Word without its literal sense, thus not anything (n. 47); and the number forty-two, blasphemy (n. 583); and bears signify the literal sense of the Word, read indeed but not understood.

574 *And his mouth as the mouth of a lion*, signifies, reasonings from falsities as from truths. The mouth signifies doctrine, preaching, and discourse (n. 452), here, reasoning from falsities of doctrine, because the head, in which the mouth is, signifies insanity from mere falsities (n. 568); a lion signifies Divine Truth in power (n. 241, 471), but here, falsity in power appearing like truth by reasonings (n. 573). Hence his mouth being as the mouth of a lion, signifies reasonings from falsities as from truths. That a leopard, a bear, and a lion, signify such things, may appear from the beasts of the same kind that were seen by Daniel, of which it is thus written: *Four great beasts came up*

out of the sea, the FIRST WAS LIKE A LION, *and had eagle's wings: I beheld till the wings thereof were plucked, and it was lifted up from the earth, and made to stand upon the feet as a man, and a man's heart was given to it.* THE SECOND BEAST WAS LIKE A BEAR, *and it raised up itself on one side, and it had three ribs in the mouth of it between the teeth of it: and they said, Arise, devour much flesh. The* THIRD BEAST WAS LIKE A LEOPARD, *which had upon the back of it four wings as of a fowl; the beast had also four heads; and dominion was given to it. The* FOURTH BEAST *was dreadful, and terrible, and exceedingly strong; and it had great iron teeth: it devoured and brake in pieces, and stamped the residue with the feet of it* (Dan. vii. 3-7). These four beasts describe the successive states of the church, from its beginning to its end, even to its utter devastation as to every good and truth of the Word; after which is the Lord's Advent. The *lion* signifies the Divine Truth of the Word in its first state, and the restoration of the church thereby, which is understood by his being lifted up from the earth, and set erect upon his feet as a man, and a man's heart being given him. The *bear* describes the second state of the church, when the Word is read indeed, but not understood: the three ribs between his teeth signify appearances and fallacies, and much flesh signifies the sum of the literal sense of the Word. A third state of the church is described by the *leopard*, which signifies the Word falsified as to its truths; the four wings, as of fowls, on his back, signify confirmations of what is false. The *fourth* or last state of the church is described by a *beast* dreadful and terrible, which signifies the destruction of all truth and goodness, for which reason it is said that he crushed in pieces and devoured, and stamped the residue with his feet. Lastly the Lord's Advent is described, and then the destruction of that church, and the establishment of a new one (ver. 9 to the end). Daniel saw these four beasts rise out of the sea successively, but John saw the first three beasts united in one body, and also coming out of the sea. The reason is this: In Daniel the beasts describe successive states of the church, but here in the Apocalypse they describe its ultimate state, in which all the former states exist together; but as the body of this beast appeared like a leopard's, and its feet like a bear's, and its mouth like a lion's, the leopard and the bear have the same signification in both cases; but a mouth like a lion signifies reasonings from falsities, because it follows that *the beast out of his mouth spake blasphemies* (ver. 5, 6), and his head signifies insanity from mere falsities.

575 *And the dragon gave him his strength, and his throne, and great power,* signifies, that this heresy prevails and reigns in consequence of its reception by the laity. The dragon signifies that heretical doctrine (n. 537); this beast signifies

the laity (n. 567), who do not speak from themselves, but from their teachers, and as they constitute the people, it is evidently by their reception of it that the heresy prevails and reigns. This, therefore, is what is signified by the strength, throne, and great power which the dragon gave to this beast, and by what follows in verse 4, *And they worshipped the dragon, which gave power unto the beast.* The dragon prevails and reigns by them, especially by means of this tenet of their religion, that the understanding is to be kept in subjection to faith, and that that is a faith which is not understood, and that in matters of a spiritual nature, faith in a thing which is understood is intellectual faith, destitute of any justifying virtue. When these notions prevail among the laity, the clergy have power, veneration, and a sort of adoration, on account of the Divine things they are supposed to know, and which are to be accepted from their mouths. Strength signifies authority; throne, government; and great power, dominion.

576 (3) *And I saw one of his heads as it were wounded to death,* signifies, that the doctrine, which is the head of all the rest, that man is justified and saved by faith alone without the works of the law, does not accord with the Word, in which works are so often enjoined. One of his heads signifies the principal and fundamental article of the whole doctrine of the Reformed Church; for the beast had seven heads, which signify insanity from mere falsities (n. 568), thus also all falsities in the aggregate; for seven in the Word signifies all (n. 10, 391). And as all the falsities of their doctrine respecting salvation depend upon this one, that man is justified and saved by faith alone without the works of the law, this is what is here signified by one of the heads of the beast. Its being as it were wounded to death, signifies that it does not accord with the Word, where works are so frequently enjoined; for all church doctrine, which does not accord with the Word, is not sound, but labours under a deadly disease; because the doctrine of the church is to be derived from the Word, and from no other source.

577 *And his deadly wound was healed,* signifies, the remedy applied to this chief article of doctrine by their reasoning; that no one can of himself do good works and fulfil the law; and that on this account another means of salvation is provided, which is faith in the righteousness and merit of Christ, who suffered for man, and thereby removed the sentence of the law. It is known that this is their remedy for the wounded head, and is also applied, the wounded head being understood as above (n. 576); therefore no further explanation is required.

578 *And all the world wondered after the beast,* signifies, that then this faith was gladly received, and became the doctrine of the whole church, because they thus were not bondmen under

the law, but free-men under faith. *And all the world wondered,* signifies admiration that his deadly wound was healed, and thence received gladly; all the world, signifies the whole church of the Reformed, for the world or earth means the church (n. 285); therefore all the world wondering after the beast, signifies that this faith was gladly received, and became the doctrine of the whole church. It is gladly received, because they thus are not bondmen under the law, but free-men under faith; not knowing that the very reverse is true, viz., that those who think themselves free under faith, or from that faith, or through that faith, are slaves to sin, that is to the devil, sin and the devil being one and the same; for thus they think that the law does not condemn, and therefore that to sin without being obnoxious to the sentence of the law constitutes freedom, provided they have faith; when nevertheless this is slavery itself; but man when he shuns sin, that is the devil, from being a slave becomes free. Here I will add this MEMORABLE CIRCUMSTANCE. I conversed in the spiritual world with certain doctors of the church, about what they meant by works of the law, and what by the law, under whose yoke, servitude, and sentence, they declare themselves not to be. They said they meant the works of the law of the decalogue. Upon this I asked, "What are the things forbidden in the decalogue? are they not these: Thou shalt not kill; thou shalt not commit adultery; thou shalt not steal; thou shalt not bear false witness? Are these the works of the law, which you separate from faith, saying, that faith alone, without the works of the law, justifies and saves, and are these what Christ made satisfaction for?" And they replied, "They are." Upon this there was heard a voice from heaven, saying, "Who can be so insane?" And instantly their faces were turned towards some diabolical spirits, among whom was Machiavel, and several of the order of Jesuits, who acknowledged all these things to be allowable, provided they do not expose themselves to the penalties of worldly laws; and they would have associated themselves with these, had not a society interposed to prevent them. It is said that all the world wondered after the beast. That after the beast means to follow and obey it, appears from these places: *David hath kept My commandments, and hath* WALKED AFTER ME *with all his heart* (1 Kings xiv. 8). *The sons of Jesse went* AFTER SAUL *to the war* (1 Sam. xvii. 13). *Thou shalt not go* AFTER A MULTITUDE *to do evil; neither shalt thou speak in a cause to decline* AFTER MANY, *to wrest judgment* (Ex. xxiii. 2). *And walk not* AFTER OTHER GODS, *whom ye know not* (Jer. vii. 9). *And they went* AFTER OTHER GODS *to serve them* (xi. 10; Deu. viii. 19). *For all the men that go* AFTER BAAL-PEOR *Jehovah thy God hath destroyed* (Deu. iv. 3).

579 (4) *And they worshipped the dragon, which gave power unto*

the beast, signifies, an acknowledgment of the doctrine of justification by faith, without the works of the law, by leaders and teachers, who have established its authority on the reception they have procured for it among the community at large. Worshipping signifies to acknowledge it as holy in the church; the dragon signifies the doctrine of justification and salvation by faith alone without the works of the law (n. 537); this beast signifies the community, because it denotes the laity (n. 567); giving power signifies to establish its authority by its reception among the laity (n. 575).

580 *And they worshipped the beast*, signifies, an acknowledgment on the part of the community that it is holy truth, that no one can do good works from himself, nor fulfil the law. To worship, signifies to acknowledge it as holy in the church (n. 579); here, to acknowledge it as a holy truth, that no one can do good works of himself and fulfil the law; and these two being regarded as holy truths, it follows that the works of the law are to be removed from faith, as not conducive to salvation; but that these truths, and many others, are falsified, may be seen above (n. 566). The beast here signifies the same as the dragon, on account of the reception and acknowledgment of the doctrine; therefore it is said that they worshipped the dragon, and worshipped the beast.

581 *Saying, who is like unto the beast? who is able to fight with him?* signifies, the excellence of that doctrine above all others, because it cannot be contradicted by any one. *Who is like unto the beast*, signifies an opinion of the excellence of that church above all others, on account of its doctrine; the beast signifies the community, thus the church, and abstractedly its doctrine; *who is able to fight with him*, signifies, who can deny that man is unable to do any spiritual good from himself, etc. (n. 566), and as this cannot be contradicted, are we not therefore saved by faith without the works of the law? But that this conclusion is absurd, yea, insanity itself, may be seen by every one who knows and understands anything of the Word. Who is able to fight with him, also signifies that this doctrine has been so ingeniously and subtly confirmed, and so fortified and guarded by its first leaders and such as have since taught after them, that it cannot be impugned.

582 (5) *And there was given unto him a mouth speaking great things and blasphemies*, signifies, that it teaches what is evil and false. A mouth speaking signifies doctrine, preaching, and discourse (n. 452); speaking great things and blasphemies, signifies to teach what is evil and false; for great is predicated of good, and in the opposite sense of evil (n. 656, 663, 896, 898), and blasphemies signify truths of the Word falsified, thus, falsities; what blasphemies in particular here signify may be seen above

(n. 571). The reason why it teaches what is evil is, because it removes the works of the law, thus, the things which ought to be done, from salvation, and he who does this is in spiritual evils, which are sins.

583 *And power was given unto him to continue forty-two months*, signifies, the liberty of teaching and doing the evils and falsities of that doctrine, even to the end of that church and the beginning of the new. By power being given him, is signified the power of speaking great things and blasphemies, that is, of teaching and doing the evils and falsities mentioned above (n. 582); forty-two months signify even to the end of the former church and beginning of the new, as above (n. 489); the same as is signified by three days and a half (n. 505); and by a time and times and half a time (n. 562); and also by a thousand two hundred and sixty (n. 491), forty-two months making three years and a half.

584 (6) *And he opened his mouth in blasphemy against God, to blaspheme His name*, signifies, their sayings, which are scandals, against the essential Divinity and Divine Humanity of the Lord, and at the same time against everything relating to the church derived from the Word, whereby the Lord is worshipped. *He opened his mouth in blasphemy*, signifies, the things uttered, which are false; a mouth signifies doctrine, preaching and discourse (n. 453), thus, opening the mouth, signifies to utter them; and blasphemies signify falsifications of the Word, and other things (as above, n. 571, 582), in the present case, scandals, because the words against God and His name follow; God signifies the Lord's Divinity, as also in many other parts of the Apocalypse; and His name signifies everything by means of which the Lord is worshipped, likewise the Word, because worship is according to it (n. 81). That the name of Jehovah or of God signifies the Lord's Divine Humanity, and at the same time the Word, likewise everything by means of which He is worshipped, may further appear from the following passages; Jesus said, *Father glorify* THY NAME: *then came a voice from heaven, saying, I have both glorified it, and will glorify it again* (John xii. 28). Jesus said, *I have declared unto them* THY NAME, *and I will declare it* (xvii. 26). *Whatsoever ye shall ask in* MY NAME, *that will I do, that the Father may be glorified in the Son; if ye shall ask anything in* MY NAME *I will do it* (xiv. 13, 14). *In the beginning was the Word, and the Word was with God, and the Word was God. But as many as received Him, to them gave He power to become the sons of God, even to them that believe on His* NAME. *And the Word was made flesh* (i. 1, 12, 14). Jesus said, *He that believeth not on Him is condemned already, because he hath not believed in the* NAME OF THE ONLY-BEGOTTEN SON OF GOD (iii. 18). By the *name of Jehovah God*, which

is not to be profaned, in the second commandment of the decalogue; and by the *name of the Father*, which is to be hallowed, in the Lord's Prayer, nothing else is understood.

585 *And His tabernacle, and them that dwell in heaven*, signifies, scandals against the Lord's celestial church and against heaven. A tabernacle signifies nearly the same as a temple, viz., in the supreme sense, the Lord's Divine Humanity, and, in the relative sense, heaven and the church (n. 191, 529). But a tabernacle, in the latter sense, signifies the celestial church, which is in the good of love from the Lord to the Lord; and a temple, the spiritual church, which is in the truths of wisdom from the Lord; those that dwell in heaven signify heaven. The tabernacle signifies the celestial church, because the Most Ancient Church, which was celestial, because in love to the Lord, performed Divine worship in tabernacles; and the Ancient Church, which was a spiritual church, performed Divine worship in temples. Tabernacles were of wood, and temples of stone; and wood signifies good, and stone truth. That a tabernacle signifies the Lord's Divine Humanity as to Divine Love, likewise heaven and the church which are in love to the Lord, may appear from the following passages: *Jehovah, who shall abide in Thy* TABERNACLE; *who shall dwell in Thy holy hill? He that walketh uprightly, and worketh righteousness, and speaketh the truth in his heart* (Ps. xv. 1, 2). *Jehovah shall hide me in His* TENT, *in the secret of* HIS TABERNACLE *shall He hide me, He shall set me upon a rock* (xxvii. 4, 5). *I will abide in Thy* TABERNACLE *for ever* (lxi. 4). *Look upon Zion, the city of our solemnities: thine eye shall see Jerusalem a quiet habitation, a* TABERNACLE *that shall not be taken down* (Isa. xxxiii. 20). *Jehovah that spreadeth out the heavens as a* TABERNACLE *to dwell in* (xl. 22). *Because Thou hast made even the most high Thy habitation, neither shall any plague come nigh Thy* TABERNACLE (Ps. xci. 9, 10). *Jehovah hath set His* TABERNACLE *amongst you, and will walk among you* (Lev. xxvi. 11, 12). *Jehovah forsook the* TABERNACLE *of Shiloh, the* TENT *which He placed among men* (Ps. lxxviii. 60). *I heard a great voice out of heaven, saying, Behold, the* TABERNACLE *of God is with men, and He will dwell with them* (Apoc. xxi. 3). *My* TABERNACLES *are spoiled* (Jer. iv. 20, x. 20). *He shall pluck thee out of the* TABERNACLE, *and root thee out of the land of the living* (Ps. lii. 5: besides other places, as Isa. xvi. 5, liv. 2; Jer. xxx. 18; Lam. ii. 4; Hos. ix. 6, xii. 9; Zec. xii. 7). Since the Most Ancient Church, which was a celestial church, by reason of its love to the Lord and consequent conjunction with Him, celebrated Divine worship in *tabernacles*, therefore the Lord commanded Moses to build a *tabernacle*, in which all things of heaven and the church were represented; which was so holy, that it was not lawful for any one to go into it, except Moses,

Aaron, and his sons; and if any one of the people should enter he would die (Num. xvii. 12, 13, xviii. 1, 22, 23, xix. 14-19). In the inmost part of it was the ark, in which were the two tables of the decalogue, over which was the mercy-seat and the cherubim; and without the vail was the table for the shew-bread, the altar of incense, and the candlestick with seven lamps; all which were representatives of heaven and the church. It is described Ex. xxvi. 7-16, xxxvi. 8-37; and we read that the pattern thereof was shown to Moses on Mount Sinai (xxv. 9, xxvi. 30); and whatsoever is given to be seen from heaven, the same is representative of heaven, and thence of the church. In memory of the most holy worship of the Lord in tabernacles by the most ancient people, and of their conjunction with Him by love, *the feast of tabernacles* was instituted, as mentioned in Lev. xxiii. 39-44; Deu. xvi. 13, 14; Zec. xiv. 16, 18, 19.

586 (7) *And it was given unto him to make war with the saints, and to overcome them*, signifies, that they have impugned the Divine Truths of the Word, and cast them down to the ground. War signifies spiritual war, which is that of falsity against truth, and of truth against falsity (n. 500), hence to make war is to impugn; saints mean those who are in Divine Truths from the Lord through the Word, and thence, abstractly from persons, Divine Truths (n. 173); therefore to overcome them signifies to cause that truths should not prevail, thus to overthrow them. The like is signified by these words in Daniel, *The fourth beast that came up out of the sea, which had a mouth speaking great things*, MADE WAR WITH THE SAINTS AND PREVAILED (vii. 21); and also by these, *The he-goat ran at the ram, and cast him to the ground, and stamped upon him; and magnified himself even to the prince of the host, and the place of his sanctuary was cast down: and* HE CAST DOWN THE TRUTH TO THE GROUND (viii. 5-7, 11, 12); that the he-goat means faith separated from charity may be seen in *The Doctrine of Faith*, n. 61-68. In like manner by these words, A king shall arise *of a fierce countenance, and understanding dark sentences;* HE SHALL DESTROY THE MIGHTY, AND THE HOLY PEOPLE, *and he shall stand up against the prince of princes; and he shall cause craft to prosper in his hand* (viii. 23-25); that this king is the he-goat, is said in verse 21 of the same chapter. The like is also signified by the beast that ascended out of the abyss, and *made war with the two witnesses, and overcame and killed them* (Apoc. xi. 7; n. 500). The reason they overcame is, because the laity do not discern their artifices, which they call mysteries, for they conceal them under appearances and fallacies; therefore they said, *Who is like unto the beast? who is able to fight with him?* (verse 4, n. 579, 580, 581). That saints

mean those who are in truths from the Lord through the Word, may appear from the passages adduced in n. 173; and also from the following: Jesus said, *Father*, SANCTIFY THEM THROUGH THY TRUTH, THY WORD IS TRUTH. *And for their sakes* I SANCTIFY MYSELF, THAT THEY ALSO MIGHT BE SANCTIFIED THROUGH THE TRUTH; I IN THEM, AND THOU IN ME (John xvii. 17, 19, 23). *Jehovah came from Sinai, He shined forth from Mount Paran, and He came with ten thousands of* SAINTS; *from His right hand went a fiery law for them, all* HIS SAINTS *are in Thy hand; every one* SHALL RECEIVE OF THY WORDS (Deu. xxxiii. 2, 3); from which it is plain, that those who are in Divine Truths from the Lord through the Word are called saints: also, that those *who lived according to the commandments*, that is, according to the truths of the Word, were the *saints of Jehovah* (Lev. xix. 2; Deu. xxvi. 18, 19), and that if they kept the covenant, they were a *holy nation*, or nation of saints (Ex. xix. 5, 6). The decalogue or ten commandments is the covenant which they were to keep (n. 60); hence the place in the tabernacle where the ark was, in which the decalogue was deposited, was called the *holy of holies* (Ex. xxvi. 33, 34). Those who live according to the truths of the Word are called saints; not that they are holy, but that the truths in them are holy, and these are holy when they are in them from the Lord; and the Lord is in them when the truths of His Word are in them (John xv. 8). By virtue of truths from the Lord the *angels are called holy* (Matt. xxv. 31; Luke ix. 26), and in like manner the *prophets* (Luke i. 70; Apoc. xviii. 20, xxii. 6), and the *apostles* (Apoc. xviii. 20). It is for this reason that the temple is called *the temple of holiness* (Ps. v. 7, lxv. 4); and *Sion, the mountain of holiness* (Isa. lxv. 11; Jer. xxxi. 23; Ezek. xx. 40; Ps. ii. 6, iii. 4, xv. 1); and *Jerusalem the holy city* (Isa. xlviii. 2, lxiv. 10; Apoc. xxi. 2, 10; Matt. xxvii. 53); and the *church, the holy people* (Isa. lxii. 12, lxiii. 18; Ps. cxlix. 2), and also the *kingdom of saints* (Dan. vii. 18, 22, 27). The reason why they were called holy is, because, in the abstract sense, angels signify Divine Truths from the Lord; prophets, truths of doctrine; apostles, truths of the church; the temple, heaven and the church as to Divine Truth; and, in like manner, Zion and Jerusalem, the people and kingdom of God. That no one is holy of himself, not even the angels, may be seen in Job (xv. 14, 15); but from the Lord, because the Lord alone is holy (Apoc. xv. 4), n. 173.

587 *And power was given him over every tribe, and tongue, and nation*, signifies, consequent dominion over all things of the church, both as to its doctrine and as to its life. Power signifies dominion, as in n. 575; tribe signifies the church as to its truths and goods, and, in the opposite sense, as to its falsities and evils (n. 27, 349); tongue signifies its doctrine (n. 282, 483); and nation signifies a life according to such doctrine (n. 483).

588 (8) *And all that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb,* signifies, that all acknowledged that heretical doctrine, which is meant by the dragon and the beast, as holy in the church, except those who believed in the Lord. To worship, signifies to acknowledge as a sacred principle of the church (n. 579, 580); all that dwell upon the earth signify all of the Reformed Church (as in n. 558); names not written in the Lamb's book of life signify except those who believe in the Lord; names signify these as to their quality (n. 81, 122, 165); the book of life signifies the Word of the Lord, and all doctrine respecting Him (n. 256, 257, 259, 469); and as all church doctrine from the Word refers to this point, that the Lord is to be believed in, therefore this is here understood by a name written in the Lamb's book of life. Concerning faith in the Lord, see n. 67 and 533.

589 *Slain from the foundation of the world,* signifies, the Lord's Divine Humanity not acknowledged from the establishment of the church. The lamb slain signifies that the Lord's Divine Humanity is not acknowledged, as may be seen n. 59, 269, where these words are explained: *I am the First and the Last, and I am He that liveth, and I was* DEAD, *and behold I am alive for evermore* (i. 17, 18); and the following: *And I beheld, and lo, in the midst of the throne, a Lamb standing as it had been* SLAIN: *and they sung a new song, saying, Thou art worthy to take the book, for Thou wast slain, and hast redeemed us to God* (v. 6, 9). From the foundation of the world, signifies from the establishment of the church, both the Jewish and Christian. That the Jews did not acknowledge the Lord's Divine Humanity, is well known; that the Roman Catholics do not, is also well known; and that the Reformed do not, may be seen above (n. 294). The foundation of the world does not here mean the creation of the world, but the establishment of the church; for the world, in the most extensive sense, means the whole world, the good as well as the wicked therein, and sometimes the wicked only; but in a less extensive sense, the world means the same as the globe and the earth, thus the church; for the globe signifies the church (n. 551), and the earth the same (n. 285). That to lay the foundation of the globe and the earth signifies to establish the church, and that the founding and foundation thereof signify its establishment, may appear from Isa. xxiv. 18, xl. 21, xlviii. 12, 13, li. 16, 17, lviii. 12; Jer. xxxi. 37; Mic. vi. 1, 2; Zec. xii. 1; Ps. xviii. 7, 15, xxiv. 1, 2, lxxxii. 5; lxxxix. 11. That the world also signifies the church, may be seen in Matt. xiii. 37-39; Joel i. 9, 10; and that the Lord from faith in Him is called the Saviour of the world, John iii. 16-19, iv. 42, vi. 33, 51, viii. 12, ix. 4, 5, xii. 46, 47. That the world also means the people of the church, John xii. 19, xviii. 20. Hence it

may be seen what the foundation of the world signifies; also in Matt. xxv. 34; Luke xi. 50; John xvii. 24; Apoc. xvii. 11.

590 (9) *If any man have an ear, let him hear,* signifies, that those who desire to attain wisdom should attend to this. That having an ear to hear, signifies to perceive and obey, and also to attend, may be seen above (n. 87); that it also means those who desire to attain wisdom, follows of course. Here it is said, *If any man have an ear let him hear*, in order that they may attend to what goes before, and that otherwise they are not wise.

591 (10) *He that leadeth into captivity shall go into captivity,* signifies, that he who by means of this heretical doctrine leads others away from believing well and living well, will himself be drawn into hell by his own evils and falsities. Leading into captivity, signifies to persuade and draw over to his own party, that they may consent and adhere to that heresy, which is understood by the dragon and the beast, and so to draw aside from believing well and from living well. Going into captivity, signifies to be drawn into hell by his own falsities and evils. Captivity here means spiritual captivity, which consists in being seduced, and so drawn away from truths and goods, into falsities and evils. That captivity in the Word means this spiritual captivity, may appear from the following passages: *Hear, I pray you, all people, and behold my sorrow: my virgins and my young men are gone into* CAPTIVITY (Lam. i. 18). *God forsook the tabernacle of Shiloh, the tent which He placed among men; and delivered his strength into* CAPTIVITY (Ps. lxxviii. 60, 61). *The wind shall eat up all thy pastors, and thy lovers shall go into* CAPTIVITY: *surely then shalt thou be ashamed for all thy wickedness* (Jer. xxii. 22). *I will make Mine arrows drunk with the blood of the slain and of the captives* (Deu. xxxii. 42). *They stoop, they bow down together, and their soul is gone into* CAPTIVITY (Isa. xlvi. 1, 2). *Jehovah hath sent me to bind up the broken-hearted, to proclaim liberty to the* CAPTIVES, *and the opening of the* PRISON *to them that are bound* (lxi. 1; Luke iv. 18, 19). *I have raised him up in righteousness; and he shall let go My* CAPTIVES, *not for price nor reward* (Isa. xlv. 13). *Thou hast ascended on high,* THOU HAST LED CAPTIVITY CAPTIVE (Ps. lxviii. 18). *Shall the lawful* CAPTIVE *be delivered? Even the* CAPTIVES *of the mighty shall be taken away, and the* PREY *of the terrible shall be delivered* (Isa. xlix. 24, 25). *Shake thyself from the dust: arise, sit down, O Jerusalem; loose thyself from the bands of thy neck,* O CAPTIVE DAUGHTER OF ZION (lii. 2, not to mention others; as Jer. xlviii. 46, 47, l. 33, 34; Ezek. vi. 1-10, xii. 1-12; Obad. 11; Ps. xiv. 7, lxviii. 18, liii. 6). The captivities of the sons of Israel by their enemies, spoken of in the book of Judges, and 2 Kings xxv., and in the prophets, represented, and consequently signified spiritual captivities, of which elsewhere. Those that are bound, or

prisoners, signify the same as captives in the following passages: *By the blood of thy covenant I have sent forth thy* PRISONERS *out of the pit wherein is no water* (Zec. ix. 11). *Let the sighing of the* PRISONER *come before thee* (Ps. lxxix. 11). And *they shall be gathered together as* PRISONERS *are gathered in the pit, and shall be shut up in the prison* (Isa. xxiv. 22). *That made the world as a wilderness, that opened not the house of his* PRISONERS (xiv. 17). *The King said, I was in* PRISON, *and ye came not unto Me* (Matt. xxv. 36). *Jesus said, Ought not this woman, being a daughter of Abraham, whom* SATAN HATH BOUND, *lo, these eighteen years, be* LOOSED FROM THIS BOND *on the sabbath day* (Luke xiii. 16).

592 *He that killeth with the sword, must be killed with the sword,* signifies, that he who by means of falsities destroys the soul of another, is himself destroyed by falsities, and perishes. A sword, a dagger, and a two-edged sword, signify truth, and, in the opposite sense, falsity, both militant (n. 52, 836); therefore killing and being killed, signify to destroy and be destroyed, or to ruin and to perish, which is effected by falsities.

593 *Here is the patience and the faith of the saints,* signifies, that the man of the Lord's New Church, by temptations derived from the spirits of the dragon, is examined as to the quality of his life and faith. Patience here signifies patience in temptations, and in such case examination of man's quality as to a life according to the Lord's commandments, and as to faith in the Lord; therefore it is said, *here is patience and faith;* saints signify those who are of the Lord's New Church, specifically those who are in Divine truths therein (n. 586). Patience is predicated of temptations, by which man is examined as to what he really is; likewise as in other parts of the Apocalypse (as chap. i. 9, ii. 2, 3, 19, iii. 10): that it means as to a life according to the Lord's commandments, and as to faith in Him, is evident from these words, *They have no rest day nor night, who worship the beast and his image. Here is the* PATIENCE *of the saints: here are they that keep the commandments of God, and the faith of Jesus* (Apoc. xiv. 11, 12).

594 (11) *And I beheld another beast coming up out of the earth,* signifies, the clergy in the churches of the Reformed who are in the doctrine and faith of the dragon concerning God and salvation. What the nature of the faith of the dragon is, may be seen above (n. 537). The laity are those who are meant by the beast which came up out of the sea, and the clergy by the beast which came up out of the earth; because the sea signifies the external of the church, and the earth its internal (n. 398, 567), and the laity are in the externals of church doctrine, and the clergy in its internals. That the clergy are now described, appears from all the particulars which follow, when understood in the

spiritual sense; and manifestly from this circumstance, that this beast is also called the false prophet (Apoc. xvi. 13, xix. 20, xx. 10), and especially from the following passage: *And the beast was taken, and with him the* FALSE PROPHET *that wrought miracles before him, with which he deceived them that had received the mark of the beast, and them that worshipped his image* (xix. 20); that this beast wrought signs before the other, by which he seduced them, is said in this chapter in these words: *And he doeth great wonders, and deceiveth them that dwell on the earth, by the means of those miracles which he had power to do in the sight of the beast; saying to them that dwell on the earth, that they should make an image to the beast, and worship it* (verses 13-15).

595 *And he had two horns like a lamb, and he spake as a dragon*, signifies, that what they say, teach, and write, is from the Word as though it were the Lord's Divine Truth, and yet it is truth falsified. Horns signify power (n. 270, 443), here the power of speaking, teaching, and writing, thus of reasoning and arguing; his having horns like a lamb, signifies that they propagate these their notions as though they were Divine Truths of the Lord, because they are derived from the Word: for a lamb means the Lord as to His Divine Humanity, and likewise as to the Word, which is Divine Truth from Divine Good. Hence it is that upon this beast, which is also the false prophet (n. 594), there appeared two horns like a lamb; but that they were Divine Truths falsified, is signified by his speaking as a dragon: that those who are in the faith of the dragon concerning God and salvation falsify all the truths of the Word may be seen above (n. 566). That these two things are signified by this beast having two horns like a lamb and speaking like a dragon, appears evidently from these words of the Lord in Matthew: *If any man shall say unto you, Lo, here is Christ, or there; believe it not. For there shall arise false Christs and* FALSE PROPHETS, *and shall show great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect.* BEHOLD I HAVE TOLD YOU BEFORE (xxiv. 23-25). Christ signifies the same as the Lamb here, viz. the Lord as to the Divine Truth of the Word; therefore their saying, *Lo, here is Christ*, signifies, that they would say that this is the Divine Truth of the Word; but that the truth would be falsified, is signified by these words, *If any one shall say unto you, Here is Christ, or there; believe it not. For there shall arise false Christs and false prophets.* That these are they respecting whom the Lord utters this prediction, is plain from this consideration, that it is said they would show great signs and wonders, and would deceive, if possible, the elect; the same as is said of this beast, which is the false prophet, in verses 13, 14, of this chapter. The things which the Lord foretold in that chapter of Matthew relate to the last time or state of the church, which is there meant by the consummation of the age.

596 (12) *And he exerciseth all the power of the first beast before him*, signifies, that they confirmed the tenets which are signified by the dragon, and are received by the laity, and that they thence derive their influence and authority. That this is signified, may be seen from the explanation above concerning the power which the dragon gave to the beast which rose out of the sea (n. 575, 579); and as this beast, which is the false prophet, exercised that power before the dragon, nothing else is signified than that they caused them to prevail by their confirmations.

597 *And causeth the earth and them that dwell therein to adore the first beast whose deadly wound was healed*, signifies, that thus by their confirming arguments they have established this tenet, that it is to be acknowledged as a doctrine sacred in the church, that since no one can do good works from himself and fulfil the law, the only medium of salvation is faith in the righteousness and merit of Christ, who suffered for man, and thereby took away the sentence of the law. It is unnecessary to explain this any further, because it follows from the explanations given in n. 576, 577-582. The earth and them that dwell therein, signify the churches of the Reformed as above; to worship signifies to acknowledge a thing to be sacred in the church, as appears also above; in the present instance it signifies to acknowledge as sacred that which is understood by the beast which rose out of the sea, after his death-wound was healed; and this has been explained already.

598 (13) *And he doeth great signs*, signifies, testifications that the things they teach are true, although they are false. Signs signify testifications that things are true, because formerly signs were wrought to bear testimony to the truth. After the cessation of signs and miracles, their signification still continues, which is a testification of the truth; but in the present case signs signify testifications from the beast or false prophet, that his falsities were truths, because when they are confirmed they do not appear otherwise. That signs signify testifications of truth, may appear from the following passages: In the consummation of the age there shall *arise false Christs and false prophets, and shall show* GREAT SIGNS AND WONDERS, *insomuch that, if it were possible, they shall deceive the very elect* (Matt. xxiv. 24; Mark xiii. 22). *And great* SIGNS *shall there be from heaven; and there shall be* SIGNS *in the sun, and in the moon; and upon the earth distress of nations, with perplexity; the sea and the waves roaring* (Luke xxi. 11, 25). *Jehovah frustrateth the* SIGNS *of the liars, and maketh the diviners mad; turneth wise men backward and maketh their knowledge foolish* (Isa. xliv. 25). *Learn not the way of the heathen, and be not dismayed at the* SIGNS OF THE HEAVENS (Jer. x. 2). *They are the spirits of devils working* MIRACLES *to gather them to the battle of that great day*

(Apoc. xvi. 14). *And the beast was taken, and with him the false prophet that wrought* MIRACLES *before him, with which he deceived them* (xix. 20). That signs were testifications of the truth of a thing, appears further from the following passages: The disciples said to Jesus, *What* SIGN *showest Thou, that we may see and believe Thee?* (John vi. 30-33.) The Jews, Scribes, and Pharisees sought a *sign* of the Lord, that they might know that He was the Christ (Matt. xii. 38-40, xvi. 1-4; Mark viii. 11, 12; Luke xi. 16, 29, 30; John ii. 16, 18, 19). The disciples said to Jesus, *What is the* SIGN *of Thy coming and of the end of the world?* (Matt. xxiv. 3; Mark xiii. 4) *If they will not believe thee, neither hearken to the voice of the* FIRST SIGN, *they will however believe the voice of the* LATTER SIGN (Ex. iv. 8): the voice of a sign is testification. *They showed His* SIGNS *among them* (Ps. cv. 27). *He said unto Ahaz, Ask thee a* SIGN *of Jehovah* (Isa. vii. 11, 14). *And this shall be a* SIGN *unto thee from Jehovah, behold I will bring again the shadow of the degrees, which is gone down in the sun-dial of Ahaz* (xxxviii. 7, 8). *Hezekiah also had said, What is the* SIGN, *that I shall go up to the house of Jehovah?* (xxxviii. 22.) *And this shall be a* SIGN *unto you, saith Jehovah, that I will punish you in this place, that ye may know that My words shall surely stand against you for evil* (Jer. xliv. 29, 30). *O Jehovah, show me a* SIGN *for good, that they which hate me may see it and be ashamed* (Ps. lxxxvi. 17). *Let them bring them forth and show us what shall happen, that we may consider them; show a* SIGN *of what is to come hereafter, that we may know that ye are gods* (Isa. xli. 22, 23). *Thine enemies roar in the midst of Thy congregations; they have set up* THEIR ENSIGNS FOR SIGNS (Ps. lxxiv. 4, 9; besides other places, as Isa. xlv. 11, 13; Jer. xxxi. 20, 21; Ezek. iv. 3; Ps. lxv. 7, 8; lxxviii. 42, 43; Ex. iv. 3; Num. xiv. 11, 22; Deu. iv. 34, xiii. 2-4; Judges vi. 17, 21; 1 Sam. ii. 34, xiv. 10; Mark xvi. 17, 18, 20; Luke ii. 11, 12, 16). The same is signified by the *sign of the covenant* (Gen. ix. 13; xvii. 11; Ezek. xx. 12, 20). Hence it may clearly be seen, that the great signs which this beast of the dragon works, do not mean signs, but testifications by them that the things they teach are truths; for every heretic who has confirmed himself in falsities, after confirmation strives to prove that his falsities are truths; for then he no longer sees truths, inasmuch as the confirmation of falsity is the negation of truth, and when a truth is denied it loses its light; and so far as falsities shine from the light of confirmation, which is an infatuating light, so far the light of truth is turned into darkness, as may be seen above (n. 566).

599 *So that he maketh fire come down from heaven on earth in the sight of men,* signifies, attestations that their falsities are truths of heaven, and that those who receive them are saved, and

that those who do not receive them perish. The reason why this is signified by these words is, because the greatest signs were wrought by fire from heaven; whence it was a common saying among the ancients in confirmation of anything, when the matter in question was concerning the testification of truth, that they could bring down fire from heaven to testify it; by which was signified, that they could testify even to that extent. That the truth was also testified by fire from heaven, appears from the following passages: That the burnt-offering which was offered by Aaron was *consumed by fire* from heaven (Lev. ix. 24), and in like manner the *burnt-offering* which was offered by Elijah (1 Kings xviii. 38). Fire from heaven, in an opposite sense, was a sign testifying that they were in evils and thence in falsities, and that they would perish; but this fire was a consuming fire: as for instance, The *fire from heaven* that consumed the two sons of Aaron (Lev. x. 1-6). That which *consumed* two hundred and fifty men (Num. xxvi. 10). That which *consumed* the uttermost parts of the camp (xi. 1-4). That which twice *consumed* fifty men sent by the king to Elijah (2 Kings i. 10, 12). The *fire* and *brimstone* which came down from heaven upon Sodom (Gen. xix. 24, 25). The *fire* from heaven which consumed those who compassed the camp of the saints and the beloved city (concerning which see chap. xx. 9). The disciples being angry with the impenitent, said to Jesus, *Lord, wilt Thou that we command* FIRE *to come down from heaven and consume them?* (Luke ix. 54.) These passages are adduced to show that fire from heaven signifies a testification, yea, an attestation, that truth is truth, and, in the opposite sense, as in the present instance, that falsity is truth. Fire also signifies celestial love, and thus zeal for the truth, and, in the opposite sense, infernal love, and thence zeal for falsehood (n. 468, 494).

600 (14) *And deceiveth them that dwell on the earth, by the means of those signs which he had power to do in the sight of the beast,* signifies, that by their testifications and attestations they lead the men of the church into errors. To deceive, signifies to lead into errors; by them that dwell on the earth, are signified the men of the Reformed Church, as above, n. 578, 588, 597; the signs which it was given him to do before the beast, signify testifications, or asseverations and attestations, n. 598, 599: the beast which rose out of the sea, before whom the signs were done, signifies the faith of the dragon among the laity, n. 567; and the beast which rose out of the earth and did the signs, and which in other places is called the false prophet, signifies the faith of the dragon among the clergy, n. 594. The like is said by the Lord in Matthew (xxiv. 24-26).

601 *Saying to them that dwell on the earth, that they should make an image to the beast, which had the wound by a sword, and*

lived, signifies, that they induce the men of the church to receive for doctrine, that faith is the only medium of salvation, because no one can do good from himself but what is meritorious, and because no one can fulfil the law, and so be saved. By them that dwell on the earth, are meant the men of the Reformed Church, as above (n. 600); an image signifies the doctrine of that church, as will be seen presently; and the image of the beast, which had the wound by a sword and lived, signifies this doctrine, that faith is the only medium of salvation, because no one can do good from himself but what is meritorious, and because no one can fulfil the law, and so be saved, as above (n. 576, 577, *seq.*). Every church appears before the Lord as a man; if it is in truths from the Word, it appears as a beautiful man, but if it is in truths falsified, it appears as a monstrous man. The church so appears from its doctrine and from a life according to it; from which it follows, that the doctrine of a church is its image. This may also be seen from the following consideration. Every man is his own good and truth, or his own evil and falsity, a man being truly a man from no other ground; consequently it is doctrine and conformity of the life to it which makes the image of a man of the church. The image is that of a beautiful man, if the doctrine and the life according to it be formed from genuine truths of the Word; but it is the image of a monstrous man, if formed from falsified truths of the Word. Man, indeed, in the spiritual world, appears like some animal; but it is his affection which has this appearance at a distance. Those who are in truths and goods from the Lord appear as lambs and doves, but those who are in falsified truths and adulterated goods appear as owls and bats; those who are in faith separated from charity, as dragons and goats; those who are in falsities from evil appear as basilisks and crocodiles; and those who are such, and yet have confirmed the doctrinals of the church, have the appearance of fiery flying serpents. From these considerations it may be seen, that the doctrine of the church and a life according to it are meant by the image of the beast, which they made for the dwellers upon earth. But what became of those who adored the image of the beast, may be seen, Apoc. xiv. 9-11, xix. 20, xx. 4. In the spiritual sense, images have a similar signification in Ex. xx. 4, 5; Lev. xxvi. 1; Deu. iv. 16-18; Isa. ii. 20; Ezek. vii. 20, xvi. 17, xxiii. 14-16. The idols and graven images of the ancients were images of their religious ideas, on which account falsities and evils of doctrine are signified by them (n. 459).

602 (15) *And he had power to give breath unto the image of the beast, that the image of the beast should both speak*, signifies, that it was permitted them to confirm that doctrine by means of the Word, whereby it does as it were receive life when it is taught.

His having power signifies that it was permitted; for all falsities of doctrine, as well as evils of life, are of permission, concerning which see *The Divine Providence* (n. 234-274, 275-285, 296); the image of the beast, signifies that doctrine, n. 601; giving life to the image of the beast, signifies to confirm it from the Word, for no doctrine of the church has spirit and life from any other source; that the image of the beast might speak, signifies that so it may seem to have life when it is taught. This is meant by giving spirit to the image of the beast, that it might speak, because in every particular of the Word there is spirit and life, for the Lord spake the Word, therefore He Himself is in it, and He so spake the Word as that everything therein should have communication with heaven, and through heaven with Himself, there being a spiritual sense in it, by which communication is effected; wherefore the Lord says, *The words that I speak unto you, they are* SPIRIT AND THEY ARE LIFE (John vi. 63).

603 *And cause, that as many as would not adore the image of the beast should be killed*, signifies, that they pronounce damnation upon those who do not acknowledge their doctrine of faith to be a holy doctrine of the church. To adore the image of the beast signifies to acknowledge their doctrine of faith as a holy doctrine of the church; for to adore signifies to acknowledge as a sacred element of the church (n. 579, 580, 588, 597), and the image of the beast signifies that doctrine (n. 601); to be killed signifies to be killed spiritually, which is to be damned (n. 325. and elsewhere); and as to be killed signifies to be damned, it also signifies to be declared a heretic, and excluded from communion with the church, for in their eyes such a one is considered as damned. This is done by the learned among the clergy, who have imbibed the mysteries of justification in schools and universities, especially those who are puffed up with a conceit of their own erudition on such subjects; these condemn all who do not think as they do, and so far as they dare, fulminate against them. This I can declare, that those who had imbibed these mysteries, and were in consequence in the pride of erudition, are so inveterate in the spiritual world against those who worship the Lord only, and do not acknowledge faith alone as the sole means of salvation, that they burn with wrath and fury when they see them, and also when they feel at a distance the Divine sphere of the Lord and a sphere of charity surrounding them. Since they are such, the dragon is therefore described as their most inveterate enemy, as that he *stood before the woman which was ready to be delivered, for to devour her child as soon as it was born. And the serpent cast out of his mouth water as a flood after the woman, that he might cause her to be carried away of the flood. And the dragon was wroth with the woman, and went to make war*

with the remnant of her seed (chap. xii. 4, 15, 17); *that out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet*, there came forth three unclean spirits like frogs, to gather them to the battle of the great day of God Almighty (chap. xvi. 13-16, the same in chap. xix. 19, 20, and xx. 8-10); as also that the beast that ascendeth out of the abyss slew the two witnesses, and cast out their bodies into the street of the great city, which spiritually is called Sodom and Egypt, and suffered not their dead bodies to be put into graves (chap. xi. 7-9): not suffering them to be put into graves signifies to reject them as condemned (n. 506).

604 (16) *And he causeth all, both small and great, and rich and poor, free and bond*, signifies, all in that church, whatever may be their condition, learning, and intelligence. Small and great here signify those who are in a greater or less degree of dignity, thus of whatever condition; rich and poor mean those who are more or less in knowledges and sciences (n. 206), thus of whatever degree of learning; free and bond mean those whose wisdom is from themselves and those whose wisdom is from others (n. 337), thus of whatever degree of intelligence. Therefore all, both small and great, rich and poor, free and bond, signify all in that church, whatever may be their condition, learning, and intelligence. These are the particulars that are understood in the spiritual sense.

605 *That he give them a mark in their right hand or in their foreheads*, signifies, that no one is acknowledged to be a Reformed Christian unless he receives that doctrine in faith and love. Giving a mark signifies to acknowledge as being a Reformed Christian, or of that confession which the doctrine teaches; a mark denotes such acknowledgment and confession; the right hand signifies the whole of man as to intellectual power, thus as to faith, for the right hand signifies the power of man (n. 457); the forehead signifies the whole of man as to voluntary power, thus as to love, for the forehead signifies love (n. 347).

606 (17) *And that no man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name*, signifies, that it is not lawful for any one to teach from the Word, nor consequently to be inaugurated into the priesthood, honoured with the magisterial laurel, invested with the doctor's cap, and called orthodox, unless he acknowledges that doctrine, and swears to the belief and love of it, or of that which is in agreement, or of that which is not at variance, with it. To buy and sell signifies to acquire knowledges, here those which belong to that doctrine, and to teach them, as will appear presently; a mark signifies the acknowledgment of being a Reformed Christian, and confession that he is so (n. 605); the name of the beast signifies the quality of the doctrine, name signifying quality (n. 81, 122, 165, 584),

and the beast, the doctrine received by the laity, thus by the community at large (n. 567); and as it is said, or the name of the beast, it signifies its quality or that which is in agreement with it; number signifying the quality of a thing (n. 448); and because it is said, *or* the number of his name, it signifies its quality, or that which is not at variance with it. It is so said, because the doctrine signified by the dragon and his beast, varies in the different kingdoms in which the Reformed Church exists; whilst it is the same as to this chief or leading tenet, THAT FAITH WITHOUT THE WORKS OF THE LAW JUSTIFIES AND SAVES. That to buy and sell signify to procure knowledges and teach them, in like manner to traffic, trade, and gain, appears from the following passages: *Ho, every one that thirsteth, come ye to the waters, and he that hath no money, come ye,* BUY *and eat; yea, come,* BUY *wine and milk without money and without price* (Isa. lv. 1). *Ye have sold yourselves for nought, and ye shall be* REDEEMED *without money* (lii. 3). *With thy wisdom and with thine understanding hast thou gotten thee riches, and by thy great wisdom and by* THY TRAFFIC *hast thou increased thy riches* (Ezek. xxviii. 5). Since Tyre signifies the church as to the knowledges of good and truth, therefore it is said of Tyre, *All the ships of the sea were to carry on thy* MERCHANDIZE: *Tarshish was thy* MERCHANT *in silver: Javan, Tubal, and Mesheck, they were thy* MERCHANTS, *they traded in persons of men: Syria was thy* MERCHANT *in emeralds; thy riches, thy* TRAFFIC, *thy* MERCHANDIZE, *they that carry on thy* MERCHANDIZE, *shall fall into the midst of the seas in the day of thy ruin* (xxvii. 1 to the end). *Howl ye ships of Tarshish, for Tyre is laid waste, whose* MERCHANTS *are princes, and whose* TRAFFICKERS *are the honourable of the earth* (Isa. xxiii. 1-8). The same is meant by trading, in the Lord's parable of the man who travelled into a far country, and gave his servants talents, that they might *trade* with them and *gain* (Matt. xxv. 14-20); of the other, who gave his servant ten pounds to *trade* with (Luke xix. 12-26); of the *treasure hid in a field; the which when a man hath found he hideth, for joy thereof, and goeth and selleth all that he hath, and* BUYETH *that field* (Matt. xiii. 44); and of him that sought goodly pearls, who, when he had found one pearl of great price, went and sold all that he had and bought it (xiii. 45, 46). *Such have thy* MERCHANTS *been from thy youth: they shall wander every one to his quarter; none shall save thee* (Isa. xlvii. 15). Not to mention many other instances.

607 (18) *Here is wisdom,* signifies, that it is the part of a wise man to see and understand from what has been said and explained in this chapter the nature of the doctrine and faith of the clergy respecting God and salvation. It is said *here,* because those things are meant which are declared and explained in this chapter, especially concerning the beast which rose out of the

earth, which signifies the doctrine and consequent faith of the clergy respecting God and salvation (n. 594), for the things contained in this verse are said of that beast; and as it is the part of a wise man, or of wisdom, to see and understand the quality of that doctrine and its faith, it is therefore said, *Here is wisdom.*

608 *Let him that hath understanding count the number of the beast,* signifies, that he who is enlightened by the Lord, may know the nature and quality of their confirmations of that doctrine and faith from the Word. To have intelligence signifies to be enlightened by the Lord; to count the number signifies to know the quality, number signifying quality (n. 343, 364, 448), and to count signifying to know; and because the quality signified by number is its quality as to truth, and all truth of doctrine and faith in the church is from the Word, therefore it signifies the quality of their confirmations from the Word; this also is the quality which is signified by the number six hundred and sixty six, as will be below.

609 *For it is the number of a man,* signifies, the quality of the Word and thence of the church. Man signifies wisdom and intelligence (n. 243); here wisdom and intelligence from the Word; thus also the Word as to wisdom and intelligence in the man of the church. The church itself appears before the Lord as a man; hence a man of the church as to his spirit appears in heaven as a man according to the quality of the church from the Word in him. This therefore it is which is signified by the number of a man, because it follows after these words *Let him that hath understanding count the number of the beast,* which signifies, that he who is enlightened by the Lord may know what the quality of the confirmations of the doctrine and faith concerning God and salvation among the clergy is. The quality of the church as derived from the Word is also signified by man, n. 920, and in other places.

610 *And his number is six hundred and sixty six,* signifies this quality, that all the truth of the Word is falsified by them. The number of the beast signifies the quality of the confirmations of doctrine and faith from the Word among them (n. 608, 609); six hundred and sixty six signifies every truth of good, and as this is said of the Word, it signifies every truth of good in the Word, here the same falsified, because it is the number of the beast. The reason of this signification is, that six signifies the same as three multiplied by two, and three signifies what is full and all, and is predicated of truths (n. 505), and two signifies the marriage of truth and good; and as six is composed of those two numbers multiplied by each other, it therefore signifies every truth of good in the Word, but here the same falsified; that it is also falsified by them, may be seen above (n.

566). The number six hundred and sixty six is used, because in that number six is tripled, and triplication completes; multiplying by one hundred, whence comes six hundred, and by ten, whence comes sixty, makes no difference, as may be seen above (n. 348). That six signifies what is full and all, and is used where the truths of good are treated of, may appear from those passages in the Word where that number occurs; but this signification of this number does not clearly appear except to those who see the things concerning which it treats in the spiritual sense, as when the Lord says, *That the seed which fell on good ground, brought forth fruit, some* THIRTY-*fold, some* SIXTY-*fold some an* HUNDRED-*fold* (Mark iv. 8, 20; Matt. xiii. 8, 23). That the householder went out and brought labourers into his vineyard at the *third* hour and at the *sixth* hour (Matt. xx. 3, 5). That upon the table in the tabernacle the cakes of bread were set in two rows, *six on a row* (Lev. xxiv. 6). That there were set *six water pots*, after the manner of the purifying of the Jews (John ii. 6). That there were *six* cities of refuge or asylums (Num. xxxv. 6, 7; Deu. xix. 1-9). That the measuring reed, with which the angel measured all parts of the new temple and new city, was *six cubits* long (Ezek. xl. 5). That the prophet was to drink water by measure, *the sixth part of a hin* (iv. 11). That they were to take for an offering the *sixth* part of an *ephah* of a homer of wheat (xlv. 13). Because six signifies what is full, the word to *sextate*, or give a sixth part, came into use, by which, in the spiritual sense, is signified what is complete and entire; as, that they should offer the sixth part of an ephah out of a homer of wheat (xlv. 13); and it is said of God, I will turn thee back, and leave but the *sixth part* of thee, or will sextate thee (xxxix. 2), by which is signified, that with him every truth of good in the Word should be utterly destroyed: who are meant by Gog, may be seen at n. 859.

611 I shall here subjoin this MEMORABLE RELATION. All who are prepared for heaven, which is done in the world of spirits, which is in the midst between heaven and hell, after a certain time desire with something of longing for heaven. Their eyes are then opened, and they see a way which leads to some heavenly society; they take this way and ascend, and in ascending there is a gate at which there is a keeper, who opens the gate, and so they enter. They are now accosted by an examiner, who tells them from the governor, that they may enter still further, and search whether there are anywhere houses which they can recognise as their own, there being a new house for every novitiate angel. If they find them they announce it, and there remain; if they do not find them, they return and say they can see none. They are then examined by a certain wise one, to

discover whether the light, and especially whether the heat, that is in them accords with the light and heat of that society; for the light of heaven in its essence is Divine Truth, and the heat of heaven in its essence is Divine Good, both proceeding from the Lord as the Sun there. If any other light and any other heat than the light and heat of that society is in them, that is, if any other truth and any other good is in them, they are not received, therefore they depart, and proceed in the ways which are opened among the societies in heaven, and continue till they find a society which accords in every respect with their affections. Here they dwell to eternity; for here they are among their own, as among relations and friends, whom, as being in a similar affection, they cordially love. Here, too, they are in the enjoyment of their life, and in fulness of bosom-delight derived from peace of soul; for in the heat and light of heaven there is ineffable delight, which is shared with others. This is the case with those who become angels. Those, on the other hand, who are in evils and falsities, may indeed, by permission, ascend into heaven; but when they enter, they begin to breathe or respire with difficulty; then their sight is obscured, their understanding is darkened and thought ceases, and death floats before their eyes, and thus they stand like stocks. Then the heart begins to palpitate and the breast to be oppressed, the mind is seized with anguish, and they are more and more tortured, and in that state writhe like serpents laid before the fire; wherefore they roll themselves away, and cast themselves down a precipice which then appears to them; nor do they rest till they are in hell among their like, where they can respire, and their heart can pulsate freely. After this they hate heaven, and reject truth, and in heart blaspheme the Lord, being persuaded that He was the cause of their anguish and torments in heaven. These few circumstances may show what is the lot of those who make no account of truths, which yet constitute the light in which the angels of heaven dwell, and who make no account of goods, which yet constitute the heat in which the angels of heaven dwell. The same considerations evince how serious is the mistake of those who imagine that every one may enjoy heavenly beatitude, provided he be only admitted into heaven. For at this day it is the common belief that reception into heaven depends solely upon mercy; and is the same as being admitted, in this world, into a house where there is a marriage, and there partaking of the amusements and festivity of the place. But let them know, that in the spiritual world there is a communication of affections, man being then a spirit, and the life of a spirit being affection, from and according to which thought proceeds; that homogeneous affection conjoins and heterogeneous affection disjoins, and that heterogeneity would tor-

ment a devil in heaven, and an angel in hell; for which reason they are separated exactly according to the diversities, varieties, and differences of the affections which are of love.

It was granted me to see upwards of three hundred of the clergy of the Reformed Church, all men of learning, who knew how to confirm the doctrine of faith alone even to justification, and some of them still further; and because among them also prevailed a belief that heaven consists only in admission by favour, leave was given them to ascend to a society in heaven, though not to one of the higher. As they ascended together, they appeared at a distance like calves. On their entrance into heaven they were received with civility by the angels, but when they conversed with them, they were seized with trembling, afterwards with horror, and at last as if with the agonies of death, upon which they cast themselves down headlong, and in their descent they appeared like dead horses. The reason that in ascending they appeared like calves was, that from correspondence the natural exulting affection of seeing and knowing has the appearance of a calf, and the reason they appeared like dead horses as they fell, was that from correspondence the understanding of truth from the Word has the appearance of a horse, and the non-understanding of truth in the Word that of a dead horse.

There were some children underneath who saw them falling, to whom in their descent they seemed like dead horses; at which they turned away their faces, and said to their master, who was with them, "What is the meaning of this? We beheld men, and now instead of them there are dead horses, the sight of which we could not bear, and we therefore turned away our faces; master, let us not stay in this place, but let us go:" and they departed. As they went along, the master instructed them on the signification of a dead horse. He said, "A horse signifies the understanding of the Word; all the horses which you saw had that meaning; for when a man goes meditating on the Word, his meditation has, at a distance, the appearance of a horse, a generous and sprightly horse according as he meditates spiritually on the Word, and a poor and dead horse according as, on the contrary, he meditates on it materially." The children then inquired, What is it to meditate on the Word spiritually and materially? The master replied, "I will illustrate this by examples. Who, when he reads the Word, does not think of God, his neighbour, and heaven? Every one who thinks of God only from an idea of His person, and not from an idea of His nature, thinks materially; so he who thinks of his neighbour only from his form, and not from his quality, thinks materially; and he who thinks of heaven only from place, and not from the love and wisdom which con-

stitute heaven, thinks also materially." On this the children said, "We have thought of God from person, of our neighbour from the form, which is man's, and of heaven as a place; did we therefore, whilst we were reading the Word, appear to any one like dead horses?" "No," he replied, "you are but children, and could not think otherwise; but I have perceived in you an affection of knowing and understanding, and this being spiritual, you have also thought spiritually. But I will return to what I observed at first, that he who, when reading the Word or meditating upon it, thinks materially, appears at a distance like a dead horse, but he who reads it spiritually, like a living horse; and that he who thinks of God only from an idea of person, and not from essence, thinks materially concerning God and the Trinity. For there are various attributes of the Divine essence, such as omnipotence, omniscience, omnipresence, mercy, grace, eternity, and others; and there are attributes proceeding from the Divine essence, which are creation and preservation, salvation and redemption, enlightenment and instruction. Every one who thinks of God from an idea of person only, makes three Gods, saying that one God is the Creator and Preserver, another the Saviour and Redeemer, and a third the Enlightener and Instructor; but every one who thinks of God from an idea of His nature, makes one God, saying, God created and preserves us, redeems and saves us, enlightens and instructs us. This is the reason why those who think of the Trinity in God from person, and thus materially, cannot do other, from the nature of their ideas which are material, than make three Gods out of one; and yet, contrary to what they think, they are forced to say, that in each there is a communion of all the attributes, and this solely for the reason that they have entertained some faint idea of God in respect to essence. Therefore, my pupils, think of God from His Essence and from that of His Person, and not of His Person and from this of His Essence; for to think of His Essence from His Person is to think materially of His Essence also; but to think of His Person from His Essence is to think spiritually even of His Person. The ancient Gentiles, inasmuch as they thought materially of God and of the attributes of God, not only feigned three gods, but many more, even to a hundred. Know then that the material does not flow into the spiritual, but the spiritual flows into the material. It is the same with thought concerning the neighbour from his form and not from his quality, and of heaven from place and not from the love and wisdom which constitute heaven. It is the same with all and everything in the Word; therefore He who entertains a material idea of God, and likewise of his neighbour and of heaven, cannot understand anything that it contains. The Word is to him a dead letter, and he himself, when he reads it and meditates on

it, appears at a distance like a dead horse. Those whom you saw falling from heaven, and who appeared in your sight like dead horses, were such as had closed the rational sight in themselves and others by this peculiar tenet, that the understanding is to be kept in subjection to their faith; not considering that the understanding, when closed by religion, is as blind as a mole, and there is nothing in it but mere darkness, and such darkness as rejects from itself all spiritual light, opposes its influx from the Lord and from heaven, and sets up a barrier against it in the sensual corporeal part, far below the rational in matters relating to faith, that is, places it near the nose, and fixes it in its cartilage, on which account they cannot afterwards so much as smell spiritual things; whence some have been reduced to such a state, that the very smell of anything spiritual throws them into a swoon: by smell I mean perception. These are they who make God three. They say, indeed, from an idea of His Essence, that God is one; but yet when they pray from their faith, which is that God the Father would have mercy for the sake of the Son and send the Holy Spirit, they evidently make three Gods. They cannot do otherwise, for they pray to one to have mercy for the sake of another, and send a third." After this the master taught them concerning the Lord, that He is the one God, in whom is the Divine Trinity.

CHAPTER XIV.

1. And I saw, and, lo, a Lamb stood on the mount Zion, and with Him a hundred and forty four thousand, having His Father's name written on their foreheads.

2. And I heard a voice from heaven, as the voice of many waters, and as the voice of a great thunder: and I heard the voice of harpers harping with their harps:

3. And they sung as it were a new song before the throne, and before the four beasts, and the elders: and no one could learn the song but the hundred and forty four thousand, who were bought from the earth.

4. These are they that were not defiled with women; for they are virgins. These are they that follow the Lamb whithersoever He goeth. These were bought from among men, being the first-fruits unto God and to the Lamb.

5. And in their mouth was found no guile: for they are without spot before the throne of God.

6. And I saw another angel fly in the midst of heaven,

having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and tribe, and tongue, and people,

7. Saying with a great voice, Fear God, and give glory to Him; for the hour of His judgment is come: and adore Him that made heaven, and earth, and the sea, and the fountains of waters.

8. And another angel followed, saying, Fallen, fallen, is Babylon, that great city, because she made all nations drink of the wine of the wrath of her fornication.

9. And a third angel followed them, saying with a great voice, If any man adore the beast and his image, and receive his mark on his forehead, or on his hand,

10. He shall drink of the wine of the wrath of God, which is mixed pure in the cup of His indignation; and he shall be tormented with fire and brimstone before the holy angels and before the Lamb:

11. And the smoke of their torment ascendeth up for ever and ever: and they have no rest day nor night, who adore the beast and his image, and whosoever receiveth the mark of his name.

12. Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus.

13. And I heard a voice from heaven saying unto me, Write, Blessed are the dead who die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labours; and their works follow with them.

14. And I saw, and behold a white cloud, and upon the cloud one sat like unto the Son of Man, having on His head a golden crown, and in His hand a sharp sickle.

15. And another angel went out of the temple, crying with a great voice to Him who sat on the cloud, Thrust in Thy sickle, and reap: for the time is come for Thee to reap: for the harvest of the earth is dried up.

16. And He that sat on the cloud thrust in His sickle on the earth; and the earth was reaped.

17. And another angel went out of the temple which is in heaven, he also having a sharp sickle.

18. And another angel went out from the altar, having power over fire: and he cried with a great cry to him that had the sharp sickle, saying, Thrust in thy sharp sickle, and gather the clusters of the vine of the earth; for her grapes are ripe.

19. And the angel thrust in his sickle into the earth, and gathered the vine of the earth, and cast it into the great wine-press of the wrath of God.

20. And the wine-press was trodden without the city, and blood went out of the wine-press, even unto the bridles of the horses, for a thousand and six hundred furlongs.

THE SPIRITUAL SENSE.

THE CONTENTS OF THE WHOLE CHAPTER. Concerning the New Christian Heaven. It is described in verses 1-5; the Lord's coming proclaimed, and then a new church, verses 6, 7, 13; an exhortation to renounce the doctrine of faith separate from charity, in which the present church is, verses 9-12; an examination of these, and a manifestation that their works are evil, verses 14-20.

THE CONTENTS OF EACH VERSE. *And I saw, and lo, a Lamb stood on the mount Zion, and with Him a hundred and forty four thousand,* signifies, the Lord now in the New Heaven of Christians, who have acknowledged Him as the God of heaven and earth, and have been in truths of doctrine from Him by the Word: *Having his Father's name written on their foreheads,* signifies, their acknowledgment of the Lord's Divinity and Divine Humanity: *And I heard a voice from heaven, as the voice of many waters,* signifies, the Lord speaking through the New Heaven from Divine Truths: *And as the voice of a great thunder,* signifies, and from Divine Love: *And I heard the voice of harpers harping with their harps,* signifies, confession of the Lord from joy of heart by the spiritual angels in the inferior heavens: *And they sung as it were a new song before the throne, and before the four beasts, and before the elders,* signifies, the celebration and glorification of the Lord before Him and before the angels of the superior heavens: *And no one could learn the song but the hundred and forty four thousand,* signifies, that no other Christians could understand, and thereby from love and faith acknowledge, that the Lord is the only God of heaven and earth, but those who are received by the Lord into this New Heaven: *Who were bought from the earth,* signifies, that they are such as could be regenerated by the Lord and thus redeemed in the world: *These are they that were not defiled with women; for they are virgins,* signifies, that they did not adulterate the truths of the church, and defile them with the falsities of faith, but that they loved truths because they are truths: *These are they that follow the Lamb whithersoever He goeth,* signifies, that they are conjoined to the Lord through love and faith in Him, because they have lived according to His commandments: *These were bought from among men,* signifies, here as before: *Being the first-fruits unto God and to the Lamb,* signifies, the beginning of the Christian Heaven, which acknowledges one God, in whom is the Trinity, and that the Lord is that God: *And in their mouth was found no guile,* signifies, that they do not from cunning and design speak and persuade to what is false and evil: *For they are without spot before*

the throne of God, signifies, because they are in truths grounded in good from the Lord. *And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth*, signifies, the annunciation of the Lord's Advent, and of the new church about to come down out of heaven from Him: *And to every nation, and tribe, and tongue, and people*, signifies, to all who from religion are in good, and from doctrine in truths: *Saying with a great voice, Fear God*, signifies, an admonition not to do evil, because this is against the Lord: *And give glory to Him; for the hour of His judgment is come*, signifies, an acknowledgment and confession that every truth of the Word is from the Lord, according to which every man will be judged: *And adore Him that made heaven, and earth, and the sea, and the fountains of waters*, signifies, that the Lord alone is to be worshipped, because He alone is the Creator, Saviour, and Redeemer, and from Him alone the angelic heaven and the church, and all things relating to them, exist: *And another angel followed, saying, Fallen, fallen, is Babylon, that great city*, signifies, that now the Roman Catholic religion, as to its tenets and doctrinals, is dispersed: *Because she made all nations drink of the wine of the wrath of her fornication*, signifies, because, by profanations of the Word and adulterations of the good and truth of the church, she hath seduced all whom she could subject to her dominion: *And a third angel followed them, saying with a great voice*, signifies, something further from the Lord concerning those who are in faith separated from charity: *If any man worship the beast and his image, and receive his mark on his forehead, or on his hand*, signifies, that he who acknowledges and receives the doctrine of justification and salvation by faith alone, confirms himself in it, and lives according to it: *He shall drink of the wine of the wrath of God, which is mixed pure in the cup of His indignation*, signifies, that they falsify the goods and truths of the Word, and imbue their lives with such falsifications: *And he shall be tormented with fire and brimstone before the holy angels and before the Lamb: and the smoke of their torment ascendeth up for ever and ever*, signifies, self-love and the love of the world, and their derivative lusts, and the pride of self-derived intelligence proceeding from these latter; and torment in hell from the former: *And they have no rest day nor night, who adore the beast and his image, and whosoever receiveth the mark of his name*, signifies, a perpetual state in things undelightful with those who acknowledge and receive that faith, confirm it, and live according to it: *Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus*, signifies, that the man of the Lord's church by temptations arising from those who worship the beast, is searched and tried as to his quality in regard to a life according to the

commandments of the Word and faith in the Lord: *And I heard a voice from heaven saying unto me, Blessed are the dead who die in the Lord from henceforth*, signifies, a prediction from the Lord respecting the state after death of those who will be of His New Church, that they will have eternal life and felicity: *Yea, saith the Spirit, that they may rest from their labours*, signifies, that the Divine Truth of the Word teaches, that those who afflict their soul and crucify the flesh, on that account shall have peace in the Lord: *And their works follow with them*, signifies, according as they have loved and believed, and thence acted and spoken: *And I saw, and behold a white cloud, and upon the cloud one sat like unto the Son of Man*, signifies, the Lord as the Word: *Having on His head a golden crown, and in His hand a sharp sickle*, signifies, the Divine Wisdom from His Divine Love, and the Divine Truth of the Word: *And another angel went out of the temple*, signifies, the angelic heaven: *Crying with a great voice to Him who sat on the cloud, Thrust in Thy sickle, and reap: for the time is come for Thee to reap: for the harvest of the earth is dried up*, signifies, the supplication of the angels of heaven to the Lord, that He would make an end, and effect judgment, because the church is now arrived at its last state: *And He that sat on the cloud thrust in His sickle on the earth; and the earth was reaped*, signifies, the end of the church, because there was no longer Divine Truth therein: *And another angel went out of the temple which is in heaven, he also having a sharp sickle*, signifies, the heavens of the Lord's spiritual kingdom, and the Divine Truth of the Word with them: *And another angel went out from the altar, having power over fire*, signifies, the heavens of the Lord's celestial kingdom, which are in the good of love from the Lord: *And he cried with a great cry to him that had the sharp sickle, saying, Thrust in thy sharp sickle, and gather the clusters of the vine of the earth*, signifies, the Lord's operation from the good of His Love through the Divine Truth of His Word upon the works of charity and faith among the men of the Christian Church: *For her grapes are ripe*, signifies, because it is the last state of the Christian Church: *And the angel thrust in his sickle into the earth, and gathered the vine of the earth*, signifies, the end of the present Christian Church: *And cast it into the great wine-press of the wrath of God*, signifies, an examination of the quality of their works, that they were evil: *And the wine-press was trodden without the city*, signifies, that an examination was made from the Divine Truths of the Word, into the quality of the works resulting from the doctrine of faith of the church: *And blood went out of the wine-press even unto the bridles of the horses*, signifies, violence done to the Word by direful falsifications of truth, and the understanding so closed thereby, that man is scarcely capable any longer of being taught, and thus led by

Divine Truths from the Lord: *For a thousand and six hundred furlongs,* signifies, mere falsities of evil.

THE EXPLANATION.

612 (1) *And I saw, and lo, a Lamb stood on the mount Zion, and with Him a hundred and forty four thousand,* signifies, the Lord now in the New Heaven collected out of those in the Christian churches who have acknowledged the Lord alone to be the God of heaven and earth, and have been in truths of doctrine grounded in the good of love from Him through the Word. *I saw,* signifies the things which follow in this chapter; a Lamb signifies the Lord as to His Divine Humanity (n. 269, 271); Mount Zion signifies heaven, where those are who are in love to the Lord, as will be seen presently; a hundred forty and four thousand, signifies all who acknowledge the Lord alone to be the God of heaven and earth, and are in truths of doctrine grounded in the good of love from Him through the Word (n. 348, *seq.*). These were treated of in chapter vii., but there, that they were sealed on their foreheads, and thus distinguished and separated from the rest; here, gathered into one, and formed into a heaven. The heaven of which this treats, is that collected from among Christians since the time the Lord was in the world, and consisting of those among them who approached the Lord alone, and lived according to His precepts in the Word, shunning evils as sins against God. This is the New Heaven, from which the Holy Jerusalem, that is, the New Church on earth, will descend (chap. xxi. 1, 2). But the heavens which were formed before the Lord's coming are above this heaven, and are called the Ancient Heavens; in which likewise all acknowledge the Lord alone to be the God of heaven and earth. These Heavens communicate with this New Heaven by influx. It is known that the land of Canaan signifies the church, because the Word was there, and by means of it the Lord was known; and because in the middle of it was the city of Zion, and under it the city of Jerusalem, both upon a mountain. Hence Zion and Jerusalem signify the inmost things of the church. And as the church in the heavens makes one with the church on earth, Zion and Jerusalem everywhere signify the church, but Zion the church as to love, and Jerusalem the church as to doctrine from it. It is called Mount Zion, because a mountain signifies love (n. 336). That Mount Zion signifies heaven and the church where the Lord alone is worshipped, may appear from these passages: *I have set* MY KING UPON MY HOLY HILL OF ZION; *I will*

declare the decree: Jehovah hath said unto me, Thou art My Son; this day have I begotten thee. Ask of Me, and I shall give Thee the heathen for Thine inheritance. Kiss the Son, lest He be angry, and ye perish from the way; blessed are all they that put their trust in Him (Ps. ii. 6-8, 12). *O* ZION, *that bringest good tidings, get thee up into the* HIGH MOUNTAIN; *say, Behold, the Lord Jehovah will come with a strong hand* (Isa. xl. 9, 10). *Rejoice greatly, O* DAUGHTER OF ZION, *behold thy King cometh unto thee; He is just and having salvation* (Zec. ix. 9; Matt. xxi. 2, 4, 5; John xii. 14, 15). *Cry out and shout,* THOU INHABITANT OF ZION, *for great is the Holy One of Israel in the midst of thee* (Isa. xii. 6). *The ransomed of Jehovah shall return, and come to* ZION *with songs* (xxxv. 10). *Sing and rejoice, O* DAUGHTER OF ZION, *for lo, I come, and I will dwell in the midst of thee* (Zec. ii. 10). *O that the salvation of Israel were come out of* ZION (Ps. xiv. 7, liii. 7). *Thus saith the Lord Jehovah, Behold, I lay in* ZION *for a foundation a stone, a tried stone. And your covenant with death shall be disannulled* (Isa. xxviii. 16, 18). *My salvation shall not tarry, I will place salvation in* ZION (xlvi. 13). *And the Redeemer shall come to* ZION (lix. 20). *Jehovah of Hosts shall reign in mount* ZION (xxiv. 23). *Jehovah loveth the gates of* ZION *more than all the dwellings of Jacob; glorious things are spoken of thee,* O CITY OF GOD; *Jehovah shall count, when He writeth up the people, that this man was born there. All my springs are in Thee* (Psa. lxxxvii. 2, 3, 6, 7). *Jehovah hath chosen* ZION, *He hath desired it for His habitation. This is my rest for ever, here will I dwell; for I have desired it* (cxxxii. 13, 14). *Let the* CHILDREN OF ZION *rejoice in their King* (cxlix. 2, 3). *Thou shalt arise, O Jehovah, and have mercy upon* ZION: *for the time to favour her, yea, the set time, is come, to declare the name of Jehovah in* ZION, *when the people are gathered together, and the kingdoms, to serve Jehovah* (cii. 13, 21, 22). *Out of* ZION, *the perfection of beauty, God hath shined. Our God shall come, He shall call to the heavens from above, and to the earth, that He may judge His people. Gather My saints together unto Me* (l. 1-5; besides other passages, as Isa. i. 27, iv. 3, 5, xxxi. 4, 9, xxxiii. 5, 20, xxxvii. 22, lii. 1, lxiv. 10; Jer. vi. 2; Lam. iv. 2; Amos i. 2; Micah iii. 10, 12, iv. 1-3, 7, 8; Zeph. iii. 14, 15; Joel iv. 16, 17, 21; Zec. viii. 3; Ps. xx. 2, xlviii. 2, 11, 12, lxxvi. 2, lxxviii. 68, cx. 2, cxlix. 2, cxxvi. 1, cxxviii. 5, 6, cxxxiv. 3, cxxxv. 21, cxlvi. 10). The virgin and daughter of Zion is mentioned in many places, who does not mean any virgin or daughter there, but the church as to the affection of good and truth, the same as the Lamb's bride (chap. xxi. 2, 9, xxii. 17). The virgin and daughter of Zion signifies the Lord's church in many other passages, (as Isa. i. 8, iii. 16-26, iv. 4, x. 32, xvi. 1, xxxvii. 22, lii. 2, lxii. 11; Jer. iv. 31, vi. 2, 23; Lam. i. 6, ii. 1, 4, 8, 10, 13, 18, iv. 22; Micah i. 13, iv. 8, 10, 13; Zeph. iii. 14; Zec. ii. 10, ix. 9; Ps. ix. 14).

613 *Having His Father's name written on their foreheads*, signifies, the acknowledgment from love and faith in them of the Lord's Divinity and Divine Humanity. The Father's name means the Lord both as to the all-originating Divinity which is called the Father, and as to the Divine Humanity which is called the Son, since they are One and one Person, united like soul and body. In heaven, therefore, no other is understood by God the Father but the Lord, and in the New Heaven the Lord is called Father. His Father's name is here said to be on their foreheads for this reason also, that the Father means the Divine Good of the Lord's Divine Love, which in the Word of the Evangelists is everywhere meant by the Father, when named by the Lord, and the Divine Truth of His Divine Wisdom by the Son. When the Lord glorified His Humanity these two were united as soul to body and body to soul (n. 21, 170). And since they are one, it speaks in another place of the *name* of God and of the Lamb being on their foreheads (chap. xxii. 4). Of those, therefore, who are here treated of, it is said, that they had the Father's name written on their foreheads, because the one hundred and forty-four thousand sealed out of the twelve tribes of Israel, mean the angels of the superior heavens, who are all in the good of celestial love; and, as was observed, that good is meant by the Father. The angels here treated of are angels of the superior heavens, as may be seen in the explanation of chapter vii., particularly at n. 362. Written on their foreheads signifies acknowledgment from love and faith in them; written or inscribed signifying acknowledgment in them, and the forehead, love and its consequent intelligence or faith (n. 347, 605). That the Divinity, which is called the Father, and the Divine Humanity which is the Son, are one like soul and body, and consequently that the Lord as to His Divine Humanity is to be approached, and that thus and no otherwise the Divinity which is called the Father is approached, appears from so many passages in the Word, that if adduced they would fill many pages. They are largely cited in *The Doctrine of the Lord*, n. 29-36, 38-45, and following numbers. Of these a few shall here be quoted in confirmation. They are as follows: *And the angel said unto Mary, Behold, thou shalt conceive in thy womb, and bring forth a Son, and shalt call His* NAME *Jesus. He shall be great, and shall be called the* SON OF THE HIGHEST: *but Mary said, How shall this be, seeing I know not a man? and the angel answered,* THE HOLY GHOST SHALL COME UPON THEE, AND THE POWER OF THE HIGHEST SHALL OVERSHADOW THEE; *therefore also that* HOLY THING *which shall be born of thee shall be called the Son of God* (Luke i. 30-35). *The angel of the Lord appeared unto Joseph in a dream, saying, Fear not to take unto thee Mary thy wife; for that which is conceived in her* IS OF THE HOLY

GHOST, AND JOSEPH KNEW HER NOT *till she had brought forth her first-born son* (Matt. i. 20, 25). *In the beginning was the Word, and the Word was with God, and* THE WORD WAS GOD: AND THE WORD WAS MADE FLESH, *and we beheld His glory, the glory as of the* ONLY-BEGOTTEN OF THE FATHER (John i. 1, 14). *The Jews sought to kill Jesus,* BECAUSE HE SAID THAT GOD WAS HIS FATHER, MAKING HIMSELF EQUAL WITH GOD: *then Jesus answered, What things soever the Father doeth, these also doeth the Son likewise; as the Father raiseth up the dead and quickeneth them; even so the Son quickeneth whom He will: verily I say unto you, The hour is coming, when the dead shall hear the voice of the Son of God: and they that hear shall live* (v. 18-25). *As the* FATHER HATH LIFE IN HIMSELF; *so hath He given to the* SON TO HAVE LIFE IN HIMSELF (v. 26). *I am the Way, the Truth, and the Life:* NO MAN COMETH UNTO THE FATHER BUT BY ME. *If ye had known Me, ye should have known My Father also: and from henceforth ye know Him, and have seen Him. Philip saith unto Him, Lord, show 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; *and how sayest thou then, Show us the Father? believest thou not that* I AM IN THE FATHER, AND THE FATHER IN ME? *Believe Me that* I AM IN THE FATHER AND THE FATHER IN ME (xiv. 6-11). *I will give unto My sheep eternal life;* I AND MY FATHER ARE ONE. *And the Jews took up stones again to stone Him, because He made Himself God; and He said, I do the works of My Father, believe the works, that ye may know and believe that* THE FATHER IS IN ME AND I IN HIM (x. 28-38). HE WHO SEETH ME, SEETH HIM THAT SENT ME (xii. 45). ALL THINGS THAT THE FATHER HATH ARE MINE (xvi. 15). THE FATHER HATH GIVEN ALL THINGS INTO HIS HANDS (xiii. 3). FATHER, THOU HAST GIVEN ME POWER OVER ALL FLESH; *and this is life eternal, that they might know Thee, the only true God, and Jesus Christ, whom Thou hast sent: and* ALL MINE ARE THINE, AND THINE ARE MINE (xvii. 2, 3, 10). ALL POWER IS GIVEN UNTO ME IN HEAVEN AND IN EARTH (Matt. xxviii. 18). *Whatsoever ye shall ask in My name,* THAT WILL I DO, AND I WILL DO IT (John xiv. 13, 14). *The Spirit of Truth shall not speak of Himself, but* HE SHALL TAKE OF MINE, *and shall show it unto you* (xvi. 13, 14). *He that abideth in Me, and I in him, the same bringeth forth much fruit, for* WITHOUT ME YE CAN DO NOTHING (xv. 5): besides others. There are still more in the Old Testament, some of which shall be cited: *Unto us a Child is born, unto us a Son is given, and the government shall be upon His shoulder, and His name shall be called Wonderful, Counsellor, the Mighty* GOD, THE EVERLASTING FATHER, *the Prince of Peace* (Isa. ix. 6). *Behold, a virgin shall conceive and bear a son, and shall call His name* IMMANUEL—

GOD WITH US (vii. 14). *Behold, the days come, that I will raise unto David a righteous branch, and a king shall reign and prosper; and this is His name whereby He shall be called,* JEHOVAH OUR RIGHTEOUSNESS (Jer. xxiii. 5, 6, xxxiii. 15, 16). *And it shall be said in that day, Lo, this is our God, we have waited for Him, and He will save us;* THIS IS JEHOVAH, WE HAVE WAITED FOR HIM; *we will be glad and rejoice in His salvation* (Isa. xxv. 9). *Surely God is in thee; and there is none else, there is no other God; verily, Thou art a God that hidest Thyself,* O GOD OF ISRAEL, THE SAVIOUR (xlv. 14, 15). *Am not I Jehovah? and there is no God else beside Me; a* JUST GOD AND A SAVIOUR; THERE IS NONE BESIDE ME (xlv. 21, 22). I AM JEHOVAH, AND BESIDE ME THERE IS NO SAVIOUR (xliii. 11). *I Jehovah am thy God, and thou shalt know no God but Me, for* THERE IS NO SAVIOUR BESIDE ME (Hos. xiii. 4). THOU, JEHOVAH, ART OUR FATHER, OUR REDEEMER; *Thy name is from everlasting* (Isa. lxiii. 16). *Thus saith the Lord, the King of Israel, and* HIS REDEEMER, JEHOVAH OF HOSTS, *I am the first and I am the last, and beside Me there is no God* (xliv. 6). *Thus saith* JEHOVAH THY REDEEMER, *I am Jehovah that maketh all things, and alone by Myself* (xliv. 24). *Thus saith* JEHOVAH THY REDEEMER, *the Holy One of Israel, I am Jehovah thy God* (xlviii. 17). JEHOVAH, MY STRENGTH AND MY REDEEMER (Ps. xix. 14). THEIR REDEEMER IS STRONG; JEHOVAH OF HOSTS IS HIS NAME (Jer. l. 34). *Jehovah of Hosts is His name; and* THY REDEEMER THE HOLY ONE OF ISRAEL; THE GOD OF THE WHOLE EARTH SHALL HE BE CALLED (Isa. liv. 5). *And all flesh shall know, that* I JEHOVAH AM THY SAVIOUR AND THY REDEEMER, *the mighty one of Jacob* (xlix. 26, lx. 16). *As for* OUR REDEEMER, JEHOVAH OF HOSTS IS HIS NAME (xlvii. 4). *Thus saith* THY REDEEMER, JEHOVAH (xliii. 14, xlix. 7). And in other places, as Luke i. 68; Isa. lxii. 11, 12, lxiii. 1, 4, 9; Jer. xv. 20, 21; Hosea xiii. 4, 14; Ps. xxxi. 5, xliv. 26, xlix. 15, lv. 18, 19, lxix. 18, lxxi. 23, ciii. 4, cvii. 2, cxxx. 7, 8. And in Zechariah, IN THAT DAY JEHOVAH SHALL BE KING OVER ALL THE EARTH: IN THAT DAY SHALL THERE BE ONE JEHOVAH, AND HIS NAME ONE (xiv. 9). But these are only a small number.

614 (2) *And I heard a voice from heaven, as the voice of many waters,* signifies, the Lord speaking from Divine Truths through the New Heaven. A voice from heaven signifies a voice, or speech, from the Lord through heaven; for when a voice is heard from heaven, it is from the Lord; here, through the New Heaven of Christians, which is understood by Mount Zion, upon which the Lamb was seen standing, and with Him a hundred and forty-four thousand (n. 612, 613); many waters signify Divine Truths (n. 50). The same is said of the Lord speaking through heaven from Divine Truths, in the following passages: The voice of the Son of Man was heard *as the* VOICE *of many*

waters (i. 15). *And a* VOICE *from the throne, as the* VOICE OF MANY WATERS (xix. 6). *And the* VOICE *of the God of Israel was like the* VOICE OF MANY WATERS (Ezek. xliii. 2). *The* VOICE *of Jehovah is upon the waters:* JEHOVAH IS UPON MANY WATERS (Ps. xxix. 3). *The* SOUND *of the wings of the cherubim was like the* SOUND OF GREAT WATERS (Ezek. i. 24); the cherubim signify the Word (n. 239), thus Divine Truth, from which the Lord speaks.

615 *And as the voice of great thunders,* signifies, the Lord speaking through the New Heaven from Divine Love. Lightnings, thunderings, and voices, signify enlightenment, perception, and instruction (n. 236); and the seven thunders, which uttered their voices, signify the Lord speaking through the universal heaven (n. 472). When the Lord speaks through heaven, He speaks from the third heaven through the second heaven, thus from Love through Divine Wisdom, for the third heaven is in His Divine Love, and the second heaven is in His Divine Wisdom. The Lord never speaks otherwise when He speaks from the superior heavens; and this is what is meant by a voice as of many waters, and by a voice of great thunder. Many waters are the Divine Truths of Divine Wisdom, and great thunder is the Divine Good of Divine Love.

616 *And I heard the voice of harpers harping with their harps,* signifies, confession of the Lord from joy of heart by the spiritual angels in the lower heavens. To strike upon the harp signifies to confess the Lord from spiritual truths (n. 276); that this proceeds from joy of heart follows of course; hence harpers signify spiritual angels. The angels of the lower heavens are here meant, because the voice of the Lord through the higher heavens was heard as a voice of many waters, and as the voice of great thunder (n. 614, 615). A voice of harpers striking upon harps was heard, because sound or speech descending from the lower heavens is sometimes heard like the the sound of harps; not that they are playing upon harps, but because the voice of confession of the Lord from joy of heart is so heard below.

617 (3) *And they sung as it were a new song before the throne, and before the four beasts, and the elders,* signifies, the celebration and glorification of the Lord before Him and before the angels of the higher heavens. Singing a new song, signifies acknowledgment and glorification of the Lord as being the only Judge, Redeemer, and Saviour, thus the God of heaven and earth (n. 279). Before the throne means before the Lord, because He alone sits on the throne; before the four beasts and elders, means before the angels of the higher heavens (n. 369); as it were a new song, signifies the celebration and

glorification of the Lord in the New Christian heaven, here in particular, that He is acknowledged to be the God of heaven and earth, as He is in the ancient heavens; this is implied in the words *as it were*, for as it were a new song, signifies, as though it were new, when nevertheless it is not new. It has been already shown that the New Heaven mentioned in the Apocalypse (chap. xxi. 1), is a new heaven composed of Christians, and that the former heavens consist of the ancient and most ancient people, also that the Lord is acknowledged in these heavens to be the God of heaven and earth.

618 *And no one could learn the song but the hundred and forty-four thousand*, signifies, that no other Christians could understand, and thereby from love and faith acknowledge, that the Lord is the only God of heaven and earth, but those who are received by the Lord into this New Heaven. This song signifies acknowledgment and glorification of the Lord, as being the God of heaven and earth (n. 279, 617); learning signifies to perceive in one's self that it is so, which is to understand and so to receive and acknowledge. He who learns otherwise, learns and does not learn, because he does not retain; the hundred and forty-four thousand, signify those who acknowledge the Lord alone to be the God of heaven and earth (n. 612). No other Christians could learn this song, that is, acknowledge that the Lord is the only God of heaven and earth, because from childhood they have imbibed the notion that in the Godhead there are Three Persons, distinct from each other. For it is said in the doctrine of the Trinity, *There is one Person of the Father, another of the Son, and another of the Holy Spirit;* likewise, *the Father is God, the Son is God, and the Holy Spirit is God*, and although it is there added *these three are one*, still in thought they divide the Divine Essence into three, which yet is indivisible; and for that reason they approach the Father, because He is first in order. Besides, the leading men in the church have taught that men should pray to the Father, that for the Son's sake He would send the Holy Spirit, by which their idea of Three has been confirmed, so that they cannot think of the Son as God as equal with the Father and one with the Father, but of the Son as equal with any other man, although He alone as to His Humanity is Righteousness, and is called Jehovah our Righteousness (Jer. xxiii. 5, 6, xxxiii. 15, 16). From this idea of their thought it has come to pass, that they cannot comprehend how the Lord, as born in the world, can be the God of heaven and earth, and still less that He is the only God, although they have heard and read all the passages already cited (n. 613), and these also: *All things that the Father hath are Mine* (John xvi. 15). *The Father hath given all things into*

the hand of the Son (xiii. 3). *Father, Thou hast given Me power over all flesh; all Mine are Thine, and Thine are Mine* (xvii. 2, 3, 10). *All power is given unto Me in heaven and in earth* (Matt. xxviii. 18). Also that He was conceived of Jehovah the Father, and hence that His soul was from Him (Luke i. 34, 35, 38); and hence, the Divine Essence was His: besides many other things of the same import in other passages. Any one may perceive that all this was said of the Lord who was born in the world, as also that *He and the Father are one; and that He is in the Father and the Father in Him;* and that *he who seeth Him seeth the Father* (John x. 28-38, xiv. 6-11). Now, although they may have heard and read these passages, yet they cannot give up the idea which was conceived in early life and afterwards confirmed by their teachers, and which has so closed up their rational faculty that they are unable to see or understand these words of the Lord: *I am the Way, the Truth, and the Life: no man cometh unto the Father but by Me* (John xiv. 6). *He that entereth not by the door into the sheep-fold, but climbeth up some other way, the same is a thief and a robber; I am the door, by Me, if any man enter in, he shall be saved* (x. 1, 9). Also, that the Lord glorified His Humanity, that is, united it to the Divinity of the Father, or, to the Divinity which was in Himself from conception, that the human race might be united to God the Father in Him and through Him. That this was the reason of the Lord's coming into the world, and of the glorification of His Humanity, He fully teaches in John; for He says, *At that day ye shall know that I am in My Father, and ye in Me, and I in you* (xiv. 20). *He that abideth in Me and I in Him, the same bringeth forth much fruit; for without Me ye can do nothing: if a man abide not in Me, he is cast forth as a branch, and is withered* (xv. 5, 6). *And for their sakes I sanctify Myself, that they also might be sanctified through the truth, that they all may be one; as Thou, Father, art in Me, and I in Thee: I in them and Thou in Me* (xvii. 19, 21, 23, 26; also vi. 56; and in other places). It clearly appears from these passages that the Lord's coming into the world and the glorification of His Humanity, had for their end the conjunction of men with God the Father in Him and through Him, thus that He Himself is to be approached. This the Lord confirmed further by so often saying, that they must believe in Him, that they might have eternal life (n. 553). Who cannot see that all this is said by the Lord concerning Himself in His Humanity; and that unless His Humanity was Divine, He never would have said, nor could say, that He was in men and men were in Him, and that it was necessary to believe in Him, that they might have eternal life? To ask the Father in His name, does not mean to approach God the Father immediately, nor to ask for His sake, but to approach the Lord, and the

Father through Him, because the Father is in the Son, and they are one, as He Himself teaches. This is what IN HIS NAME signifies; as may appear from these passages: *He that believeth not in the Son is condemned already, because he hath not believed in the* NAME OF THE ONLY-BEGOTTEN SON OF GOD (John iii. 18). *These things are written, that ye might believe that Jesus is the Christ, the Son of God; and* THAT BELIEVING YE MIGHT HAVE LIFE THROUGH HIS NAME (John xx. 31). Jesus said, *Whosoever shall receive this child in My* NAME *receiveth Me: and* WHOSOEVER SHALL RECEIVE ME RECEIVETH HIM THAT SENT ME (Luke ix. 48). *Whatsoever* YE SHALL ASK IN MY NAME, THAT WILL I DO (John xiv. 13). There are other passages besides which say, IN THE NAME OF THE LORD (Matt. vii. 22, xviii. 5, 20, xix. 29, xxiii. 39; Mark ix. 37, xvi. 17; Luke xiii. 35, xix. 38, xxiv. 47, John i. 12, ii. 23, v. 43, xii. 13, xv. 16, xvi. 23, 24, 26, 27, xvii. 6). What is meant by the name of God, and that the name of the Father is the Lord as to the Divine Humanity, see n. 81, 165, 584.

619 *Which were bought from the earth*, signifies, that they are such as could be regenerated by the Lord, and thus redeemed, in the world. Bought from the earth signifies redeemed in the world. Redemption is deliverance from hell, and salvation by conjunction with the Lord (n. 281); and as this is effected by regeneration, the redeemed signify those who are regenerated and thus redeemed by the Lord. And as all may be regenerated and thus redeemed if they will, but few are willing, therefore bought from the earth signifies that they are such as could be regenerated by the Lord, and so redeemed. Who these are is now described in verses 4 and 5.

620 (4) *These are they that were not defiled with women, for they are virgins*, signifies, that they did not adulterate the truths of the church, and defile them with falsities of faith, but that they love truths because they are truths. A woman signifies the church from the affection of truth, and thence, in the opposite sense, the church from the affection of falsity (n. 434, 533), in the present case, the church from the affection of truth, because it is said, *not defiled with women.* To be defiled with women signifies the same as to commit adultery and fornication, which signifies to adulterate and falsify the Word (n. 134). *For they are virgins*, signifies because they have loved truths because they are truths, thus from spiritual affection. These are meant by virgins, because a virgin signifies the church as a bride, who desires to be conjoined with the Lord, and to become a wife; and the church which desires to be conjoined with the Lord, loves truths for their own sake; for conjunction is effected by truths while one lives according to them. Hence it is that in the Word, Israel, Zion, and Jerusalem are called virgins and daughters; for they signify the church. All those in the Lord's

church who are of this character, whether they be maidens or young men, wives or husbands, boys or old men, girls or old women, are meant by virgins, as may appear from the Word, where virgins are mentioned, as THE VIRGIN OF ISRAEL (Jer. xviii. 13, xxxi. 4, 21; Amos v. 2; Joel i. 8); THE VIRGIN DAUGHTER OF JUDAH (Lam. i. 15); THE VIRGIN DAUGHTER OF ZION (2 Kings xix. 21; Isa. xxxvii. 22; Lam. i. 4, ii. 13); THE VIRGINS OF JERUSALEM (ii. 10); THE VIRGIN DAUGHTER OF MY PEOPLE (Jer. xiv. 17). Therefore the Lord likened the church to *ten virgins* (Matt. xxv. 1, *seq.*); and it is said in Jeremiah, *I will build thee, and thou shalt be built,* O VIRGIN OF ISRAEL, *and shalt rejoice in the dances of them that make merry* (xxxi. 4, 13); and in David: *They have seen Thy goings, O God; even the goings of my God, my King, in the sanctuary; among them were the* VIRGINS PLAYING WITH TIMBRELS (Ps. lxviii. 24, 25); and again: KINGS' DAUGHTERS *were among Thy honourable women: upon Thy right hand did stand the queen in gold of Ophir: hearken,* O DAUGHTER *and consider; so shall the* KING *greatly desire thy beauty: the* DAUGHTER OF TYRE *shall be there with a gift; even the rich among the people shall entreat thy favour: the* KING'S DAUGHTER *is all glorious within: her clothing is of wrought gold. She shall be brought unto the* KING *in raiment of needle-work: the* VIRGINS HER COMPANIONS *that follow her shall enter into the* KING'S *palace* (xlv. 9-15); in this passage the KING signifies the Lord; the queen, the church as a wife; daughters and virgins, the affections of goodness and truth. Similar affections are signified by virgins in other parts of the Word, where mention is made at the same time of young men, because young men signify truths, and virgins affections thereof; as in the following passages: *Behold, the days come, that I will send a famine in the land, not a famine of bread, nor a thirst for water, but for hearing the words of Jehovah: in that day shall the* FAIR VIRGINS *and the* YOUNG MEN *faint for thirst* (Amos viii. 11, 13). *Be thou ashamed, O Zidon; for the sea hath spoken, saying I travail not, nor bring forth, neither do I nourish up* YOUNG MEN, *nor bring up* VIRGINS (Isa. xxiii. 4). *The Lord hath trodden the* VIRGIN THE DAUGHTER OF JUDAH *as in a wine-press: behold My sorrow, My* VIRGINS *and My* YOUNG MEN *are gone into captivity* (Lam. i. 15, 18). *For how great is his goodness and how great is his beauty! Corn shall make the* YOUNG MEN *cheerful, and new wine the* VIRGINS (Zec. ix. 17). *And the streets of the city shall be full of* BOYS AND GIRLS *playing in the streets thereof* (viii. 5). *The* VIRGINS OF JERUSALEM *hang down their heads to the ground; what thing shall I liken to thee,* O VIRGIN DAUGHTER OF ZION. *My* VIRGINS *and My* YOUNG MEN *are fallen by the sword* (Lam. ii. 10, 13, 21: besides other passages, as Jer. li. 20-23; Lam. v. 10-12; Ezek. ix. 4, 6; Ps. lxxviii. 62-64; Deu. xxxii. 25).

621 *These are they that follow the Lamb whithersoever He goeth,* signifies, that they are conjoined to the Lord through love and faith in Him, because they have lived according to His commandments. This signification appears from these words of the Lord, *He that hath My commandments and keepeth them, he it is that loveth Me: and I will love him, and will come to him, and make My abode with him* (John xiv. 21-23). In another place, it is said of the shepherd of the sheep, *when he putteth forth his own sheep, he goeth before them, and the sheep* FOLLOW HIM: *for they know his voice:* MY SHEEP HEAR MY VOICE, AND I KNOW THEM, AND THEY FOLLOW ME (x. 4, 5).

622 *These were bought from among men,* signifies, that they are such as could be regenerated by the Lord and thus redeemed in the world, as in n. 619, where the same words occur.

623 *Being the first-fruits unto God and the Lamb,* signifies, the beginning of the Christian Heaven, which acknowledges one God in whom is the Trinity, and that the Lord is that God. First-fruits mean that which first springs up, also what is first gathered, thus the beginning, in this case, the beginning of the New Heaven of Christians; God and the Lamb, mean here, as above, the Lord as to the all-originating Divinity itself and as to the Divine Humanity, and also as to the Divine Proceeding, thus the one God in whom is the Trinity. Here something shall be said respecting the first-fruits. In the Israelitish church it was commanded, that the *first of their ripe fruits,* of all corn, oil, and wine, of the fruits of trees, as also of the fleece, should be offered to Jehovah as holy, and be given by Jehovah to Aaron, and after him to the high priest (Ex. xxii. 29; Lev. xxiii. 10; Num. xiii. 20, xv. 17-22, xviii. 8-20; Deu. xviii. 4, xxvi. 1 and following verses); and likewise, that they should celebrate the feast of the *first-fruits* of harvest and of bread (Ex. xxiii. 14-16, 19, 26; Lev. xxiii. 9-15, 20-25; Num. xxviii. 26, *seq.*). The reason was, that the first-fruits signified that which first springs up, and afterwards grows, as a child grows into a man, or as a young plant grows into a tree; and hence they signified all the subsequent stages to the completion of the thing; for all that is to follow exists in the first, as the man in the infant, and the tree in the tender shoot. And as this first exists before its successions in like manner in heaven and in the church, therefore the first-fruits were holy unto the Lord, and the feast of the first-fruits was celebrated. The same is signified by first-fruits in Jer. xxiv. 1, 2; Ezek. xx. 40; Micah vii. 1; Deu. xxxiii. 15, 21.

624 (5) *And in their mouth was found no guile,* signifies, that they do not, from cunning and design, speak and persuade to what is false and evil. The mouth signifies speech, preach-

ing, and doctrine (n. 452), and guile signifies persuasion to evil by means of falsity, properly, from cunning and design; for he who persuades another to something from cunning or guile, persuades from design, for cunning or guile proposes something to itself, conceals its purpose, and puts it into execution when opportunity offers. In the Word a lie signifies falsity and false speaking; guile signifies both, originating in design; as in the following passages: Jesus said of Nathaniel, *Behold an Israelite indeed, in whom is* NO GUILE (John i. 47). *The remnant of Israel shall not do iniquity nor speak* LIES; *neither shall a* DECEITFUL TONGUE *be found in their mouth* (Zeph. iii. 13). *Because He had done no violence, neither was any* GUILE *in His mouth* (Is. liii. 9). *For the rich men are full of violence, and the inhabitants thereof have spoken* LIES, *and their tongue is deceitful in their mouth* (Mic. vi. 12). *Thou shalt destroy them that speak* LIES: *Jehovah will abhor the bloody and deceitful man* (Ps. v. 6). *Deliver my soul, O Jehovah, from* LYING LIPS *and a* DECEITFUL TONGUE (Ps. cxx. 2, 3). *They have taught their tongue to speak* LIES. *Thine habitation is in the midst of* GUILE; *through* GUILE *they refuse to know Me, saith the Lord* (Jer. ix. 5, 6). *Ephraim encompassed me with* LIES, *and the house of Israel with* GUILE (Hos. xi. 12). *If any man come presumptuously upon his neighbour to slay him with* GUILE, *thou shalt take him from Mine altar, that he may die* (Ex. xxi. 14). *Cursed be he that doeth the work of Jehovah with* GUILE (Jer. xlviii. 10: besides other passages, as Jer. v. 26, 27, viii. 5, xiv. 14, xxiii. 26; Hos. vii. 16; Zeph. i. 9; Ps. xvii. 1, xxiv. 4, xxxv. 20, 21, xxxvi. 4, l. 19, lii. 3, 4, lxxii. 14, cix. 2, cxix. 118; Job xiii. 7, xxvii. 4). The deceitful are signified in the Word by poisonous serpents, and by vipers and crocodiles, and deceit is signified by their poison.

625 *For they are without spot before the throne of God*, signifies, because they are in truths grounded in good from the Lord. The unspotted signify those who are not in falsities, consequently who are in truths; for spots signify falsities, properly, falsities grounded in evil; the throne of God signifies the Lord and heaven, n. 14, 233; and as all who are in good from the Lord appear as if they were in truths, therefore their being unspotted before the throne of God, signifies that they are in truths grounded in good from the Lord; for all who are led by the Lord are kept by Him in good, and from that good there proceeds nothing but truth; and even if a falsity proceed from it, it is an apparent falsity, which is regarded by the Lord as like unto truth, solely by the modification of the light of heaven in another colour; for the good that is within it so qualifies it. There is falsity from evil, and there is falsity from good; both may appear alike in the outward form, when in reality they are entirely different, because that which is within constitutes the

essence, and produces its quality. Since spots signify falsities, therefore it was commanded, that *none of the seed of Aaron in whom there was a* SPOT *should approach the altar, or enter within the vail* (Lev. xxi. 17, 23); which signified that they should be unspotted; *and every ox, calf, sheep, goat, lamb, on which there was a* SPOT, *was forbidden to be offered for a sacrifice* (xxii. 19-25). These are also enumerated.

626 (6) *And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth,* signifies, the annunciation of the Lord's Advent, and of the New Church about to come down from Him out of heaven. In the supreme sense an angel means the Lord, and thence also heaven (n. 5, 344, 465). Another angel now signifies what is new from the Lord. Fly in the midst of heaven, signifies to survey, perceive, and provide (n. 415), here, what is new in the church from the Lord out of heaven. The everlasting gospel signifies the annunciation of the coming of the Lord and of His kingdom (n. 478, 553); them that dwell on the earth signify the men of the church to whom the annunciation will be made. The reason why it also means to announce that the New Church is now about to descend out of heaven from Himself, is, because the Lord's Advent involves two things, the Last Judgment, and after it the New Church. The Last Judgment is treated of in chapters xix. xx., and the New Church, which is the New Jerusalem, in chapters xxi. xxii. That the Gospel and the preaching of the Gospel signify the annunciation of the coming of the Lord and of His kingdom, appears evidently from the passages adduced in n. 478, which may there be seen.

627 *And to every nation, and tribe, and tongue, and people,* signifies, to all who are in good from religion, and in truths from doctrine. Nation signifies those who are in good, and, abstractly, goods, n. 483; tribe signifies the church as to religion, n. 349; tongue signifies doctrine, n. 282; and people signify those who are in truths, and, abstractly, truths, n. 483: therefore preaching the Gospel to every nation, and tribe, and tongue, and people, signifies to announce it to all who are in good from religion and in truths from doctrine; for these, and no others, receive the Gospel. Such is the signification of these words in the spiritual sense.

628 (7) *Saying with a great voice, Fear God,* signifies, an admonition not to do evil, because this is against the Lord. A great voice signifies admonition; and to fear God signifies not to do evil, because this is against the Lord. To fear God is to love Him, by fearing to do evil, because it is against Him, and all love has within it this kind of fear (n. 527). These things are now said to those who will be of the New Church upon earth, because the first step to reformation is

to live according to the precepts of the decalogue, where the evils are enumerated which ought not to be done. For he who does them, fears not God; but he who does them not, by shunning them because they are against the Lord, fears, and also loves the Lord, as He Himself teaches in John (xiv. 20-24).

629 *And give glory to Him; for the hour of His judgment is come,* signifies, acknowledgment and confession, that every truth of the Word, from which the church is a church, is from the Lord, according to which every man will be judged. To give glory to Him, signifies to acknowledge and confess that all truth is from the Lord (n. 249); and as every truth, by virtue of which the church is a church, is from the Word, therefore the truth of the Word is understood; for the hour of His judgment is come, signifies because every man will be judged according to the truth of the Word. This is signified, because to give glory to Him signifies to acknowledge and confess that every truth of the Word is from the Lord, and it is now said, *For the hour of the judgment is come,* and *for* involves this as the cause. The truth of the Word will judge every one (see n. 233, 273), and the church exists from the Word, and its quality is according to its understanding of the Word (*The Doctrine of the Sacred Scripture,* n. 76-79). It is plain from these considerations that this is the spiritual sense of these words. The reason of this is, that the angels of heaven perceive glory to be nothing but Divine Truth, and as all Divine Truth is from the Lord, by giving glory to Him they perceive the acknowledgment and confession that all truth is from Him. In heaven there is no other glory, and so far as a society in heaven is in Divine Truth, so far all things there are resplendent, and so far the angels are in the splendour of glory. That glory signifies Divine Truth, may appear from the following passages: *The voice of him that crieth in the wilderness, Prepare ye the way of Jehovah; and the* GLORY OF JEHOVAH *shall be revealed, and all flesh shall see it together* (Isa. xl. 3, 5). *Shine; for thy light is come, and the* GLORY OF JEHOVAH *is risen upon thee. Jehovah shall arise upon thee, and His* GLORY *shall be seen upon thee* (lx. 1, *seq.*). *I will give thee for a covenant of the people, for a light of the Gentiles; and* MY GLORY *will I not give to another* (xlii. 6, 8). *For Mine own sake, even for Mine own sake, will I do it; and I will not give* MY GLORY *unto another* (xlviii. 11). *So shall they fear the name of Jehovah from the west, and* HIS GLORY *from the rising of the sun. And the Redeemer shall come to Zion* (lix. 19, 20). *Then shall thy light break forth as the morning; the* GLORY OF JEHOVAH *shall be thy rereward* (lviii. 8). *It shall come that I will gather all nations and tongues, and they shall come and see* MY GLORY (lxvi. 18). *And Jehovah said, But as truly as I live, all the earth shall be filled with the* GLORY OF JEHOVAH (Num. xiv. 20, 21).

The whole earth is full of HIS GLORY (Isa. vi. 1-3). *In the beginning was the Word, and the Word was God. In Him was life; and the life was the light of men. That was the true light. And the Word was made flesh, and dwelt among us, and we beheld His* GLORY, THE GLORY AS OF THE ONLY-BEGOTTEN OF THE FATHER, *full of grace and truth* (John i. 1, 4, 9, 14). *These things said Esaias, when he saw* HIS GLORY, *and spake of Him* (xii. 41). *And they shall see the Son of Man coming in the clouds of heaven with power and great* GLORY (Matt. xxiv. 30). *The heavens declare the* GLORY OF GOD (Ps. xix. 1). *So the heathen shall fear the name of Jehovah, and all the kings of the earth* THY GLORY. *When Jehovah shall build up Zion, He shall appear in* HIS GLORY (cii. 15, 16). Of the Holy Jerusalem it is said, THE GLORY OF GOD *shall lighten it, and the Lamb is the light thereof; and the nations of them which are saved shall walk in the light of it* (Apoc. xxi. 23, 24). *When the Son of Man shall come in* HIS GLORY, *and all His holy angels with Him, then shall He sit upon the throne of His* GLORY (Matt. xxv. 31; Mark viii. 38). That the *glory* of Jehovah filled and covered the tabernacle (Ex. xl. 34, 35; Lev. ix. 23, 24; Num. xiv. 10-12, xvi. 19, 42). It filled the house of Jehovah (1 Kings viii. 10, 11; and other places, as Isa. xxiv. 23; Ezek. i. 28, viii. 4, ix. 3, x. 4, 18, 19; Luke ii. 32, ix. 26; John v. 44, vii. 18, xvii. 24).

630 *And adore Him that made heaven and earth, and the sea, and the fountains of waters,* signifies, that the Lord alone is to be worshipped, because He alone is the Creator, Saviour, and Redeemer, and from Him alone the angelic heaven and the church, and all things relating to them, exist. To adore signifies to acknowledge as sacred (n. 579, 580, 588, 603); therefore to adore, when concerning the Lord, signifies to acknowledge Him as the God of heaven and earth, and to worship Him. To make heaven, and earth, and the sea, and the fountains of waters, in the natural sense, means to create them, but in the spiritual sense, it signifies to make the angelic heaven and the church, and all that belongs to them. For in the spiritual sense heaven signifies the angelic heaven; the earth and the sea signify the church internal and external (n. 403, 404, 420, 470), and fountains of waters signify all the truths of the Word serving the church for doctrine and life (n. 409). Jehovah the Creator is the Lord from eternity, and the Lord the Saviour and Redeemer is the Lord born in time, thus as to His Divine Humanity, as appears from *The Doctrine of the Lord*, from beginning to end. Who cannot understand that one God is the Creator of the universe, and that there are not three Creators? as also that creation had for its end a heaven and church out of the human race? On this subject see *The Divine Providence* (n. 27-45). Hence it is that to make heaven and earth, in the

spiritual sense, signifies to make the angelic heaven and the church. These things are said for the reason mentioned in n. 613, where it is explained what is meant by having the Father's name written on their foreheads; and because this was said, therefore the command here, *adore Him that made heaven and earth, and the sea, and the fountains of waters.*

631 (8) *And there followed another angel, saying, Fallen, fallen, is Babylon, that great city,* signifies, that now the Roman Catholic religion, as to its tenets and doctrinals, is dispersed. Another angel signifies what is new from the Lord (n. 626); Babylon, that great city, signifies the Roman Catholic religion as to its tenets and doctrinals; fallen signifies dispersed; for to fall is said of a city, but to be dispersed, of a religion and its doctrine, as signified by the city Babylon, a city signifying doctrine (n. 194). The reason this is now said of Babylon is, that after a New Christian Heaven was formed by the Lord, a new one was at the same time made with those who were of the Roman Catholic religion; because the Christian Heaven collected out of the Reformed constitutes the centre, and the Papists are round about it. When, therefore, the centre is made new, what is in the circumference is at the same time made new; for the Divine Light, which is Divine Truth, diffuses itself around, from the middle, as from a centre, to the circumference, and brings the things which are there also into order. On this account Babylon is here mentioned, but it is treated of more particularly in chapters xvii. and xviii. That the Reformed Christians constitute the centre, and that the Papists form a large circumference around it, and that spiritual light, which is Divine Truth proceeding from the Lord, diffuses itself as from its centre to all the circumferences, even to the last, may be seen in *The Doctrine of the Sacred Scripture* (n. 104-113), and in *The Last Judgment* (n. 48). From what has been said it may be perceived, that this mention of Babylon follows in order, after treating of the New Christian Heaven and the proclaiming of the gospel. This is also signified by *there followed.*

632 *Because she made all nations drink of the wine of the wrath of her fornication,* signifies, because by profanations of the Word, and adulterations of the good and truth of the church, she has seduced all whom she could subject to her dominion. Babylon signifies the Roman Catholic religion, as in the previous number; wine signifies truth derived from good, and, in the opposite sense, falsity derived from evil (n. 316); fornication signifies the falsification of truth, and the wrath of fornication signifies adulteration and profanation (n. 134); to make all nations drink, signifies to seduce all whom they could subject to their dominion; to make them drink of that wine, signifies to seduce; and nations signify those who are under their dominion.

633 (9) *And a third angel followed, saying with a great voice,* signifies, something further from the Lord concerning those who are in faith separated from charity. A third angel following, signifies still from the Lord. This follows in order, for in the supreme sense an angel signifies the Lord (n. 626), because when, as in the present instance, an angel speaks the Word, he does not speak from himself, but from the Lord. Saying with a great voice, signifies what follows, which relates to the loss of those who, in life and doctrine, confirm themselves in faith separated from charity. This chapter, from verse 1 to 5, treats of the New Christian Heaven, and in verses 6 and 7, of the preaching of the Gospel, that is, of the Lord's Advent, to establish a New Church; and because those who are in faith separated from charity oppose this, there now follow a threatening and denunciation of condemnation upon those who still persist in that faith.

634 *If any man adore the beast and his image, and receive his mark on his forehead, or on his hand,* signifies, he who acknowledges and receives the doctrine of justification and salvation by faith alone, confirms himself in it, and lives according to it. To adore the beast signifies to acknowledge that faith, (n. 580); to adore his image signifies to acknowledge and receive that doctrine (n. 603); to receive his mark on the forehead and on the hand, signifies to receive it in love and faith, and to confirm himself in it (n. 605, 606); and since those who confirm themselves in that love and faith live according to it, this likewise is signified. There are three degrees of the reception of that doctrine, which are described by these words; the first degree is the acknowledgment of that doctrine; the second degree is confirming it in one's self; and the third degree is living according to it. To acknowledge it belongs to the thought, to confirm it in one's self belongs to the understanding, and to live according to it belongs to the will. There are some who are in the first degree, and yet not in the second and third, and there are some who are in the first and second, and yet not in the third; but those who are in the third degree, which is that of living according to it, are those concerning whom the following verses (11, 12) are spoken. To live according to it, is to make light of evil, thinking that evil does not condemn, because the works of the law do not save, but faith only; also to make light of good, inwardly thinking that no one can of himself do good, except that which is meritorious. Thus they are such as only shun evils on account of civil and moral laws, and not on account of the Divine laws. These are the persons who do good only for the sake of themselves and the world, therefore from self-love, and not for the Lord's sake, therefore not from love to the neighbour. What now follows, in verses

11 12, is said of these, because all that enters into the thought and into the understanding only does not condemn, but that which enters into the will condemns, because this enters into the life and remains; for nothing can enter into the will but what is an object of love, and love is the life of man. These also are those who do not examine themselves, who know not their sins, and do not the work of repentance, and therefore are condemned; for they say in their hearts, What need is there of examination, of a knowledge and acknowledgment of sins, and repentance, when faith alone includes them all? I have seen many such in the spiritual world, who have shunned evils and done good on account of civil and moral laws, and not at the same time on account of spiritual laws, and who were cast into hell.

635 (10) *The same shall drink of the wine of the wrath of God mixed pure in the cup of His indignation*, signifies, that they falsify the goods and truths of the Word, and imbue their lives with such falsifications. These words have this signification, because the wine of the wrath of God, mixed pure, signifies the truth of the Word falsified; and the cup of His indignation signifies truth by which good is acquired, in like manner falsified; and to drink signifies to appropriate them, or imbue their lives with them. Wine signifies the truth of the Word (n. 316): the wine of the wrath of God, the truth of the Word adulterated and falsified (n. 632): mixed pure (or with pure wine) evidently signifies its being falsified: a cup signifies the same as wine, because a cup is that which contains it. To drink signifies to imbue their lives with them, because this is said to those who live according to the doctrine of justification by faith alone (n. 634). To mix wine and mixture signify the falsification of truth, in David: *For in the hand of Jehovah there is a* CUP, *and the* WINE *is red; it is* FULL OF MIXTURE; *and He poureth out of the same: but the dregs thereof, all the wicked of the earth shall wring them out, and drink them* (Ps. lxxv. 8). In many parts of the Word wrath and anger are mentioned together, and in these cases wrath is predicated of evil and anger of falsity, because those who are in evil are the subjects of wrath, and those who are in falsity are the subjects of anger. In the Word both are attributed to Jehovah, that is, to the Lord, but it is meant that they are the wrath and anger of man against the Lord (n. 525). That wrath and anger are mentioned together in the Word, appears from these passages: *Behold, the day of Jehovah cometh, cruel both with* WRATH *and fierce* ANGER: *and the earth shall remove out of her place, in the* WRATH *of Jehovah of Hosts, and in the day of His fierce* ANGER (Isa. xiii. 9, 13). *O Assyrian, the rod of My* WRATH, *I will send him against an hypocritical nation, and against the people of Mine* ANGER (x. 5, 6). *Whom I have slain in My* WRATH *and in Mine* ANGER (Jer. xxxiii. 5). *The* WRATH *of Jehovah is upon all*

nations, and His ANGER *upon all their armies* (Isa. xxxiv. 2). *Jehovah shall come to render His* ANGER *with* WRATH (lxvi. 15). *And I will tread down the people in My* WRATH, *and make them drunk in Mine* ANGER (lxiii. 6). *Behold, My* WRATH *and Mine* ANGER *shall be poured out upon this place* (Jer. vii. 20: besides other passages, as in Jer. xxxiii. 5; Ezek. v. 13; Deu. xxix. 27: and *anger of wrath*, Isa. xiii. 13; Ps. lxxviii. 49, 50; Deu. vi. 14, 15). And in Isaiah: *In Jehovah have I righteousness and strength, and all that are incensed against Him shall be ashamed* (xlv. 24).

636 *And shall be tormented with fire and brimstone before the holy angels and before the Lamb: and the smoke of their torment ascendeth up for ever and ever*, signifies, selfish and worldly loves and their derived lusts, and from these the pride of self-derived intelligence, and torment in hell from them. Fire signifies the love of self and of the world (n. 494); and brimstone signifies lusts from these two loves (n. 452); and as all torment in hell results from these three, it is therefore said, *they shall be tormented with fire and brimstone: and the smoke of their torment ascendeth up for ever and ever.* It is said, *before the angels and the Lamb*, because these loves are contrary to Divine Truth, and contrary to the Lord, who is the Word; for angels signify Divine Truths, they being the recipients of truth (n. 170), and the Lamb signifies the Lord as to His Divine Humanity and also as to the Word (n. 595). Torments in hell proceed from the loves just mentioned, and those who are in faith separated from charity are in those loves (n. 421, 502, 597).

637 (11) *And they have no rest day nor night, who adore the beast and his image, and whosoever receiveth the mark of his name*, signifies, a perpetual state of undelight with those who acknowledge that faith and receive its doctrine, confirm it, and live according to it. To have no rest day nor night, signifies their perpetual state of undelight after death, seeing that their torment is spoken of just before: day and night mean at all times; and, in the spiritual sense, signify in every state, thus perpetually, for day and night in that sense signify states of life (n. 101, 476). To adore the beast and his image and receive the mark of his name, signifies to acknowledge that faith, receive its doctrine, confirm one's self in it, and live according to it, as may be seen in n. 634, where the same words occur.

638 (12) *Here is the patience of the saints: here are they that keep the commandments of God and the faith of Jesus*, signifies, that the man of the Lord's church, by temptations arising from those who adore the beast, is examined as to his quality in regard to a life according to the commandments of the Word, and in regard to faith in the Lord. That this is the signification of these words, see n. 593. To keep the command-

ments, signifies to live according to the precepts which are contained in a concise form in the decalogue ; and the faith of Jesus signifies faith in Him, for all such persons have faith from the Lord, which faith is the faith of Jesus.

639 (13) *And I heard a voice from heaven saying unto me, Write, Blessed are the dead who die in the Lord from henceforth,* signifies, a prediction from the Lord, respecting the state after death of those who will be of His New Church, which is, that those who suffer temptations on account of their faith in the Lord and a life according to His precepts, will have eternal life and felicity. To hear a voice from heaven saying, signifies a prediction from the Lord. The reason it relates to the state after death of those who are to be of His New Church is, because that state is treated of in this verse. The dead who die from henceforth, signifies their state after death: write, signifies let it be handed down to posterity (n. 39, 63): blessed, signifies those who have eternal life and felicity, because they are blessed: the dead signify those who afflicted their souls, crucified their flesh, and suffered temptations; that those are here meant by the dead, will be seen below. That those who have suffered temptations on account of their faith in the Lord and their life according to His commandments have eternal life and felicity, appears from what goes before, where it is said, *Here is the patience of the saints; here are they that keep the commandments of God and the faith of Jesus,* which signifies that the man of the New Church is searched by temptations as to his quality in regard to a life according to the commandments, and in regard to faith in the Lord (see above, n. 638); and from these words, *and that they may rest from their labours,* which signify that those who are tempted will have peace in the Lord, as will be seen below (n. 640). Temptations here mean spiritual temptations, which exist with those who have faith in the Lord and live according to His commandments, when they drive away the evil spirits that are with them, who act as one with their lusts. These temptations are signified by the cross in the following passages: *And he that taketh not his* CROSS *and followeth after Me, is not worthy of Me* (Matt. x. 38). Jesus said, *if any man will come after Me, let him deny himself, and take up his* CROSS *and follow Me* (xvi. 24; Luke ix. 23-25, xiv. 26, 27): as also by crucifying the flesh in Paul: *And they that are Christ's,* CRUCIFY *the flesh with the affections and lusts* (Gal. v. 24). The reason why they are signified by the dead who have afflicted their soul, crucified their flesh, and suffered temptations, is, because thereby they have mortified their former life, and therefore are become as it were dead to the world; for the Lord says, *Except a grain of wheat fall into the ground and* DIE, *it abideth alone, but if it* DIE, *it bringeth forth much fruit* (John xii.

24). Nor are any others meant by the dead in John: Jesus said, *For as the Father raiseth up the* DEAD, *and quickeneth them; even so the Son quickeneth whom He will* (v. 21); and in the same evangelist; Jesus said, *The hour is coming, and now is, when the* DEAD *shall hear the voice of the Son of God and live* (v. 25); and also by the resurrection of the *dead* (Luke xiv. 14; Apoc. xx. 5, 12, 13); and in other places: see above (n. 106), and in David: *Precious in the sight of Jehovah is the* DEATH *of His saints* (Ps. cxvi. 15). Jesus also said, *He that* LOSETH HIS LIFE *for My sake, shall find it* (Matt. x. 39, xvi. 25; Luke ix. 24, 25, xvii. 33; John xii. 25).

640 *Yea, saith the Spirit, that they may rest from their labours*, signifies, that the Divine Truth of the Word teaches, that those who afflict their soul and crucify the flesh on account of it, shall have peace in the Lord. *Yea, saith the Spirit* signifies that the Divine Truth of the Word teaches (n. 87, 104): *that they may rest*, signifies that they shall have peace in the Lord; peace means tranquillity of soul in consequence of being no longer infested as before by evils and falsities, thus by hell: labours mean labours of the soul, which consist in afflicting and crucifying the flesh, and in being tempted. Therefore, *they shall rest from their labours* signifies that those who afflict their soul and crucify their flesh in this world for the sake of the Lord and of life eternal, shall have peace in the Lord; for the Lord says, *In Me ye shall have* PEACE. *In the world ye shall have tribulation* (John xvi. 33). PEACE *I leave with you,* MY PEACE *I give unto you: not as the world giveth, give I unto you* (xiv. 27). Such affliction is meant by labour in these places: *By the* LABOUR *of his soul he shall see and be satisfied: by his knowledge shall my righteous servant justify many* (Isa. liii. 11). *Jehovah hath heard our voice, and looked on our affliction, and our* LABOUR, *and our oppression* (Deu. xxvi. 7). *They shall not* LABOUR *in vain, nor bring forth for trouble* (Isa. lxv. 23). *I know thy works, and thy* LABOUR, *and thy endurance, and that thou hast borne, and hast patience, and for My name's sake hast* LABOURED *and hast not fainted* (Apoc. ii. 2, 3).

641 *And their works follow with them*, signifies, according as they have loved and believed, and thence acted and spoken. Their works which follow with them, signify all things which remain with man after death. It is well known, that the externals which appear before men derive their essence, soul, and life from the internals which do not appear before men, but which appear before the Lord and the angels. Both the externals and internals taken together constitute works,—good works, if the internals are in love and faith and the externals act and speak from them; but evil works, if the internals are

not in love and faith and the externals act and speak from them. If the externals act and speak as if from love and faith, those works are either hypocritical or meritorious. Ten persons may perform works which are similar, but still are dissimilar outwardly, because the internals from which the externals proceed are dissimilar. Who cannot see, that there is an internal and an external, and that these two make one? For who cannot see, that the understanding and will constitute the internal of man, and speech and action his external? for who can speak and act without an understanding and a will? And since every one can see this, he may also see that works are external and internal at the same time. And since, as already remarked, the external derives its essence, soul, and life from its internal, it follows that the external is such as its internal is; consequently, that the works which follow with them are according as they have loved and believed, and thence acted and spoken. Good works are charity and faith (see n. 73, 76, 94, 141); and the internal of man, or the internal man, does not consist in understanding without willing, but in willing and thence understanding, consequently it does not consist in believing without loving, but in loving and thence believing; and doing these things constitutes the external of man, or the external man (see in n. 625). From what has been said it may appear, that their works that follow them, signify according as they have loved and believed, and thence acted and spoken. The same is signified by works in the following passages: *In the day of judgment God will render to every man according to his* DEEDS (Rom. ii. 6). *For we must all appear before the judgment-seat of Christ, that every one may receive the* THINGS DONE *in his body, according to that he hath done, whether it be good or bad* (2 Cor. v. 10). *For the Son of Man shall come in the glory of His Father with His angels; and then shall He reward every man according to his* WORKS (Matt. xvi. 27). *They that have* DONE GOOD *shall come forth unto the resurrection of life; and they that have* DONE EVIL, *unto the resurrection of damnation* (John v. 29). *And the dead were judged out of those things which were written in the books, according to their* WORKS (Apoc. xx. 12, 13). *And, behold, I come quickly; and My reward is with Me, to give to every man according as his* WORK *shall be* (xxii. 12). *And I will give unto every one of you according to your* WORKS (ii. 23). *I know thy* WORKS (ii. 1, 2, 4, 8, 13, 16, 26; iii. 1-3, 7, 8, 14, 15, 19). *I will recompense them according to their* DEEDS, *and according to the* WORKS *of their own hands* (Jer. xxv. 14). *Like as Jehovah of hosts thought to do unto us, according to our ways and according to our* DOINGS (Zec. i. 6; and in many other places).

642 (14) *And I saw, and behold, a white cloud: and upon the*

cloud one sat like unto the Son of Man, signifies, the Lord as to the Word. A cloud signifies the Word in its literal sense, and a white cloud, the Word in its literal sense such as it is interiorly; and the Son of Man means the Lord as to the Word; therefore it is said, *on the cloud one sat like unto the Son of Man.* That a cloud signifies the Word as to its literal sense, see n. 24, 513. A white cloud signifies the literal sense of the Word such as it is interiorly, because white is predicated of truths in the light (n. 167, 379), and interiorly in the literal sense of the Word there are spiritual truths, which are in the light of heaven. That the Son of Man means the Lord as to the Word, see n. 44. The same is also abundantly proved in the *Doctrine of the Sacred Scripture* (n. 19-28). The Lord frequently said, that *they should see the* SON OF MAN *coming in the* CLOUDS *of heaven* (as in Matt. xvii. 5, xxiv. 30, xxvi. 64; Mark xiv. 61, 62; Luke ix. 34, 35, xxi. 27). No one knows that it has any other signification than that when He comes to judgment, He will appear in the clouds of heaven; but this is not what is meant; the meaning is, that when He comes to judgment, He will appear in the literal sense of the Word. And as He comes now, He appears in the Word by revealing that there is a spiritual sense in every particular of the literal sense of the Word; that in that sense He alone is treated of; and that He alone is the God of heaven and earth. This is to be understood by His coming in the clouds of heaven. That there is a spiritual sense in every particular of the literal sense of the Word; that in that sense the Lord alone is treated of; and that He alone is the God of heaven and earth, are shown in the two *Doctrines of the New Jerusalem*, one concerning *the Lord*, and the other, concerning *the Sacred Scripture.* Since the coming of the Lord in the clouds of heaven means His coming in His own Word, and at the time when He is to effect judgment, and this being what the Apocalypse treats of, it is therefore said, *Behold, He cometh with* CLOUDS (Apoc. i. 7), and here, *I looked, and, behold, a white* CLOUD, *and upon the* CLOUD *one sat like the Son of Man.* And in the Acts of the Apostles, *While they beheld, Jesus was taken up into heaven, and a* CLOUD *received Him out of their sight; and two men in white apparel said, This same Jesus, who is taken up from you into heaven, shall so come in like manner, as ye have seen Him go into heaven* (i. 9, 11). A cloud signifies the literal sense of the Word, because that sense is natural, and Divine Truth in natural light appears as a cloud in the sight of angels, who are in spiritual light,—as a white cloud to those who are in genuine truths from the literal sense of the Word, as a dark cloud to those who are not in genuine truths, as a black cloud to those who are in falsities, and as a black cloud mingled with fire to those who are in faith separated from

charity, by reason of their being in evils of life. This I have seen.

643 *Having on his head a golden crown, and in his hand a sharp sickle*, signifies, the Divine Wisdom from His Divine Love, and the Divine Truth of the Word. A crown on the head signifies wisdom (n. 189, 252), and a golden crown, wisdom from love (n. 235); and as it was seen on the head of the Son of Man, or of the Lord, a golden crown signifies the Divine Wisdom from His Divine Love. A sickle signifies the Divine Truth of the Word, because harvest signifies the state of the church as to Divine Truth, here its last state, and therefore reaping, which is done with a sickle, here signifies to put an end to the state of the church, and to effect judgment. And as these things are done by the Divine Truth of the Word, this is signified by a sickle, and doing it exactly and exquisitely by a sharp sickle. A sickle has the same signification as a sword; but a sickle is used where harvest is treated of, and a sword, when war is treated of. A sword signifies Divine Truth fighting against falsities, and the contrary (n. 52, 108, 117).

644 (15) *And another angel went out of the temple*, signifies, the angelic heaven. What an angel and angels signify, may be seen above (n. 5, 65, 170, 258, 342, 363, 344, 415, 465); here the angel signifies the angelic heaven, because it is said that he went out of the temple, and the temple signifies heaven as a church (n. 191, 529, 585); for there is a church in the heavens as well as on earth.

645 *Crying with a great voice to Him who sat on the cloud, Thrust in Thy sickle, and reap; for the time is come for Thee to reap, for the harvest of the earth is dried up*, signifies, the supplication of the angels of heaven to the Lord, that He would make an end, and effect judgment, because the church has now arrived at its last state. To cry with a great voice to Him that sat on the cloud, signifies the supplication of the angels of heaven to the Lord, because there was nothing corresponding upon the earth; for the church on earth is to the angelic heaven as a foundation on which a house rests, or as the feet upon which a man stands and by which he walks. When therefore the church on earth is destroyed, the angels lament, and make supplication to the Lord; they supplicate that He would make an end of the church, and raise up a new one. Hence it is, that the angels crying with a loud voice to Him who sat on the cloud, signifies the supplication of the angels to the Lord: He that sat on the cloud, signifies the Lord as to the Word (n. 643); to thrust in His sickle and reap, signifies to make an end and effect judgment (n. 642, 643): the time is come for Thee to reap, signifies that there is an end of the church: for the harvest is dried up, signifies that the church has arrived at its last state; harvest signifies the state of the church

as to Divine Truth, because the harvest produces corn, from which comes bread, and corn and bread signify the good of the church, this being procured by truths. That this is the signification of the passage, may be seen more clearly from those passages in the Word where harvest, reaping, and the sickle occur, as in the following: *For there will I sit to judge all the heathen round about. Put ye in the* SICKLE, *for the* HARVEST *is ripe, for their wickedness is great* (Joel iii. 12, 13). *Cut off the sower from Babylon, and him that handleth the* SICKLE *in the time of harvest* (Jer. l. 16). *And it shall be when the harvest-man gathereth the corn, and* REAPETH *the ears with his arm; in the morning shalt thou make thy seed to flourish, but the* HARVEST *shall be a heap in the day of grief and desperate sorrow* (Is. xvii. 5, 6, 11). *Be ye ashamed, O husbandmen, because the* HARVEST *of the field is perished* (Joel i. 11). *Jesus said to His disciples, Say not ye there are yet four months, and then cometh* HARVEST? *lift up your eyes, and look on the fields, for they are white already to* HARVEST (John iv. 35, 39). *Jesus said to His disciples, The* HARVEST *truly is plenteous, but the labourers are few; pray ye therefore the Lord of the* HARVEST, *that He will send forth labourers into His* HARVEST (Matt. ix. 37, 38; Luke x. 2). In these passages, and in others (Is. xvi. 9; Jer. v. 17, viii. 20), harvest signifies the church as to Divine Truth. But all that is contained in these verses of this chapter, and in the two subsequent chapters, was foretold by the Lord in the parable of the sower and of the gathering of the harvest, which shall be adduced, because He teaches and illustrates their signification: *Jesus said, the kingdom of heaven is like unto a man who sowed good seed in his field; but while men slept, his enemy came and sowed tares among the wheat, and went his way. But when the blade was sprung up, and brought forth fruit, then appeared the tares also. So his servants came and said, Wilt thou then that we go and gather them up? but he said, Nay; lest, while ye gather up the tares, ye root up also the wheat with them; let both grow together until the* HARVEST: *and in the time of* HARVEST *I will say to the reapers, Gather ye together first the tares, and bind them in bundles to burn them: but gather the wheat into my barn. And the disciples came unto Jesus, saying, Declare unto us the parable. Jesus said, He that soweth the good seed is the Son of Man* (or the Lord); *the field is the world* (the church); *the good seed are the children of the kingdom* (truths of the church); *but the tares are the children of the wicked one* (falsities from hell); *the enemy that sowed them is the devil; the* HARVEST *is the end of the world* (the end of the church); *and the reapers are the angels* (Divine Truths). *As therefore the tares are gathered and burned in the fire; so shall it be in the end of the world* (in the end of the church), Matt. xiii. 24-30, 36-43.

646 (16) *And He that sat on the cloud thrust in His sickle on the earth, and the earth was reaped,* signifies, the end of the

church, because there was no longer any Divine Truth therein. This is signified, because He that sat on the cloud signifies the Lord as to the Word (n. 642); thrusting in his sickle and reaping signifies to make an end and effect judgment (n. 643); harvest signifies the state of the church, here its last state (n. 643, 645); and the earth signifies the church (n. 285). From these connected into one sense, it appears, that by Him who sat on the cloud thrusting in His sickle, and the earth being reaped, is signified the end of the church, because there was no longer any Divine Truth therein.

647 (17) *And another angel went out of the temple which is in heaven, he also having a sharp sickle*, signifies, the heavens of the Lord's spiritual kingdom, and the Divine Truth of the Word with them. In the supreme sense an angel signifies the Lord, also the angelic heaven, and likewise Divine Truth proceeding from the Lord, (n. 5, 66, 170, 258, 342, 363, 365, 415, 344); but here an angel signifies the heavens of the spiritual kingdom, and thence the Divine Truths therein, because it follows that another angel went out from the altar, who signifies the heavens of the Lord's celestial kingdom, thus the Divine Goods therein, which will be treated of in the next article. There are two kingdoms into which all the heavens are divided, the spiritual kingdom and the celestial kingdom. The spiritual kingdom is the kingdom of the Lord's wisdom, because the angels there are in Wisdom from Divine Truths proceeding from the Lord; and the celestial kingdom is the kingdom of the Lord's Love, because the angels there are in love proceeding from the Lord, and thence in all good. That there are two kingdoms, into which all the heavens are divided, see the work concerning *Heaven and Hell* (n. 20-28), and *The Divine Love and Wisdom* (n. 101, 381). The temple signifies the universal heaven (n. 644), but as this speaks of the temple which is in heaven, and afterwards of the altar, the temple, as was observed, signified the heaven of the Lord's spiritual kingdom; and a sharp sickle signifies the Divine Truth of the Word, as in n. 643, 645. It is there said, that He who sat on the cloud put forth His sickle and the earth was reaped, but here, that an angel went out of the temple in heaven, he also having a sickle, and that he put it forth upon the earth and gathered the vintage of the vine of the earth. The reason of this is, that the earth, which was reaped by Him who sat on the cloud, or by the Lord, signifies the church throughout the whole world, but the vine of the earth signifies the church in the Christian world. These words involve the same things as the Lord predicted in the parable of the sower and the gathering in of the harvest, in Matt. xiii., as cited in n. 645, at the end, where it is said that the harvest is the consummation of the age, that is, the end of the church, and that the reapers are the angels, by whom are signified Divine Truths. The angels are not sent

to reap or to do these things, but the Lord does them by the Divine Truths of His Word; for the Lord says, *The* WORD *that I have spoken, the same shall judge him in the last day* (John xii. 48. See n. 233, 273).

648 (18) *And another angel went out from the altar, having power over fire,* signifies, the heavens of the Lord's celestial kingdom, which are in the good of love from the Lord. Another angel here signifies the heavens of the Lord's celestial kingdom, because he was seen to go out from the altar, for an altar signifies the worship of the Lord from love (n. 392), and fire signifies love (n. 468); and fire upon the altar signifies Divine Love (n. 395). It is said he had power over fire, because the angels guard that love in themselves.

649 *And he cried with a great cry to him that had the sharp sickle, saying, Thrust in thy sharp sickle, and gather the clusters of the vine of the earth,* signifies, the Lord's operation from the Good of His Love through the Divine Truth of His Word upon the works of charity and faith among the men of the Christian Church. This is the spiritual sense of these words, because those two angels signify the heavens of the Lord's spiritual kingdom and of His celestial kingdom (n. 647, 648); and the heavens do nothing of themselves, but from the Lord, for the angels in the heavens are only recipients; therefore nothing else is signified in the spiritual sense but the operation of the Lord, here, on the church in the Christian world, and on the works of charity and faith with the men therein; for the vine signifies that church, which will be treated of in a subsequent article (n. 651); and clusters and grapes signify works of charity. These are signified by clusters and grapes, because they are the fruits of the vine in the vineyard, and fruits in the Word signify good works. The angel who went out from the altar said to the angel who went out from the temple, that he should put forth his sickle and gather the vintage, because the angel who came out from the altar signifies the heavens of the celestial kingdom, or the heavens which are in the good of love, and the angel who came out from the temple signifies, as already observed, the heavens of the spiritual kingdom, or the heavens which are the truths of wisdom; and the good of love does not effect anything by itself but through the truth of wisdom, nor does the truth of wisdom effect anything by itself but from the good of love. That this is the case, is abundantly set forth in *The Divine Love and Wisdom.* This is the reason why the angel who went out from the altar called to the angel who went out from the temple, to put forth his sickle and gather the clusters of the vine or vineyard of the earth. Hence now it is, that these words signify the Lord's operation from the good of His Love by the Divine Truth of His Word. That grapes and

clusters signify the good things and works of charity, may appear from the following passages: *Woe is me! for I am as when they have gathered the summer fruits, as the grape gleanings of the* VINTAGE: *there is no* CLUSTER *to eat: my soul desired the first ripe fruit. The good man is perished out of the earth; and there is none upright among men* (Micah vii. 1, 2). *Their* GRAPES *are* GRAPES *of gall, their* CLUSTERS *are bitter* (Deu. xxxii. 32). *My beloved hath a* VINEYARD *in a very fruitful hill; and he looked that it should bring forth* GRAPES, *and it brought forth* WILD GRAPES (Isa. v. 1, 2, 4). *Who look to other gods, and love flagons of* GRAPES (Hos. iii. 1). *For every tree is known by his own fruit. For of thorns men do not gather figs, nor of a bramble-bush gather they* GRAPES (Luke vi. 44). *When thus it shall be in the midst of the land among the people, there shall be as the shaking of an olive tree, and as the* GLEANING GRAPES *when the* VINTAGE *is done* (Isa. xxiv. 13). *If* GRAPE-GATHERERS *come to thee, would they not leave some gleaning* GRAPES (Jer. xlix. 9; Obad. 4, 5). *The spoiler is fallen upon thy summer fruits, and upon thy* VINTAGE (Jer. xlviii. 32, 33). *Many days and years shall ye be troubled, for the* VINTAGE *shall fail, the gathering shall not come* (Isa. xxxii. 9, 10); not to mention other passages in which the vine and the fruit of the vine are mentioned. There are goods of celestial love and there are goods of spiritual love; the goods of celestial love are those of love to the Lord, and the goods of spiritual love are those of love to our neighbour. These goods are called goods of charity, and are meant by the fruit of the vine, which consists of grapes and clusters; but the goods of love to the Lord are meant in the Word by the fruits of trees, particularly by olives.

For her grapes are ripe, signifies, because it is the last state of the Christian church. The grapes of the vineyard being ripe, signifies the same as the harvest being dried up, but a harvest has relation to the church in general and a vineyard to the church in particular. The harvest being dried up signifies the last state of the church (n. 645), therefore the same thing is denoted by the grapes of the vine being ripe. A vineyard signifies the church, where the Divine Truth of the Word is, and the Lord is known by means of it. Because wine signifies interior truth, which comes from the Lord by the Word, a vineyard signifies, here, the Christian church. That wine signifies truth from the good of love, thus from the Lord, see n. 316.

650 (19) *And the angel thrust in his sickle into the earth, and gathered the vine of the earth,* signifies, the end of the present Christian church. Thrusting in his sickle and gathering the vine, signifies the same as putting forth his sickle and reaping, but the latter is said of the harvest and the former of the vine. To gather the vine is evidently to cut the vine and gather its grapes, and to reap is to cut down the harvest and gather the

corn. That a vineyard signifies the church where the Word is, and by means of it the Lord is known, consequently in this case the Christian church, may appear from the following passages: Jesus said, *I am the* VINE, *ye are the branches; he that abideth in Me and I in him, the same bringeth forth much fruit; for without Me ye can do nothing. If a man abide not in Me, he is cast forth as a branch, and is withered; and men gather them, and cast them into the fire* (John xv. 5, 6). *Jesus likened the kingdom of heaven to a householder, who brought labourers into his* VINEYARD (Matt. xx. 1, 8). *Of the sons who were to labour in the* VINEYARD (xxi. 28). *Of the fig-tree planted in the* VINEYARD *which bare no fruit* (Luke xiii. 6-9). Jesus spake a parable; *A certain householder planted a* VINEYARD, *and hedged it round about, and let it out to husbandmen, that he might receive the fruits of it, but they slew his servants whom he sent to them, and last of all his son* (Matt. xxi. 33-39; Mark xii. 1-9; Luke xx. 9-16). *Now will I sing to My well-beloved a song of My beloved touching his* VINEYARD. *My well-beloved hath a* VINEYARD. *And He fenced it about, and gathered out the stones thereof, and planted it with the choicest* VINE (Isa. v. 1, 2, etc.). *In that day sing ye unto her, a* VINEYARD *of red* WINE. *I Jehovah do keep it; I will water it every moment* (xxvii. 2, 3). *Many pastors have destroyed My* VINEYARD; *they have made My pleasant portion a desolate wilderness* (Jer. xii. 10, 11). *Jehovah will enter into judgment with the ancients of His people, for ye have eaten up the* VINEYARD (Isa. iii. 14). *And in all* VINEYARDS *shall be wailing* (Amos v. 17, 18). *And in the* VINEYARDS *there shall be no singing, neither shall there be shouting* (Isa. xvi. 10).

651 *And cast it into the great wine-press of the wrath of God,* signifies, an examination of the quality of their works, that they were evil. To cast the clusters of the vine into the wine-press, signifies to examine the nature of their works, for these are signified by clusters (n. 649): but as it is called the great wine-press of the wrath of God, it signifies an examination of their works as being evil, for the wrath of God is said respecting evil (n. 635). A wine-press signifies examination, because in presses wine is pressed out from grapes and oil from olives, and the quality of the grapes and olives is perceived from that of the wine and oil which are expressed. As a vine signifies the Christian church, and its clusters signify works, the examination of these with the men of the Christian church is signified by casting them into the press. But as they have separated faith from charity, and have made faith without the works of the law saving, and as from faith separated from charity none but evil works proceed, it is called the great wine-press of the wrath of God. The examination of works is also signified by a wine-press in the following passages: *My beloved hath a* VINEYARD *in*

a very fruitful hill, and he planted it with the choicest vine, and also made a WINE-PRESS *therein, and he looked that it should bring forth grapes, and it brought forth wild grapes* (Isa. v. 1, 2). *Put ye in the sickle, for the harvest is ripe: come, get you down; for the* PRESS *is full, the* FATS *overflow: for their wickedness is great* (Joel iii. 13). *The floor and the* WINE-PRESS *shall not feed them, and the new wine shall fail in her* (Hos. ix. 1, 2, *seq.*). *The spoiler is fallen upon thy summer fruits and upon thy* VINTAGE. *I have caused wine to fail from the* WINE-PRESSES: *none shall tread with shouting; the shouting shall be no shouting* (Jer. xlviii. 32, 33). *There was a certain householder which planted a vineyard, and digged a* WINE-PRESS *in it, and let it out to husbandmen; but they slew the servants whom he sent unto them, and last of all his son* (Matt. xxi. 33). A press is also spoken of in reference to the goods of charity, from which truths of faith proceed, in Joel: *Be glad then, O* DAUGHTERS OF ZION, *and rejoice in the Lord your God: and the floors shall be full of wheat, and the* PRESSES SHALL OVERFLOW WITH WINE AND OIL (ii. 23, 24).

652 (20) *And the wine-press was trodden without the city,* signifies, that examination was made from the Divine Truths of the Word into the quality of the works resulting from the doctrine of the church's faith. The wine-press being trodden, signifies that an examination was made of the quality of their works; to tread the wine-press signifies to examine, and the clusters which are trodden signify works (as in n. 649), in this place, works resulting from the doctrine of the church's faith, which are evil works. The city here meant is the great city, mentioned in chap. xi. 8, which is called the great city, which spiritually is Sodom and Egypt; and it signifies the doctrine of faith separated from charity, which is the doctrine of the Reformed church (n. 501, 502). And as all examination of church doctrine is made by the Divine Truth of the Word, and this is not in that doctrine but out of it, that also is signified by the wine-press being trodden without the city. It may appear from these considerations that the wine-press being trodden without the city, signifies that from the Divine Truths of the Word examination was made into the quality of the works resulting from the doctrine of the church's faith. To tread the wine-press not only signifies to examine evil works, but likewise to bear with them in others, also to remove and cast them into hell, in the following passages: *I that speak in righteousness, mighty to save. Wherefore art Thou red in Thine apparel, and Thy garments like* HIM THAT TREADETH IN THE WINE-PRESS? I HAVE TRODDEN THE WINE-PRESS ALONE (Isa. lxiii. 1-3). *The Lord hath trodden under foot all my mighty men in the midst of me: the Lord hath* TRODDEN *the virgin, the daughter of Judah, as in a* WINE-PRESS (Lam. i. 15). It is said of Him that sitteth on the white

horse, *He shall rule the nations with a rod of iron; and He* TREADETH THE WINE-PRESS *of the fierceness and wrath of Almighty God* (Rev. xix. 15).

653 *And blood came out of the wine-press even unto the bridles of the horses*, signifies, violence done to the Word by direful falsifications of truth, and the understanding so closed thereby, that man can hardly be any longer taught, and thus led by Divine Truths from the Lord. Blood signifies violence done to the Word (n. 327), and the Divine Truth of the Word falsified and profaned (n. 379); for the blood out of the wine-press means the juice and wine from the clusters that were trodden, and the juice of the grape and wine have a similar signification (n. 316): the horses' bridles signify the truths of the Word, by which the understanding is guided, for a horse signifies the understanding of the Word (n. 298); hence a bridle signifies truth by which the understanding is guided; even unto the horses' bridles means quite into the mouth, into which the bridle is inserted and by which the horse drinks and feeds; therefore it signifies also, that such violence is done to the Word by dire falsifications, that man can scarcely any longer be taught, and thus led of the Lord by Divine Truths. A bridle also signifies that by which the understanding is guided or led in Isa. xxx. 27, 28, xxxvii. 29, and the blood of the grapes signifies the Divine Truth of the Word in Gen. xlix. 11; Deu. xxxii. 14; but in the present instance it is used in the opposite sense.

654 *For a thousand and six hundred furlongs*, signifies, mere falsities of evil. Furlongs signify the same as ways, because furlongs are measured ways, and ways signify leading truths (n. 176), and, in the opposite sense, leading falsities; and a thousand six hundred signifies evils in the aggregate, for a thousand six hundred signifies the same as sixteen, and sixteen the same as four, because sixteen is the product of four multiplied by itself, and four relates to good and to the conjunction of good with truth (n. 322), therefore, in the opposite sense, to evil and the conjunction of evil with falsity, as in the present instance; and as the multiplying of any number by a hundred does not take away its signification, but only exalts it, hence, for a thousand six hundred furlongs signifies mere falsities of evil. That all numbers in the Word signify things may be seen above, n. 348, and that a number signifies the quality of a thing, n. 448, 608, 609, 610.

655 I will here subjoin this Memorable Relation. I was conversing with some of those who are meant by the dragon in the Apocalypse; and one of them said to me, "Come with me and I will show you the delights of our eyes and of our hearts."

And he led me through a gloomy wood to the top of a hill, from which I could view the enjoyments of the dragons. I saw an amphitheatre erected in the form of a circus, with rows of seats one above another, on which the spectators were seated. Those who sat on the lowest seats appeared to me at a distance like satyrs and priapi, some covered about the loins and others entirely naked. On the seats above them sat, as seemed to me from their gestures, whoremongers and harlots. The dragon then said to me, "Now you shall see our pastime." And I saw, as it were, oxen, rams, sheep, kids, and lambs, driven into the area of the circus, and when they were in, a gate was opened, and there rushed in, as it seemed, young lions, panthers, leopards, and wolves, which attacked the flock with great fury, and tore them in pieces and killed them; but the satyrs, when the bloody work was over, strewed sand over the place of their slaughter. Then the dragon said to me, "These are our sports and pastimes, with which our souls are delighted." And I replied, "Hence, demon! you will soon see this amphitheatre turn into a lake of fire and brimstone." At this he laughed and went away. Afterwards I began to think within myself why such things were permitted by the Lord. And I received an answer in my heart, that they are permitted so long as they continue in the world of spirits, but when the time of their stay in that world is ended, those scenes are changed into such as are direful and infernal. All these appearances the dragonists produced by means of phantasies; they were not therefore real oxen, rams, sheep, kids, and lambs, but were genuine goods and truths of the church, which are the objects of their hatred, made so as thus to appear. The young lions, panthers, leopards and wolves were appearances of the lusts in those who seemed like satyrs and priapi. Those who were entirely destitute of any covering were such as believed that evils do not appear in the sight of God; and those who had a covering were such as believed that evils appear indeed, but yet do not condemn, provided they have faith; the whoremongers and harlots were falsifiers of the truth of the Word, for whoredom signifies the falsification of truth. In the spiritual world all things appear at a distance according to correspondences, which, when they appear in forms, are called representatives of spiritual things in objects similar to those that are natural.

After this I saw them go out of the wood, the dragon being in the midst of the satyrs and priapi, and after them, their slaves and scullions, who were the whoremongers and harlots. Their company increased as they went along, and then it was given me to hear what they were conversing about. They were saying that they perceived a flock of sheep with lambs in a meadow, which was a token that one of the cities of Jerusalem,

where charity had the pre-eminence, was not far off. And they said, "Let us go and take that city, and cast out its inhabitants, and deprive them of their goods." Accordingly they came near; but the city was surrounded by a wall, and upon the wall were guardian angels. Then they said, "Let us take it by stratagem; let us send one who is skilled in muttering, who can make black white, and white black, and can give to any object whatever colour he pleases." And there was found one who was expert in metaphysics, who could change the ideas of things into the ideas of terms, and conceal the things themselves under technical formularies, and thus fly away, like a hawk, with his prey under his wings. This metaphysician had instructions how to treat with the people of the city, by pretending that they were of the same religion, and wished to be admitted within the walls. Coming to the gate, he knocked, and when it was opened, he said he wished to speak with the wisest person in the city. He then entered, and was conducted to one, whom he thus addressed: "There are some of my brethren without the gates of the city, who request to be let in; they profess the same religious sentiments as yourselves. We all, both you and we, make faith and charity the two essentials of religion; the only difference between us is, that you call charity the primitive and faith the derivative, whereas we say that faith is the primitive and charity is the derivative. But what matters it which is called the primitive or which the derivative, provided they be both believed in?" The wise man of the city replied, "We will not talk this matter over alone, but in the presence of several witnesses, who may act as judges and arbiters between us, else we shall never come to any determination." Accordingly witnesses were summoned, to whom the draconic spirit addressed the same words as before. The wise man of the city replied, "You have asserted, that it is the same whether charity or faith be considered as the first essential of the church, be it only agreed that both constitute the church and its religion; and yet the difference between them is the same as between prior and posterior, between cause and effect, between the principal and the instrumental, and between the essential and the formal. I speak in this manner, because I have observed that you are expert in the art of metaphysics, which art we call mussitation, and some enchantment; but to speak in plain terms, the difference is the same as between what is above and what is below; nay, if you are disposed to believe it, the difference is as great as between heaven and hell; for that which is primary constitutes the head and breast, and that which is thence derived, the feet and soles of the feet. But let us, in the first place, determine the meaning of charity and faith. Charity is the affection of

the love of doing good to our neighbour, for the sake of God, of salvation, and of eternal life; and faith is thought grounded in confidence respecting God, salvation, and eternal life." But the emissary said, "I grant that this is faith, and I grant also that charity is the affection of love for the sake of God, because He commanded it, but not for the sake of salvation and eternal life." And the wise man of the city said, "We will suppose that to be the case, provided you admit it is for the sake of God." When they had come to this explanation, the wise man of the city said, "Is not affection primary, and thought derived from it?" But the dragon's emissary said, "No! I deny it." To this the reply was made, "You cannot deny it. Does not man think from affection? Take away affection, and can you think at all? It is just the same as if you were to take away sound from speech, in which case you cannot speak; for sound has relation to affection, and speech has relation to thought, seeing that affection produces sound, and thought frames it into speech; their connection is like that which subsists between flame and light, for if you take away flame do you not extinguish the light? It is the same with charity, because charity is affection, and the same with faith, because faith is thought. Cannot you thus comprehend that what is primary is all in that which is secondary, just as sound is in speech? from which you may see, that if you do not allow that to be primary which is so, you cannot have anything to do with that which is secondary; therefore, if you assign to faith the first place, when in reality it is in the second, you will appear in heaven like a man inverted, with his feet uppermost and his head undermost, or like a mountebank walking on his hands with his feet in the air; and if such be your appearance in heaven, what must be the quality of your good works, which constitute charity, except such as a mountebank would perform with his feet, his hands being otherwise employed? Your charity, therefore, as you may see, is natural and not spiritual, because it is inverted." All this the emissary understood, for every devil can understand truth when he hears it, but cannot retain it, because when the affection of evil returns, it casts out the thought of truth. After this, the wise man of the city explained at large the nature of faith, when it is regarded as the first essential of religion, showing that in such a case it is merely natural, and that it is mere science devoid of any spiritual life, consequently that it is not faith. "For your charity is nothing but natural affection, and from natural affection proceeds no other than natural thought, which is your faith; and I can venture to affirm, that in faith merely natural there is no more spirituality than in the mind's reflection on the Mogul's dominions, on the diamond mines there, or on the wealth and gran-

deur of that potentate." On hearing this the draconic spirit walked off in a rage, and related all that had passed to his companions without the gates. When they heard what had been asserted, that charity is the affection of the love of doing good to one's neighbour for the sake of God, of salvation, and of eternal life, they exclaimed with one consent, "It is a lie;" and the dragon himself cried out, "Alas! what enormous wickedness! Are not all good works, which are charity, when performed for the sake of salvation, meritorious?" Then they said one to another, "Let us call together more of our companions, and lay siege to this city; let us make scaling ladders, ascend the walls, rush upon them in the night, and cast out these charities." When, however, they made the attempt, lo, there appeared, as it were, fire from heaven, which consumed them; but the fire from heaven was only an appearance of their wrath and hatred against the inhabitants of the city, because they would not allow faith to be primary, and maintained that it was secondary. The reason they appeared to be consumed by fire was, that hell opened under their feet and swallowed them up. Incidents similar to this occurred to many in the day of judgment; and this is what is meant by these words in the Apocalypse, "The dragon shall go out to deceive the nations which are in the four quarters of the earth, Gog and Magog, to gather them together to battle; and they went up on the breadth of the earth, and compassed the camp of the saints about, and the beloved city: and fire came down from God out of heaven and devoured them" (chap. xx. 8, 9).

CHAPTER XV.

1. And I saw another sign in heaven, great and marvellous; seven angels having the seven last plagues; for in them was consummated the wrath of God.

2. And I saw as it were a sea of glass mingled with fire; and those having the victory over the beast, and over his image, and over his mark, and over the number of his name, standing on the sea of glass, having harps of God.

3. And they sing the song of Moses, the servant of God, and the song of the Lamb, saying, Great and marvellous are Thy works, Lord God Almighty, just and true are Thy ways, Thou King of saints.

4. Who shall not fear Thee, O Lord, and glorify Thy name? for Thou only art holy: for all nations shall come and adore before Thee; for Thy judgments are made manifest.

5. And after that I saw, and, behold, the temple of the tabernacle of the testimony in heaven was opened.

6. And the seven angels went out of the temple, having the seven plagues, clothed in linen, clean and shining, and having their breasts girded with golden girdles.

7. And one of the four animals gave unto the seven angels seven golden vials, full of the wrath of God, who liveth for ever and ever.

8. And the temple was filled with smoke from the glory of God, and from His power, and no one was able to enter into the temple, till the seven plagues of the seven angels were consummated.

THE SPIRITUAL SENSE.

THE CONTENTS OF THE WHOLE CHAPTER. A preparation for disclosing the last state of the church, and laying open the evils and falsities in which those belonging to the church are, verses 1, 5-8; from whom are separated those who have acknowledged the Lord, and lived according to His commandments, verses 2-4.

THE CONTENTS OF EACH VERSE. *And I saw another sign in heaven, great and marvellous,* signifies, a revelation from the Lord concerning the state of the church upon earth, and its quality as to love and faith: *Seven angels having the seven last plagues,* signifies, the evils and falsities in the church, such as exist in its last state, universally disclosed and laid open by the Lord: *For in them was consummated the wrath of God,* signifies, the devastation of the church, and its consequent end: *And I saw, as it were, a sea of glass mingled with fire,* signifies, the ultimate boundary of the spiritual world, where are collected those who had some religion and worship from it, but no good of life: *And those having the victory over the beast, and over his image, and over his mark, and over the number of his name,* signifies, those who have rejected faith alone and its doctrine, and thus have not acknowledged and imbibed its falsities, nor falsified the Word: *Standing on the sea of glass, having harps of God,* signifies, the Christian heaven in its boundaries, and the faith of charity among those who are there: *And they sing the song of Moses, the servant of God, and the song of the Lamb,* signifies, a confession grounded in charity, thus in a life according to the commandments of the law, which is the decalogue, and in a belief in the Divinity of the Lord's Humanity: *Saying, Great and marvellous are Thy works, Lord God Almighty,* signifies, that all things in the world, in heaven, and in the church, were created and made by the Lord

from Divine Love by Divine Wisdom: *Just and true are Thy ways, Thou King of saints,* signifies, that all things which proceed from Him are just and true, because He is Divine Good and Divine Truth itself in heaven and in the church: *Who shall not fear Thee, O Lord, and glorify Thy Name?* signifies, that He alone is to be loved and worshipped: *For Thou only art holy,* signifies, that He is the Word, the Truth, and Enlightenment: *For all nations shall come and adore before Thee,* signifies, that all who are in the good of love and charity will acknowledge the Lord to be the only God: *For Thy judgments are made manifest,* signifies, that the truths of the Word plainly testify it: *And after that I saw, and, behold, the temple of the tabernacle of the testimony in heaven was opened,* signifies, that the inmost of heaven was seen, where the Lord is in His holiness in the Word, and in the law, which is in the decalogue: *And the seven angels went out of the temple, having the seven plagues,* signifies, a preparation from the Lord to operate by influx from the inmost heaven into the church, that its evils and falsities may be disclosed, and that thus the evil may be separated from the good: *Clothed in linen, clean and shining, and having their breasts girded with golden girdles,* signifies, this from the pure and genuine truths and goods of the Word: *And one of the four animals gave unto the seven angels seven golden vials,* signifies, those truths and goods by which the evils and falsities of the church are detected, taken from the literal sense of the Word: *Full of the wrath of God, who liveth for ever and ever,* signifies, the evils and falsities which will appear and be detected and laid open by the pure and genuine truths and goods of the Word: *And the temple was filled with smoke from the glory of God, and from His power,* signifies, the inmost of heaven full of the Lord's Divine spiritual and celestial Truth: *And no one was able to enter into the temple, till the seven plagues of the seven angels were consummated,* signifies, to such a degree there, that more could not be endured, and this until after devastation the end of that church was seen.

THE EXPLANATION.

656 (1) *And I saw another sign in heaven, great and marvellous,* signifies, a revelation from the Lord concerning the state of the church upon earth, and its quality as to love and faith, which is the subject of the present and the following chapter; therefore it is signified by a sign in heaven, great and marvellous. A sign in heaven signifies a revelation from the Lord concerning heaven and the church, and concerning their state, see n. 532, 536; it is concerning love and faith, because it is called great and mar-

vellous; and in the Word great is said of such things as belong to affection and love, and marvellous to such things as belong to thought and faith.

657 *Seven angels having the seven last plagues*, signifies, evils and falsities in the church, such as exist in its last state, universally disclosed by the Lord. Seven angels signify the universal heaven; but as heaven is heaven, not from the selfhood of the angels but from the Lord, therefore seven angels signify the Lord, nor can any one else disclose the evils and falsities which are in the church. Angels signify heaven, and, in the supreme sense, the Lord (n. 5, 258, 344, 465, 644, 647, 648). Plagues signify evils and falsities,—evils of love and falsities of faith. For these are the plagues described in the next chapter, and are meant by bad and noisome sores, by the blood as of a dead man, by which every living soul died, by the blood into which the waters of the rivers and fountains were turned, by the scorching of fire which afflicted men, by the unclean spirits like frogs, which were demons, and by great hail. The evils and falsities which all these signify are here understood by plagues; the last plagues signify the same in the last state of the church; and seven signifies all (n. 10, 394). But as these evils, which are signified by the plagues in the next chapter, are not all in particular, but are all in general, seven here signifies all in a universal sense, for the universal comprehends all the particulars. From these considerations it appears, that seeing seven angels having the seven last plagues, signifies that the Lord disclosed the evils and falsities in the church, such as they are in its last state universally. That plagues signify spiritual plagues, which are evils and falsities, and which affect men's souls, and destroy them, may appear from the following passages: *From the sole of the foot even unto the head, there is no soundness in it; the fresh* PLAGUE *has not been closed, nor bound up, nor mollified with ointment* (Isa. i. 6). *Jehovah smote the people in wrath with an* INCURABLE PLAGUE (xiv. 6). *O Jehovah, remove Thy* PLAGUE *away from me: I am consumed by the blow of Thy hand* (Ps. xxxix. 10). *Thy bruise is incurable, and thy wound is grievous; for I have wounded thee with the* PLAGUE OF AN ENEMY, *for the multitude of thine iniquity; because thy sins were increased: but I will heal thee of thy* PLAGUES (Jer. xxx. 12, 14, 17). *If thou wilt not observe to do all the words of this law, then Jehovah will make thy* PLAGUES *wonderful, and the* PLAGUES *of thy seed great and even of long continuance, and every* PLAGUE *which is not written in the book of this law, until thou be destroyed* (Deu. xxviii. 58, 59, 61). *There shall no evil befall thee, neither shall any* PLAGUE *come nigh thy dwelling* (Ps. xci. 10). *Also Edom shall be a desolation; every one that goeth by shall hiss at all the*

PLAGUES *thereof* (Jer. xlix. 17). *But it shall be wholly desolate: every one that goeth by Babylon shall be astonished and hiss at all her* PLAGUES (l. 13). *In one day shall* PLAGUES *come upon Babylon* (Apoc. xviii. 8). *The two witnesses shall smite the earth with every* PLAGUE (xi. 6). Nor is anything but evils and falsities signified by the *plagues of Egypt*, which in part were similar to the plagues described in the next chapter, and which may be seen enumerated in n. 503. They are also called *plagues* in Ex. ix. 14, xi. 1. Hence it is evident that plagues signify no other than spiritual plagues, which affect the souls of men and destroy them (as also in Isa. xxx. 26; Zec. xiv. 12, 15; Ps. xxxviii. 6, 12; Apoc. ix. 20, xvi. 21; Ex. xii. 13, xxx. 12; Num. viii. 19; Luke vii. 21; and in other places).

658 *For in them was consummated the wrath of God*, signifies, the devastation of the church and then its end. Consummation signifies the devastation of the church and then its end, as will be seen presently; the wrath 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 from his evil man is angry with God; and because it seems to him, when he is punished and tormented for it, as is the case after death in hell, as if it were from God, therefore, in the Word, wrath and anger, yea, evil, is attributed to God; but this in the sense of the letter only, this sense being written according to appearances and correspondences; not in the spiritual sense, for in this there is no appearance and correspondence, but truth in its light. Concerning that wrath, see n. 525, 635. It is said that in those plagues the wrath of God was consummated, which signifies the devastation of the church and thus its end. The reason of this shall be explained. Every church in process of time decreases, by receding from the good of love and the truths of faith, until nothing of them remains, and this is brought about by the successive increase of evil and falsity. When there is no longer any good of love and of faith, then there is nothing but evil and falsity; and when this is the case there is an end of the church. In this extremity, man knows no other than that evil is good and falsity is truth, for he loves them from the delight he feels in them, and therefore confirms them. This is the end which is signified by consummation, and is called devastation, in the following passages: *I have heard from Jehovah of hosts a* CONSUMMATION AND DECISION *upon the whole earth* (Isa. xxviii. 22). *The* CONSUMMATION *decreed shall overflow with righteousness, for the Lord Jehovah of hosts shall make a* CONSUMMATION AND DECISION *in the midst of the land* (x. 22, 23). *But the whole land shall be devoured by the fire of Jehovah's jealousy: for He shall make a speedy* CONSUMMATION *of all them that dwell in the land* (Zeph. i. 18). *And for the outspreading*

of abominations He shall make it desolate, even until the CONSUMMATION AND DECISION *shall be poured upon the desolate* (Dan. ix. 27). *The whole land shall be desolate, yet will I not make a full* CONSUMMATION (Jer. iv. 27). *Jehovah said, I will go down now and see whether they have made a* CONSUMMATION *according to the cry of it, which is come unto Me* (Gen. xviii. 21); speaking of Sodom. *The iniquity of the Amorites is not yet* CONSUMMATED (xv. 16). The end of the church is also meant in the following passages by the consummation of the age: *The disciples asked Jesus, And what shall be the sign of Thy coming and of the* CONSUMMATION OF THE AGE? (Matt. xxiv. 3.) *And in the time of harvest I will say to the reapers, Gather ye together first the tares, and bind them in bundles to burn them, but gather the wheat into My barn. So shall it be in the* CONSUMMATION OF THE AGE (xiii. 30, 40). *So shall it be in the* CONSUMMATION OF THE AGE: *the angels shall come forth, and sever the wicked from among the just* (xiii. 49). *Jesus said unto the disciples, And lo, I am with you alway, even unto the* CONSUMMATION OF THE AGE (xxviii. 20). Unto the consummation of the age means, unto the end of the church, and the establishment of a new church, with which the Lord will then be.

659 (2) *And I saw as it were a sea of glass mingled with fire,* signifies, the ultimate boundary of the spiritual world, where those were collected who had some religion and consequent worship, but no good of life. The sea of glass in chap. iv. 6, signifies the new heaven of Christians, who were in general truths from the literal sense of the Word (n. 238). Those who are in general truths are in the borders of heaven, therefore at a distance they appear to be in the sea (n. 398, 403, 404, 420); but in the present instance, a sea of glass signifies the ultimate boundary of the spiritual world, where were collected those who have some religion and consequent worship, but no good of life. Because a collection of these is signified, it is said, *as it were* a sea of glass; and it appeared *mingled with fire,* and fire there signifies the love of evil, and of life derived from it (n. 452, 468, 494, 766, 767, 787); thus no good of life, for where there is no good there is evil. That a collection of these is here understood by there being *as it were* A SEA OF GLASS *mingled with fire,* appears also from what follows next, that *those having the victory over the beast and over his image stood beside* THE SEA, who signify those who, by the rejection of faith separated from charity, were in the good of life and thence in heaven (n. 660). This is the sea which is meant in chap. xxi. 1, by *the sea* which was no more (n. 878). It was granted me to perceive the nature of this sea, and of those who were in it. They were such as possessed some religion, attended church, heard discourses, received the

Lord's Supper, but afterwards thought nothing about God, salvation, and eternal life, not even knowing what sin is; therefore they were men as to the countenance, and many of them as to civil and moral life, but not at all in regard to spiritual life, from which nevertheless man is man.

660 *And those having the victory over the beast, and over his image, and over his mark, and over the number of his name,* signifies, those who have rejected faith alone and its doctrine, and thus have not acknowledged and imbibed its falsities, nor falsified the Word. The beast signifies the faith of the dragon among the laity, treated of in chap. xiii. 1-11, because an image of him was made (verse 14); his image signifies doctrine (n. 602, 634, 637); his mark signifies the acknowledgment of that faith (n. 605, 606, 634, 637, 679); the number of his name signifies the falsification of the Word (n. 610). Hence it appears, that these signify those who have rejected faith alone and its doctrine, and thus have not acknowledged and imbibed its falsities, nor falsified the Word.

661 *Standing on the sea of glass, having harps of God,* signifies, the Christian heaven in its boundaries, and the faith of charity among those who are there. Since the sea of glass signifies a collection of those who have indeed some religion and worship, but no good of life (n. 659), those who were seen standing on that sea signify the Christian heaven at its boundaries, with whom there were religion, worship, and good of life, because of their having the victory over the beast and over his image. The superior Christian heaven is treated of in the previous chapter. Those who composed that heaven are meant by the hundred and forty four thousand who were seen standing with the Lamb on Mount Zion (n. 612-625); harps signify the confession of the Lord from spiritual truths (n. 276, 616), which are truths of faith originating in charity. Their being seen to have harps, and heard to sing the song afterwards mentioned, was representative of confession arising from the faith of charity. The affections of the thoughts, and hence the sound of the discourse of the angels of heaven, are variously heard below in the spiritual world, either as the sound of waters, or of thunder, as in chap. xiv. 2, or as the sound of trumpets, as in chap. iv. 1, or, as in the present instance, and in chap. v. 8, xiv. 2, like the sound of harps; and yet they are not waters, nor thunders, nor trumpets and harps, which sound, nor indeed are they songs; but the discourse of the angels, and their confessions according to their affections and consequent thoughts, are heard below as such sounds, from which the quality of their love and wisdom is perceived. These sounds are heard because of the correspondence of affection with sound, and of thought with speech.

662 (3) *And they sing the song of Moses, the servant of God, and*

the song of the Lamb, signifies, confession from charity, thus in a life according to the commandments of the law, which is the decalogue, and in a belief in the Divinity of the Lord's Humanity. To sing a new song is to confess, from joy of heart and from affection, that the Lord alone is the Saviour, Redeemer, and God of heaven and earth (n. 279, 617): here, however, it is not called a new song, but the song of Moses, the servant of God, and the song of the Lamb; and the song of Moses signifies confession from a life according to the precepts of the law, which is the decalogue, thus from charity, and the song of the Lamb, confession from faith in the Divinity of the Lord's Humanity. For the Lamb means the Lord as to His Divine Humanity (n. 269, 291, 595), and Moses signifies, in a wide sense, all the law written in his five books, and, in a narrower sense, the law which is called the Decalogue; and as this serves man for the purposes of life, it is called the song of Moses, the servant of God; for in the Word a servant signifies the man or thing which serves or is serviceable (n. 380), in this instance for the purposes of life. The reason why Moses, in a wide sense, means the law is, because his five books are called the law. All the commandments, judgments, and statutes given by him in his five books are called the law (n. 417). That everything which is written in those books is called the law of Moses, and also Moses, may appear from the following passages: *And Philip said, We have found Him of whom* MOSES IN THE LAW *and the Prophets did write, Jesus of Nazareth* (John i. 45). MOSES IN THE LAW *commanded that such should be stoned* (viii. 5). *And when the days of her purification according to the* LAW OF MOSES *were accomplished* (Luke ii. 22). *All things must be fulfilled which are written in the* LAW OF MOSES, *and in the Prophets, and in the Psalms concerning Me* (xxiv. 27, 44). *Did not* MOSES GIVE YOU THE LAW? *Moses therefore gave unto you circumcision: that the* LAW OF MOSES *should not be broken* (John vii. 19, 22, 23). *Abraham said unto the rich man in hell, They have* MOSES *and the Prophets, let them hear them; if they hear not* MOSES *and the Prophets, neither will they be persuaded though one rose from the dead* (Luke xvi. 29, 31). *Therefore the curse is poured upon us, and the oath that is written in the* LAW OF MOSES *the servant of God. As it is written in the* LAW OF MOSES, *all this evil is come upon us* (Dan. ix. 11, 13). *Remember ye the* LAW OF MOSES *My servant, which I commanded unto him in Horeb* (Mal. iv. 4). *Jehovah said unto* MOSES, *Lo, I come unto thee in a thick cloud, that the people may hear when I speak with thee, and also* BELIEVE THEE FOR EVER (Ex. xix. 9). From what has been said it may appear, that, in a wide sense, Moses means the Word written by him, which is called the Law. That Moses means the law, which is the decalogue, follows of course, and the

more so as Moses hewed out the tables on which it was written, after he had broken the first (xxxiv. 1, 3); and when he brought them down, his face shone (xxxiv. 29, *seq.*); wherefore, in paintings Moses is represented as holding those tables in his hand. In Mark we read, *Moses said, Honour thy father and thy mother* (vii. 10); *and Joshua wrote a copy of the* LAW OF MOSES *upon the stones of the altar* (Jos. viii. 32): that law was the decalogue. From these considerations it may be seen that the song of Moses, the servant of God, here means nothing else but confession arising from charity, thus from a life according to the commandments of the law, which is the decalogue.

663 *Saying, Great and marvellous are Thy works, Lord God Almighty,* signifies, that all things in the world, in heaven, and in the church, were created and made by the Lord from His Divine Love by His Divine Wisdom. The works of the Lord signify all things which He created and made, these being in general all things in the world, all things in heaven, and all things in the church, the particulars of which cannot be enumerated. They are called great and marvellous, because great has reference to love, and marvellous to wisdom (n. 656); moreover the Lord, in the Word, is called Lord from the Divine Good of Divine Love, and God from the Divine Truth of Divine Wisdom. The Lord is called Almighty because He is, lives, and does all things from Himself, and also governs all things from Himself (n. 31). Hence it is that *great and marvellous are Thy works, Lord God Almighty,* signifies in a universal sense that all things in the world, in heaven, and in the church, were created and made by the Lord from His Divine Love by His Divine Wisdom.

664 *Just and true are Thy ways, Thou King of saints,* signifies, that all things which proceed from Him are just and true, because He is Divine Good and Divine Truth itself in heaven and in the church. Ways signify truths leading to good (n. 176), and when speaking of the Lord, a king signifies Divine Truth, and King of saints, Divine Truth in heaven and in the church from Him; for saints signify those who are in Divine Truths from the Lord (n. 173, 586). Hence *just and true are Thy ways, Thou King of saints,* signifies that all things which proceed from the Lord are just and true, because He is Divine Truth itself in heaven and in the church. The Lord is called King in His Divine Humanity, because this is the Messiah, the Anointed, the Christ, the Son of God. Messiah in the Hebrew language is Christ in the Greek, and the Messiah or Christ is the Son of God (n. 520). It is well known that in Hebrew Messiah signifies both King and Anointed. The Lord as King is the Divine Truth, because a king has this signification (n. 20, 483). Hence it is that kings signify those who are in Divine Truths from the Lord (Apoc. i. 6, v. 10). It is on this account that heaven and the

church are called His kingdom; and His coming into the world is called the gospel of the kingdom. Heaven and the church are called His kingdom in Dan. ii. 44, vii. 13, 14, 27; Matt. xii. 28, xvi. 28; Mark i. 14, 15, ix. 1, xv. 43; Luke i. 33, iv. 43; viii. 1, 10, ix. 2, 11, 16, x. 11, xvi. 16, xix. 11, xxi. 31, xxii. 18, xxiii. 51. And His coming is called the gospel of the kingdom in Matt. iv. 23, ix. 35, xxiv. 14. But more may be seen on these subjects in *The Doctrine of the Lord*. That the Lord is called a King appears from the following passages: *These shall make war with the Lamb, but the Lamb shall overcome them; for He is* LORD OF LORDS AND KING OF KINGS (Apoc. xvii. 14). *He that sat on the white horse is called the Word of God; and His name is* KING OF KINGS AND LORD OF LORDS (xix. 13, 16; Dan. ii. 47). *Nathaniel said, Rabbi, Thou art the Son of God, Thou art the* KING OF ISRAEL (John i. 49). *When the* SON OF MAN *shall come in His glory, then He shall sit upon the throne of His glory; then shall the* KING *say unto them on His right hand, and unto them on His left* (Matt. xxv. 31, 34, 41). *They cried, Hosanna: Blessed is the* KING OF ISRAEL *that cometh in the name of the Lord* (John xii. 13). *Pilate asked Jesus, Art Thou a king, then? Jesus answered, Thou sayest that* I AM A KING. *To this end was I born, and for this cause came I into the world* (xviii. 37). *Thine eyes shall see the* KING *in His beauty;* JEHOVAH IS OUR KING; *He will save us* (Isa. xxxiii. 17, 22). *I Jehovah am your Holy One, the* CREATOR OF ISRAEL, YOUR KING (xliii. 15). *Thus saith* JEHOVAH, THE KING OF ISRAEL, AND HIS REDEEMER, JEHOVAH OF HOSTS, *I am the First and I am the Last, and beside Me there is no God* (xliv. 6). JEHOVAH SHALL BE KING *over all the earth* (Zec. xiv. 9; Ps. xlvii. 2, 6-8). *Lift up your heads, O ye gates; and the* KING OF GLORY *shall come in. Jehovah of Hosts, He is the* KING OF GLORY (Ps. xxiv. 7-10). *I will raise unto David a righteous branch, and a* KING *shall reign and prosper, and shall execute judgment and justice in the earth* (Jer. xxiii. 5, xxxiii. 15). There are other passages besides (as Isa. vi. 5, lii. 7; Jer. x. 7, 10, xlvi. 18; Ezek. xxxvii. 22, 24; Hos. x. 15; Zeph. iii. 15 Ps. xx. 9, xlv. 13, 15, 16, lxviii. 24, lxxiv. 12).

665 (4) *Who shall not fear Thee, O Lord, and glorify Thy Name?* signifies, that He alone is to be loved and worshipped. To fear God signifies to love Him; and to glorify His Name signifies to worship Him: that He alone is to be loved and worshipped is understood by *who shall not*, and by *because Thou only art holy*. To fear God is to love Him by fearing to do what is displeasing to Him, and such fear is in all love (n. 527, 628). To glorify His Name is to worship Him, because the Name of Jehovah signifies everything by which He is worshipped (n. 81), and to glorify signifies to acknowledge and confess.

666 *For Thou only art holy*, signifies, that He is the Word,

the Truth, and Enlightenment. The Lord alone is holy (n. 173); and Divine Truth is that which is called holy (n. 173, 586): and as the Word is Divine Truth, and Divine Truth is the Lord, and as Divine Truth spiritually enlightens, for it is light in heaven, but from the Lord, therefore the words *for He only is holy* signify that the Lord is the Word, the Truth, and Enlightenment. Since the Word is Divine Truth, and Divine Truth spiritually enlightens, it is therefore said that Jehovah dictated the Word through the Holy Spirit, and that the Holy Spirit enlightens and teaches man; but who does not know that God is omnipresent, and that what is holy proceeds from Him, and that where He is received He enlightens? Who may not from this conclude that the Holy Spirit is not a God by itself, distinct from Jehovah, or the Lord, as one person from another, but that it is Jehovah, or the Lord Himself? He who acknowledges the Divine Omnipresence will also acknowledge this. That in the Word the Holy Spirit means the Divine life of the Lord, thus Himself, and in particular the life of His wisdom, which is called Divine Truth, may be seen in *The Doctrine of the Lord* (n. 50-53), where it is proved from the Word. That the Lord is the Word, may be seen, John i. 1, 14. That He is the Truth, John xiv. 6. That He is the light, and hence enlightenment, John xii. 34-36.

667 *For all nations shall come and adore before Thee,* signifies, that all who are in the good of love and charity will acknowledge the Lord to be the only God. All nations signify those who are in the good of love and charity; these being meant by nations when used in a good sense (n. 483); to come and adore before Him, signifies to acknowledge the Lord to be God; and as there is one God in whom is the Trinity, and the Lord is that God, it signifies to acknowledge Him to be the only God.

668 *For Thy judgments are made manifest,* signifies, that the truths of the Word, when opened, testify it. Judgments signify Divine Truths, according to which man should live, by which his quality is known, and according to which he will be judged. As those Divine Truths are in the Word, and the Word is now opened, and this testifies that the Lord alone is the God of heaven and earth, therefore, *for Thy judgments are made manifest,* signifies because the truths of the Word testify it. That the Word is now opened, and testifies that the Lord is the only God of heaven and earth, and that we ought to live according to His commandments, and that the faith now generally prevailing should be removed, may appear from the *Four Doctrines* now published, one *concerning the Lord,* another on the *Sacred Scripture,* a third on a *Life according to the Commandments of the Decalogue,* and the fourth on *Faith;* these being the particulars

that are meant by *for Thy judgments are made manifest.* Since the Lord is Divine Good and Divine Truth, and judgment signifies Divine Truth and justice Divine Good, therefore in many places, where the Lord is spoken of, justice and judgment are mentioned together, as in the following: *Zion shall be redeemed with* JUSTICE, *and her converts with* JUDGMENT (Isa. i. 27). *He shall sit upon the throne of David, and upon His kingdom, to order it with* JUDGMENT *and with* JUSTICE (ix. 7). *Jehovah is exalted, for He dwelleth on high; He hath filled Zion with* JUDGMENT *and* JUSTICE (xxxiii. 5). *But let him that glorieth, glory in this, that he understandeth and knoweth Me, that I am Jehovah which exercise loving-kindness,* JUDGMENT, *and* JUSTICE *in the earth* (Jer. ix. 24). *I will raise unto David a righteous branch, and a king shall reign and prosper, and shall execute* JUDGMENT *and* JUSTICE *in the earth* (xxiii. 5, xxxiii. 15). *I will betroth thee unto Me in* JUSTICE *and in* JUDGMENT (Hos. ii. 19). *But let* JUDGMENT *run down as water, and* JUSTICE *as a mighty stream* (Amos v. 24). *Thy* JUSTICE, *O Jehovah, is like the great mountains; Thy* JUDGMENTS *are a great deep* (Ps. xxxvi. 7). *Jehovah shall bring forth thy* JUSTICE *as the light, and thy* JUDGMENT *as the noonday* (xxxvii. 6). *He shall judge thy people with* JUSTICE, *and thy poor with* JUDGMENT (lxxii. 2). JUSTICE *and* JUDGMENT *are the habitation of Thy throne* (lxxxix. 14). *When I shall have learned Thy righteous* JUDGMENTS. *Seven times a day do I praise Thee, because of the* JUDGMENTS OF THY JUSTICE (cxix. 7, 164). In other places also it is said that men ought to do justice and judgment (as Isa. i. 21, v. 16, lvi. 1, lviii. 2; Jer. iv. 2, xxii. 3, 13, 15; Ezek. xviii. 5, xxxiii. 14, 16, 19; Amos vi. 12; Micah vii. 9; Deu. xxxiii. 21; John xvi. 8, 10). In these passages justice is mentioned in relation to the good of truth, and judgment in relation to the truth of good. Since judgment is mentioned in relation to truth, and justice in relation to good, therefore in some places the terms truth and justice occur, as in Isa. xi. 5; Ps. lxxxv. 11; and in David: *The* JUDGMENTS OF JEHOVAH ARE TRUE, *and altogether just. More to be desired are they than gold; sweeter also than honey* (xix. 9, 10). That the Lord's government in the celestial kingdom is called justice, and in the spiritual kingdom judgment, may be seen in the work concerning *Heaven and Hell,* n. 214-216.

669 (5) *And after that I saw, and, behold, the temple of the tabernacle of the testimony in heaven was opened,* signifies, that the inmost of heaven was seen, where the Lord is in His holiness in the Word, and in the law which is the decalogue. In the supreme sense the temple signifies the Lord as to His Divine Humanity, and hence heaven and the church (n. 191, 529), here it signifies the Christian heaven. The tabernacle of the testimony signifies the inmost of that heaven, where the

Lord is in His holiness in the Word, and in the law which is the decalogue, because the tabernacle equally signifies heaven (n. 585), and the inmost part of the tabernacle was where the ark was, in which were the two tables, upon which were written with the finger of God the ten words, which are the ten commandments of the decalogue, these being understood by the Testimony, and also called the Testimony. From this it is evident, that the words, *I saw, and, behold, the temple of the tabernacle of the testimony in heaven was opened*, signify that the inmost of heaven was seen, where the Lord is in His holiness in the law which is the decalogue. The tabernacle of the testimony also signifies where the Word is, because the testimony is mentioned not only in relation to the law which is the decalogue, but also to the Word, and to the Lord as the Word, the Word testifying of Him (n. 490, 555). That the Word is in heaven, and is deposited in its inmost part, which is called the sacred place, and that the light there is bright and flaming, exceeding every degree of light in the outer parts of heaven, may be seen in *The Doctrine of the Sacred Scripture* (n. 70-75), and concerning that sacred place, in the same work (n. 73). Respecting the holiness of the law or decalogue, see *The Doctrine of Life* (n. 53-60). The *ark*, which contained the two tables, constituted the inmost part of the temple in Jerusalem, and consequently of the tabernacle (1 Kings vi. 19-28, viii. 4-10). That the law which is the decalogue was called the testimony appears from the following passages: *And Moses went down from the mount, and the two tables of the* TESTIMONY *were in his hand; and the tables were the work of God, and the writing was the writing of God, graven upon the tables* (Ex. xxxii. 15, 16). *Two tables of* TESTIMONY, *tables of stone, written with the finger of God* (xxxi. 18). *Jehovah said, Thou shalt put into the ark the* TESTIMONY *which I will give thee* (xxv. 16, 21, 22). *And Moses took and put the* TESTIMONY *in the ark* (xl. 20). *That the cloud of incense may cover the mercy-seat that is upon the* TESTIMONY (Lev. xvi. 13). *Jehovah said unto Moses, Lay up the rods before the* TESTIMONY, *and afterwards Aaron's rod before the* TESTIMONY (Num. xvii. 4, 9, 10). *And Moses left the rods before Jehovah* (xvii. 11). The ark is called the ark of the *testimony* (Ex. xxxi. 7). And the tabernacle is called the habitation of the *testimony* (xxxviii. 21).

670 (6) *And the seven angels went out of the temple, having the seven plagues*, signifies, a preparation by the Lord to operate by influx from the inmost heaven into the church, that its evils and falsities may be universally disclosed, and so the evil separated from the good. The seven angels mean the Lord (n. 657); and the seven plagues signify all evils and falsities

universally (n. 657); the temple here signifies the inmost of heaven, where the Word and decalogue are (n. 669). Their going out of the temple signifies a preparation to operate by influx, because they went out, after they had received the vials, to pour out the plagues in the vials upon the earth, the sea, the rivers, and fountains, upon the sun, upon the throne of the beast, and into the air; which signifies influx into the church, that its evils and falsities might be disclosed. This was done for the purpose of separating them from the good, as will be seen in the next chapter.

671 *Clothed in linen, clean and shining, and having their breasts girded with golden girdles,* signifies, this from the pure and genuine truths and goods of the Word. Linen clean and shining signifies truth pure and genuine, as will be seen presently; the golden girdle about the breast signifies the proceeding and at the same time conjoining Divine which is the Divine Good (n. 46); being clothed and girded signifies to appear surrounded by them, for garments signify truths investing what is good (n. 166); and girdles or zones signify the binding of truths and goods in their order and connexion (n. 46). From these circumstances it appears that angels clothed in linen, clean and shining, and having their breasts girded with golden girdles, signify truths and goods pure and genuine, and as they are from no other source than the Word, they signify the truths and goods of the Word. That linen signifies Divine Truth may appear from the following passages, as Aaron had on *linen* breeches when he entered the tabernacle and approached the altar (Ex. xxviii. 42, 43). *When Aaron went into the holy place, he was to put on the holy* LINEN *coat, to have the* LINEN *breeches upon his flesh, and to be girded with a* LINEN GIRDLE, *and with the* LINEN *mitre to be attired: these are holy garments;—and shall put on the holy garments when he makes atonement for the people* (Lev. xvi. 4, 32). In like manner, the priests the Levites, *when they enter in at the gates of the inner court, shall be clothed with* LINEN *garments, they shall have* LINEN *bonnets upon their heads, and shall have* LINEN *breeches upon their loins* (Ezek. xliv. 17, 18). The priests wore *linen ephods* (1 Sam. ii. 28). *Samuel, when as a child he ministered before Jehovah, was girded with a* LINEN EPHOD (ii. 18). David, when the ark was removed into his city, *was girded with a* LINEN EPHOD (2 Sam. vi. 14). Hence it may appear why the Lord, when He washed the disciples' feet, *girded Himself with a* LINEN TOWEL, *and wiped their feet with a* LINEN *towel* (John xiii. 4, 5). Also why the angels appeared *clothed in linen* (Dan. x. 5; Ezek. ix. 2-4, 11, x. 2-7). Moreover, the angel who was seen in the Lord's sepulchre, *his countenance was like lightning, and his raiment as* WHITE AS SNOW (Matt. xxviii. 3). The angel who measured

the new temple had a LINE OF FLAX *in his hand* (Ezek. xl. 3). Also Jeremiah, that he might represent the state of the church as to truth, was commanded to *get a* LINEN GIRDLE, *and hide it in the hole of a rock by the river, and afterwards he found it was marred and profitable for nothing* (xiii. 1-7). It is also said in Isaiah, *A bruised reed shall He not break, and the* SMOKING FLAX *shall He not quench; He shall bring forth judgment unto truth* (xlii 3). Linen in these places signifies nothing else but truth.

672 (7) *And one of the four animals gave unto the seven angels seven golden vials*, signifies, those truths and goods by which the evils and falsities of the church are detected, taken from the literal sense of the Word. The four animals, which are cherubim, signify the Word in ultimates, and its guard, lest its genuine truths and goods should be violated (n. 239); and as the interior truths and goods of the Word are guarded by its literal sense, this sense of the Word is signified by one of the four animals. The seven vials signify the same as the seven plagues, for they are containing vessels, and containing vessels in the Word signify the same as their contents; thus a cup signifies the same as the wine, and a platter as the meat. That cups, chalices, vials, and platters, signify the same as that which they contain will be seen in what follows. What the seven angels signify has already been explained. Vials were given to the angels, because this treats of the influx of truth and good into the church, in order that its evils and falsities may be discovered. But naked goods and truths cannot enter by influx, for such are not received, but only truths clothed, such as are in the literal sense of the Word; moreover, the Lord always operates from the inmost through the ultimate, or in fulness. This is the reason why there were given to the angels vials, which signify containing truths and goods, such as those of the literal sense of the Word, by means of which falsities and evils are disclosed. That the literal sense of the Word is a containing vessel, may be seen in *The Doctrine of the Sacred Scripture* (n. 27-36, and 37-49). That vials, platters, cups, chalices, and bottles, signify the things which they contain, may appear from these passages: *Jehovah said, Take the* WINE-CUP *of this fury at My hand, and cause all the nations to whom I send thee to drink it. And if they refuse to take the* CUP, *then shalt thou say unto them, Ye shall certainly drink* (Jer. xxv. 15, 16, 28). *Babylon hath been a golden* CUP *in the hand of Jehovah, that made all the earth drunken* (li. 7). *I will give the* CUP *of thy sister into thine hand;—thou shalt be filled with drunkenness and sorrow, with the* CUP *of astonishment and desolation, with the* CUP *of thy sister Samaria* (Ezek. xxiii. 31-34). *The* CUP *of Jehovah shall be turned unto thee, and shameful spewing shall be on thy glory* (Hab. ii. 16). *Unto thee, O daughter of Edom, the* CUP *also shall pass through unto thee: thou shalt be drunken, and shalt*

make thyself naked (Lam. iv. 21). *Jehovah shall rain upon the wicked an horrible tempest: this shall be the portion of their* CUP (Ps. xi. 6). *For in the hand of Jehovah there is a* CUP, *and the wine is red, it is full of mixture, and He poureth out of the same, —all the wicked of the earth shall wring them out and drink them* (lxxv. 8). *They who worship the beast shall drink of the wine of the wrath of God, which is mixed pure in the* CUP *of His indignation* (Apoc. xiv. 10). *Awake, awake, stand up, O Jerusalem, which hast drunk at the hand of Jehovah the* CUP *of His fury; thou hast drunken the dregs of the* CUP *of trembling* (Isa. li. 17). *The woman having a golden* CUP *in her hand full of abominations and filthiness of her fornication* (Apoc. xvii. 4). *And double unto her double, according to her works, in the* CUP *which she hath filled, fill to her double* (xviii. 6). *I make Jerusalem a* CUP *of trembling unto all people round about* (Zec. xii. 2). *Thou blind Pharisee, cleanse first that which is within the* CUP *and* PLATTER, *that the outside of them may be clean also* (Matt. xxiii. 25, 26; Luke xi. 39). Jesus said unto Zebedee's sons, *Are ye able to drink of the* CUP *that I shall drink of?* (Matt. xx. 22, 23; Mark x. 38, 39). Jesus said unto Peter, *The* CUP *which My Father hath given Me, shall I not drink it?* (John xviii. 11.) Jesus said in Gethsemane, *If it be possible, let this* CUP *pass from Me* (Matt. xxvi. 39, 42, 44). *Jesus took the* CUP, *saying, Drink ye all of it. For this is My blood of the New Covenant* (xxvi. 27, 28; Mark xiv. 23, 24; Luke xxii. 17). *Jehovah is the portion of my* CUP, *Thou maintainest my lot* (Ps. xvi. 5). *Thou preparest a table before me; my* CUP *runneth over* (xxiii. 5). *What shall I render unto Jehovah? I will take the* CUP *of salvation* (cxvi. 12, 13). *To drink of the* CUP *of consolations* (Jer. xvi. 7). A vial, and also a bottle or pitcher, signify the same as a cup (Matt. ix. 17; Luke v. 37, 38; Jer. xiii. 12, xlviii. 12; Hab. ii. 15). Vials, and censers containing incense, signify the same as incense; in general all kinds of vessels the same as the things they contain.

673 *Full of the wrath of God, who liveth for ever and ever,* signifies, the evils and falsities which will appear and be discovered by means of the pure and genuine truths and goods of the Word. It is said that the vials were full of the wrath of God, because they were full of plagues, which signify the evils and falsities of the church (n. 657); still they were not full of these, but full of pure and genuine truths and goods from the Word, by means of which the evils and falsities of the church were to be discovered; nor, indeed, were they vials containing truths and goods, but they signified influx from heaven into the church. Their being full of the wrath of the living God is a mode of expression conformable to the style of the Word in its literal sense, as may appear from the passages just cited, in which

anger and wrath are ascribed to Jehovah, when yet Jehovah is not angry and wrathful, but man is angry and wrathful against Him; the reason it is so said in the letter may be seen in n. 525, 635, 658. It is plain from these considerations that vials full of the wrath of God, who liveth for ever and ever, signify the direful evils and falsities of the church, which will appear and be discovered by means of the goods and truths of the Word. Evils and falsities are only discovered by truths and goods, for these are in the light of heaven, while falsities and evils are in the darkness of hell; and in darkness nothing is discovered, because nothing but evil and falsity appear there. But by means of the light of heaven all things are discovered, because in it all things appear; for the light of heaven is the Divine Truth of the Lord's Divine Wisdom.

674 (8) *And the temple was filled with smoke from the glory of God and from His power*, signifies, the inmost of heaven full of Divine spiritual and celestial Truth from the Lord. The temple signifies the inmost of heaven, as already explained (n. 669); smoke signifies the Divine in ultimates, as will be seen presently; glory signifies Divine spiritual Truth (n. 249, 629), and power signifies Divine celestial Truth (n. 373). Therefore, the temple being filled with smoke from the glory of God and His power, signifies the inmost of heaven full of Divine spiritual and celestial Truth. Smoke signifies Divine Truth in ultimates, because fire, from which smoke issues, signifies love; the fire of the altar of burnt-offering, celestial love (n. 395, 494); and the fire of the altar of incense, spiritual love (n. 277, 392, 394). That smoke has this signification, may appear from these passages: *Jehovah will create upon every dwelling-place of Mount Zion a cloud and* SMOKE *by day, and the shining of a flaming fire by night: for upon all the glory shall be a defence* (Isa. iv. 5). *And the posts of the door moved at the voice of Him that cried, and the house was filled with* SMOKE (vi. 4). *And the* SMOKE OF THE INCENSE, *which came with the prayers of the saints, ascended up before God out of the angel's hand* (Apoc. viii. 4). *The* SMOKING FLAX *shall He not quench; He shall bring forth judgment unto truth* (Isa. xlii. 3). In the opposite sense, smoke signifies the falsities of lusts (n. 422), and falsities originating in the pride of self-intelligence (n. 452); in many places smoke also signifies the same as a cloud.

And no one was able to enter into the temple, till the seven plagues of the seven angels were consummated, signifies, to such a degree there, that more could not be supported, and this until the end of the church was seen after its devastation. No man being able to enter into the temple, signifies that the inmost of heaven was full of Divine spiritual and celestial Truth, to such a degree, that more could not be borne,—the temple signifies here, as before, the inmost of heaven; till the seven plagues of the

seven angels were fulfilled, signifies this until after devastation, when there is an end of the church (n. 658); and the seven plagues of the seven angels signify the evils and falsities which devastate the church and bring it to its end (n. 657).

675 To the above I will add this Memorable Relation. A paper was seen to come down from the Lord through heaven to a society of Englishmen, but it was one of the smallest of them, in which, however, there were two bishops. The paper contained an exhortation to acknowledge the Lord as the God of heaven and earth, as He Himself taught (Matt. xxviii. 18), and to give up the doctrine of justification by faith without the works of the law, because it is erroneous. The paper was read, and many made extracts from it, and they thought and spoke upon it from interior sound judgment; they were also enlightened by the Lord, and received enlightenment in the light for which the English are distinguished. But after they had received the paper, they said to each other, "Let us hear the bishops." And they were heard. But they contradicted and condemned it. For these bishops were of those who in the world had become hardened in heart as to the spiritualities of faith and charity, from a love of ruling over the holy things of the church, and of super-eminence by means of them even in political affairs: so that, after a short consultation with each other, they sent the paper back again to heaven whence it came. On this, after some murmuring, several of the laity withdrew their assent; and the light they enjoyed on spiritual subjects, which before shone brightly, was suddenly extinguished. After this they were a second time admonished, but in vain. I observed that society sink under ground, but how deep I did not see; it was thus removed from the sight of angels, who worship the Lord only, and have an aversion to faith alone.

Some days after, I saw as many as a hundred ascending from the lower earth, whither that small society had sunk down. Coming to me, one of the wisest of them said, "Hear our wonderful relation. On our descent, the place appeared to us at first as a bog, then as dry ground, and afterwards as a small city, in which each of us had a separate but mean dwelling assigned to him. The next day we consulted together as to what we should do; and many said, that we should go to the two bishops, and mildly remonstrate with them for sending the paper back to heaven, for this seemed to be the cause of our present condition. Accordingly, a certain number of us were deputed to go to the bishops (and he who related this said to me he was one of them). When there, one amongst us distinguished for wisdom thus addressed them: 'Hear us, fathers.

We have believed in the pre-eminence of our church, because we heard it asserted that we enjoyed the highest degree of gospel light: but some of us have lately been favoured with enlightenment from heaven, in which state we had a perception that at this day there is no longer any church throughout the Christian world, because there is no religion.' The bishops replied 'What language is this? Is not the church where the Word is, where Christ the Saviour is known, and where the sacraments are administered?' To this our friend answered: 'These belong to the church, and these constitute the church, but they do not constitute it out of man, but within man.' He said further, 'As regards the church: Can the church be where three Gods are worshipped? Can the church be where its whole doctrine is based on a single statement of Paul falsely understood, and consequently not on the Word? Can the church be where the Saviour of the world is not approached, and where He is divided into two? As regards religion: Who can deny that religion consists in shunning evil and doing good? Can there be any religion where it is taught that faith alone saves, and not charity? Can there be any religion where it is taught that charity which proceeds from man is only moral and civil charity? Who does not see that in such charity there can be nothing of religion? Is there in faith alone anything of deed or work? and yet religion consists in doing. Is there throughout the world any nation professing religion, which denies all saving virtue to the goods of charity, which are good works, when yet the all of religion consists in good, and the all of the church in doctrine, which teaches truths, and by truths good? You see, fathers, what glory would accrue to us if the church and religion, which no longer exist, should commence and arise with us.' Then the bishops replied, 'You speak too loftily. Does not faith in act, which is faith fully justifying and saving, constitute the church? And does not faith in state, which is faith proceeding and perfecting, constitute religion? Apprehend this, children.' The wise Englishman replied, 'Hear, fathers! According to your ideas, does not a man conceive faith in act like a stock? and in a stock thus vivified, can the church exist? Is not faith in state the continuation and progression of faith in act? And since according to your ideas all saving virtue consists in faith, and not any in the good of charity from man, where then is religion?' 'Friend,' said the prelates, 'you talk in this manner because you do not know the mysteries of justification by faith alone, and he who does not know them is ignorant of the interior ways of salvation. Yours is an external way, and that of the vulgar; walk in it if you will, only know this, that all good is from God, and none from man, so that in spiritual things

man of himself can do absolutely nothing; how then can he of himself do good which is spiritual good?' To this the Englishman, with some warmth, replied, 'I know your mysteries of justification better than you do, and I tell you plainly, that in your deep mysteries I see nothing but spectres. Does not religion consist in acknowledging and loving God, and in shunning and hating the devil? Is not God goodness itself? and is not the devil evil itself? Who in the whole world that has any religion does not know this? Does not the acknowledgment and love of God consist in doing good, because this is of God and from God? and does not shunning and hating the devil consist in not doing evil, because this is of the devil and from the devil? Your faith in act, which you call faith fully justifying and saving, or, what is the same, your act of justification by faith alone,—does it teach you to do any good which is of and from God, or to shun any evil which is of and from the devil? Not in the least; for you firmly believe, that there is nothing of salvation in either. What is your faith in state, which you call faith proceeding and perfecting, unless it be the same as faith in act? How can this be perfected, when you exclude all good done by man as from himself, urging, How can man be saved by any good from himself, when salvation is a free gift? also, What good can come from man but meritorious good, and yet the merit of Christ is all? For this reason, to do good for the sake of salvation would be to attribute to one's self that which belongs to Christ alone, and thus it would be to wish to justify and save one's self? You add further, How can any one operate what is good, when the Holy Spirit operates all things without any aid from man? What need then is there of any accessory good from man, seeing that all such good in itself is not good, with many other things? Are not these your mysteries? But in my eyes, these are mere schemes and devices, contrived for the purpose of setting aside good works, which are the goods of charity, in order to establish your faith alone; and in consequence of doing this, you regard man, so far as relates to these, and in general so far as relates to all the spiritual things of the church and religion, as a stock, or as a lifeless image, and not as a man created in the image of God, to whom was given, and is continually given, the faculty of understanding and willing, of believing and loving, and of speaking and acting, altogether as of himself, especially in spiritual things, by virtue of which man is man. If in spiritual things man does not think and operate as of himself, what then is faith? what is charity? what is Divine worship? nay, what then is the church and religion? You know that to do good to our neighbour from love is charity, but you do not know what charity is; when yet charity is the soul, the life, and the essence of faith, and since charity is all

this, what then is faith separate from charity but dead, and a dead faith is nothing but a spectre. I call it a spectre, because the apostle James calls faith without good works not only dead, but diabolical.' Then one of the prelates, when he heard his faith called dead, diabolical, and a spectre, became so angry, that he snatched his mitre from his head, and threw it upon the table, saying, 'I will not take it up again, until I have avenged myself on the enemies of the faith of our church:' and he shook his head, muttering and exclaiming, 'That James! that James!' On his mitre was a thin plate on which was inscribed, FAITH ALONE. Then suddenly there appeared a monster rising out of the earth, with seven heads, which had feet like a bear's, and a mouth like a lion's, exactly resembling the beast described in the Apocalypse (xiii. 1, 2), whose image was made and worshipped (verses 14, 15, of the same chapter). This spectre took the mitre from the table, and stretching it out beneath, placed it on his seven heads. When he had done this the earth opened under his feet, and he sank down to hell. At the sight of this the bishop exclaimed, 'Violence! violence!' We then left them; and lo! there appeared steps before us, by which we ascended, and returned above ground and to the sight of heaven, where we had been before." This relation was given me by the wise Englishman.

CHAPTER XVI.

1. AND I heard a great voice out of the temple saying to the seven angels, Go, and pour out the vials of the wrath of God upon the earth.

2. And the first went away, and poured out his vial upon the earth. And there fell a bad and noisome sore upon the men who had the mark of the beast, and upon them who adored his image.

3. And the second angel poured out his vial upon the sea: and it became blood as of one dead: and every living soul died in the sea.

4. And the third angel poured out his vial upon the rivers and upon the fountains of waters; and they became blood.

5. And I heard the angel of the waters say, Thou art righteous, O Lord, who art, and who wast, and art holy, because Thou hast judged thus.

6. For they have shed the blood of saints and prophets; and Thou hast given them blood to drink; for they are worthy.

7. And I heard another out of the altar say, Even so, Lord God Almighty, true and righteous are Thy judgments.

8. And the fourth angel poured out his vial upon the sun; and power was given unto him to scorch men with fire.

9. And men were scorched with great heat, and blasphemed the name of God, who hath power over these plagues; and they repented not to give Him glory.

10. And the fifth angel poured out his vial upon the throne of the beast; and his kingdom became darkened; and they gnawed their tongues for pain,

11. And blasphemed the God of heaven, because of their pains and their sores; and repented not of their deeds.

12. And the sixth angel poured out his vial upon the great river Euphrates; and the water thereof was dried up, that the way of the kings from the rising of the sun might be prepared.

13. And I saw three unclean spirits, like frogs, come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet.

14. For they are the spirits of demons, working signs, to go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty.

15. Behold, I come as a thief. Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame.

16. And he gathered them together into the place called in Hebrew Armageddon.

17. And the seventh angel poured out his vial into the air; and there went out a great voice from the temple of heaven, from the throne, saying, It is done.

18. And there were voices, and thunders, and lightnings: and there was a great earthquake, such as was not since men were upon the earth, so mighty an earthquake, and so great.

19. And the great city was divided into three parts, and the cities of the nations fell; and great Babylon came in remembrance before God, to give unto her the cup of the wine of the fierceness of His wrath.

20. And every island fled away, and the mountains were not found.

21. And there fell upon men great hail out of heaven about the weight of a talent: and men blasphemed God because of the plague of the hail; for the plague thereof was exceeding great.

THE SPIRITUAL SENSE.

THE CONTENTS OF THE WHOLE CHAPTER. In this chapter the evils and falsities in the church of the Reformed are disclosed

by influx from heaven, verse 1; into the clergy, verse 2; into the laity, verse 3; into their understanding of the Word, verses 4-7; into their love, verses 8, 9; into their faith, verses 10, 11; into their interior reasonings, verses 12-15; into all things relating to the these together, verses 17-21.

THE CONTENTS OF EACH VERSE. *And I heard a great voice out of the temple saying to the seven angels, Go, and pour out the vials of the wrath of God upon the earth,* signifies, influx from the Lord out of the inmost of heaven into the church of the Reformed, where are those who are in faith separate from charity as to doctrine and as to life: *And the first went away and poured out his vial upon the earth,* signifies, influx into those who are in the interiors of the church of the Reformed, and study the doctrine of justification by faith alone, and are called the clergy: *And there fell a bad and noisome sore,* signifies, interior evils and falsities destructive of all good and truth in the church: *Upon the men who had the mark of the beast, and upon them who adored his image,* signifies among those who live in faith alone, and receive its doctrine: *And the second angel poured out his vial upon the sea,* signifies, influx among those there who are in its externals, and in that faith, and are called the laity: *And it became blood as of one dead; and every living soul died in the sea,* signifies, infernal falsity among them, by which every truth of the Word, consequently of the church and of faith, is extinguished: *And the third angel poured out his vial upon the rivers and upon the fountains of waters,* signifies, influx into their understanding of the Word: *And they became blood,* signifies, the truths of the Word falsified: *And I heard the angel of the waters say,* signifies, the Divine Truth of the Word: *Thou art righteous, O Lord, who art, and who wast, and art holy, because Thou hast judged thus,* signifies, that this is of the Divine Providence of the Lord, who is and who was the Word, which otherwise would be profaned: *For they have shed the blood of saints and prophets,* signifies this, because the single tenet, that faith alone saves without the works of the law, when received, perverts all true doctrinals from the Word: *And Thou hast given them blood to drink; for they are worthy,* signifies, that those who have confirmed themselves in faith alone both in doctrine and in life have been permitted to falsify the truths of the Word and to imbue the life with truths falsified: *And I heard another out of the altar say, Even so, Lord God Almighty; true and righteous are Thy judgments,* signifies, the Divine Good of the Word confirming that Divine Truth: *And the fourth angel poured out his vial upon the sun,* signifies, influx into their love: *And power was given unto him to scorch men with fire,* signifies, that love to the Lord tormented them, because they were in the lusts of evils from the delight of their love for them:

And men were scorched with great heat, and blasphemed the name of God, who hath power over these plagues, signifies, that by reason of the delight of self-love, originating in grievous lusts of evils, they did not acknowledge the Divinity of the Lord's Humanity, from whom nevertheless flows all good of love and truth of faith: *And they repented not to give Him glory,* signifies, that therefore they cannot with any faith admit that the Lord is the God of heaven and earth even as to His Humanity, although the Word teaches it: *And the fifth angel poured out his vial upon the throne of the beast,* signifies, influx into their faith: *And his kingdom became darkened,* signifies, that nothing but falsities appeared: *And they gnawed their tongues for pain,* signifies, that they could not endure truths: *And blasphemed the God of heaven, because of their pains and their sores,* signifies, that they could not acknowledge the Lord to be the only God of heaven and earth, because of the repugnances arising from interior falsities and evils: *And repented not of their deeds,* signifies, that, although instructed from the Word, still they would not give up their falsities of faith and resulting evils of life: *And the sixth angel poured out his vial upon the great river Euphrates,* signifies, influx into their interior reasonings, by which they confirm the doctrine of justification by faith alone: *And the water thereof was dried up, that the way of the kings from the rising of the sun might be prepared,* signifies, that their false reasonings were removed among those who are in truths of good from the Lord, and are to be introduced into the New Church: *And I saw come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet,* signifies, it was perceived, that from the theology founded on the doctrine of a Trinity of persons in the Godhead, and on the doctrine of justification by faith alone without the works of the law: *Three unclean spirits, like frogs,* signifies, there resulted mere reasonings and cupidities of falsifying truths: *For they are the spirits of demons,* signifies, that they were the cupidities of falsifying truths and reasoning from falsities: *Working signs, to go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty,* signifies, attestations that their falsities are truths, and inciting all those in that church, who are in the same falsities, to impugn the truths of the New Church: *Behold, I come as a thief. Blessed is he that watcheth, and keepeth his garments,* signifies, the Lord's Advent, and then heaven to those who look to Him and persevere in a life according to His commandments, which are the truths of the Word: *Lest he walk naked, and they see his shame,* signifies, lest they should be with those who are in no truths, and their infernal loves appear: *And he gathered them together into the place called in Hebrew Armageddon,* signifies, a

state of combat of falsities against truths, and a desire arising from the love of rule and pre-eminence to destroy the New Church: *And the seventh angel poured out his vial into the air,* signifies, influx into all things belonging to them at once: *And there went out a great voice from the temple of heaven, from the throne, saying, It is done,* signifies, thus a manifestation from the Lord, that all things relating to the church are devastated, and that the Last Judgment is now at hand: *And there were voices, and thunders, and lightnings,* signifies, reasonings, falsifications of truth, and arguments from the falsities of evil: *And there was a great earthquake, such as was not since men were upon the earth, so mighty an earthquake, and so great,* signifies, as it were shakings, paroxysms, inversions, and rending asunder from heaven of all things of the church: *And the great city was divided into three parts, and the cities of the nations fell,* signifies, that by these that church is as to doctrine entirely destroyed, with all the heresies which had emanated from it: *And great Babylon came in remembrance before God, to give unto her the cup of the wine of the fierceness of His wrath,* signifies, also the destruction at the same time of the tenets of the Roman Catholic religion: *And every island fled away, and the mountains were not found,* signifies, that there was no longer any truth of faith nor any good of love. *And there fell upon men great hail out of heaven, about the weight of a talent,* signifies, direful and atrocious falsities, by which all the truth of the Word and thence of the church is destroyed: *And men blasphemed God, because of the plague of hail, for the plague thereof was exceeding great,* signifies, that because they have confirmed themselves in such falsities, they have denied truths to such a degree as to be unable to acknowledge them, because of repugnances arising from their interior falsities and evils.

THE EXPLANATION.

676 (1) *And I heard a great voice out of the temple saying to the seven angels, Go, and pour out the vials of the wrath of God upon the earth,* signifies influx from the Lord out of the inmost heaven into the church of the Reformed, where those who are in faith separate from charity as to doctrine and as to life are, to deprive them of truths and goods, to uncover their falsities and evils, and thus to separate them from those who believe in the Lord and are in charity and its faith from Him. This is a summary of the contents of this chapter. The temple signifies

the temple of the tabernacle of the testimony, mentioned in the preceding chapter (xv. 5), which signifies the inmost of heaven, where the Lord is in His holiness in the Word, and in the law which is the decalogue (n. 669). A great voice thence signifies a Divine command to go and pour out the vials. The seven angels signify the Lord (n. 657). Pouring out the vials which contained the plagues upon the earth signifies influx into the church of the Reformed; pouring out the vials signifies influx, and the earth signifies the church (n. 285). The church among the Reformed is still treated of; but the next chapter treats of the Roman Catholic church; of the Last Judgment after that, and finally of the New Church, which is the New Jerusalem (see preface and n. 2). Chapters viii. and ix. treat of the seven angels who had the seven trumpets, which they sounded; and as many similar circumstances occur there, it shall here be stated what is signified by those seven angels and what by these. The seven trumpets, which the seven angels sounded, signify the examination and manifestation of the falsities and evils in which those who are in faith separated from charity are; but the seven vials full of the seven last plagues signify their devastation and consummation; for the Last Judgment is not effected upon them until they are devastated. Devastation and consummation in the spiritual world take place in this manner: Those who are in falsities as to doctrine and thence in evils as to life, are deprived of all goods and truths, which they only possessed in the natural man, and by which they pretended to be Christian men. When deprived of these they are separated from heaven and conjoined with hell; and then in the world of spirits they are arranged according to their various lusts into societies, which afterwards sink down. They are deprived of goods and truths by influx from heaven. The influx is of genuine truths and goods, by which they are tortured and tormented; almost like a serpent when placed near a fire or cast upon an ant-hill. For this reason they reject the goods and truths of heaven, which are also the goods and truths of the church, and at last curse them, because they feel as if their infernal torment proceeded from them. This done, they enter into their own evils and falsities, and are separated from the good. These are the facts described and signified in this chapter by the pouring out of the vials in which were the seven last plagues. The vials did not contain evils and falsities, signified by the plagues, but genuine truths and goods, the effect of which was such as has been described; for the angels went out from the temple of the tabernacle of the testimony, which means the inmost of heaven, where there are only truths and goods in Divine sanctity (chap. xv. 6). This is the devastation and consumma-

tion of which the Lord speaks in these words: *For unto every one that hath shall be given, and he shall have abundance; but from him that hath not shall be taken away even that which he hath* (Matt. xxv. 29; Mark iv. 25). *Take therefore the talent from him, and give it unto him that hath ten talents; for unto every one that hath shall be given, that he may abound, but from him that hath not shall be taken away even that which he hath* (Matt. xxv. 28, 29; Luke xix. 24-26).

677 (2) *And the first went away and poured out his vial upon the earth*, signifies, influx into those who are in the interior things of the Reformed Church, and study the doctrine of justification by faith alone, who are called the clergy. Pouring out his vial signifies influx (n. 676). The earth signifies the church (n. 285), here with those in it who are in its interiors, and study the doctrine of justification by faith alone. These say that they understand its interior things; but these interior things are only confirmations of this single position, that faith alone justifies without the works of the law. Other interior things they know not. And as they are chiefly priests, professors of divinity, and lecturers in colleges, in a word doctors and pastors, therefore this first influx was into them, who are called the clergy. The reason they are meant is, because it is said that the first angel poured out his vial upon the earth, and the second angel upon the sea, and the earth means the church with those who are in its internals, and the sea means the church with those who are in its externals (n. 398, 403, 420, 470). That those are meant is also evident from its being said that a noisome sore broke out upon them.

678 *And there fell a bad and noisome sore*, signifies, interior evils and falsities destructive of all good and truth in the church. A sore here signifies nothing but evil arising from a life according to this principal doctrine, that faith alone without the works of the law justifies and saves, because it is said to fall upon the men who had the mark of the beast and adored his image, which signifies this faith and a life according to it. A bad and noisome sore therefore signifies interior evils and falsities, destructive of all good and truth in the church. Noisome signifies what is destructive, for evil cannot but destroy good, and falsity truth. A sore has this signification, because the sores of the body proceed from a corrupt state of the blood, or from some other inward malignity. It is the same with sores understood spiritually; these proceed from lusts and their delights, which are interior causes. The evil itself, which a sore signifies, and which appears outwardly delightful, conceals within it the lusts from which it springs and of which it consists. It is well to be attended to, that the interiors of the human mind in every one are in successive order and in simultaneous order. They are

in successive order from its superior or prior to its inferior or posterior parts, and they are in simultaneous order in ultimates or postreme parts, but in these they are from interior to exterior as from a centre to its circumference. This is shown at large in *The Divine Love and Wisdom* (n. 173-281), where degrees are treated of; from which it appears that the ultimate is the aggregate of all prior degrees. Hence it follows that all the lusts of evil exist in simultaneous order inwardly in the evil itself which a man perceives in himself, every evil which a man perceives in himself being in ultimates; wherefore, when a man rejects evil from himself, he at the same time rejects its concupiscences; but still not of himself, but from the Lord. A man can indeed of himself reject evil, but not its lusts; wherefore, when he desires to reject evil by fighting against it, he must look to the Lord, for the Lord operates from inmosts to ultimates, for He enters through the soul of man, and purifies him. These observations are made that it may be known that a sore signifies evil appearing in ultimates or extremes, and arising from internal malignity. This takes place with all who persuade themselves that faith alone saves, and therefore do not reflect upon any evil in themselves, nor look to the Lord. Sores and wounds signify evils in the extremes arising from interior evils, which are lusts, as in the following passages: *From the sole of the foot even unto the head there is no soundness in it; but* WOUNDS *and* BRUISES *and* PUTRIFYING SORES: *they have not been closed, neither bound up, neither mollified with ointment* (Isa. i. 6). *For mine iniquities are gone over my head, my* WOUNDS *stink, and are become corrupt because of my foolishness* (Ps. xxxviii. 5, 6). *In the day that Jehovah bindeth up the breach of His people, and healeth the stroke of their* WOUND (Isa. xxx. 26). *If thou wilt not hearken unto the voice of Jehovah thy God, to observe to do all His commandments and His statutes; Jehovah will smite thee with the* BOTCH *of Egypt, and with the* EMERODS, *and with the* SCAB, *and with the* ITCH; *and in the knees and in the legs, with a* SORE BOTCH *that cannot be healed, from the sole of thy foot unto the top of thy head* (Deu. xxviii. 15, 27, 35). Nor had the BOIL *breaking out with* BLAINS *upon man and upon beast in Egypt* (Ex. ix. 8-11) any other signification; for the miracles performed in Egypt signified the evils and falsities in which they were. And as the Jewish nation was guilty of profaning the Word, this being signified by leprosy, therefore the leprosy was not only in their flesh, but also in their clothes, houses, and vessels; and the kinds of profanation are signified by the various severe forms of leprosy, such as *tumours, ulcerous tumours, white and red spots, abscesses, scalls, freckled spots, scurfs*, etc. (Lev. xiii.). For the church with that nation was a representative church, in which internals were represented by corresponding externals.

679 *Upon the men who had the mark of the beast, and upon them who adored his image,* signifies, among those who live by faith alone, and receive its doctrine. To have the mark of the beast signifies to acknowledge faith alone, to confirm it in one's self, and to live according to it; and to adore his image signifies to receive its doctrine (n. 602, also 634, 637). To live by faith alone and receive its doctrine, is to make no account of life for the sake of salvation, nor of any truth, believing that if they only pray to God the Father to have mercy for the Son's sake they shall be saved. This is especially the case with those who know and acknowledge the interior mysteries of this doctrine; such being here treated of (n. 677).

680 (3) *And the second angel poured out his vial upon the sea,* signifies, an influx of truth and good from the Lord with those in the church of the Reformed who are in its externals, and are in that faith, and are called the laity. Pouring out his vial, signifies the influx of truth and good from the Lord (n. 676, 677); the sea signifies the external of the church and those who are in its externals, when the earth signifies the internal of the church and those who are in its internals (n. 398, 403, 404, 420, 470, 077). These are they who are called the laity and are in that faith.

681 *And it became blood as of one dead: and every living soul died in the sea,* signifies, infernal falsity among them, by which every truth of the Word, and hence of the church and of faith, is extinguished. Blood as of one dead, or gore and corrupted blood, signifies infernal falsity; for blood signifies Divine Truth, and, in the opposite sense, truth falsified (n. 379); but blood as of one dead signifies infernal falsity, for death signifies the extinction of spiritual life, and thence dead signifies what is infernal (n. 321, 525). Every living soul dying, signifies that every truth of the Word, of the church, and of faith was extinguished, for the living soul signifies the truth of faith, and the death of the living soul the extinction of the truth of faith. Soul in the Word, when it relates to man, signifies his spiritual life, which is the life of his understanding; and as the understanding is such by virtue of truths, and truths belong to faith, therefore soul signifies the truth of faith. That this is the signification of soul may appear from many passages in the Word, and especially from those which speak of the heart and soul. It is plain that heart and soul mean the life of man; but his life is from the will and the understanding, or, spiritually speaking, from love and wisdom, and from charity and faith; and the life of the will from the good of love or of charity is meant by the heart, and the life of the understanding from the truths of wisdom or of faith is meant by the soul. This is what is meant by heart and soul in Matt.

xxii. 37; Mark xii. 30, 33; Luke x. 27; Deu. vi. 5, x. 11, xi. 13, xxvi. 16; Jer. xxxii. 41, and in other places. It is the same in those passages where the heart is mentioned by itself, and the soul by itself. The reason of their being named is in the correspondence of the heart with the will and love, and of the respiration of the lungs with the understanding and wisdom. This may be seen in *The Divine Love and Wisdom*, Part V., where this correspondence is treated of.

683 (4) *And the third angel poured out his vial upon the rivers and fountains of waters*, signifies, influx into their understanding of the Word. The third angel pouring out his vial, like the former two, signifies influx by the Lord from truths and goods, here into the understanding of the Word with them: for rivers signify truths in abundance serving the rational man, thus the understanding, for doctrine and life (n. 409); and a fountain of waters signifies the Lord as to the Word, thus the Word of the Lord; and therefore fountains of waters signify Divine Truths from it (n. 384, 409).

684 *And they became blood*, signifies, the truths of the Word falsified. Blood, in a good sense, signifies Divine Truth, and, in the opposite sense, that falsified (n. 379). Blood signifies Divine Truth falsified and profaned, because the Jews shed the blood of the Lord, who was Divine Truth itself or the Word, and they did this because they had falsified and profaned all the truths of the Word. That the Lord suffered as the Word, or that the Jewish nation did the same violence to the Lord as they had done to the Word, may be seen in *The Doctrine of the Lord* (n. 15-17). Those who are in faith alone falsify all the truths of the Word, because the whole Word treats of a life according to the commandments therein, and of the Lord as being Jehovah and the only God; and those who are in faith alone do not think of living according to the commandments in the Word, nor do they approach the Lord.

685 (5) *And I heard the angel of the waters say*, signifies, the Divine Truth of the Word. The angel of the waters signifies nothing else but the Divine Truth of the Word, because waters signify truths (n. 50), and an angel signifies what is Divine from the Lord (n. 415, 631, 633), and also truth from Him (n. 170).

686 *Thou art righteous, O Lord, who art, and who wast, and art holy, because Thou hast judged thus*, signifies, that this is of the Divine Providence of the Lord, who is and who was the Word, and Divine Truth itself, which otherwise would be profaned. *Thou art righteous, O Lord, because Thou hast judged thus*, signifies, that this is of the Lord's Divine Providence, as will be seen presently; *Who art, and who wast*, signifies the Lord as to the Word, and that He is and was the Word, according to

John (i. 1, 2, 14). The Lord is here understood as to the Word, because the understanding of the Word among those who are of the church is now treated of. What is further signified by Is and Was, the Beginning and the Ending, the First and the Last, the Alpha and the Omega, when applied to the Lord, may be seen above (n. 13, 29-31, 38, 57). Holy signifies that He is the Divine Truth itself (n. 173, 586, 666). From these it appears that *Thou art righteous, O Lord, who art, and who wast, and art holy, because Thou hast judged thus,* signifies, that this is of the Divine Providence of the Lord, who is and was the Word and Divine Truth itself. It is of the Divine Providence that those who are in faith alone should be permitted to falsify the truths of the Word, because if they knew them, so as to think them interiorly, they would profane them; for they are in evils, because they do not shun evils as sins, nor approach the Lord immediately. On this account, if they were to receive the genuine truths of the Word, they would mix them with the evils of their life; and the result of this would be the profanation of what is holy. It is therefore one of the laws of permission, which are also laws of the Divine Providence, that from themselves they should falsify truths, and do this so far as they are in evils of life. That it is of the Divine Providence, that those who are in evils of life should never be otherwise than in falsities of doctrine, lest the Divine Truths of the Word should be profaned, may be seen in *The Divine Providence* (n. 221-233, and 257 at the end).

687 (6) *For they have shed the blood of saints and prophets,* signifies this, for the reason that the single tenet, that faith alone saves without the works of the law, when received, perverts all true doctrinals from the Word. To shed blood signifies here, as in n. 684, to falsify the truths of the Word, thus to pervert them; saints signify those in the church who are in truths, thus, abstractly, the truths of the church (n. 586). Prophets signify those who are in doctrinals from the Word, thus, abstractly, doctrinals from the Word (n. 133).

688 *And Thou hast given them blood to drink; for they are worthy,* signifies, that, by the Divine Providence of the Lord, those who have confirmed themselves in faith alone, both in doctrine and in life, have been permitted to falsify the truths of the Word, and to imbue the life with truths falsified. To drink blood signifies not only to falsify the truths of the Word, but also to imbue the life with truth falsified, for he who drinks appropriates to himself and imbibes. It is said, *for they are worthy,* because those who receive the doctrine of justification by faith alone, and live according to it, are in evils as to life, and evil effects that in them; and of those who are in evils it is here said that they are worthy, as in the world it is said of

those who are punished for crimes. Of the Divine Providence in relation to this, see n. 686.

689 (7) *And I heard another out of the altar say, Even so, Lord God Almighty; true and righteous are Thy judgments,* signifies, the Divine Good of the Word confirming that Divine Truth. Another, that is another angel, signifies the Divine Good of the Word. An angel signifies something Divine from the Lord (n. 415, 631, 633); and an angel out of the altar signifies the Divine Good of Love (n. 648), here, the Divine Good of the Word, because the Word still continues to be treated of, and because the angel of the waters signifies the Divine Truth of the Word (n. 685). Now as the Divine Good of the Word and the Divine Truth of the Word make one, the signification of what was spoken by the angel of the waters is similar to that which was spoken by the angel out of the altar. For the angel of the waters said, *Thou art righteous, O Lord, who art, and who wast, and art holy, because Thou hast judged thus;* but the angel out of the altar said, *Even so, Lord God Almighty, true and righteous are Thy judgments.* Both of these have the same signification, but with this difference: one spoke from truth, the other from good; and one confirmed what the other said, but in different words, one in words which belong to the class of truth, and the other in words which belong to the class of good. For there is a marriage of good and truth in every particular of the Word (n. 97), and there are words which relate to good and words which relate to truth, which seem different, but still contain similar meanings.

690 (8) *And the fourth angel poured out his vial upon the sun,* signifies, influx into their love. Pouring out his vial signifies here, as before, influx of goods and truths into their love, for here the sun signifies the Lord's Divine Love, and, in the opposite sense, self-love (n. 53, 382, 413). Here it signifies self-love, because it follows, that men were scorched with fire, and burned with great heat, which signifies the lusts of that love.

691 *And power was given unto him to scorch men with fire,* signifies, that love to the Lord tormented them, because they were in the lusts of evils from the delight of the love of them. As pouring out his vial signifies influx from the Lord from goods and truths, therefore pouring his vial upon the sun signifies influx by the Lord from Divine Love, to disclose the character of the love by which the men of that church are animated. Hence, its being given the angel to scorch men with fire, signifies that the Lord's Divine Love tormented them. And as the Lord's Divine Love torments none but those who are in the lusts of evils from the delight of self-love, it follows that its being given them to scorch men with fire, signifies that love to the Lord tormented them, because they were in the lusts

of evils from the delight of self-love. Scorching heat signifies lusts prompting to evils and their falsities (n. 382), and fire signifies Divine Love, and, in the opposite sense, infernal love (n. 494). That self-love is infernal love and that its delight is infernal delight, and that the delight of that love arises from, and consists of, innumerable lusts of evils, is abundantly set forth in *The Divine Providence*, and in *The Divine Love and Wisdom*. That self-love is infernal is not known in the Christian world, because it is not known what love to the Lord is, and this love teaches what self-love is.

692 (9) *And men were scorched with great heat, and blasphemed the name of God, who hath power over these plagues*, signifies, that by reason of the delight of self-love, arising from grievous lusts of evils, they did not acknowledge the Divinity of the Lord's Humanity, from which nevertheless flows all good of love and truth of faith. Heat signifies the lusts of evils, which are contained in self-love and its delight (n. 382, 691), therefore to scorch with great heat, signifies to be in grievous lusts, and so in the delight of love; to blaspheme the name of God, signifies to deny or not to acknowledge the Divinity of the Lord's Humanity, nor the sanctity of the Word (n. 517, 582). To blaspheme is to deny or not to acknowledge, and the name of God is the Lord's Divine Humanity, and at the same time the Word (n. 584). His having power over plagues, signifies that from Him flows every good of love and truth of faith, by which evils and falsities are removed (n. 673, 687, 690). And as the seven angels having the seven last plagues went out from the tabernacle of the testimony (xv. 5, 6), which signifies the inmost of heaven, where the Lord is in His sanctity in the Word and in the law, which is the decalogue (n. 669), and thence was the influx which is signified by pouring out the plagues (n. 676), it is evident that God, who had power over the plagues, means the Lord from whom the influx proceeds. A few words shall be said on the nature of self-love. Its delight exceeds every delight in the world, for it is composed of mere lusts of evils, and each lust breathes out its delight. Every man is born into this delight; and as it impels the mind of man to think constantly of self, it withholds it from thinking of God and of his neighbour except from self and concerning self. If therefore God does not favour his lusts, he is angry with God, just as he is with his neighbour who does not favour them. When this delight increases, a man cannot think above self, but only under self, for it immerses his mind in the selfhood of his body, and the man thence becomes increasingly sensual, and a sensual man speaks in a high and lofty tone about worldly and civil matters, but of God and Divine things he can speak only from the memory. If he is a person in civil life, he acknowledges nature as the creator, and human prudence as

the governor, and denies God. If he is a priest, he speaks of God and Divine things from the memory, yet in a high and lofty tone, while in heart he has little belief in them.

693 *And they repented not to give Him glory*, signifies, that therefore they cannot with any faith admit that the Lord is the God of heaven and earth even as to His Humanity, although the Word teaches it. Not to repent, signifies not to depart from evils, but to remain in them; and not to give Him glory, signifies not to admit in faith that the Lord is the God of heaven and earth, this being in fact the giving Him glory. That the Lord is the God of heaven and earth He plainly teaches (in Matt. xxviii. 18; John xiii. 3, xvii. 2, 3); as also that the Father and He are one (John x. 30, xii. 45, xiv. 6-11, xvi. 15, and in other places). Moreover, the doctrine of the church teaches that the Divinity and Humanity are one person, united like soul and body.

694 (10) *And the fifth angel poured out his vial upon the throne of the beast*, signifies, influx from the Lord into their faith. The angel pouring out his vial, here as before, signifies influx; and the throne of the beast signifies where faith alone reigns; a seat or throne signifies a kingdom, and the beast faith alone (n. 567, 576, 577, 594, 601, 660). A throne is also mentioned in relation to the government of falsity and evil, as appears from the following passages: *The dragon gave the beast his power, and his* THRONE, *and great authority* (Apoc. xiii. 2). *I know thy works, and where thou dwellest, even where Satan's* THRONE *is* (Apoc. ii. 13). *I beheld till the* THRONES *were cast down, and the Ancient of days did sit* (Dan. vii. 9). *And I will overthrow the* THRONE *of kingdoms, and I will destroy the strength of the kingdoms of the heathen* (Hag. ii. 22). *Lucifer hath said, I will exalt my* THRONE *above the stars of God* (Isa. xiv. 13, and in other places).

695 *And his kingdom became darkened*, signifies, that nothing but falsities appeared. Darkness signifies falsities, because light signifies truth. Darkness signifies falsities by which evils come, and thick darkness, falsities derived from evils (n. 413); therefore the kingdom of the beast being full of darkness signifies that nothing but falsities appeared. Those who have confirmed themselves in faith separated from charity falsify the whole Word (n. 136, 610), and are not in possession of any truths (n. 467, 501, 653), but merely of falsities (n. 566, 597, 602). The falsities of their faith do not indeed appear before them as darkness, that is, as falsities, but they appear to them as if they were lucid, that is, as truths, after they have confirmed themselves in them; nevertheless, while viewed from the light of heaven, which discloses all things, they appear dark. For this reason, when the light of heaven flows into their dens in hell, the darkness is such

that they cannot see one another. On this account every hell is closed so as not to leave a crevice open, and then they are in their own light. They do not appear to themselves to be in darkness but in light, although they are in falsities, because their falsities, after they have confirmed them, appear to them as truths. Hence comes their light, but it is the light of infatuation, such as is the light of the confirmation of what is false. This light corresponds to that by which owls and bats see, to whom darkness is light and light darkness, yea, to whom the sun itself is thick darkness. Such eyes after death do those acquire who, during their abode in the world, have confirmed themselves in falsities to such a degree as to see falsity as truth and truth as falsity.

696 *And they gnawed their tongues for pain,* signifies, that they could not endure truths. Pain does not mean pain from falsities; these occasion no pain whatever; but pain from truths is understood, thus, their inability to endure them. Gnawing their tongues signifies that they would not hear truths, the tongue signifying the confession of truth, because the tongue serves thought for speech, and spiritually for confession. To gnaw the tongue signifies to detain the thought from hearing truths. This signification of gnawing the tongue cannot be confirmed from the Word, for that expression does not occur elsewhere, but I have learnt this from experience in the spiritual world. When any one there utters truths of faith, spirits who cannot bear to hear truths keep their tongues between their teeth and bite their lips, and also induce others to press their tongues and lips with their teeth, and this to such a degree as to give pain. It is evident from this that to gnaw their tongues for pain signifies not to be able to endure truths. The tongue, as an organ of speech, signifies thought and confession, and also the doctrine of truth (n. 282).

697 (11) *And blasphemed the God of heaven, because of their pains and their sores,* signifies, that they could not acknowledge the Lord to be the only God of heaven and earth, because of repugnances arising from the interior falsities and evils that spring from the acknowledgment and reception of the dogma of faith alone. To blaspheme the God of heaven, signifies to deny or not to acknowledge the Lord to be the only God of heaven and earth (n. 571, 582); pain signifies the pain of acknowledging it (as in n. 696), thus repugnance arising from interior falsities, for what is repugnant is painful. Pain is predicated of falsities; sores signify interior evils (as in n. 678); and as interior evils and falsities spring from the acknowledgment and reception of the dogma of faith alone, this also is signified.

698 *And repented not of their deeds,* signifies, that although instructed from the Word, still they would not depart from the

falsities of faith and consequent evils of life. Not to repent, signifies not to depart from (n. 693), and deeds here signify the falsities of faith, and consequent evils of life (n. 641). According to the sense of the letter, neither pains nor sores could compel them to repent of their falsities and evils; but according to the spiritual sense, it is instruction from the Word which could not drive them from their falsities and evils, because these are infernal. Hence it appears, that not repenting of their deeds, signifies that although instructed from the Word, yet they would not recede from their falsities of faith and consequent evils of life. We have said that deeds here signify falsities of faith and consequent evils of life, because falsity of faith precedes, and evil of life follows. It is a falsity of faith, that evil does not condemn him who is in faith, the consequence of which is, that man lives heedlessly, by not thinking about any evil, and thus he never repents, nor does the work of repentance; in like manner, if he persuades himself that works contribute nothing to salvation, but that faith alone without works saves.

699 (12) *And the sixth angel poured out his vial upon the great river Euphrates,* signifies, influx from the Lord into their interior reasonings, by which they confirm themselves in justification by faith alone. The sixth angel pouring out his vial, here as before, signifies influx; the great river Euphrates signifies interior reasonings (as in n. 444, 445), in the present instance, the interior reasonings of that church, by which they confirm justification by faith alone, these reasonings being treated of in what now follows.

700 *And the water thereof was dried up, that the way of the kings from the rising of the sun might be prepared,* signifies, that the falsities of their reasoning were removed with those who from the Lord are in truths from good, and are to be introduced into the New Church. The water being dried up signifies that the falsities of their interior reasonings were removed; being dried up signifies that they were removed, and water signifies truths, and, in the opposite sense, falsities (n. 50, 614); here, the falsities of interior reasonings, because it was the water of the river Euphrates, which signifies such reasonings (n. 699). The kings, for whom a way was to be prepared, signify those who from the Lord are in truths from good (n. 18, 483). The rising of the sun signifies the beginning of a new church from the Lord, the same as morning (n. 151). To prepare the way signifies to prepare for introduction. It is evident from this that the water being dried up, that the way of the kings from the rising of the sun might be prepared, signifies, that the falsities of their reasonings were removed with respect to those who from the Lord are in truths from good, and are to be introduced into the New Church. This is the series of subjects. The text here treats of the consummation or end of the present church and the establish-

ment or beginning of a new church, and of contentions. Those of the present church who are in faith alone, are meant by the dragon, the beast, and the false prophet, of which mention is made below, and his contentions with those who will be of the New Church are meant by the gathering together of the kings of the earth to battle; but those of the New Church, with whom they will contend, are meant by those for whom the water of the river Euphrates was dried up, that a way might be prepared for the kings from the rising of the sun. This involves something similar to the introduction of the children of Israel into the land of Canaan, with this difference, that for these the river Jordan was dried up, but for those the river Euphrates. The river Euphrates was dried up for those, because, in the present instance, the contention is carried on by means of interior reasonings, which are to be dried up, that is, removed, before introduction can be effected. This also is the cause why their interior reasonings are disclosed in this work; indeed, were these interior reasonings to remain undisclosed, a man unacquainted with them, however intelligent, might easily be seduced.

701 (13) *And I saw come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet,* signifies, a perception from the theology founded on the doctrine of a Trinity of Persons in the Deity, and on the doctrine of justification by faith alone without the works of the law. The mouth signifies doctrine, and thence preaching and discourse (n. 452, 574). The dragon signifies the acknowledgment of three Gods, and of justification by faith alone, and the consequent devastation of the church (n. 537). The beast which came up out of the sea, which is here meant, signifies the men of the external church who are in that acknowledgment and faith (n. 575, 576, 577, 601). The false prophet signifies the men of the internal church, who teach theology as formed from those doctrines. The false prophet is not mentioned before, but it is the beast which rose out of the earth which is now so called (n. 594). Now, as all these are signified by the dragon, the beast out of the sea, and the false prophet, who here is the same as the beast out of the earth, it follows, that *I saw come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet,* signifies, what is perceived from the theology founded on the doctrine of a Trinity of Persons in the Deity, and on the doctrine of justification by faith alone without the works of the law.

702 *Three unclean spirits like frogs,* signifies, there arise mere reasonings and the lusts of falsifying truths. Spirits here signify the same as demons, because it is presently said that they were the spirits of demons, and demons signify the lusts of falsifying truths (n. 458). Three signifies all (n. 400, 505), here,

therefore exclusively. Frogs signify reasonings from lusts, because they croak, and are prurient. Hence it is plain that the three unclean spirits like frogs signify mere reasonings and the lust of falsifying truths. Frogs in this passage have a like signification as the frogs of Egypt, because the devastation of the church effected among the Egyptians is in like manner described by miracles, of which it is thus written in Moses: *Aaron stretched out his hand over the waters of Egypt, and the* FROGS *came up, and covered the land, and afterwards the* FROGS *were removed, and remained in the river only* (Ex. viii. 1-10; Ps. lxxviii. 45, cv. 30). Frogs were produced from the waters of Egypt and remained in the river, because the waters in Egypt, and especially the waters of its river, signified the falsities of doctrine upon which their reasonings were founded.

703 (14) *For they are the spirits of demons*, signifies, that they were lusts of falsifying truths (n. 458), and as they were like frogs, they were also the lusts of reasoning from falsities (n. 702).

704 *Working signs which go forth unto the kings of the earth and of the whole world to gather them to the battle of the great day of God Almighty*, signifies, attestations that falsities are truths, and incitements of all those in that church, who are in the same falsities, to impugn the truths of the New Church. To do signs is to testify and also to make attestation that a thing is true (n. 598, 599), in the present case, that their falsities are truths. The kings of the earth and of the whole world signify those who are principally in falsities from evil, here all who are in the same falsities throughout the whole church; for kings signify those who are in truths from good, and, in the opposite sense, those who are in falsities from evil (n. 483). The earth signifies the church (n. 285), in like manner the world (n. 551). Going forth to gather them to battle, signifies to incite them to combat or to oppose, for war signifies spiritual war, which is that of falsity against truth and of truth against falsity (n. 500, 586). It means to oppose or impugn the truths of the New Church, because it is called the great day of God Almighty, and that day signifies the coming of the Lord, and upon that the establishment of the New Church. That this is the signification of the great day will be seen presently. It is said that the spirits of demons would do this, because they signify the lusts of falsifying truths and of reasoning from falsities (n. 703). From these considerations it is evident that spirits of demons making signs to go away unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty, signify attestations by those who are meant by the dragon, the beast, and the false prophet (n. 701, 702), that their falsities are truths, and the incitements of all those in that church, who are in the same falsities, to oppose

or impugn the truths of the New Church. That the great day of God Almighty signifies the Coming of the Lord, and upon that the establishment of the New Church, is evident from many passages in the Word, as from these: IN THAT DAY *shall Jehovah alone be exalted* (Isa. ii. 11). IN THAT DAY *the remnant of Israel shall stay upon Jehovah, the Holy One of Israel, in truth* (x. 20). IN THAT DAY *there shall be a root of Jesse; to it shall the Gentiles seek, and His rest shall be glorious* (xi. 10). IN THAT DAY *shall a man look to his Maker, and his eyes shall have respect to the Holy One of Israel* (xvii. 7, 9). *It shall be said* IN THAT DAY, *Lo, this is our God; we have waited for Him, and He will save us* (xxv. 9). *Therefore My people shall know My name: therefore* IN THAT DAY *they shall know that I am He that doth speak; behold, it is I* (lii. 6). *Alas! for* THAT DAY *is great, so that none is like it* (Jer. xxx. 7). *Behold, the* DAYS COME, *saith Jehovah, that I will make a new covenant; and the city shall be built to Jehovah* (xxxi. 27, 31, 38). IN THOSE DAYS *will I cause the Branch of Righteousness to grow up unto David* (xxxiii. 15). *They shall not stand in the battle in the* DAY OF JEHOVAH (Ezek. xiii. 5). IN THAT DAY *shall Michael stand up, the great prince which standeth for the children of Thy people.* IN THAT DAY *Thy people shall be delivered, every one that shall be found written in the book* (Dan. xii. 1). IN THAT DAY, *saith Jehovah, thou shalt call Me, Ishi.* IN THAT DAY *will I make a covenant for them.* IN THAT DAY *will I hear* (Hos. ii. 16, 18, 21). *Behold, I will send you Elijah the prophet before the coming of the* GREAT DAY OF JEHOVAH (Mal. iv. 5). IN THAT DAY *shall Jehovah their God save His people as a flock* (Zec. ix. 16). IN THAT DAY *there shall be a fountain opened to the house of David and to the inhabitants of Jerusalem* (xiii. 1). *Behold the* DAY OF JEHOVAH *cometh: it shall be* ONE DAY *which shall be known to Jehovah.* IN THAT DAY *shall there be one Jehovah, and His name One.* IN THAT DAY *there shall be a great tumult.* IN THAT DAY *shall there be upon the bells of the horses, Holiness to Jehovah* (xiv. 1, 7, 9, 13, 20). Besides these there are many other passages, in which the *day of Jehovah* means the Coming of the Lord, and then the establishment of a new church by Him (as in the following places, Isa. iv. 2, xx. 6, xxiv. 21, xxv. 9, xxviii. 5, xxix. 18, xxx. 25, 26, xxxi. 7; Jer. iii. 16-18, xxiii. 5-7, 12, 20, l. 4, 20, 27; Ezek. xxiv. 26, 27, xxix. 21, xxxiii. 11, 12, xxxvi. 33; Hos. iii. 5, vi. 1, 2; Joel iii. 1, 2, 14, 18; Obad. 15; Amos ix. 11, 13; Micah iv. 6; Hab. iii. 2; Zeph. iii. 11, 16, 19; Zec. ii. 11; Ps. lxxii. 7, 8. And that day is called the *day of Jehovah* in Joel i. 15, ii. 1, 2, 11; Amos v. 13, 18, 20; Zeph. i. 7, 14, ii. 2, 3; Zec. xiv. 1, and other places). As there is a consummation of the age, that is, an end of the old church, at the Coming of the Lord, and the commencement of a new church, therefore the *day of Jehovah*,

in many passages, also signifies the end of the former church, and it is said that there will then be rumours, tumults, and wars, which passages are adduced in *The Doctrine of the Lord* (n. 4, 5).

705 (15) *Behold, I come as a thief. Blessed is he that watcheth and keepeth his garments*, signifies, the Lord's Advent, and then heaven to those who look to Him and persevere in a life according to His commandments, which are the truths of the Word. To come as a thief, when said of the Lord, signifies His Advent, and then heaven to those who have lived well, and hell to those who have lived wickedly (n. 164). He who receives eternal life is called blessed (n. 639). To watch signifies to live spiritually, that is, to be in truths and in a life according to them, and to look to the Lord (n. 158); and to keep his garments, signifies to continue therein to his life's end, for garments signify investing truths (n. 166, 212, 328), thus the Lord's commandments in the Word, for these are truths. These things now follow in their order; for what goes before relates to the Lord's Advent, and to the New Church, as also to the opposition it will meet with from those who are of the old church; and as combat is at hand, those who are in truths from the Word are admonished to remain in them, lest they fall in the conflict spoken of in the next verse.

706 *Lest he walk naked, and they see his shame*, signifies, lest they should be with those who are in no truths, and their infernal loves should appear. To walk naked, signifies to live without truths. The shame of nakedness, or the secret parts, signifies unclean loves, which are infernal loves; and as it is said, lest they see his shame, it signifies lest these should appear. Nakedness signifies ignorance of truth, and shame of nakedness infernal love (n. 213). These observations are for those who will be of the Lord's New Church, that they may learn truths and remain in them, for without truths their innate evils, which are infernal loves, cannot be removed. A man may indeed live as a Christian without truths, but this only before men, but not before the sight of the angels. The truths which they should learn relate to the Lord, and to the commandments according to which they should live.

707 (16) *And he gathered them together into a place called in Hebrew Armageddon*, signifies, a state of combat from falsities against truths, and a desire to destroy the New Church arising from the love of dominion and pre-eminence. To gather together into a place, in this instance to battle, signifies, to incite to combat from falsities against truths. It signifies a state of combat, because a place signifies the state of a thing; and it is for the purpose of destroying the New Church, because combat between the Old Church and the New is understood, and the purpose of combat is to destroy. The signification of Armaged-

don shall be stated below. It was said before, that *the dragon went to make war with the remnant of the woman's seed, who keep the commandments of God, and have the testimony of Jesus Christ* (Apoc. xii. 17), and also, that *to the beast which came out of the sea it was given to make war with the saints* (xiii. 7), and in this chapter, that *the spirits of devils which came out of the mouth of the dragon, and of the beast, and of the false prophet, go forth unto the kings of the earth to gather them to the battle of that great day of God Almighty* (ver. 13, 14). The subject now treated of is the battle itself, the success of which is not described, but only its state, this being signified by Armageddon. In heaven Armageddon signifies the love of honour, dominion, and pre-eminence; moreover, Aram, or Arom, in the Hebrew tongue, signifies loftiness; and in the ancient Hebrew, Megiddon signifies love proceeding from loftiness, as is evident from its signification in the Arabic language. The same is signified by Hadadrimmon in the valley of Megiddo, in Zechariah xii. 11. In that chapter also the Lord's Advent is treated of, and the end of the then existing Jewish church and the commencement of a new church, which was to be established by the Lord, and likewise the collision between those churches, for which reason the expression *in that day* so often occurs in that chapter, and *that day* signifies the Advent or Coming of the Lord (n. 704). To render this evident I will adduce the passages: IN THAT DAY *will I make Jerusalem a burdensome stone for all people.* IN THAT DAY *I will smite every horse with astonishment, and his rider with madness.* IN THAT DAY *will I make the governors of Judah like an hearth of fire among the wood.* IN THAT DAY *shall Jehovah defend the inhabitants of Jerusalem; and he that is feeble among them shall be as David.* IN THAT DAY *I will seek to destroy all the nations that come against Jerusalem.* Lastly, IN THAT DAY *shall there be a mourning in Jerusalem, as the mourning of Hadadrimmon in the valley of Megiddon* (ver. 3, 4, 6, 8, 9, 11). And in the subsequent chapter, IN THAT DAY *there shall be a fountain opened to the house of David and to the inhabitants of Jerusalem.* IN THAT DAY *shall the prophets be ashamed, neither shall they put on a hairy garment to deceive* (xiii. 1, 4). *That day* signifies the Lord's Advent, and then the end of the old church and commencement of the new, as already remarked. But what the valley of Megiddon there signifies cannot be seen, unless the series of things contained in that and the two subsequent chapters in that prophet be opened by the spiritual sense; and as this sense has been revealed to me, I will explain them, though only in a summary way. The twelfth chapter of Zechariah in its spiritual sense sets forth, That the Lord is about to form a new church (ver. 1). That at that time there will not be any doctrine in the old church, and that therefore they must

flee from it (ver. 2, 3). That there is no longer any understanding of truth, except with those who are in the Word, and are of the New Church (ver. 4). That these will learn the good of doctrine from the Lord (ver. 5). That then the Lord by truths of the Word will destroy all falsities, that the doctrine of the New Church may teach nothing but truth (ver. 6, 7). That then the Church will be in doctrine concerning the Lord (ver. 8). That He will destroy all men and things that are contrary to that doctrine (ver. 9). That then there will be a New Church from the Lord (ver. 10). And that then all and everything in the church will be in lamentation (ver. 10-14). These are the contents of the twelfth chapter in the spiritual sense. The contents of the next or thirteenth chapter are as follows: That the Word will be for the New Church, and that it will be opened to them (ver. 1). That the falsities of doctrine and worship will be totally destroyed (ver. 2, 3). That the old prophetics or doctrinals shall cease, and that there shall be no more falsities of doctrine (ver. 4, 5). That the Lord will be killed by those who are in the Old Church, that those who believe in Him may be dispersed (ver. 6, 7). That those who are of the devastated Church will perish, and that they who are of the New Church are to be purified and taught by the Lord (ver. 8, 9). These are the contents of chapter xiii. in the spiritual sense. The contents of the fourteenth chapter are these: Concerning the Lord's combats against the wicked, and their dispersion (ver. 1-5). That then there will be no truth, but that Divine Truth will come from the Lord (ver. 6, 7). That Divine Truth will proceed from the Lord (ver. 8, 9). That truth will be multiplied in the New Church, nor will there be any falsity of evil therein (ver. 10, 11). That he who fights against those truths will plunge himself into all kinds of falsities (ver. 12). That then follows the destruction of all things of the church (ver. 13-15). That then the Gentiles even, who are external natural men, will accede to the worship of the Lord (ver. 16-19). And that there will then be intelligence originating in the good of charity, from which worship will proceed. These are the contents of the xii. xiii. and xiv. chapters of Zechariah in the spiritual sense, which are here laid open on account of their treating of the last state of the Old Church and the first state of the New Church. And as it is said that they are to be gathered together into a place called in the Hebrew Armageddon, it is evident that the same passages in that prophet relate to the last state of the present Church and first state of the New Church. Armageddon, as has been observed, signifies the love of honour, power, and pre-eminence, for from that source comes combat, and from and on account of it there is lamentation, such as is described in chapter xii. 11-14. The same is likewise signified by Megiddon, 2 Kings xxiii. 29, 30; 2 Chron. xxxv. 20-24, but in the spiritual sense.

708 (17) *And the seventh angel poured out his vial into the air,* signifies, influx from the Lord into all things collectively that pertain to the men of the Reformed Church. The seventh angel pouring out his vial, signifies here, as in the previous cases, influx; the air signifies all things of perception and thought, and thus of their faith; therefore it also signifies the general quality of all those who are in faith separated from charity, seeing that the air signifies their respiration, and respiration corresponds to the understanding, thus to perception and thought, and also to faith, because faith is of the thought according to the perception of the understanding. That there is such a correspondence, and that in the spiritual world every one respires according to his faith, is fully shown in *The Divine Love and Wisdom,* Part V.

709 *And there came a great voice out of the temple of heaven, from the throne, saying, It is done,* signifies, that thus it was made manifest by the Lord, that all things of the church are devastated, and that the Last Judgment is now at hand. A great voice coming out of the temple of heaven, signifies a manifestation from the Lord out of the inmost of heaven; a great voice signifies manifestation, and the temple of heaven signifies the inmost of heaven, from which the influx proceeds (n. 669). It is said to have come out of the throne, because a throne signifies heaven (n. 221, 222), and also judgment (n. 229); and this because it is now made manifest that all things of the church are devastated, thus that its end has come, and at the end of the church judgment takes place. This therefore is said when the last angel poured out his vial from the temple and throne of heaven. IT IS DONE, signifies it is consummated, that is, that all things of the church are devastated (n. 676).

710 (18) *And there were voices, and thunders, and lightnings,* signifies, reasonings, falsifications of truth, and argumentations from falsities of evil in the church among those who are in faith alone, and who refuse to reflect upon evils in themselves, because they have no inclination to desist from them even if they knew of them. That voices, thunders, and lightnings, signify reasonings, falsifications of truth, and arguings grounded in falsities, may appear from what has been already said in n. 396, 530, where similar expressions occur. That those who are in faith separated from the works of the law, and hence are in evils of life, refuse to reflect on evils in themselves, because they have no inclination to desist from them even if they knew them, is evident without explanation. Experience indeed teaches this; for evils are delights because they are loves, and no one is willing to give up his delights, unless he has respect to a life after death, and first of all considers the nature of hell, and afterwards the nature of heaven, and thinks of them independently of any evil act. If he at the same time looks to the Lord, and thinks of

what is temporal in relation to what is eternal, as being nothing, he is then able to reflect upon his own evils, to desire to know them, and to desist from them. But if he has confirmed himself in faith alone, he will say in his heart, Our theological faith, that God the Father has mercy for the sake of the Son who suffered for our sins, will, if prayed for with some confidence, effect everything; then he does not reflect on any evil in himself. From that faith, he will likewise, among other things, say to himself, that evil does not condemn, and that salvation is of pure mercy. So he will continue in his evils and delight in them to the end of his life. Such are the reasonings, falsifications of truth, and argumentations grounded in the falsities of evil, which are here signified by voices, thunders, and lightnings.

711 *And there was a great earthquake, such as was not since men were upon the earth, so mighty an earthquake, and so great,* signifies, as it were, concussions, paroxysms, inversions, and rendings away from heaven of everything relating to the church. Earthquakes signify changes of the state of the church (n. 331); and as earthquakes are slighter or more severe, in this instance most severe, because it is said that such an earthquake was not since men were upon earth, it is evident that the earthquake here signifies concussions, paroxysms, inversions, and rendings away from heaven of everything relating to the church. It is said also of the dragon, who is called the old serpent, the Devil and Satan, that *With his tail he drew down from heaven a third part of the stars, and cast them to the earth* (chap. xii. 4). And the same of the he-goat (Dan. viii. 10-12). The Lord also says respecting the end of this church, *Then shall be great tribulation, such as was not since the beginning of the world to this time; no, nor ever shall be* (Matt. xxiv. 21). The end of the church is also described in the prophets by shakings, overturnings, and sinkings of the earth, and by many other things attendant on earthquakes.

712 (19) *And the great city was divided into three parts, and the cities of the nations fell,* signifies, that that church as to its doctrine is entirely destroyed thereby, and in like manner all the heresies which have emanated from it. A city signifies the doctrine of the church, or what amounts to the same, the church as to doctrine (n. 194, 501, 502), therefore the cities of the nations signify the heretical doctrines, or heresies, which are many, that have emanated from it. To be divided into three parts, signifies to be entirely destroyed, for in the Word to be divided signifies to be dissipated, because in that case they do not cohere; and three signifies all and the whole (n. 400, 505); hence being divided into three parts signifies to be entirely destroyed. To fall, which is said of the cities of the nations, also signifies to be destroyed. It is said that the city was divided into three parts, and that the cities of the nations fell,

because an earthquake was mentioned just before, in which such effects take place. The great city means the great city spoken of in chap. xi. 8, which is there called Sodom and Egypt (n. 501-504). A city signifies doctrine, and thence cities signify doctrinals, because land, in particular the land of Canaan, signifies the church; and as the church is a church from and according to doctrine, cities signify doctrinals; these were also taught in cities, because in them were synagogues, and in Jerusalem was the temple; hence it is that Jerusalem signifies the church as to doctrine in a universal sense.

713 *And great Babylon came in remembrance before God, to give unto her the cup of the wine of the fierceness of His wrath,* signifies, the destruction then also of the tenets of the Roman Catholic religion. Babylon as a city, as in the present passage, signifies that religion as to its tenets and doctrinals (n. 631); giving her the cup of the wine of the fierceness of the wrath of God, signifies to devastate until there is nothing but evil and falsity; this being meant by the cup of the wine of the fierceness of the wrath of God (n. 631, 632).

[(20) *And every island fled away, and the mountains were not found,* signifies that there was no longer any truth of faith nor any good of love.]

714 (21) *And there fell upon men a great hail out of heaven, about the weight of a talent,* signifies, direful and atrocious falsities, by which every truth of the Word and thence of the church is destroyed. Hail signifies falsity destroying truth and good (n. 399); and inasmuch as it is said to be great hail about the weight of a talent, it signifies direful and atrocious falsities, by which every truth and good of the Word and thence of the church is destroyed. It is said to be the weight of a talent, because a talent was the largest weight both of silver and gold; and silver signifies truth and gold good, and in the opposite sense, falsity and evil (n. 211). Its being said that hail came down from heaven upon men, is according to appearances, from which and from correspondences is the literal sense of the Word. This is similar to what was said before concerning the plagues, that they were poured out upon men by angels from heaven, when yet they are truths and goods sent down by the Lord, which are turned into evils and falsities among those who are below (n. 673). In the spiritual world also, among those who are engaged in reasonings from falsities against the truths of the Word, hail sometimes appears to come down, and upon others fire and brimstone, and since these appear in the atmosphere above them, and come as it were from heaven, from that appearance it is said that such hail came down from heaven.

715 *And men blasphemed God because of the plague of the hail; for the plague thereof was exceeding great,* signifies, that in

consequence of having confirmed themselves in such falsities, they have denied truths to such a degree as not to be able to acknowledge them, on account of the repugnances arising from their interior falsities and evils. To blaspheme God signifies to deny and not to acknowledge the Lord to be the only God of heaven and earth (n. 551, 582, 697), and in like manner the truth of the Word. The plague thereof being exceeding great, signifies because of those direful and atrocious falsities which spring from the confirmation of the dogma of justification by faith alone (n. 714). They are unable to acknowledge truths in consequence of confirming themselves in falsities, because the confirmation of falsity is the negation of truth. It appears as if it were meant that the plague of hail was so great that they blasphemed God on account of their sufferings or pain when it fell upon them, but this is not meant, but that they were unable to acknowledge truths because of falsities. It is the same as before in this chapter, where it is said that they blasphemed the name of God on account of the heat (ver. 9); and that they blasphemed the God of heaven because of their pains and sores (ver. 11); the explanation of which may be seen in n. 692, 697.

716 To the above I will add this Memorable Relation. In the spiritual world I held a conversation with some English bishops on the small works published in London in the year 1758, concerning *Heaven and Hell, The New Jerusalem and its Heavenly Doctrine, The Last Judgment, The White Horse,* and *The Earths in the Universe;* which works were presented to all the bishops, and to many of the great men or lords. They said they had received and seen them, but they did not consider them deserving of attention, although they were cleverly written, and they also had dissuaded others, as many as they could, from reading them. I asked why they did so, when yet they contained mysteries relating to heaven and hell, and to the life after death, and other important subjects, which were revealed by the Lord for the use of those who will be of His New Church, which is the New Jerusalem. But they replied, "What is that to us?" and poured forth abuse against them, as they had done before in the world. I listened. And then these words were read to them from the Apocalypse: *And the sixth angel poured out his vial upon the great river Euphrates; and the water thereof was dried up, that the way of the kings from the rising of the sun might be prepared. And I saw three unclean spirits like frogs come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet. For they are the spirits of demons, working signs, which go forth unto the kings of the earth and of the whole*

world, to gather them to the battle of that great day of God Almighty; and he gathered them together into the place called in Hebrew ARMAGEDDON (xvi. 12-16). This was explained to them; and they were informed that they, and others like them, were those to whom it referred.

This conversation with the bishops was heard from heaven by their King (George II.), the grandfather of the reigning monarch. With some indignation he asked what this was. One of the party, who had not acted with them in the world, then turned to the King, and said, "Those whom you now see, thought in the world, and therefore still think, of the Lord's Divine Humanity as of the humanity of a common man, and attribute all salvation and redemption to God the Father, and not to the Lord, except as a procuring cause. For they believe in God the Father, and not in His Son, although they know from the Lord that *It is the will of the Father, that they should believe in the Son, and that they who believe in the Son have eternal life, and that they who do not believe in the Son shall not see life.* Besides this, they reject charity, which the Lord does by man as from man, from having any part in salvation." Continuing his discourse with the King, he exposed the hierarchy, which many of them continually affect and exercise, establishing it by the strict union and connection which they form with each other and all of their own order, by means of emissaries, messengers, letters, and conversations, supported at once by ecclesiastical and political authority, so that they hold together almost like a fascis; and it was by that hierarchy that these WORKS FOR THE NEW JERUSALEM, though published in London and presented to them, were so shamefully rejected as not even to be thought worthy of a place in their catalogues. On hearing these things the King was astonished; but more especially at their thoughts respecting the Lord, who yet is the God of heaven and earth; and respecting charity, which yet is religion itself. The interiors of their mind and faith were then laid open by means of light from heaven, on perceiving which the king said, "Get you hence! Alas! how can any one so harden his heart against hearing anything that relates to heaven and life eternal?"

Then the king inquired by what means the clergy were kept so universally in subjection to the bishops, and he was informed that it proceeded from the power which every bishop has in his diocese of nominating for the king's approbation a single candidate for the churches, and not three, as in other kingdoms; and that in consequence of this power they have an opportunity of promoting their dependants to higher honours and larger incomes, each one according to his obedience. It was also shown how far such hierarchy might go, and that it might

proceed to the length of making dominion the essential, and religion the formal. Their ardent love of dominion was also laid open to the sight of the angels, and they saw that it exceeded the love of dominion of those who are in secular power.

CHAPTER XVII.

1. And there came one of the seven angels who had the seven vials, and talked with me, saying unto me, Come; I will show unto thee the judgment of the great harlot that sitteth upon many waters.

2. With whom the kings of the earth have committed whoredom, and the inhabitants of the earth have been made drunk with the wine of her whoredom.

3. And he carried me away in the spirit into a wilderness: and I saw a woman sitting upon a scarlet beast, full of names of blasphemy, having seven heads and ten horns.

4. And the woman was arrayed in purple and scarlet, and decked with gold and precious stones and pearls, having a golden cup in her hand, full of abominations and filthiness of her whoredom.

5. And upon her forehead was a name written, Mystery, Babylon the great, the Mother of Harlots and Abominations of the Earth.

6. And I saw the woman drunk with the blood of the saints, and with the blood of the witnesses of Jesus: and when I saw her, I wondered with great admiration.

7. And the angel said unto me, Wherefore dost thou marvel? I will tell thee the mystery of the woman, and of the beast that carrieth her, which hath the seven heads and the ten horns.

8. The beast that thou sawest was, and is not; and shall ascend out of the abyss, and go into perdition: and they that dwell on the earth shall wonder, whose names were not written in the book of life from the foundation of the world, when they behold the beast that was, and is not, and yet is.

9. This is the mind which hath wisdom. The seven heads are seven mountains, on which the woman sitteth.

10. And they are seven kings: five are fallen, and one is, and the other is not yet come; and when he cometh, he must continue a short space.

11. And the beast that was, and is not, even he is the eighth, and is of the seven, and he goeth into perdition.

12. And the ten horns which thou sawest are ten kings, who

have received no kingdom as yet; but receive power as kings one hour with the beast.

13. These have one mind, and they will give their strength and power unto the beast.

14. These shall fight with the Lamb, and the Lamb shall overcome them: for He is Lord of lords and King of kings: and they that are with Him are called, and chosen, and faithful.

15. And he saith unto me, The waters which thou sawest, where the harlot sitteth, are peoples, and multitudes, and nations, and tongues.

16. And the ten horns which thou sawest upon the beast, these shall hate the harlot, and shall make her desolate and naked, and shall eat her flesh, and burn her with fire.

17. For God hath put in their hearts to do His mind; and to be of one mind, and to give His kingdom unto the beast, until the words of God shall be consummated.

18. And the woman whom thou sawest is that great city, which reigneth over the kings of the earth.

THE SPIRITUAL SENSE.

THE CONTENTS OF THE WHOLE CHAPTER. Respecting the Roman Catholic religion; describing the manner in which it had falsified the Word, and thence perverted all things of the church, verses 1-7: how it had falsified and perverted them among such as were subject to its dominion, verses 8-11: but in a less degree among those who were not thus subjected to its dominion, verses 12-15. Respecting the Reformed, that they had withdrawn themselves from its yoke, verses 16, 17: of its prevalence notwithstanding, verse 18.

THE CONTENTS OF EACH VERSE. *And there came one of the seven angels who had the seven vials, and talked with me,* signifies, influx and revelation now from the Lord out of the inmost of heaven respecting the Roman Catholic religion: *Saying unto me, Come; I will show unto thee the judgment of the great harlot that sitteth upon many waters,* signifies, revelation respecting that religion as to its profanations and adulterations of the truths of the Word: *With whom the kings of the earth have committed whoredom,* signifies, that it has adulterated the truths and goods of the church derived from the Word: *And the inhabitants of the earth have been made drunk with the wine of her whoredom,* signifies, insanity in spiritual things by adulteration of the

Word with those who are in that religion: *And he carried me away in the spirit into the wilderness*, signifies, that in a spiritual state he was carried to those with whom all things of the church were devastated: *And I saw a woman sitting upon a scarlet beast, full of names of blasphemy*, signifies, that religion based upon the Word profaned by them: *Having seven heads and ten horns*, signifies, intelligence from the Word, at first holy, afterwards none, and at last insanity, and much power continually from the Word: *And the woman was arrayed in purple and scarlet*, signifies, Divine Good and Divine Truth celestial, which are of the Word, among them: *And decked with gold and precious stones*, signifies, Divine Good and Divine Truth spiritual, which are of the Word, among them: *And pearls*, signifies, the knowledges of good and truth, which are of the Word, among them: *Having a golden cup in her hand full of abominations and filthiness of her whoredom*, signifies, that religion from the holy things of the Word profaned, and from its goods and truths defiled by direful falsities: *And upon her forehead was a name written, Mystery, Babylon the great, the mother of harlots and abominations of the earth*, signifies, the Roman Catholic religion as to its interior hidden quality, that, because of its originating in the love of ruling from self-love over the holy things of the church and of heaven, thus over all things of the Lord and His Word, it defiled and profaned the things of the Word and thence of the church: *And I saw the woman drunk with the blood of the saints, and with the blood of the witnesses of Jesus*, signifies, that religion in a state of insanity, from the adulteration and profanation of the Divine Truths and Goods of the Lord, of the Word, and thence of the church: *And when I saw her, I wondered with great admiration*, signifies, astonishment that that religion should be such inwardly, when nevertheless it appears otherwise outwardly: *And the angel said unto me, Wherefore dost thou marvel? I will tell thee the mystery of the woman, and of the beast that carrieth her, which hath the seven heads and ten horns*, signifies, a discovery of the significations of the things which precede and were seen: *The beast that thou sawest, was, and is not*, signifies, the Word among them acknowledged to be holy, and yet in reality not acknowledged: *And shall ascend out of the abyss, and go into perdition*, signifies occasional deliberation in the papal consistory respecting the reception and reading of the Word by the laity and common people, but rejected: *And they that dwell on the earth shall wonder, whose names were not written in the book of life from the foundation of the world, when they behold the beast that was, and is not, and yet is*, signifies, the amazement of those belonging to that religion, who from its first establishment have affected to exercise dominion over heaven and earth, that the Word, although thus rejected, still is: *This is the mind which hath wisdom*, sig-

nifies, that this interpretation is in the natural sense, but for the use of those who are in the spiritual sense from the Lord: *The seven heads are seven mountains on which the woman sitteth; and they are seven kings,* signifies, the Divine Goods and Divine Truths, upon which that religion is founded, in time destroyed, and at length profaned: *Five are fallen, and one is, and the other is not yet come; and when he cometh, he must continue a short space,* signifies, that all the Divine Truths of the Word are destroyed, except this one, that unto the Lord is given all power in heaven and on earth, and this other, that the Lord's Humanity is Divine, which has not yet come under discussion, but will not continue: *And the beast that was, and is not, even he is the eighth, and is of the seven, and goeth into perdition,* signifies, that the Word, already spoken of, is Divine Good itself, and that it is Divine Truth, and that it is taken away from the laity and common people, lest the profanations and adulterations of it by their leaders should be rendered apparent, and they should on that account withdraw: *And the ten horns which thou sawest are ten kings, who have received no kingdom as yet,* signifies, the Word as to its power from Divine Truths among those who are in the kingdom of France, and are not so much under the yoke of the papal dominion, with whom nevertheless there is not yet a church entirely separated from the Roman Catholic religion: *But receive power as kings one hour with the beast,* signifies, that the Word has power among them, and they by the Word, as though they were in its Divine Truths: *These have one mind, and they will give their power and strength unto the beast,* signifies, that they unanimously acknowledge that there is no government or dominion over the church except by the Word: *These shall fight with the Lamb, and the Lamb shall overcome them, for he is Lord of lords and King of kings,* signifies, the Lord's combats with them concerning the acknowledgment of His Divine Humanity, because in It the Lord is God of heaven and earth, and also the Word: *And they that are with Him are called, and chosen, and faithful,* signifies, that those who approach and worship the Lord alone are those who go to heaven, as well those who are in the externals of the church, as those who are in its internals and inmost things: *And he saith unto me, The waters which thou sawest, where the harlot sitteth, are peoples, and multitudes, and nations, and tongues,* signifies, that they are under the papal dominion, but in the truths of the Word, variously adulterated and profaned by that religion, according to the varieties of its doctrine and discipline, and according to the varieties of its religion and confession: *And the ten horns which thou sawest upon the beast, these shall hate the harlot,* signifies, the Word as to power from the Divine Truths among the Protestants, who have entirely cast off from themselves the yoke of the papal dominion: *And shall*

make her desolate and naked, signifies, that they will divest themselves of its falsities and evils: *And shall eat her flesh, and burn her with fire*, signifies, that they will hate and condemn the evils and falsities which are peculiar to that religion, and destroy them from among themselves, and will execrate and blot out the religion itself from among them: *For God hath put it into their hearts to do His mind, and be of one mind, and to give His kingdom unto the beast*, signifies, judgment from the Lord among them, that they might entirely repudiate and execrate the Roman Catholic religion, and blot it out and extirpate it from among themselves, and their unanimous determination to acknowledge the Word, and upon it to found the church: *Until the words of God should be consummated*, signifies, until all things should be fulfilled which are predicted respecting them: *And the woman which thou sawest is that great city which reigneth over the kings of the earth*, signifies, that the Roman Catholic religion as to doctrine prevails in the Christian world, and in some measure even yet among the Reformed, although they are not under the papal dominion.

THE EXPLANATION.

717 What precedes, from chapter vii. to chapter xvi. inclusive, treats of the Reformed. This chapter and the next treat of the Papists; those among them who have claimed to themselves the power of opening and shutting heaven are meant by Babylon. In this place, therefore, it shall first be stated what in particular is to be understood by Babylon. Babylon or Babel means the love of ruling over the holy things of the church from the love of self; and as that love, so far as it is left unchecked, ascends, and the holy things of the church are also the holy things of heaven, therefore Babylon or Babel signifies likewise dominion over heaven. And as this love thus acts the part of the devil, because it has similar aims, it cannot but profane holy things, by adulterating the goods and truths of the Word, therefore Babel also signifies the profanation of what is holy, and the adulteration of the good and truth of the Word. Such is the signification of Babylon here in the Apocalypse, and of Babel in the prophetic and historical parts of the Word, as in the following passages: *The burden of Babel. Behold the day of Jehovah cometh, cruel both with wrath and fierce anger. For the stars of heaven and the constellations thereof shall not give their light: the sun shall be darkened in his going forth, and the moon shall not cause her light to shine. And I will cause the arrogancy of the proud to cease, and will lay low the haughtiness of the terrible. And* BABEL, *the glory of kingdoms, shall be as when*

God overthrew Sodom and Gomorrah. But wild beasts of the desert shall lie there; and their houses shall be full of doleful creatures; and owls shall dwell there, and satyrs shall dance there. And the wild beasts of the islands shall cry in their desolate houses, and dragons in their pleasant palaces (Isa. xiii. 1, 9-11, 19, 21, 22); besides many other particulars in the whole of this chapter.

Thou shalt take up this proverb against the king of BABEL, *and say, Thy pomp is brought down to the grave. How art thou fallen from heaven, O Lucifer, son of the morning! For thou hast said in thine heart, I will ascend into heaven, I will exalt my throne above the stars of God. I will ascend above the heights of the clouds; I will be like the Most High. Yet thou shalt be brought down to hell. For I will rise up against them, and cut off from* BABEL *the name and remnant* (Isa. xiv. 4, 11-15, 22); besides other particulars in the whole chapter.

Jehovah spake against BABEL. *Your mother shall be sore confounded; she that bare you shall be ashamed: behold, the hindermost of the nations shall be a wilderness, a dry land, and a desert. Put yourselves in array against* BABEL *round about: shoot at her, spare no arrows. How is* BABEL *become a desolation among the nations! For she hath been proud against Jehovah, against the Holy One of Israel. A drought is upon her waters; and they shall be dried up: for it is the land of graven images, and they are mad upon their idols. Therefore the wild beasts of the desert, with the wild beasts of the islands, shall dwell there, and the owls shall dwell therein. As God overthrew Sodom and Gomorrah* (Jer. l. 1, 12, 14, 23, 29, 38-40); with many other particulars respecting Babel in the whole of this chapter.

BABEL *hath been a golden cup in Jehovah's hand, that made all the earth drunken: the nations have drunken of her wine; therefore the nations are mad: forsake her: for her judgment reacheth unto heaven, and is lifted up even to the skies. Behold, I am against thee, O destroying mountain, which destroyest all the earth. I will roll thee down from the rocks, and will make thee a burnt mountain. And I will punish Bel in* BABEL, *and I will bring forth out of his mouth that which he hath swallowed up: and the nations shall not flow together any more unto him: yea, the wall of* BABEL *shall fall. Behold, the days come, that I will do judgment upon the graven images of* BABEL: *and her whole land shall be confounded. Though* BABEL *should mount up to heaven, and though she should fortify the height of her strength, yet from Me shall spoilers come. And I will make drunk her princes and her wise men, her captains, and her rulers: and they shall sleep a perpetual sleep, and not wake* (Jer. li. 7, 9, 25, 44, 47, 53, 57); with many other things in this chapter relating to Babel.

Come down, and sit in the dust, O virgin daughter of BABEL,

sit on the ground: there is no throne. Take the mill-stones, and grind meal; uncover thy locks, make bare the leg, uncover the thigh, pass over the rivers. Thy nakedness shall be uncovered, yea, thy shame shall be seen. And thou saidst, I shall be a lady for ever; so that thou didst not remember the latter end of it. For thou hast trusted in thy wickedness: thou hast said, None seeth me. Thy wisdom and thy knowledge, it hath perverted thee; and thou saidst in thine heart, I am, and none else besides me. Desolation shall come upon thee suddenly, which thou shalt not know. Stand now with thine enchantments, and with the multitude of thy sorceries, wherein thou hast laboured from thy youth; if so be thou shalt be able to profit, if so be thou mayest prevail (Isa. xlvii. 1-3, 7, 10-12); besides many other things in that chapter concerning Babel.

The like is signified by the city and tower, *whose top reached unto heaven, which they who came from the east attempted to build in the valley of Shinar, whose speech Jehovah coming down from heaven confounded, whence the place was named* BABEL (*confusion*) (Gen. xi. 1-9).

Similar things are signified in the following passages in Daniel: By the image which was seen by Nebuchadnezzar, king of *Babel*, whose feet were part of iron and part of clay, which the stone cut out without hands, which smote and brake in pieces, and all parts of the image became like the chaff of the summer threshing-floors, and the stone became a great mountain (ii. 31-47). By *the great image which Nebuchadnezzar, king of* BABEL, *made, and commanded them to fall down before it and worship it; and that they who did not should be cast into a fiery furnace* (iii. 1-7, *seq.*). By *the tree which grew till the height thereof reached unto heaven, and the sight thereof to the end of the earth, which a watcher and a holy one who came down from heaven, commanded to be hewn down, and his branches to be cut off, his leaves shaken off, and his fruit scattered:—and because the king of* BABEL *was represented by it, it came to pass that he was driven from man, dwelt with the beasts, and ate grass like an ox* (iv. 10, *seq.*). By *Belshazzar, king of* BABEL, *who drank wine with his nobles, his wives, and his concubines, out of the golden and silver vessels of the temple of Jerusalem, and praised the gods of gold, and of silver, of brass, of iron, of wood, and of stone. On which account there was a hand seen writing on the wall, and the king himself was slain the same day* (v.). By *the statute of Darius the Mede, king of* BABEL, *that no one within the space of thirty days should ask a petition of any god or man, save only of the king, and if otherwise, should be cast into the den of lions* (vi. 8, *seq.*). And by *the four great beasts which came up from the sea, which Daniel saw, the fourth of which was terrible and strong exceedingly, and it had great iron teeth; it devoured and brake in pieces, and stamped the residue*

with the feet of it. And that then the thrones were cast down, and the Ancient of Days did sit,—and the books were opened, and the beast slain and burned with fire: and that then one like the Son of Man came with the clouds of heaven,—unto whom was given dominion, and glory, and a kingdom, that all people, nations, and languages should serve Him; His dominion is an everlasting dominion, which shall not pass away, and His kingdom that which shall not be destroyed (vii. 1-14, *seq.*).

718 (1) *And there came one of the seven angels which had the seven vials, and talked with me,* signifies, influx now and revelation from the Lord from the inmost of heaven respecting the Roman Catholic religion. Hitherto the state of the Reformed Church at its end has been treated of. Now the state of the Roman Catholic religion at its end is referred to. This is according to the order mentioned in the introduction. It is not called the Roman Catholic church, but the Roman Catholic religion (*religiosum*), because they do not approach the Lord, nor read the Word, and because they invoke the dead. And the church is a church from the Lord and from the Word, and its perfection is according to its acknowledgment of the Lord, and according to its understanding of the Word. That one of the seven angels who had the seven vials came and talked with John, is because the seven angels who had the seven vials signify influx from the Lord out of the inmost of the Christian heaven into the church, in order to disclose the evils and falsities therein (see n. 672, 676, 677, 683, 690, 691, 699, 700); here, therefore, those seven angels signify the Lord speaking from the inmost of heaven, and revealing the state of the Roman Catholic religion at its end. Hence also it is that one of those seven angels took John up to a high mountain, and showed him the Lamb's wife, which is the New Jerusalem (chap. xxi. 9, 10).

719 *Saying unto me, Come; I will show unto thee the judgment of the great harlot, that sitteth upon many waters,* signifies, revelation concerning that religion as to its profanations and adulterations of the truths of the Word. To say and to show signifies revelation; judgment signifies the state at its end; the great harlot signifies the profanation of the holy things of the Word and church, and the adulteration of good and truth; many waters signify the truths of the Word adulterated; sitting upon them, signifies to be and to live in them; to commit whoredom, fornication, and adultery, signify to falsify and adulterate the Word (n. 134, 620, 632); and waters signify its truths (n. 50, 563, 614, 685); here, those truths adulterated and profaned, because the harlot is said to sit upon them. From these considerations it is evident that *saying unto me, I will show unto thee the judgment of the great harlot, that*

sitteth upon many waters, signifies revelation respecting that religion as to its profanations and adulterations of the truths of the Word. The like is said of Babel in Jeremiah : *Jehovah hath both devised and done that which He spake against the inhabitants of Babel. O thou that dwellest upon many waters, abundant in treasures, thine end is come, and the measure of thy covetousness* (li. 12, 13). They are said to have adulterated and profaned the truths of the Word, because they applied the truths of the Word to obtain dominion over the holy things of the church and over heaven, and to claim for themselves the Divine power of the Lord. And to apply the truths of the Word to obtain dominion over the holy things of the church and of heaven is to adulterate them; and to apply them to the purpose of claiming for themselves the Lord's Divine power is to profane them. That they have confirmed their tenets from the Word is well known ; but read them with attention, and you will see that they have applied everything taken from the Word to obtain dominion over the souls of men, and to acquire for themselves Divine power, authority, and majesty. It is on this account that Babylon is called THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH (verse 5).

720 (2) *With whom the kings of the earth have committed whoredom,* signifies, that it has adulterated the truths and goods of the church which are from the Word. To commit whoredom signifies to falsify and adulterate the truth (n. 719); the kings of the earth signify the truths of the church which are derived from the Word, kings, truths from good, and the earth, the church. Kings signify those who are in truths originating in good from the Lord, and thence abstractly truths from good (n. 20, 664); here those truths adulterated and profaned. It is said that the kings of the earth have committed whoredom with the great harlot, as though the truths of the church from the Word, which are signified by the kings of the earth, have done so. But this is agreeable to the style of the Word in its literal sense, which ascribes to God, and to the Divine things proceeding from Him, such as the truths of the Word are, what comes nevertheless from man and his evils, as has been frequently observed. The genuine sense, therefore, which is the spiritual sense, is, that that religion has adulterated, nay, profaned, the truths of the church which are derived from the Word. He who is ignorant of the spiritual sense may easily be misled, by supposing that the kings of the earth mean the kings of the earth, when yet kings are not meant, but truths derived from good, and, in the opposite sense, falsities derived from evil. To render it more fully evident that the kings of the earth mean nothing else but the truths or falsities of the church, and their whoredoms, the truths of the church which are from the Word falsified, adul-

terated, and profaned, some passages shall be adduced out of the Apocalypse and the Book of Daniel, from which any one capable of reflection may see that kings are not meant. Thus: *Jesus Christ hath made us* KINGS *and* PRIESTS (i. 6): *And hast made us unto our God* KINGS *and* PRIESTS; *and we shall reign on the earth* (v. 10). *That ye may eat the flesh of* KINGS, *and the flesh of captains, and the flesh of mighty men, and the flesh of horses, and of them that sit on them* (xix. 18). *The seven heads are seven mountains. And they are seven* KINGS; *five are fallen, and one is; and the beast that was, and is not, even he is the eighth, and is of the seven* (xvii. 9-11). *And the ten horns are* TEN KINGS, *who have received no kingdom as yet* (xvii. 12); it is also said, chap. xviii. 3, 9, as well as here, that *the* KINGS OF THE EARTH *committed* FORNICATION, *and lived deliciously with the* HARLOT. Who that is able to reflect may not see that kings in these instances do not mean kings? In like manner in Daniel, as that *the rough goat means the* KING OF GRECIA: *and the great horn that is between his eyes is the* FIRST KING. *And when transgressors are come to the full, a* KING *of fierce countenance, and understanding dark sentences, shall stand up* (viii. 21, 23). That *the four beasts that rose out of the sea were* FOUR KINGS, *who shall arise out of the earth;* and that *the ten horns of the fourth beast were* TEN KINGS, and that *another should rise after them who should subdue* THREE KINGS (vii. 17, 24). In like manner, that THE KING *of the south and* THE KING *of the north should fight with each other; and that the* KING *of the south should send his daughter to the* KING *of the north; and that* THE KING *of the south should exalt himself against God, and acknowledge a strange god, and that he should honour with gold, and silver, and with precious stones, and pleasant things, those who acknowledge that God, and should cause them to have dominion over many, and divide the land for gain; and that he should plant the tabernacle of his palaces between the seas in the glorious holy mountain; yet that he should come to his end;* with much more to the same purpose (xi.) The king of the south signifies the kingdom or church of those who are in truths, and the king of the north signifies the kingdom and church of those who are in falsities; for it is a prophecy respecting churches to come, showing their character in their beginning, and afterwards. Those who are in truths originating in good from the Lord are called kings, because they are called the Lord's sons; and being regenerated by Him, they are said to be born of Him, and to be heirs; and because the Lord Himself is King, whose kingdom is heaven and the church.

721 *And the inhabitants of the earth have been made drunk with the wine of her whoredom*, signifies, the insanity in spiritual things of those who are of that religion, in consequence of their adulteration of the Word. To be made drunk with the wine of

whoredom, signifies to be insane in spiritual things from the falsification of the truths of the Word, here, from their adulteration; wine signifies the Divine Truth of the Word (n. 316), and whoredom signifies its falsification and adulteration (n. 134, 620, 632, 635); therefore being made drunk with that wine, signifies insanity in spiritual things; the inhabitants of the earth signify those who are in the church (chap. xi. 10, xii. 12, xiii. 13, 14, xiv. 16); but here, those who are in that religion, seeing that the church is not amongst them, because they do not approach the Lord nor read the Word, and because they invoke the dead (n. 718). To be made drunk with that wine signifies insanity in spiritual things. This may be seen indeed without confirmation from other passages in the Word; but as many are not able to see this, on account of their not thinking spiritually but sensually, that is, materially, of everything in the Word when they read it, I will adduce some passages from the Word to prove, that being made drunk signifies insanity in spiritual things, that is, in such as are of a theological nature. Thus: *They are* DRUNKEN, *but not with wine; they stagger, but not with strong drink* (Isa. xxix. 9). *Hear now this, thou afflicted, and* DRUNKEN, *but not with wine* (li. 21). *Babel hath been a golden cup in Jehovah's hand, that made all the earth* DRUNKEN: *the nations have* DRUNKEN *of her wine; therefore the nations are mad* (Jer. li. 7). *Babel shall be a hissing. In their heat I will make their feasts, and I will make them* DRUNKEN, *that they may rejoice, and sleep a perpetual sleep, and not wake* (li. 37, 39). *Babylon is fallen, is fallen, because she made all nations* DRINK OF THE WINE *of the wrath of her fornication* (Apoc. xiv. 8, xviii. 2). *Every bottle shall be filled with wine. Behold, I will fill all the inhabitants of this land, even the kings, and the priests, and the prophets, with* DRUNKENNESS (Jer. xiii. 12, 13). *Thou shalt be filled with* DRUNKENNESS *and sorrow, with the cup of astonishment and desolation* (Ezek. xxiii. 32, 33). *Rejoice, O daughter of Edom, the cup also shall pass unto thee; thou shalt be* DRUNKEN, *and shalt make thyself naked* (Lam. iv. 21). *Thou also shalt be* DRUNKEN (Nah. iii. 11). *Drink ye, and be* DRUNKEN, *and spue, and fall, and rise no more* (Jer. xxv. 27). *Woe unto them that are wise in their own eyes, and prudent in their own sight! Woe unto them that are mighty to* DRINK WINE, *and men of strength to mingle* STRONG DRINK (Isa. v. 21, 22; besides other passages, as Isa. xix. 11, 12, 14, xxiv. 20, xxviii. 1, 3, 7-9, lvi. 12; Jer. xxiii. 9, 10; Lam. iii. 15; Hos. iv. 11, 12, 17, 18; Joel i. 5-7; Hab. ii. 15; Ps. lxxv. 8, cvii. 27).

722 (3) *And he carried me away in the spirit into the wilderness*, signifies, that in a spiritual state he was carried to those with whom all things of the church were devastated. A wilderness signifies the church in which there is no longer any truth,

consequently, where all things relating to it are devastated (r. 546); and being in the spirit signifies to be in a spiritual state from Divine influx (n. 36). Hence *he carried me away in the spirit into the wilderness,* signifies to be carried in a spiritual state to those with whom all things of the church were devastated.

723 *And I saw a woman sit upon a scarlet beast, full of names of blasphemy,* signifies, that religion based upon the Word profaned by them. The woman signifies the Roman Catholic or Babylonish religion, for it follows, *Upon her forehead was a name written, Mystery, Babylon the great, the mother of harlots and abominations of the earth.* A woman signifies the church in regard to the affection of truth (n. 434), here, the Roman Catholic religion, which is in the opposite affection. The scarlet beast signifies the Word, as will be seen presently; full of names of blasphemy, signifies that it was totally profaned; for blasphemy signifies the denial of the Lord's Divinity in His Humanity, and the adulteration of the Word (n. 571, 582, 692, 715), thus profanation. For he who does not acknowledge the Lord's Divinity in His Humanity, and who falsifies the Word, but not intentionally, still commits profanation, though only lightly; but those who transfer to themselves all the power of the Lord's Divine Humanity, and therefore deny it, and who apply everything in the Word to acquiring for themselves dominion over the holy things of the church and of heaven, and for that reason adulterate the Word, are guilty of grievous profanation. It may appear from this, that *I saw a woman sit upon a scarlet beast, full of names of blasphemy,* signifies that religion based upon the Word profaned by them. Scarlet signifies the truth of the Word from a celestial origin. That the scarlet beast signifies the Word as to Divine Truth celestial, appears at first thought remote and strange, nay, absurd, because it is called a beast. But in the spiritual sense a beast signifies natural affection, and the expression is thus applied to the Word, to the church, and to man, as may be seen above (n. 239, 405, 567). The four animals, one of which was a lion, another a calf, and the fourth an eagle, signify the Word, and they are also called beasts in Ezekiel (n. 239, 275, 286, 672). A horse, which is also a beast, signifies the understanding of the Word (n. 298). And it is known that a lamb signifies the Lord, a sheep a member of the church, and a flock the church itself. These facts are brought forward, that no one may wonder that the scarlet beast should signify the Word. And as the Roman Catholic religion rests its strength and dignity upon the Word, that woman appeared sitting upon a scarlet beast, as she had before appeared upon many waters (ver. 1), which signify the truths of the Word adulterated and profaned (n. 729). That that beast signifies the Word appears manifestly from

what is said of it in the following passages of this chapter, as in verse 8: *The* BEAST *that thou sawest, was, and is not: and they that dwell on the earth shall wonder when they behold the* BEAST *that was, and is not, and yet is.* In verse 11: *And the beast that was, and is not, even he is the eighth, and is of the seven, and goeth into perdition.* In verses 12, 13: *The ten horns are ten kings, who shall give their power and strength to the* BEAST. In verse 17: *For God hath put in their hearts to give their kingdom to the* BEAST. Such things can only be said of the Word.

724 *Having seven heads and ten horns,* signifies, intelligence derived from the Word, at first holy, afterwards none, and at last insanity, and much power continually derived from the Word. The head signifies intelligence and wisdom when spoken of the Lord and of the Word, and in the opposite sense, insanity and folly (n. 538, 576); seven does not signify seven, but all that to which it relates, and is applied to things holy (n. 10, 391); a horn signifies power (n. 270), and ten horns signify much power (n. 539). That seven heads signify intelligence at first holy, afterwards none, and at last insanity, appears from verses 9 and 10 of this chapter, where the angel declares what is signified by the seven heads, as will be seen below. Hence it is plain that the beast having seven heads and ten horns, signifies intelligence derived from the Word, at first holy, afterwards none, and at last insanity, and much power continually derived from the Word.

725 (4) *And the woman was arrayed in purple and scarlet,* signifies, Divine Good and Divine Truth celestial, which are of the Word, among them. Purple signifies Divine Good celestial, and scarlet Divine Truth celestial, as will be seen presently; being clothed with them, signifies to have them about them, consequently among them. These are among them from the Word, because the scarlet beast upon which the woman sat signifies the Word (n. 723). That the Divine Good and Truth of the Word are about them as a garment, thus among them, is well known, for they adore the Word from without and not from within. They acknowledge it, because it treats of the Lord, and of His power over heaven and the church, which they have transferred to themselves; and because it treats of the keys given to Peter, whose successors they affirm themselves to be. And since upon these two they found their majesty, dignity, and power, they of necessity acknowledge the holiness of the Word. Yet the Word to them is only like the garment of purple and scarlet, oramented with gold, precious stones, and pearls, on the harlot that held in her hand a golden cup, full of abominations and filthiness of fornication. As purple and scarlet are mentioned, and then gold, precious stones; and pearls, and purple and scarlet, signify Divine Good and Truth celestial, and gold

and precious stones Divine Good and Truth spiritual, both derived from the Word, therefore something shall be said concerning the Divine Celestial and Divine Spiritual. There are two kingdoms into which the Lord's universal heaven is divided, the celestial kingdom and the spiritual kingdom. The celestial kingdom consists of angels who are in love from the Lord, and the spiritual kingdom consists of angels who are in wisdom from the Lord. In both kingdoms there are good and truth. The good and truth among the angels of the celestial kingdom is signified by purple and scarlet, and the good and truth among the angels of the spiritual kingdom is signified by gold and precious stones. Both these kinds of good and truth the angels derive from the Lord through the Word; wherefore there are two interior senses in the Word, one celestial and the other spiritual. Hence then it is that the woman who sat upon the scarlet beast appeared clothed or arrayed in purple and scarlet, and decked with gold, and precious stones, and pearls. The same that is signified by this woman is signified by the rich man who was clothed in *purple* and *fine linen, and fared sumptuously every day, at whose gate Lazarus was laid, desiring to be fed with the crumbs which fell from the rich man's table* (Luke xvi. 19-21). The rich man clothed in purple and fine linen means the Jews, who had the Word, and Lazarus means the Gentiles, who had it not. The following passages have a similar signification: *They that did feed delicately are desolate in the streets: they that were brought up in* SCARLET *embrace dunghills* (Lam. iv. 5). *And when thou art spoiled, what wilt thou do? Though thou clothest thyself with* CRIMSON, *though thou deckest thee with ornaments of gold, in vain shalt thou make thyself fair* (Jer. iv. 30). *Ye daughters of Israel weep over Saul, who clothed you in* SCARLET, *with other delights, who put on ornaments of gold upon your apparel* (2 Sam. i. 24). *Fine linen with broidered work was that which thou spreadest forth to be thy sail;* BLUE *and* PURPLE *was that which covered thee* (Ezek. xxvii. 7); speaking of Tyre, which signifies the knowledges of truth and good from the Word. Since purple and scarlet signify celestial good and truth, therefore the garments of Aaron, as also the veils and curtains of the tabernacle, were wrought of blue, purple, scarlet, and fine linen (Ex. xxv. 4, xxvi. 31, 36, xxvii. 16, xxviii. 6, 15); the curtain (xxvi. 1); the veil before the ark (xxvi. 31); the covering for the door of the tabernacle (xxvi. 36); the covering of the door of the court (xxviii. 16); the ephod (xxviii. 6); the belt (xxviii. 8); the breast-plate of judgment (xxviii. 15); the fringe of the cloak of the ephod (xxviii. 33), and the scarlet cloth over the shewbread (Num. iv. 8). From what has been said it is evident what is signified by the purple and scarlet, with which the woman was arrayed who sat upon the scarlet beast. In like manner

in the following passages: where it is said, *Alas! that great city, that was clothed in fine linen, and* PURPLE, *and* SCARLET, *and decked with gold, and precious stones, and pearls. For in one hour so great riches is come to nought* (Apoc. xviii. 16, 17); and purple, and scarlet, gold, precious stones, and pearls, were among the merchandise of Babylon (xviii. 12).

726 *And decked with gold and precious stones,* signifies, Divine Good and Divine Truth spiritual, both of the Word among them. Gold signifies good (n. 211); a precious stone signifies truth (n. 231, 540, 570), both from the Word. They signify spiritual good and truth, because purple and scarlet signify celestial good and truth; and both are conjoined in the Word on account of the marriage of good and truth therein (n. 186). And celestial good and truth, as having relation to love, are in their essence good; and spiritual good and truth, as having relation to wisdom, are in their essence truth. That celestial good and truth have relation to love, and that spiritual good and truth have relation to wisdom, may be seen above (n. 725). What is further meant by this woman appearing thus arrayed and decked with gold, may be seen in the preceding article.

727 *And pearls,* signifies, the knowledges of good and truth, which are of the Word, among them. In the spiritual sense pearls signify the knowledges of good and truth, as well celestial as spiritual, derived from the Word, especially from its literal sense; and because pearls signify those knowledges, they are named after purple and scarlet, and after gold and precious stones. Pearls signify the same knowledges in the following passages: *The kingdom of heaven is like unto a merchant, seeking goodly* PEARLS: *who, when he had found one* PEARL *of great price, went and sold all that he had, and bought it* (Matt. xiii. 45, 46). This signifies knowledge concerning the Lord. *And the twelve gates of the wall of the New Jerusalem were* TWELVE PEARLS; *every several gate was of* ONE PEARL (Apoc. xxi. 21). The gates of the New Jerusalem signify introduction into the New Church, and introduction is effected by the knowledges of good and truth derived from the Word. *Neither cast ye your* PEARLS *before swine, lest they trample them under their feet, and turn again and rend you* (Matt. vii. 6). Swine signify they who only love worldly riches, and not spiritual riches, which are the knowledges of good and truth derived from the Word. Because Babylon signifies that religion by which all the knowledges of good and truth from the Word were rejected, it is said of her, *And the merchants of the earth shall weep and mourn over her, for no man buyeth their merchandise any more. The merchandise of gold and silver, and of precious stones, and of* PEARLS (Apoc. xviii. 11, 12).

728 *Having a golden cup in her hand, full of abominations and filthiness of her whoredom*, signifies, that religion originating in a profanation of the holy things of the Word and in the defilement of its goods and truths by direful falsities. A cup or chalice signifies the same as wine, being its containing vessel (n. 672), and the wine of Babylon signifies that religion with respect to its direful falsities (n. 632, 635). Abominations signify the profanations of what is holy; and the filthiness of whoredom signifies the defilements of the good and truth of the Word; therefore having a golden cup in her hand full of abominations and filthiness of her whoredom, signifies that religion consisting of the holy things of the church profaned and of the goods and truths of the Word defiled by direful falsities. These things are similar to those which the Lord said to the Scribes and Pharisees, *Woe unto you, hypocrites! for ye are like unto whited sepulchres, which indeed appear beautiful outward, but are within full of dead men's* BONES, *and of all* UNCLEANNESS (Matt. xxiii. 27).

729 (5) *And upon her forehead was a name written, Mystery, Babylon the great, the mother of harlots and abominations of the earth*, signifies, the Roman Catholic religion as to its interior hidden quality, that, in consequence of its originating in the love of ruling from self-love over the holy things of the church and of heaven, thus over all things of the Lord and His Word, it has defiled and profaned the things of the Word and thence of the church. Written upon her forehead signifies inherent in the love, for the forehead signifies the love (n. 347, 605); a mystery signifies what is concealed interiorly. Babylon the great signifies the Roman Catholic religion, and all its quality (n. 717); whoredoms signify the adulterations of good and truth of the Word (n. 719-721), and also the defilements of them (n. 728); abominations signify the profanations of the holy things of the church (n. 728); the earth signifies the church (n. 285). Hence, the mother of harlots and abominations of the earth signifies their origin. Now, because these words were written on her forehead, and written on the forehead signifies inherent in the love, and their love is the love of ruling from self-love over all things of the church and over heaven, thus over all things of the Lord and His Word, therefore this is signified. From these considerations it may be seen, that *Mystery, Babylon the great, the mother of harlots and abominations of the earth*, written upon her forehead, signifies the Roman Catholic religion, as to its interior hidden quality, that in consequence of its originating in a love of ruling from self-love over the holy things of the church and over heaven, thus over all things relating to the Lord and His Word, it has defiled and profaned those things which belong to the Word,

and thence to the church. That there is the love of ruling over all things of the church, is known from the authority claimed over the souls of men and over everytl.ing relating to their worship; that there is the love of ruling over heaven, is known from the power they assume of loosing and binding, and thus of opening and shutting; that there is the love of ruling over all things relating to the Lord, is known from the vicarship by which they attribute to themselves all things relating to Him; and that there is the love of ruling over all things of the Word likewise, is known from their reserving to themselves alone the right of its interpretation. It is called the love of ruling from self-love, because there is also a love of ruling from the love of uses, which two loves are diametrically opposite to each other. The love of ruling from self-love is diabolical, as it respects self only, and the world for the sake of self; but the love of ruling from the love of uses is heavenly, for it respects the Lord, from whom nothing proceeds but uses, and uses to Him consist in doing good to the church for the sake of the salvation of souls; wherefore this love abominates the love of ruling from self-love.

730 (6) *And I saw the woman drunk with the blood of the saints, and with the blood of the witnesses of Jesus,* signifies, that religion in a state of insanity in consequence of the adulteration and profanation of the Divine Truths and Goods of the Lord, of the Word, and thence of the church. The woman signifies that religion (n. 723, 725); being drunk signifies insanity in spiritual things (n. 721); blood signifies the falsification, adulteration, and profanation of the Word (n. 327, 379, 681, 684); saints signify those who are in Divine Truths from the Lord through the Word, and abstractly, the Divine Truths of the Lord, of the Word, and thence of the church (n. 173, 586, 666); the witnesses of Jesus signify, abstractly, truths and goods from the Lord through the Word in the church (n. 6, 16, 490, 506, 669); here, these profaned, because it says the blood of the martyrs or witnesses of Jesus, and is spoken in relation to Babylon, which signifies the profanation of the good and truth of the Word and of the church (n. 717, 718). It is thus evident, that *I saw the woman drunk with the blood of the saints, and with the blood of the witnesses of Jesus,* signifies that religion insane by the adulterated and profaned Divine Truths and Goods of the Lord, of the Word, and thence of the church.

731 *And when I saw her, I wondered with great admiration,* signifies, astonishment that that religion should be such inwardly, when yet it appears otherwise outwardly. To wonder with great admiration is to be greatly astonished; seeing her, signifies that the woman, that is, the religion, is such inwardly, when yet it outwardly appears otherwise. For he was astonished to see the

woman sitting upon a scarlet beast, arrayed in purple and scarlet, and decked with gold, precious stones, and pearls, and having a golden cup in her hand, which constituted her outward appearance; and yet the cup was full of abominations and filthiness of fornication, and he saw written on her forehead, "Mother of harlots and abominations of the earth," which constitute her internal. This is said by John, because every one even at this day must be astonished at seeing that religion so holy and splendid externally, not knowing that internally it is so profane and abominable.

732 (7) *And the angel said unto me, Wherefore dost thou marvel? I will tell thee the mystery of the woman, and of the beast that carrieth her, which hath the seven heads and ten horns,* signifies, a disclosure of the signification of the things which precede and were seen. This does not require further explanation.

733 (8) *The beast that thou sawest was, and is not,* signifies, the Word among them acknowledged, and yet in reality not acknowledged, to be holy. The beast signifies the Word (n. 723). Was, and is not, signifies that it was acknowledged to be holy, and yet in reality was not acknowledged. It is well known that among them the Word was, and also is, and yet is not. It is acknowledged indeed to be holy, because it treats of the Lord, and of His power over the church and over heaven, and of Peter and his keys; but still it is not acknowledged, for it is not read by the people, for they are held from reading it; and by various fictions of the monks it is withheld, nay, even prohibited; and kept only in libraries and monasteries, where few read it, much less attend to any truth it contains, but only to the dictates of the pope, which they maintain to be equally sacred; nay, when they speak from the heart, they disparage and blaspheme the Word. From this it may appear, that the beast which was, and is not, signifies the Word acknowledged, and yet in reality not acknowledged among them, to be holy.

734 *And shall ascend out of the abyss, and go into perdition,* signifies, occasional deliberation in the Papal Consistory respecting the reception and reading of the Word by the laity and common people, but rejected. The beast which was about to ascend signifies the Word (n. 723, 733); the abyss out of which it was to ascend can signify nothing else but that religion, and especially where its throne is, thus the Papal Consistory. This is the abyss, because what is decreed there has for its object dominion over the holy things of the church and over heaven, thus over all things relating to the Lord and His Word (n. 729). These are the essentials they have in view as an end, but the good of the church and the salvation of souls are formalities which serve as means to that end. To go into perdition signifies to be rejected. It is known from ecclesiastical history that they have

sometimes deliberated there respecting the reception and reading of the Word by the laity and common people, but that it has been rejected. It was also proposed by a pontiff who is now among the Reformed and the blessed, as mentioned in the *Continuation concerning the Spiritual World* (n. 59), but the proposal was not accepted. This however is chiefly known from the bull *Unigenitus*, and likewise from the councils.

735 *And they that dwell on the earth shall wonder, whose names were not written in the book of life from the foundation of the world, when they behold the beast that was, and is not, and yet is*, signifies, the amazement of all who are of that religion who, from its first establishment, affected to exercise dominion over heaven and earth, that the Word, although so rejected, still exists. To wonder signifies to be astonished; they that dwell on the earth, signify those who are of the church, here those who are of that religion (n. 721); whose names were not written in the book of life from the foundation of the world, signifies all who do not believe in the Lord, and are not in doctrines derived from the Word, from the establishment of the church; here, from the establishment of that religion (n. 588, 589); and these are no other than such as affect dominion over heaven and earth. The beast which was, and is not, and yet is, signifies that the Word, although thus rejected, still exists. From which it is evident, that *they that dwell on the earth shall wonder, whose names were not written in the book of life from the foundation of the world, when they behold the beast that was, and is not, and yet is*, signifies the astonishment of all those of that religion, who from its first establishment affected dominion over heaven and earth, that the Word, although thus so rejected, still exists. For all who affect dominion over the holy things of the church and over heaven, hate the Word, because they hate the Lord, if not confessedly, yet in heart. Few in this world know that this is the case, because they are in the body, but it is made manifest after death, when every one is in his spirit; therefore they are amazed that the Word still exists, notwithstanding it has been so rejected (n. 734). The reason why the Word still exists is, that it is Divine and the Lord is in it.

736 (9) *This is the mind which hath wisdom*, signifies, that this interpretation is in the natural sense, but for the use of those who are in the spiritual sense from the Lord. *This is the mind*, signifies, that this is the meaning and interpretation of the things which were seen; *which hath wisdom*, signifies for the use of those who are interiorly wise. The interpretation is in the natural sense for the use of those who are in the spiritual sense, because the interpretation by the angel was given in the natural, and not in the spiritual sense, for he said that the seven heads of the beast were seven mountains, and also that

they are seven kings, and that one of them is, and the other is not yet come, and that the beast is the eighth, and is of the seven, with other particulars of a similar nature which follow to the end of the chapter; and these things cannot be understood except by those who are in the spiritual sense from the Lord. This therefore is signified by having wisdom. The interpretation was given by the angel in the natural and not in the spiritual sense, because the natural sense is the basis, continent, and firmament of its spiritual and celestial sense (see *The Doctrine of the Sacred Scripture*, n. 27-49). On this account also the interpretations in other parts of the Word are given in a natural sense, which yet cannot be interiorly understood but by the spiritual sense; as may be seen in the prophets, and also in the evangelists in many places.

737 *The seven heads are seven mountains, on which the woman sitteth.* (10) *And they are seven kings*, signifies, the Divine Goods and Divine Truths of the Word, upon which the Roman Catholic religion is founded, in time destroyed, and at length profaned. Since the scarlet beast signifies the Word, and thence its heads signify the goods of love and truths of wisdom which it contains, therefore the Word is described as to its quality in regard to these two among those who are meant by Babylon, the Divine Good of Love therein being described by mountains, and the Divine Truth therein by kings. Mountains signify goods of love (n. 336, 339, 714), and kings signify truths of wisdom (n. 20, 664, 704); the head, when referring to the Lord, signifies the Divine Love of His Divine Wisdom, and the Divine Wisdom of His Divine Love (n. 47, 538, 568); seven signifies all and what is complete, and is expressive of things holy (n. 10, 390, 657); and the woman signifies the Roman Catholic religion (n. 723). Hence then, *the seven heads are seven mountains, on which the woman sitteth*, signifies the Divine Goods and Divine Truths of the Word, upon which the Roman Catholic religion is founded, because by that religion the whole Word is profaned and adulterated (n. 717, 719, 721-723, 728-730). It is said to be profaned in course of time, because at first the Word was held sacred among them, but as they saw they could exercise dominion by means of the holy things of the church, they receded from the Word, and acknowledged their own edicts, precepts, and statutes, as equally sacred, but in reality superior; and at length they transferred all the Lord's power without reserve to themselves. It is in consequence of their first state, when they held the Word sacred, that Lucifer, by whom Babylon is meant (n. 717), is called the son of the morning; but it is in consequence of their latter state that he is said to be brought down to hell (Isa. xiv.); but on this subject several things may be seen in *The Divine*

Providence, n. 257. It might be conceived that the seven mountains on which the woman sits means Rome, seeing that this city is built upon seven mountains, from which also she is named. But admitting that Rome may be understood, on account of the throne and tribunal of that religion being established there, still the seven mountains here signify the Divine Goods of the Word, and thence of the church, profaned, for the number seven adds nothing but what is holy, in this instance such as is profaned. The same number signifies what is holy in other places; as where the *seven* spirits before the throne of God are mentioned (Apoc. i. 4); the *seven* candlesticks, in the midst of which was one like unto the Son of Man (i. 13); the *seven* stars (ii. 1, iii. 1); the *seven* lamps of fire before the throne (iv. 5); the *seven* seals with which the book was sealed (v. 1); the *seven* horns and *seven* eyes of the Lamb (v. 6); the *seven* angels with *seven* trumpets (viii. 2); the *seven* thunders (x. 3, 4); the *seven* angels having *seven* plagues in vials (xv. 1, 6, 7). So also here it is said that the scarlet beast had *seven* heads, and that the *seven* heads were *seven* mountains, and likewise that they were *seven* kings.

738 (10) *Five are fallen, and one is, and the other is not yet come: and when he cometh he must continue a short space,* signifies, that all the Divine Truths of the Word are destroyed, except this one, that to the Lord is given all power in heaven and on earth, and this other, that the Lord's Humanity is Divine, which has not yet come under discussion, but will not continue. Five does not mean five, but all the rest, here, all the remaining Divine Truths of the Word, which are signified by kings. For in the Apocalypse and in the Word generally, numbers signify the quality of the things with which they are connected. They are like certain adjectives annexed to substantives, or like certain predicates adjoined to their subjects, as may be seen from the numbers two, three, four, six, seven, ten, twelve, a hundred and forty-four, as already mentioned. Here therefore five signifies all the rest, because seven signifies all the holy things of the Word; and it follows that one is, and that the other is to come, thus that there are two out of all that remained; from which it is evident, that *five are fallen*, signifies that all the rest are destroyed; they are said to fall, because this expression applies to kings who fall by the sword. *One is*, signifies nothing else but this Divine Truth, that *unto the Lord is given all power in heaven and in earth*, according to His own words (Matt. xxviii. 18; John xiii. 3, xvii. 2, 3, 10; n. 618). This one is not destroyed, because without it they could not have claimed to themselves the right of exercising dominion over all things of the church and of the Word, and over heaven. The other which is not yet come, and when he cometh, he must continue

but a short space, signifies a Divine Truth which has not yet come under discussion, and when it comes, will not continue, which is, that the *Lord's Humanity is Divine.* It is said it must continue a short space, because it is according to Divine Providence (n. 686). That it is a Divine Truth, that the Lord's Humanity is Divine, may be seen in *The Doctrine of the Lord,* from beginning to end. But the reason it has not yet been brought under discussion is, that after they had transferred to themselves all the Lord's power, they could not acknowledge the Lord's Humanity to be Divine, since the laity and common people would have said that they had transferred the Divine power to themselves, and that at that rate the pope himself must be God, and his ministers gods. But that this point will be brought under discussion, may appear from the fact that it is foretold in the Apocalypse. That this other truth, that the Lord's Humanity is Divine, was seen by them, although as with their eyes shut, is evident from their saying, that in the eucharist there is not only the Lord's body and blood, but also His Soul and Divinity, consequently, that His Humanity is omnipresent as well as His Divinity; and His Humanity could not be omnipresent if it were not Divine. They say likewise that, by means of the eucharist, Christ, as to His body and blood, and at the same time as to His Soul and Divinity, is in them and they in Him, and this is said of His Humanity; which could not be said, because it would not be possible, if His Humanity were not Divine. Besides, they also declare, that the saints will reign with Christ, and that Christ ought to be worshipped, and the saints invoked and revered; also that Christ is the true Light, and that in Him they live and have merit, with other similar statements, which imply the Divinity of His Humanity. These statements are from the Council of Trent and the bull thence delivered. Thus, as was observed, they see that truth, but as with their eyes shut.

739 (11) *And the beast that was, and is not, even he is the eighth, and is of the seven, and goeth into perdition,* signifies, that the Word, before mentioned, is Divine Good itself, and that it is Divine Truth, and that it is taken away from the laity and common people, lest the profanations and adulterations of it by their leaders should be rendered apparent, and they should on that account recede. The beast that was and is not, signifies the Word, as before (ver. 8); being itself the eighth, here the eighth mountain, signifies that it is Divine Good itself, for the seven mountains signify the Divine Goods of the Word (n. 737). Hence the beast being itself the eighth mountain, signifies that it is Divine Good itself. Eight also signifies good; and because all the goods of the Word with them are profaned, it is not said to be itself of the seven mountains, as it was just before said to be of the seven

kings, who signify the Divine Truths of the Word, not all of which were adulterated (n. 737, 738). From these few remarks, the mystery which lies concealed in these words may be perceived. Its going into perdition signifies that it is rejected (n. 734). But the Word is not so far rejected as to prevent its being acknowledged to be holy, though taken out of the hands of the laity and common people, lest the profanations of good and adulterations of truth therein by their leaders should appear, and the laity should on that account withdraw, therefore this, as being its real cause, is signified by going into perdition. The Word is Divine Good and Divine Truth itself, because in all and every particular of it there is the marriage of the Lord and the church, and thence the marriage of good and truth; because also in every particular of it there is a celestial sense and a spiritual sense, and in its celestial sense it is Divine Good, and in its spiritual sense it is Divine Truth; and these are in the Word because the Lord is the Word; all which points are demonstrated in *The Doctrine of the Sacred Scripture.*

740 (12) *And the ten horns which thou sawest are ten kings, who have received no kingdom as yet*, signifies, the Word as to its power derived from Divine Truths among those who are in the kingdom of France, and are not so much under the yoke of the papal dominion, with whom, nevertheless, there is not as yet a church entirely separated from the Roman Catholic religion. That this is said of those who are in the kingdom of France, may appear from the series of subjects in the spiritual sense. For this verse treats of the reception of the Word by those who are in the Christian world; verses 9-11 treat of the reception of the Word and consequent state of the church among the Roman Catholics; verses 12-14, of the reception of the Word and consequent state of the church among those who are attached to that religion only as to externals, who for the most part belong to the kingdom of France; verse 15, of the rest who profess that religion indeed, but yet dissent from it on various points; and verses 16, 17, of the Protestants or Reformed, who have openly withdrawn from that religion. But it cannot possibly be known that all these are treated of unless it be known that the scarlet beast means the Word, and that the church exists according to her reception of the Word. It has been shown (n. 723) that the scarlet beast means the Word; and that the church is a church from the Word, and according to the understanding of it, may be seen in *The Doctrine of the Sacred Scripture* (n. 76-79). Horns, here the horns of the beast, signify the power of the Word, and ten horns great power, here Divine power, because it is the Lord's power by the Word. Horns signify power, and ten horns great power (n. 270, 539, 724). Kings signify those who are in Divine Truths from the Word, and abstractly the Divine Truths therein (n. 20, 664, 704); and ten does not

mean ten, but many (n. 101); a kingdom signifies the church from the Word, because kings signify those who are in Divine Truths from the Word, and abstractly Divine Truths therein. Hence their having received no kingdom as yet, signifies among whom there is not as yet a church altogether separated from the Roman Catholic religion. From this it may be seen that, *the ten horns are ten kings, who have received no kingdom as yet,* signifies the Word as to its power from Divine Truths among those who are in the kingdom of France and elsewhere; also among those who are called Jansenists, and who are not so much under the yoke of the papal dominion, among whom nevertheless there is not as yet a church entirely separated from the Roman Catholic religion. We say there is not *as yet* among those who are in the kingdom of France a church entirely separated from the Roman Catholic religion, because they adhere to it in externals, but not so much in internals. Externals are formalities, and internals are essentials. The reason they still adhere to it is, because there are so many monasteries there, and because the priesthood there is under the Pontiff's authority, and these are guided in every formality according to papal edicts and statutes. Hence many Christians still continue in the essentials of that religion, wherefore the church there is not yet separated. This is what is signified by their having received no kingdom as yet.

741 *But receive power as kings one hour with the beast,* signifies, that the Word has power among them, and they by the Word, as if they were in its Divine Truths. To receive power with the beast, signifies to have power together with the Word; thus that the Word has power with them, and that they have power by the Word. To receive power signifies to prevail, and the beast signifies the Word (n. 723). *As kings,* signifies as if they were in Divine Truths from the Word; for kings signify those who are in Divine Truths from the Word, and abstractly the Divine Truths therein (n. 20, 664, 704, 740); one hour signifies for some time, and also in some degree. Hence it is evident, that to receive power as kings one hour with the beast, signifies that the Word had power with them, and they by the Word, as if they were in its Divine Truths. This is said, because they acknowledge that the Word is Divinely inspired, and hence, that the church is a church from the Word; still they do not as yet derive Divine Truths from it, except the general truths, that God only is to be worshipped, and not any man as God; and that the power given to Peter is not in itself Divine, and yet that to open and shut heaven is to exercise Divine power, which is not a power that belongs to man. Among themselves they confirm these from the Word; but before others, who do not hear the Word, from rationality, which is given by continual influx from heaven to every one who desires to be in truths. That

they do not proceed further, and draw their doctrinals of faith and life from the Word, is of the Lord's Divine Providence, lest, because in externals or formalities they still adhere to the Roman Catholic religion, truth and falsity should be mixed together, and an interior strife like that of fermentation, which produces confusion, should thence arise.

742 (13) *These have one mind, and they will give His power and strength to the beast,* signifies, that they unanimously acknowledge that government and dominion over the church are by the Word alone. To have one mind, signifies to acknowledge unanimously; to give power and strength to the beast, signifies to ascribe to the Word government and dominion over the church. Government and dominion over the church are meant, this being treated of because the Word is treated of. Hence it is evident, that these having one mind, and giving their power and strength to the beast, signifies that they unanimously acknowledge that there is no government or dominion over the church but by the Word alone. They indeed acknowledge the Pope as the head of the church, but they do not acknowledge his government and dominion over the church to be like that of the head over the body, but like what is supreme over a body which does not rule and govern from itself, but from God by the Word, and that in such a case it ought to be obeyed: consequently, that the interpretation of the Word is not left to his arbitrary determination alone, as has come to pass, thus the Divine authority of the Word is perverted and destroyed.

743 (14) *These shall fight with the Lamb, and the Lamb shall overcome them; for He is Lord of lords, and King of kings,* signifies, the Lord's combat with them respecting the acknowledgment of His Divine Humanity, because in It the Lord is God of heaven and earth, and is also the Word. Their fighting with the Lord and the Lord with them, does not mean such a conflict as is carried on by and with the evil, but such as is carried on by and with those who are not yet in truths respecting the Lord. The Lamb signifies the Lord as to the Divine Humanity, and also as to the Word (n. 269, 291, 595); and to overcome them signifies to convince them by the Word. *For He is Lord of lords and King of kings,* signifies because He is the God of heaven and earth. From His dominion over all the goods of heaven and the church, He is called Lord of lords, and from His kingdom over all the truths of heaven and the church He is called King of kings (n. 664). It is evident from what has been said that, *these shall make war with the Lamb, and the Lamb shall overcome them, because He is Lord of lords and King of kings,* signifies the Lord's combat with them respecting the acknowledgment of the Lord's Divine Humanity, because the Lord in His Divine Humanity is the God of heaven and earth. That the Lord is the God of heaven and earth, He Himself manifestly teaches, for He says: *All things whatsoever the*

Father hath are Mine (John xvi. 15). *The Father loveth the Son, and hath given* ALL THINGS INTO HIS HAND (iii. 35, 36, xiii. 3). *Father, as Thou hast given Him power over all flesh;—and* ALL MINE ARE THINE, AND THINE ARE MINE (xvii. 2, 3, 10). ALL POWER *is given unto Me in heaven and in earth* (Matt. xxviii. 18). *I am the Way, the Truth, and the Life: no man cometh unto the Father but by Me. If ye had known Me, ye should have known My Father also. Believe Me, that I am in the Father, and the Father in Me* (John xiv. 6-11). *I and My Father are One* (x. 30). *He that believeth on the Son hath everlasting life; and he that believeth not the Son shall not see life* (iii. 15, 17, 18, 36, vi. 47, xi. 26, and elsewhere). Who does not know that the Lord was conceived of God the Father (Luke i. 34, 35)? and who cannot thence understand, that God the Father, who is Jehovah, took upon Him Humanity in the world, and consequently that the Humanity is the Humanity of God the Father, and thus that God the Father and He are one, as the soul and body are one? Can any one therefore approach the soul of a man, and descend thence to his body? Is not his humanity to be approached? and is not his soul addressed hereby at the same time? By these and many other declarations in the Word the Lamb will overcome them. Since therefore they have ceased to worship the pope, let them worship Him from whom the pope says he has all power over the church and heaven. The pope is a man, and the Lord is God; and God alone is to be approached, invoked, and adored, that is, to be worshipped. The Lord alone is the Holy One who ought to be invoked (Apoc. xv. 4). I am aware it will be thought, How can Jehovah the Father, who is the Creator of the universe, come down and assume Humanity? But let them think also, How can the Son from eternity, who is equal with the Father, and also the Creator of the universe, do this? Is it not the same thing? They speak of the Father and the Son from eternity. But there is no Son from eternity. There is the Divine Humanity, that was called the Son sent into the world (Luke i. 34, 35). But on this subject see below (n. 962).

744 *And they that are with Him are called, and chosen, and faithful*, signifies, that those who approach and worship the Lord alone, are those who go to heaven, as well those who are in the externals of the church, as those who are in its internal and inmost things. *They that are with Him*, signifies, such as approach the Lord, for they are with Him; the called, chosen, and faithful, signify those who are in the external, internal, and inmost things of the church, who, because they are in the Lord, go to heaven. The called, indeed, mean all men, for all are called, but the called who are with the Lord, mean those who are in heaven with the Lord, all being called who are at the marriage with the bridegroom. The chosen do not mean any elected by predestination,

but those who are with the Lord are so named. The faithful mean such as have faith in the Lord. The reason why it means those who are in the external, internal, and inmost things of the church is, because the Lord's church, like heaven, is distinguished into three degrees. In the ultimate degree are those who are in its external things, in the second degree are those who are in its internal things, and in the third degree those who are in its inmost things. Those who are in the external things of the church with the Lord are named the called; those who are in its internal things, the chosen; and those who are in its inmost things, the faithful; they are so named in the Word, where Jacob is said to be called, and Israel chosen, because Jacob there means such as are in the externals of the church, and Israel such as are in its internals. It is here said, *They that are with Him are called, and chosen, and faithful*, because it was said before that they shall fight with the Lamb, and the Lamb will overcome them, that they may know that those whom the Lord overcomes, that is, convinces, by the Word, are with Him in heaven, some in the ultimate heaven, some in the second, and some in the third, every one according to reception.

745 (15) *And he saith unto me, The waters which thou sawest, where the harlot sitteth, are peoples, and multitudes, and nations, and tongues*, signifies, that they are under the papal dominion, but in the truths of the Word variously adulterated and profaned by that religion, according to the varieties of its doctrine and discipline, and of its religion and confession. The waters which he saw where the harlot sitteth are the waters that are mentioned in the first verse of this chapter, where it is said, *I will show unto thee the judgment of the great harlot that sitteth upon many waters.* Waters there signify the truths of the Word adulterated and profaned (n. 719). It is said that these waters are peoples, and multitudes, and nations, and tongues, because they signify all of various doctrine and discipline, in religion and confession, who are under the papal dominion; for peoples signify those who are in doctrine (n. 483); multitudes those who are in discipline; nations those who are in religion (n. 483), and tongues those who are in confession (n. 282, 483). These are now mentioned because what precedes, in verses 8-15, relates to the reception and understanding of the Word by those who are in the Roman Catholic religion; afterwards, in verses 12-14, to the reception and understanding of the Word by the noble French nation; and here, therefore, to the reception and understanding of the Word among the rest of those who are under the papal dominion. After this follow verses 16, 17, relating to the Protestants. Thus all these things are predicted in their exact order. It is known that under the papal dominion there are people of various doctrine, discipline, religion, and confession; for the

Roman Catholic religion is differently observed in different kingdoms.

746 (16) *And the ten horns which thou sawest upon the beast, these shall hate the harlot,* signifies, the Word as to its power from Divine Truths among Protestants, who have entirely cast off the yoke of the papal dominion. Here, as in verse 12, it says, *The ten horns which thou sawest.* There it is added, *are ten kings;* but here it says *these,* because in one as well as in the other, those who have seceded from the Roman Catholic religion are treated of; in the former, those who have seceded in part, and in the latter, those who have done so entirely. That the Protestants or the Reformed are here treated of is evident from what follows,—that they would make the harlot desolate and naked; and that they would eat her flesh, and burn her with fire, and give her kingdom to the beast. The ten horns which thou sawest upon the beast signify the Word as to its power derived from Divine Truths, as may be seen above (n. 740). To hate the harlot is not to endure the Roman Catholic religion, and therefore to cast off the yoke of the papal dominion.

747 *And shall make her desolate and naked,* signifies, that they will divest themselves of its falsities and evils. To make her desolate signifies to divest themselves of its falsities, and to make her naked signifies to divest themselves of its evils; for they make her desolate and naked with themselves. In the Word desolation is predicated of truths and falsities, and nakedness of goods and evils, as may appear from what has already been adduced concerning nakedness (n. 213,706). Hence it may appear that their making her desolate and naked, signifies that they will divest themselves of all the falsities and evils of that religion. It is well known that the Protestants or Reformed have done so.

748 *And shall eat her flesh, and burn her with fire,* signifies, that they will hate and condemn the evils and falsities which are peculiar to that religion, and will execrate and blot out the religion itself from among them. This is said of the Protestants, who will do this with the harlot, that is, the Roman Catholic religion. To eat her flesh signifies from aversion to condemn and destroy in themselves the things peculiar to that religion, which are evils and falsities, as will be seen presently; and to burn her with fire signifies to execrate the religion itself as profane, and to blot it out from among themselves. This is signified by burning with fire, because burning was the punishment inflicted for profaning what is sacred. It was therefore commanded in the Divine law, that *those who profaned the name of Jehovah by worshipping other gods, should themselves, and all that they had, be* BURNT WITH FIRE (Deu. xiii. 13, 18). Therefore *Moses* BURNT WITH FIRE *the golden calf, which the children of Israel*

profanely worshipped (Ex. xxxii.; Deu. ix. 21); and *the two sons of Aaron, because they profaned things holy, were* CONSUMED BY FIRE *from heaven* (Lev. x. 1-6). Nor do the *fire* and *pile* in Tophet signify anything *but* HELL-FIRE, *which is the portion of those who profane things holy* (Isa. xxx. 33; Jer. vii. 11, 32, 33, xix. 5, 6; 2 Kings xxiii. 10); for there they worshipped Moloch by abominable sacrifices. Inasmuch as the fourth beast in Daniel signifies the religion which profanes the Word, and thence the holy things of the church (n. 574), it is said to have been burnt with fire (Dan. vii. 11). Now, as it is a profane worship to worship a man instead of the Lord, it is here said that they burned the harlot herself with fire, which signifies that they execrated that religion, and blotted it out from among them. To eat her flesh signifies from aversion to condemn and blot out from among themselves the evils and falsities which are peculiar to that religion, because this is signified by eating her flesh; for flesh signifies the things peculiar to any one, which relate to goods and truths, and, in an opposite sense, to evils and falsities; and to eat signifies to consume, thus to destroy. That flesh signifies what is peculiar to any one, or the selfhood, which in itself is evil, is evident from these passages: *It is the spirit that quickeneth; the* FLESH *profiteth nothing* (John vi. 63). *That which is born of the* FLESH *is* FLESH; *and that which is born of the spirit is spirit* (iii. 6). *As many as received Him, to them gave He power to become the sons of God: which were born, not of blood, nor of the will of the* FLESH (i. 12, 13). *For He remembered that they were but* FLESH; *a wind that passeth away, and cometh not again* (Ps. lxxviii. 39). *Now the Egyptians are men, and not God; and their horses* FLESH, *and not spirit* (Isa. xxxi. 3). *Jerusalem hath committed fornication with the Egyptians thy neighbours, great of* FLESH (Ezek. xvi. 26). *Jesus said unto Peter,* FLESH *and blood hath not revealed it unto thee* (Matt. xvi. 17). *Cursed be the man that trusteth in man, and maketh* FLESH *his arm* (Jer. xvii. 5). As flesh signifies man's selfhood, and as those who hate another assail the things of his selfhood, with the intention of destroying them, this therefore is signified by eating flesh; as also in the following passages: *That which dieth, let it die; and that which is to be cut off, let it be cut off; and let the rest eat every one the* FLESH *of another* (Zec. xi. 9). *They shall devour Israel with open mouth. They shall eat every man the* FLESH *of his own arm: Manasseh, Ephraim; and Ephraim, Manasseh* (Isa. ix. 12, 20, 21). *I will feed them that oppress thee with their own* FLESH (xlix. 26). *They shall eat every one the* FLESH *of his friend* (Jer. xix. 9). To eat the *flesh* of sons and daughters (xvii. 5, xix. 9) signifies to destroy truths and goods in themselves; for sons signify truths, and daughters goods (n. 139, 543, 546, 612). Moreover, the expression *all flesh* occurs

in the Word, and it signifies every man (Gen. vi. 12, 13, 17, 19; Isa. xl. 5, 6, xlix. 26, lxvi. 16, 23, 24; Jer. xxv. 31, xxxii. 27, xlv. 5; Ezek. xx. 48, xxi. 4, 5).

749 (17) *For God hath put it in their hearts to execute His will, and to be of one mind, and to give their kingdom unto the beast,* signifies, judgment from the Lord among them, that they might entirely reject and condemn the Roman Catholic religion, and blot out and extirpate it from among themselves, and their unanimous determination to acknowledge the Word, and thereupon to found the church. Since the harlot signifies the Roman Catholic religion, and the ten horns which will hate the harlot signify the Protestants (n. 746-748), it is evident, that executing His will signifies that they came to a determination and conclusion to reject and execrate it entirely, and to blot it out and extirpate it from among themselves (n. 748); and it is also evident, that being of one mind, and giving their kingdom unto the beast, signify unanimously to determine and conclude that they would acknowledge the Word, and found the church upon it. The beast signifies the Word, as everywhere above (see n. 723); and kingdom signifies the church and its government, as under. God's putting in their hearts signifies that these things are from the Lord. That kingdom signifies the church may appear from the following passages: *But the children of the* KINGDOM *shall be cast out into outer darkness* (Matt. viii. 12). *The good seed are the children of the* KINGDOM (xiii. 38). *When any one heareth the Word of the* KINGDOM *and understandeth it not* (xiii. 19). *The* KINGDOM *of God shall be taken from you, and given to a nation bringing forth the fruits thereof* (xxi. 43). *No man having put his hand to the plough, and looking back, is fit for the* KINGDOM *of God* (Luke ix. 62). *Thy* KINGDOM *come. Thy will be done in earth, as it is in heaven* (Matt. vi. 10). Jesus, John, and the disciples preached that *the* KINGDOM *of heaven was at hand* (iii. 2, iv. 17, x. 7; Luke x. 11, xvi. 16); as also *The Gospel, or good tidings of the* KINGDOM (Matt. iv. 23, ix. 35, xxiv. 14; Luke viii. 1). *But if I with the finger of God cast out devils, no doubt the* KINGDOM *of God is come unto you* (Luke xi. 20), besides many other passages in the Word where the kingdom of God occurs. So in these: *If ye will obey My voice indeed, and keep My covenant, ye shall be unto Me a* KINGDOM *of priests* (Ex. xix. 5, 6). *And thou, O tower of the flock, the stronghold of the daughter of Zion, unto thee shall it come, even the first dominion; the* KINGDOM *shall come to the daughter of Jerusalem* (Mic. iv. 8). *But the saints of the Most High shall take the* KINGDOM, *and possess the* KINGDOM *for ever, even for ever* (Dan. vii. 18, 22). *And the* KINGDOM *and dominion, and the greatness of the* KINGDOM *under the whole heaven, shall be given to the people of the saints of the Most High, whose* KINGDOM *is an everlasting* KINGDOM, *and all*

dominions shall serve and obey Him (vii. 27). *There was given to the Son of Man a* KINGDOM, *which shall not be destroyed, and all peoples, nations, and languages shall worship Him* (vii. 14; besides other places). A kingdom signifies the church, because the Lord's kingdom is in heaven and on earth, and His kingdom on earth is the church; therefore the Lord is called King of kings.

750 *Until the words of God should be consummated,* signifies, until all things should be fulfilled which are predicted respecting them. Consummated signifies fulfilled; and the words of God signify the things predicted in the Word; and because the term *consummated* is used, it signifies until all be fulfilled. This is said of the Protestants, and of their giving the kingdom to the beast, that is, that they would acknowledge the Word, and found the church upon it, as immediately above (n. 749). But they indeed acknowledge the Word, and say that the church is founded upon it, and yet they found the doctrine of the church upon this single statement of Paul (Rom. iii. 28), entirely misunderstood, that *a man is justified by faith without the deeds of the law* (n. 417). As it is here said, *until the words of God be consummated,* we shall state what is signified by the last words of the Lord to His disciples, which are these: *Go ye therefore, and make disciples of all nations, teaching them to observe all things whatsoever I have commanded you: and lo, I am with you alway,* EVEN UNTIL THE CONSUMMATION OF THE AGE. *Amen* (Matt. xxviii. 19, 20). Until the consummation of the age is until the end of the church (n. 658). And then, if they do not approach the Lord Himself and live according to His commandments, they are left by the Lord, and, left by the Lord, they become as pagans, who have no religion; and then the Lord is only with those who are of His New Church. This is signified by, *even until the words of God be consummated,* and *until the consummation of the age.*

751 (18) *And the woman which thou sawest is that great city, which reigneth over the kings of the earth,* signifies, that the Roman Catholic religion, as to doctrine, prevails in the Christian world, and to some extent even yet among the Reformed, although they are not under the papal dominion. All this is signified by these words, because they form the conclusion, and thence involve, not only what was said respecting the Roman Catholics, but also respecting the French nation, and respecting the Protestants, thus that the woman, which is the great city, reigns also over these, but in what manner shall be stated. She does not reign over the Protestants in the same way as she does over those who are attached to her religion, but only so far as they have in part received her doctrinals. The doctrinals which they have received are these: That they approach God the Father, and not the Lord; that they do not acknowledge the Lord's

Humanity to be Divine; that His passion upon the cross is expiation, propitiation, and satisfaction to God the Father; respecting the imputation of the Lord's merit; a few things relating to baptism, original sin, and free-will; and among the Lutherans, that they come very near to the doctrine of transubstantiation. These doctrinals, the remains of Popish Catholicism, and in part agreeing with it, form the reasons why it is said that the woman, which is the great city, reigneth over the kings of the earth. The woman signifies the Roman Catholic religion (n. 723); a city signifies doctrine (n. 194, 501, 502, 712); a kingdom signifies the church (n. 749); therefore having the kingdom signifies government. The kings of the earth signify the truths or falsities of the church (n. 20,483, 664, 704, 720, 737, 740), therefore also doctrinals; and the earth signifies the church (n. 285). It is evident from all these considerations that, *the woman which thou sawest is that great city, which reigneth over the kings of the earth,* signifies that the Roman Catholic religion, as to its doctrine, prevails in the Christian world, and to some extent even yet among the Reformed, although they are not under the papal dominion.

752 To the above I will add this Memorable Relation. It was given me to speak with Pope Sextus V. He came from a society in the west towards the left. He told me that he presided as chief moderator over a society collected from Catholics, who excelled in judgment and industry; and that he was chosen to this office, because half a year before his death he believed that the vicarship was an invention for the sake of dominion, and that the Lord the Saviour, being God, is He who alone ought to be adored and worshipped; also, that the Sacred Scripture is Divine, and thus more holy than the edicts of popes. He added that he had continued in the belief of these two capital tenets of religion to the end of his life. He said also, that their saints are not anything; and was surprised when I informed him, that it had been decreed in a synod, and confirmed by a bull, that they ought to be invoked. He said he led a life of activity, as he had done in the world; and that every morning he proposed to himself nine or ten things, which he wished to finish before the evening. I inquired by what means he obtained in so few years a treasure so considerable as that which he had deposited in the castle of St. Angelo. He replied, that he wrote with his own hand to the superiors of rich monasteries, to send at their own discretion as much of their wealth as they chose, as the use for which it was intended was holy, and that because they were afraid of him, they contributed largely. When I told him that this treasure still remains, he said, "What use can it answer now?" In the course of my conversa-

tion with him, I related that the treasure in Loretto, since his time, was immensely increased and accumulated; and in like manner the treasure in certain monasteries, especially in Spain; but at this day not in so great a degree as in former ages. I added, that they hoard them up without having any useful end in view, and only for the sake of the delight derived from the possession of them. On this I further remarked, that thus they resemble those infernal deities whom the ancients called Plutos. When I mentioned Plutos, he said, "Hush, I know." He related also that no others are admitted into the society over which he presides but such as excel in judgment, and can accept the truth that the Lord is the only God of heaven and earth, and that the Word is Holy and Divine; and that under the Lord's guidance he is daily perfecting that Society. He said he had conversed with the saints so called, but that they become infatuated when they hear and believe that they are saints. He also called the popes and cardinals stupid, such of them at least as desired to be adored as Christ, although not in person, and who do not acknowledge the Word to be essentially Holy and Divine, according to which alone men ought to live.

He desired me to inform those who are living at this day, that Christ is the God of heaven and earth, and that the Word is Holy and Divine; and that the Holy Spirit does not speak through the mouth of any one, but that Satan, who wishes to be worshipped as God, does: and that those who, as being stupid, do not attend to these things, go to their like, and after a time are cast into hell to those who are infatuated with the notion that they are gods, and who lead no other life than that of a beast. Upon this I said, "Perhaps these things are rather too harsh for me to write;" but he replied, "Write, and I will subscribe it, for they are true." And then he went from me to his own society, and set his name to one copy, and transmitted it as a bull to other societies attached to the same religion.

CHAPTER XVIII.

1. And after these things I saw an angel coming down from heaven, having great power; and the earth was lightened with his glory.

2. And he cried mightily with a great voice, saying, Fallen, fallen, is Babylon the great city, and has become an habitation of demons, and an hold of every unclean spirit, and an hold of every unclean and hateful bird.

3. For all nations have drunk of the wine of the wrath of her whoredom, and the kings of the earth have committed whoredom with her, and the merchants of the earth are waxed rich through the abundance of her delicacies.

4. And I heard another voice from heaven saying, Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues.

5. For her sins have reached unto heaven, and God hath remembered her iniquities.

6. Reward her even as she rewarded you, and double unto her double, according to her works: in the cup which she hath mixed, mix unto her double.

7. How much she hath glorified herself and lived deliciously, so much torment and sorrow give her: for she saith in her heart, I sit a queen, and am no widow, and shall see no sorrow.

8. Therefore in one day shall her plagues come, death, and sorrow, and famine; and she shall be utterly burned with fire: for strong is the Lord God who judgeth her.

9. And the kings of the earth, who have committed whoredom and lived deliciously with her, shall bewail her, and lament for her, when they shall see the smoke of her burning,

10. Standing afar off, for the fear of her torment, saying, Alas, alas, that great city Babylon, that powerful city! for in one hour is thy judgment come.

11. And the merchants of the earth shall weep and mourn over her; for no one buyeth their merchandise any more:

12. The merchandise of gold, and of silver, and of precious stones, and of pearls, and of fine linen, and of purple, and of silk, and of scarlet; and all thyine wood, and every vessel of ivory, and every vessel of most precious wood, and of brass, and of iron, and of marble,

13. And cinnamon, and perfumes, and ointment, and frankincense, and wine, and oil, and fine flour, and wheat, and cattle, and sheep, and of horses, and of carriages, and of bodies, and souls of men.

14. And the fruits that thy soul lusted after are departed from thee; and all things fat and splendid are departed from thee; and thou shalt find them no more at all.

15. The merchants of these things, who were made rich by her, shall stand afar off for fear of her torment, weeping and mourning,

16. And saying, Alas, alas, that great city, that was clothed in fine linen, and purple, and scarlet, and decked with gold, and precious stones, and pearls!

17. For in one hour are so great riches laid waste. And every shipmaster, and all the company in ships, and sailors, and as many as trade by sea, stood afar off,

18. And cried, when they saw the smoke of her burning, saying, What city is like unto this great city!

19. And they cast dust on their heads, and cried, weeping and mourning, saying, Alas, alas, that great city, wherein were made rich all that had ships in the sea by reason of her preciousness! for in one hour is she laid waste.

20. Rejoice over her, thou heaven, and ye holy apostles and prophets; for God hath judged your judgment upon her.

21. And a mighty angel took up a stone like a great millstone, and cast it into the sea, saying, Thus with violence shall that great city Babylon be thrown down, and shall be found no more at all.

22. And the voice of harpers, and of musicians, and of pipers, and of trumpeters shall be heard no more at all in thee; and no craftsman of any craft shall be found any more in thee; and the voice of a millstone shall be heard no more at all in thee;

23. And the light of a candle shall shine no more at all in thee; and the voice of the bridegroom and of the bride shall be heard no more at all in thee: for thy merchants were the great men of the earth; for by thy enchantments were all nations deceived.

24. And in her was found the blood of prophets, and of saints, and of all that were slain upon the earth.

THE SPIRITUAL SENSE.

THE CONTENTS OF THE WHOLE CHAPTER. The Roman Catholic religion continues to be treated of. That by reason of its adulterations and profanations of the truths of the Word, and thence of the church, it will be destroyed, verses 1-8. Of the chief among those who are of the ecclesiastical order, their quality, and their lamentation, verses 9, 10. Of the inferiors of that order, verses 11-16. Of the laity and common people, who are in subjection to them, verses 17-19. The joy of the angels by reason of the removal thereof, verse 20. Of its destruction in the spiritual world, on account of there being no acknowledgment, investigation, enlightenment, or perception of the truth, and thence no conjunction of truth and good, which constitutes the church, verses 21-24.

THE CONTENTS OF EACH VERSE. *And af'er these things*, signifies, a continuation of the subject concerning the Roman Catholic religion: *I saw an angel coming down from heaven, having great power; and the earth was lightened with his glory*, signifies, strong influx from the Lord out of heaven by Divine Truth, whereby His church was in celestial light: *And he cried*

mightily with a great voice, saying, Fallen, fallen is Babylon the great, signifies, that he made it known, that by the Divine power of the Lord all who were in that religion, and at the same time in the love of dominion in consequence, were destroyed in the spiritual world, and cast into their respective hells: *And is become an habitation of demons*, signifies, that their hells are hells of the lusts of dominion from the heat of self-love, and of the lusts of profaning the truths of heaven from the spurious zeal of that love: *And an hold of every unclean spirit, and an hold of every unclean and hateful bird*, signifies, that the evils of the will and thence of act, and the falsities of thought and thence of determination in those hells, are diabolical, because they are turned away from the Lord to themselves: *For all nations have drunk of the wine of the wrath of her whoredom, and the kings of the earth have committed whoredom with her*, signifies, that they put forth impious tenets, which are adulterations and profanations of the good and truth of the Word, and caused all who were born and educated in the kingdoms under their dominion to imbibe them: *And the merchants of the earth are waxed rich through the abundance of her delicacies*, signifies, the superior and inferior orders in that hierarchy, who, by dominion over holy things, aspire to Divine majesty and more than regal glory, and continually aim at establishing them by multiplying monasteries and possessions under them, and by treasures which without end they collect and accumulate from the world, and thus procure to themselves corporeal and natural pleasures by having celestial and spiritual dominion attributed to them: *And I heard another voice from heaven saying, Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues*, signifies, an exhortation from the Lord to all, as well those who are in that religion as those who are not, to take heed not to connect themselves with it by acknowledgment and affection, lest as to their souls they should be conjoined with its abominations and perish: *For her sins have reached unto heaven, and God hath remembered her iniquities*, signifies, that its evils and falsities infest the heavens, which the Lord will protect from their violence: *Reward her even as she rewarded you, and double unto her double according to her works: in the cup which she hath mixed, mix unto her double*, signifies, just retribution and punishment after death, when the evils and falsities, by which they have seduced and destroyed others, will return upon themselves, according to their quantity and quality: *How much she hath glorified herself, and lived deliciously, so much torment and sorrow give her*, signifies, that in proportion to their elatedness of heart from dominion, and according to their exaltation of mind and body resulting from riches, so they experience internal grief after

death, in consequence of falling from power and becoming contemptible, and of being reduced to indigence and misery: *For she saith in her heart, I sit a queen, and am no widow, and shall see no sorrow,* signifies, that these things befall them, because from elatedness of heart over dominion, and exultation of mind over riches, they are in full trust and confidence that they shall reign for ever, and be their own protectors, and that they can never be deprived of their power and possessions: *Therefore in one day shall her plagues come, death, and sorrow, and famine,* signifies, that therefore at the time of the Last Judgment, the punishment of the evils they have committed shall return upon them, namely, death, which is infernal life, and intestine grief in consequence of their fall from power; sorrow, which is internal grief through being reduced from a state of opulence to want and misery; and famine, which is the deprivation of the understanding of all truth: *And she shall be utterly burned with fire: for strong is the Lord God who judgeth her,* signifies, that they will entertain hatred against the Lord, and against His heaven and church, because they will then see that the Lord alone governs and reigns over all things in heaven and earth, and not any man in the least degree from himself: *And the kings of the earth, who have committed whoredom and lived deliciously with her, shall bewail her, and lament for her, when they shall see the smoke of her burning,* signifies, the interior grief of those who were in superior dominion and its delights, by means of the falsified and adulterated truths of the Word, which constitute the holy things of the church, when they see those holy things converted into such as are profane: *Standing afar off, for the fear of her torment, saying, Alas, alas, that great city Babylon, that mighty city, for in one hour is thy judgment come,* signifies, their fear of punishment, and then grievous lamentation that this religion, so strongly fortified, could be subverted so suddenly and so totally, and that they themselves could perish: *And the merchants of the earth shall weep and mourn over her; for no one buyeth their merchandise any more,* signifies, the grief of those of the inferior orders who minister and gain by holy things, because they cannot after the destruction of Babylon make a profit by these things as before: *The merchandise of gold, and of silver, and of precious stones, and of pearls,* signifies, that they no longer possess these things, because they are not in possession of the spiritual goods and truths, to which such things correspond: *And of fine linen, and of purple, and of silk, and of scarlet,* signifies, that they no longer possess these things, because they are not in possession of the celestial goods and truths to which such things correspond: *And all thyine wood, and every vessel of ivory,* signifies, that they no longer possess these, because they are not in possession of the natural goods and truths to which such things correspond: *And every vessel of most precious*

wood, and of brass, and of iron, and of marble, signifies, that they no longer possess these things, because they are not in possession of the scientific goods and truths in matters relating to the church to which such things correspond: *And cinnamon, and perfumes, and ointment, and frankincense,* signifies, that they have no longer any worship from spiritual goods and truths, because they have nothing inwardly in worship that corresponds to these things: *And wine, and oil, and fine flour, and wheat,* signifies, that they have no longer any worship originating in celestial truths and goods, because they have nothing inwardly in worship that corresponds to the things here mentioned: *And cattle, and sheep,* signifies, that they have no longer any worship originating in external or natural goods and truths of the church, because they have nothing inwardly in worship that corresponds to the things here mentioned: *And of horses, and of carriages, and of bodies, and souls of men,* signifies, all these things according to the understanding of the Word and doctrine derived from it, and according to the goods and truths of its literal sense, which they do not enjoy on account of their having falsified and adulterated them: *And the fruits that thy soul lusted after are departed from thee, and all things fat and splendid are departed from thee, and thou shalt find them no more at all,* signifies, that all the beatitudes and felicities of heaven, even those of an external nature, such as they covet, will entirely flee from them, and no longer appear, because they have no celestial and spiritual affections of good and truth among them: *The merchants of these things, who were made rich by her, shall stand afar off for the fear of her torment, weeping and mourning,* signifies, the state before damnation, and the fear and lamentation then of those who have acquired gain by various dispensations and promises of heavenly joys: *And saying, Alas, alas, that great city that was clothed in fine linen, and purple, and scarlet, and decked with gold, and precious stones, and pearls! For in one hour are so great riches laid waste,* signifies, grievous lamentation that their magnificence and lucrative revenues are so suddenly and totally destroyed: *And every shipmaster, and all the company in ships, and sailors, and as many as trade by sea,* signifies, those who are called the laity, as well in higher as in lower situations of dignity, even to the common people, who are attached to that religion, and love and kiss it, or acknowledge it in their hearts, and venerate it: *Stood afar off, and cried when they saw the smoke of her burning, saying, What city is like unto this great city,* signifies, in a remote state, their mourning over the condemnation of that religion, which they thought supereminent over every religion in the world: *And they cast dust on their heads, and cried, weeping and mourning, saying, Alas, alas, that great city,* signifies, their interior and exterior grief and mourning, which is lamentation, that so eminent a religion

should be so entirely destroyed and condemned: *Wherein were made rich all who had ships in the sea, by reason of her preciousness! for in one hour is she laid waste,* signifies, for this reason, through the holy things of that religion, all who are willing to buy, had propitiation, and for worldly and temporal riches received celestial and eternal riches: *Rejoice over her, thou heaven, and ye holy apostles and prophets, for God hath judged your judgment upon her,* signifies, that the angels of heaven and men of the church, who are in goods and truths from the Word, now rejoice in their hearts, because those who are in the evils and falsities of that religion are removed and rejected: *And one mighty angel took up a stone like a great millstone, and cast it into the sea, saying, Thus with violence shall that great city Babylon be thrown down, and shall be found no more at all,* signifies, that by the Lord's strong influx out of heaven, that religion, together with all its adulterated truths of the Word, will be cast headlong into hell, and never appear in the sight of angels any more: *And the voice of harpers, and of musicians, and of pipers, and of trumpeters, shall be heard no more at all in thee,* signifies, that among them there will not be any affection of spiritual truth and good, nor any affection of celestial good and truth: *And no craftsman, of any craft, shall be found any more in thee,* signifies, that those who are in that religion from doctrine and from a life according to it, have not any understanding of spiritual truth, and therefore neither any thought of spiritual truth, so far as depends upon themselves: *And the voice of a millstone shall be heard no more at all in thee,* signifies, that those who are in that religion from doctrine and from a life according to it, make no inquiry, examination, and confirmation of spiritual truth, because the falsity which has been received and confirmed, and thus implanted, stands in the way: *And the light of a candle shall shine no more at all in thee,* signifies, that those who are in that religion from doctrine and from a corresponding life, have not any enlightenment from the Lord, and consequent perception of spiritual truth: *And the voice of the bridegroom and of the bride shall be heard no more at all in thee,* signifies, that with those who are in that religion from doctrine and from a life according to it, there is no conjunction of good and truth which constitutes the church: *For thy merchants were the great men of the earth,* signifies, that the superiors in their ecclesiastical hierarchy are such, because by means of the various and even arbitrary rights left them in the statutes of their order, they traffic and make gain: *For by thy enchantment were all nations deceived,* signifies, their abominable arts and schemes, by which they have diverted the minds of all from the holy worship of the Lord to the profane worship of living and dead men and of idols: *And in her was found the blood of prophets, and of saints, and of all that were*

slain upon the earth, signifies, that from the religion which is meant by the city of Babylon, there is an adulteration and profanation of every truth of the Word, and consequently of the church, and that falsity has flowed thence into the whole Christian world.

THE EXPLANATION.

753 (1) *And after these things I saw*, signifies, a manifestation respecting the destruction and condemnation of those who were of the Roman Catholic religion, and who exercised power over the holy things of the church and heaven, from the desire of ruling over all, and possessing all that belonged to others. *After these things I saw*, here signifies these things, because this chapter treats of them. The tenets of that religion are prefixed to this work, that those who are enlightened by the Lord may see that they have a view to nothing but dominion over the souls of men, to the end that they may be worshipped as gods, and may alone possess the goods of the whole world. And as this, and not at all the salvation of souls, was the end, they could not derive their tenets from any other source than from hell. They could not derive them from heaven, that is, from the Lord, but from themselves, because they had transferred to themselves all things belonging to the Lord. What can be more impious than to divide the body and blood of the Lord, or the bread and wine, in the holy supper, manifestly contrary to its institution, and this under feigned pretences, and solely for the sake of the daily and nightly sacrifices of the mass, by which they accumulate worldly wealth? What can be more impious than to worship dead men with Divine invocations, to fall down upon their knees before their images, and with holy reverence to kiss them, yea, and their bones and relics, and thus to divert the people from Divine worship, and introduce them into profane worship, and this also for the sake of lucre? What can be more impious than to make Divine worship on Sundays and festivals to consist in masses not understood, thus in externals which are of the body and its affections, without internals which are of the mind and its affections, and to ascribe to the former all holiness, and thereby keep all in ignorance and in a blind faith, that they may exercise rule and make gain? What can be more impious than to transfer all the Lord's Divine power to themselves, which is nothing less than to remove the Lord from His throne and place themselves upon it? What can be more impious than to take the Word, which is Divine Truth

itself, from the laity and common people, and in its stead to issue forth edicts and tenets, in which there is scarcely a single genuine truth of the Word? These are the things treated of in this chapter of the Apocalypse.

754 *I saw an angel coming down from heaven, having great power; and the earth was lightened with his glory*, signifies, strong influx from the Lord out of heaven by Divine Truth by which His church was in heavenly light. An angel signifies the Lord; an angel coming down from heaven, signifies the Lord's influx out of heaven; having great power signifies strong influx; the earth being lightened with his glory, signifies that the church was in heavenly light from the Lord by Divine Truth. An angel and angels in the Word mean the Lord (n. 258, 344, 465, 649, 657, 718); to come down signifies to flow in, because it is said of the Lord; by the earth is signified the church (n. 285, 721); glory is predicated of, and signifies Divine Truth (n. 249, 629). It is called Divine Truth in heavenly light, because Divine Truth proceeding from the Lord is the light of heaven, which enlightens the angels and constitutes their wisdom. The Lord's influx by Divine Truth and the enlightenment of the church by it are now spoken of, because by that influx those who are in falsities are separated from those who are in truths, and by the light of truth falsities appear as they really are.

755 (2) *And he cried mightily with a great voice, saying, Fallen, fallen, is Babylon the great*, signifies, that he made it known, that by the Divine power of the Lord, all who were in that religion and at the same time in the love of dominion from it, were ruined in the spiritual world, and in consequence cast into various hells. That this is the signification of these words may appear from the work concerning *The Last Judgment and the Destruction of Babylon*, where its destruction is described (n. 53-64). It may be seen from this, that those of that religion, who from the heat of self-love exercised dominion over the holy and Divine things of the Lord, which relate to heaven and the church, and who were mere idolaters, were destroyed and cast into hell. But those of the same religion who lived according to the precepts of the decalogue by shunning evils as sins, and at the same time looked up to the Lord, were saved, as may be seen in the *Continuation concerning the Last Judgment and the Spiritual World* (n. 58); to which it is unnecessary to add anything more. The like is said of Babel in Isaiah: *A lion cried upon the watch-tower, and said,* BABEL *is fallen, is fallen, and all the graven images of her gods He hath broken unto the ground* (xxi. 8, 9). Since the Last Judgment those of that religion who are similar in character are collected together, and are sent from time to time to their like.

756 *And is become the habitation of demons,* signifies, that their hells are hells of the lust of dominion from the heat of self-love, and of the lust of profaning the truths of heaven from the spurious zeal of that love. Demons signify lusts of evil (n. 458), and also the lusts of falsifying truths. But demons, like lusts, are of several kinds; the worst are those who from the heat of self-love are lusts exercising dominion over the holy things of the church and over heaven. And as this love of ruling reigns in their hearts, they are also the lusts of profaning the truths of heaven from the spurious zeal of that love. And since they, when they become demons, which is the case after death, know that the Lord alone rules over heaven and earth, they become forms of hatred against him, insomuch that after the lapse of an age they cannot endure to hear him named. It is evident from this that Babylon becoming the habitation of demons, signifies that their hells are hells of the lusts of dominion from the heat of self-love, and of the lusts of profaning the truths of heaven from the spurious zeal of that love. It is not known in the world, that after death all become affections of the love which reigns within them. Those who have looked up to the Lord and to heaven, and at the same time have shunned evils as sins, become good affections; but those who have looked only to themselves and the world, and have shunned evils, not as sins, but only as injurious as to their honour and character, become evil affections, which are lusts. These affections appear and are perceived to the life in the spiritual world; but only the thoughts which proceed from affections appear and are perceived in the natural world. Hence it is, that man does not know that hell resides in the affections of the love of evil, and heaven in the affections of the love of good. This is the cause of his not knowing; but the cause of his not perceiving is, that the lusts of the love of evil, from being hereditary, are delightful in the will and thence pleasant in the understanding. And man does not reflect upon that which is delightful and pleasant, because it carries his mind along, as the current of a rapid river carries a ship. Those, therefore, who are immersed in these delights and pleasures, cannot arrive at the delights and pleasures of the affections of the love of good and truth otherwise than those who with a strong arm ply their oars against the rushing stream. But it is different with those who have not deeply immersed themselves.

757 *And an hold of every unclean spirit, and an hold of every unclean and hateful bird,* signifies, that the evils of the will and thence of the actions, and the falsities of the thoughts and thence of determination, of such as are in those hells, are diabolical, because they are turned away from the Lord to themselves. A hold signifies hell, because there they are imprisoned; a spirit signifies all that belongs to affection or will and thence

to action, and a bird, all that belongs to thought or understanding and thence to determination, for which reason an unclean spirit and an unclean bird signify all the evils which belong to the will and its actions, and all the falsities which belong to the thought and its determinations. And as these are in the hells, it signifies that they are diabolical; and as they are turned away from the Lord to themselves, it is called a hateful bird. Babel is described in the prophets by similar expressions; as in Isaiah: *And Babel shall be as when God overthrew Sodom and Gomorrah. It shall never be inhabited, neither shall the Arabian pitch tent there; but the* WILD BEASTS OF THE DESERT *shall lie there; and their houses shall be full of* DOLEFUL CREATURES, *and* OWLS *shall dwell there; and satyrs shall dance there. And the* WILD BEASTS OF THE ISLANDS *shall cry in their desolate houses, and dragons in their pleasant palaces* (xiii. 19-22). In the same prophet: *I will cut off from Babel, the name and remnant. I will also make it a possession for the* BITTERN (xiv. 22, 23). And in Jeremiah: *In Babel shall dwell the* WILD BEASTS OF THE DESERT *with* THE WILD BEASTS OF THE ISLANDS, *and the owls. As God overthrew Sodom and Gomorrah and the neighbouring cities thereof; so shall no son of man dwell therein* (l. 39, 40). From which it is evident that the hold of every foul spirit, and the hold of every unclean and hateful bird, signifies that the evils of the will and resulting actions, and the falsities of the thoughts and resulting determinations of such as are in those hells, are diabolical, because they are turned away from the Lord to themselves. That a bird signifies such things as belong to the understanding and thought, and thence to determination, in both senses, as well evil as good, is evident from the Word. They occur, in a bad sense, in the following passages: *And in the midst of the week He shall cause the sacrifice and the oblation to cease, and for the* OVERSPREADING *of* ABOMINATIONS *He shall make it* DESOLATE, *even until the consummation, and that determined shall be poured upon the* DESOLATE (Dan. ix. 27). *But the* CORMORANT *and the* BITTERN *shall possess it; the* OWL *also and the* RAVEN *shall dwell in it* (Isa. xxxiv. 11). Nothing but infernal falsities are signified by the wild beasts of the deserts and of the islands, and by the owls and dragons in these passages, or by *the* FOWLS *which came down upon the carcases, which Abram drove away* (Gen. xv. 10); by the FOWLS to which their carcases were to be given for food (Jer. vii. 33, xv. 3, xvi. 4, xix. 7, xxxiv. 20; Ezek. xxix. 5; Ps. lxxix. 1, 2); or by *the* FOWLS *which devour what is sowed* (Matt. xiii. 3, 4). They occur in a good sense in the following passages: *Let creeping things and* FLYING FOWL *praise the name of Jehovah* (Ps. cxlviii. 10). *And in that day will I make a covenant for them with the* FOWLS *of heaven and with the creeping things of the ground* (Hos. ii. 18).

Ask now the beasts and they shall teach thee; and the FOWLS *of the air and they shall tell thee. Who knoweth not in all these that the hand of Jehovah hath wrought this?* (Job xii. 7-9). *I beheld, and, lo, there was no man, and all the* BIRDS *of the heavens were fled* (Jer. iv. 25). *Both the* FOWL *of the heavens and the beasts are fled. And I will make Jerusalem heaps, and a den of dragons* (ix. 10, 11, xii. 9). *Because there is no truth, nor mercy, nor knowledge of God, therefore shall the land mourn, with the beasts of the field, and with the* FOWLS *of heaven* (Hos. iv. 1, 3). *I am God,—Calling a ravenous* BIRD *from the east, the man that executeth My counsel from a far country* (Isa. xlvi. 9, 11). *Behold, the Assyrian was a cedar in Lebanon,—all the* FOWLS *of heaven made their nests in his boughs, and under his shadow dwelt all great nations* (Ezek. xxxi. 5, 6). The same is said of Ashur as a cedar, and of birds or fowls in other places (as in Ezek. xvii. 23; Dan. iv. 7-18; Matt. xiii. 31, 32; Mark iv. 32; Luke xiii. 19). *Speak unto every feathered* FOWL, *and to every beast of the field, Come to My sacrifice upon the mountains of Israel: and I will set My glory among the heathen* (Ezek. xxxix. 17, 21; Apoc. xix. 17. And again, in Isa. xviii. 1, 6; Ezek. xxxviii. 20; Hos. ix. 11, xi. 9, 11; Zeph. i. 3; Ps. viii. 7-9, l. 11, civ. 11, 12). That birds signify such things as relate to the understanding, and thence to the thought and determination, appears manifestly from the birds in the spiritual world, where there are seen birds of every genus and species; in heaven, such as are most beautiful, birds of paradise, turtle-doves, and pigeons; in hell, dragons, owls, screech-owls, and the like, all which are living representations of thoughts, from good affections in heaven, and from evil affections in hell.

758 (3) *For all nations have drunk of the wine of the wrath of her whoredom, and the kings of the earth have committed whoredom with her*, signifies, that they put forth impious tenets, which are adulterations and profanations of the good and truth of the Word, and caused all who were born and educated in the kingdoms under their dominion to imbibe them. That this is the signification of these words, may appear from the explanation above (n. 631, 632, and n. 720, 721), where similar expressions occur, to which it is unnecessary to add more, except that the like is said of Babel in Jeremiah: BABEL *hath been a golden cup in Jehovah's hand, that made all the earth* DRUNKEN: *the nations have* DRUNKEN OF HER WINE; *therefore the nations are mad* (li. 7). *And* BABEL *shall be for a hissing. In their heat I will make their feasts, and I will make them* DRUNKEN, *that they may rejoice, and sleep a perpetual sleep, and not wake* (li. 37, 39). The wine which they drink, and with which they are drunken, signifies their tenets, the abominable nature of which may be seen in n. 753. Among them is this impious one, that

works which are according to their doctrinals constitute merit, by transcribing the merit and righteousness of the Lord into such works, and thus into themselves, when nevertheless all of charity and all of faith, or every good and truth, is from the Lord, and what is from the Lord remains the Lord's in those who are recipients; for what is from the Lord is Divine, and can never become the property of man. What is Divine may be in man, but not in his selfhood, for the selfhood of man is nothing but evil, wherefore he who attaches what is Divine to himself as his own, not only defiles but also profanes it; for what is Divine from the Lord is exquisitely separated from the selfhood of man, and is elevated above it, and never immersed in it. But as they transferred everything Divine in the Lord to themselves, and thus appropriated it, it flows like bituminous water, during rain, from a spring of bitumen. It is the same with this tenet, that justification is real sanctification, and that their saints are holy in themselves, when, nevertheless, the Lord only is holy (Apoc. xv. 4). More may be seen respecting merit in the work on *The New Jerusalem and its Heavenly Doctrine* (n. 150-158).

759 *And the merchants of the earth are waxed rich through the abundance of her delicacies,* signifies, the superior and inferior orders in that hierarchy, who by dominion over holy things aspire to Divine majesty and more than regal glory, and continually aim at establishing them by multiplying monasteries and possessions under them, and by treasures which without end they collect and accumulate from the world, and thus procure to themselves corporeal and natural pleasures by having celestial and spiritual dominion attributed to them. The merchants of Babylon can mean no others than those of the superior and inferior orders in their ecclesiastical hierarchy, because in verse 23 of this chapter it is said, that they are the great men of the earth; and the abundance of her delicacies through which they are waxed rich, can mean no other things than the tenets by which, as means, they acquire dominion over the souls of men, and thus also over their possessions and wealth. That they collect these without end, and fill their treasures with them, is well known; and likewise that they traffic with the holy things of the church, since by offerings and gifts made to monasteries and to their saints and images, and by masses, indulgences, and various dispensations, they sell salvation, or, what is the same, heaven. Who cannot see, that if the papal dominion had not received a check at the time of the Reformation, they would have amassed together the possessions and riches of all the kingdoms in Europe, and in this case would have become sole lords, and the rest servants? Have they not derived from former ages, when they had power over emperors and kings, whom they could

excommunicate and dethrone for disobedience, their principal opulence? And have they not annual revenues which are still immense, with treasuries full of gold, silver, and jewels? The same barbarous dominion still dwells in the minds of many of them, being kept within bounds solely by the fear of losing what power they have, by attempting to extend it any further. But what use do they make of these vast revenues, treasures, and possessions, except to pamper and gratify their pride, and to confirm their dominion for ever? It may appear from this what is here signified by the merchants of the earth, who are waxed rich through the abundance of the delicacies of Babylon. They are also called merchants in Isaiah: *The inhabitants of Babel shall be as stubble; the fire shall burn them; they shall not deliver themselves from the power of the flame; even thy* MERCHANTS, *from thy youth* (xlvii. 14, 15). In the Word to pursue merchandise and trade signifies to procure spiritual riches, which are the knowledges of truth and good, and, in the opposite sense, the knowledges of falsity and evil, and by the latter to gain the world, and by the former to gain heaven. For this reason the Lord compared *the kingdom of heaven to a* MERCHANTMAN *seeking goodly pearls* (Matt. xiii. 45, 46); and the members of the church to servants, *to whom were given talents* TO TRADE *with and make profit* (xxv. 14-20); *to whom there were given ten pounds, which they were in like manner* TO TRADE *with and make profit* (Luke xix. 12-26). And as Tyre signifies the church with respect to the knowledges of truth and good, therefore her trade and merchandise are treated of throughout the whole of the twenty-seventh chapter of Ezekiel; and it is said of her, *With thy wisdom and with thine understanding thou hast gotten thee gold and silver into thy treasures: by thy great wisdom and by thy* TRAFFIC *hast thou increased thy riches* (Ezek. xxviii. 4, 5). And in another place: *Tyre is laid waste; whose* MERCHANTS *are princes, whose* TRADERS *are the honourable of the earth* (Isa. xxiii. 1, 8). And the perverted church among the Jews in the land of Canaan is called the land of *traffic* (Ezek. xvii. 4, xxviii. 5, 18).

760 (4) *And I heard another voice from heaven, saying, Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues,* signifies, an exhortation from the Lord to all, as well those who are in that religion as those who are not, to take heed not to connect themselves with it by acknowledgment and affection, lest, as to their souls, they should be joined with its abominations, and perish. *Another voice from heaven, saying,* signifies an exhortation from the Lord to all, as well those who are of that religion as those who are not, because it follows, *Come out of her, my people,* that is, all who approach the Lord. This exhortation is from the Lord, because the voice

was from heaven. *That ye be not partakers of her sins,* signifies, to take heed lest as to their souls they should be conjoined with its abominations; and as conjunction is effected by acknowledgment and affection, this also is signified. Their sins are abominations, because they are so called in the preceding chapter (ver. 4). And *that ye receive not of her plagues,* signifies, lest they perish; for plagues signify evils and falsities, and at the same time destruction by them; this is what plagues signify (n. 657, 673, 676; and other places). The same is said of Babel in the following passages in the Word: *My people, go ye out of the midst of* HER, *and deliver ye every man his soul from the fierce anger of Jehovah: and lest your heart faint, and ye fear for the rumour* (Jer. li. 45, 46). *Flee out of the midst of* BABEL, *and deliver every man his soul: be not cut off in* HER *iniquity* (li. 6). *Forsake* HER, *and let us go every one into his own country: for* HER *judgment reacheth unto heaven, and is lifted up even to the skies* (li. 9). *Go ye forth of* BABEL, *flee ye from the Chaldeans, with a voice of singing declare ye, tell this, utter it even to the end of the earth; say ye, Jehovah hath redeemed* (Isa. xlviii. 20, 21; Jer. l. 8).

761 (5) *For her sins have reached unto heaven, and God hath remembered her iniquities,* signifies, that their evils and falsities infest the heavens, which the Lord will protect from their violence. *Her sins having reached unto heaven,* signifies that their evils and falsities infest the angels of heaven; *God hath remembered her iniquities,* signifies that the Lord will protect the heavens from their violence. This is signified, because all things in heaven are good and truth, and all things in hell are evil and falsity; therefore the heavens and hells are entirely separated, and are as opposite to each other as the Antipodes. Evils and falsities cannot therefore reach to the heavens; yet when they are multiplied beyond the degrees of opposition, and thence beyond due measure, the heavens are infested; and unless the Lord then defends the heavens, which is effected by a stronger influx from Himself, they suffer violence; and when this reaches its height, He then effects a last judgment, and thus they are delivered. On this account it is said further on in this chapter, *Rejoice over her, thou heaven, for God hath avenged you on her* (ver. 20); and in the next chapter (xix. 1-9); and in Jeremiah: *Then the heaven and the earth, and all that is therein, shall sing over Babylon: for the spoilers shall come unto her* (li. 48).

762 (6) *Reward her even as she rewarded you, and double unto her double according to her works; in the cup which she hath mixed, mix unto her double,* signifies, just retribution and punishment after death, when the evils and falsities, by which they have seduced and destroyed others, will return upon themselves, according to their quantity and quality, which is called the law

of retaliation. *Reward her as she rewarded you,* signifies just retribution and thus punishment after death; *double unto her double according to her works,* signifies that the evils, by which they seduced and destroyed others, will return upon them according to their quantity and quality; *in the cup which she had mixed mix unto her double,* signifies that it will be the same in regard to falsities; for cup or wine signifies falsities (n. 316, 635, 649, 672). Nearly the same is said of Babel in the prophets: RECOMPENSE *Babel according to her work; according to all* THAT SHE HATH DONE, DO UNTO HER; *for she hath been proud against Jehovah, against the Holy One of Israel* (Jer. l. 29). *For it is the vengeance of Jehovah; take vengeance upon her;* AS SHE HATH DONE, DO UNTO HER (chap. l. 15). *O daughter of Babel, who art to be destroyed; happy shall he be, that* REWARDETH *thee as thou hast served us* (Ps. cxxxvii. 8). It is according to the literal sense that those whom they had seduced and destroyed were to reward them, but according to the spiritual sense, they were to reward themselves, because every evil brings its own punishment with it. This is similar to what is said in many parts of the Word; that God will recompense and take vengeance upon the injustice and injuries done to Him, and from anger and wrath will destroy them, when yet the evils themselves which they have committed against God do this, consequently they do it to themselves. For this is the law of retaliation, which derives its origin from the following Divine law, *All things whatsoever ye would that men should do to you, do ye even so to them; for this is the law and the prophets* (Matt. vii. 12; Luke vi. 31). This law in heaven is the law of mutual love or charity, from which it becomes the opposite in hell, that is, to every one is done that which he would do to another. Not that those who are in heaven do this, but those who are in hell do it to themselves; for the retribution of retaliation is from the opposition to that law of life in heaven, as inscribed upon their evils. Double signifies much according to quantity and quality, in the following passages also: *Let them be confounded that persecute me; bring upon them the day of evil, and destroy them with* DOUBLE *destruction* (Jer. xvii. 18). Double also signifies much according to the quantity and quality of their conversion from evils, in these passages: *Comfort ye My people, speak ye comfortably to Jerusalem, and cry unto her, that her warfare is accomplished, that her iniquity is pardoned: for she hath received of Jehovah's hand* DOUBLE *for all her sins* (Isa. xl. 1, 2). *Return you to the stronghold, ye prisoners of hope: even to-day do I declare that I will render* DOUBLE *unto thee* (Zec. ix. 12). *For your shame ye shall have* DOUBLE; *therefore in their land they shall possess the* DOUBLE: *everlasting joy shall be unto them* (Isa. lxi. 7).

763 (7) *How much she hath glorified herself, and lived deliciously, so much torment and sorrow give her,* signifies, that in

proportion to their elatedness of heart resulting from dominion, and according to their exultation of mind and body resulting from riches, they experience internal grief after death, in consequence of falling from power and becoming contemptible, and being reduced to indigence and misery. *How much she hath glorified herself*, signifies, in proportion to their elatedness of heart resulting from dominion, since from this they glorify themselves. *How much she hath lived deliciously*, signifies in proportion to their exultation of mind and body on account of their riches, and their consequent delights and pleasures (n. 759). Giving her torment, signifies internal grief on account of their fall from power, and consequent degradation; their torment after death is from no other source; and giving her mourning, signifies internal grief through being reduced to indigence and misery; their mourning after death proceeds from this. The delight of the love of ruling from self-love over all things of the Lord's, which are all things of heaven and the church, is turned after death into such torment; and the pleasure of the love of filling the mind and body with delicacies and indulgences procured by wealth, among those who are in that love of ruling, is changed into such mourning. For the delights and satisfactions proceeding from loves constitute the life of every one, wherefore, when those delights and satisfactions are converted into their opposites, the result is torment and mourning. These are the retributions and punishments which are meant in the Word by torments in hell; and the hatred thence derived against the Lord, and against all things of heaven and the church, is meant by hell fire. The same is said of Babel in the prophets: as: *I will render unto Babylon and to all the inhabitants of Chaldea all their evil that they have done in Zion in your sight* (Jer. li. 24). *The spoiler is come upon Babel, for Jehovah, the God of* RECOMPENCES, *shall surely* REQUITE (li. 56). *Thy pomp is brought down to the grave: the worm* (the torment which is internal grief) *is spread under thee; for thou hast said in thine heart, I will ascend into heaven, I will exalt my throne above the stars of God; I will be like the Most High: yet thou shalt be* BROUGHT DOWN TO HELL, *to the sides of the pit. They that see thee shall say, Is this the man that made the earth to tremble, that did shake kingdoms?* (Isa. xiv. 11, 13-16); speaking of Lucifer, who in this passage is Babylon, as is evident from verses 4-22 of that chapter.

764 *For she saith in her heart, I sit a queen, and am no widow, and shall see no sorrow*, signifies, that all this befalls them because, from elatedness of heart over dominion and exultation of mind over riches, they are in trust and confidence that they shall reign for ever and be their own protectors, and that they can never be bereft of these. To say in her heart signifies to be in trust from

elatedness of heart over dominion, and in confidence from exultation of mind over riches. *I sit a queen,* signifies that they shall reign for ever in this instance, because it follows, *and shall see no sorrow. And am no widow,* signifies that they shall be their own protectors ; for a widow signifies one who is without protection, because without a husband. The words queen and widow are used, and not king and husband, because Babylon as a church is understood. *And I shall see no sorrow,* signifies that they can never be bereft of those two. Hence the source of their grief after death (n. 763). The like is said of Babel in Isaiah : *Thou shalt no more be called, The* LADY *of kingdoms. And thou saidst, I shall be a* LADY *for ever ; that sayest in thine heart, I am, and none else beside me ; I shall not sit as a widow, neither shall I know the loss of children : but these two things shall come to thee in a moment in one day, the* LOSS OF CHILDREN, *and* WIDOWHOOD ; *they shall come upon thee for the multitude of thy sorceries, and for the great abundance of thine enchantments. For thou hast trusted in wickedness; thou hast said, None seeth me. Thy wisdom, it hath perverted thee ; and thou hast said in thine heart, I am, and none else beside me. Therefore shall evil come upon thee* (xlvii. 5, 7-11). A widow in the Word means one who is without protection, for in the spiritual sense a widow signifies one who is in good and not in truth, for a man signifies truth, and his wife good ; consequently, a widow signifies good without truth ; and good without truth is without protection, since truth protects good. This is the signification of a widow when mentioned in the Word (as in Isa. ix. 13, 14, 16, x. 1, 2 ; Jer. xxii. 3, xlix. 10, 11 ; Lam. v. 2, 3 ; Ezek. xxii. 6, 7 ; Mal. iii. 5 ; Ps. lxviii. 5, cxlvi. 7-9 ; Ex. xxii. 20-23 ; Deu. x. 18, xxvii. 19 ; Matt. xxiii. 14 ; Luke iv. 26, xx. 47).

765 (8) *Therefore in one day shall her plagues come, death, and sorrow, and famine,* signifies, that therefore at the time of the Last Judgment the punishment of the evils they have committed shall return upon them, which are, death, which is infernal life and inward grief for their fall from power ; sorrow, which is internal grief, through being reduced from opulence to want and misery ; and famine, which is the deprivation of the understanding of all truth. *Therefore,* means, *because she hath said in her heart, I sit a queen, and am no widow, and shall see no sorrow,* of which above (n. 764) ; *in one day,* signifies the time of the Last Judgment, which is also called the day of judgment ; *plagues* signify the punishments of the evils which they committed in the world, and which will then return upon them ; *death* signifies infernal life and inward grief for their fall from power, which (n. 764) is called torment, of which death something will be said presently ; *sorrow* signifies internal grief, through being reduced from a state of opulence to want and misery (n.

764). *Famine* signifies the deprivation of the understanding of all truth. Into these three plagues or punishments come those of that religion, who have ruled from self-love, and not from any love of usefulness except for the sake of themselves. They are also atheists at heart, since they attribute everything to their own prudence and to nature. The rest of that nation, who are like them, but do not think interiorly in themselves, are idolaters. The plague or punishment which is called famine means the deprivation of the understanding of all truth, as may be seen in n. 323. Every man, indeed, so long as he lives in the world, has rationality, or the faculty of understanding truth. This faculty continues with every one after death, yet those who, from self-love and the pride of self-intelligence, have imbibed falsities of religion in the world, are unwilling after death to understand truth; and want of will produces a seeming want of ability. This want of ability from want of will is in all such persons, and is increased by this, that the delight of the lust of falsity for the sake of dominion causes them continually to imbibe new confirming falsities, and thus as to understanding to become mere falsities, and remain so to eternity. Similar is the meaning of the passage respecting Babel in Jeremiah: *Your mother shall be sore confounded; she that bare you shall be ashamed: behold, the hindermost of the nations shall be a* WILDERNESS, *a* DRY LAND, *and a* DESERT. *Because of the wrath of Jehovah it shall not be inhabited, but it shall be wholly desolate: every one that goeth by Babel shall be astonished, and hiss at* ALL HER PLAGUES (l. 12, 13).

766 *And she shall be utterly burned with fire: for strong is the Lord God who judgeth her*, signifies, that they will entertain hatred against the Lord and against His heaven and church, because then they will see that the Lord alone rules and reigns over all things in heaven and on earth, and not in the least any man from himself. The fire by which she will be burned signifies hatred against the Lord and against His heaven and church, of which below. *For strong is the Lord who judgeth her*, signifies because they will see then, or in the spiritual world into which they enter after death, that the Lord alone rules and reigns over all things in heaven and on earth, and not in the least any man from himself. This is signified by the words, *for strong is the Lord God who judgeth her*, because no one is judged to hell by the Lord, but by himself; for when men feel the angelic sphere flowing down out of heaven from the Lord, they flee away and cast themselves into hell, as may appear from what has been repeatedly shown (n. 233, 325, 340, 387, 502). Fire signifies love in both senses, heavenly love which is the love of the Lord, and infernal love which is the love of self (n. 468, 494). Infernal fire is hatred, because self-love hates, for all who are in that love

burn with anger according to its degree, and are full of hatred and revenge against those who oppose it; and those who are of Babylon, against such as deny that they ought to be worshipped and adored as saints. When therefore they hear that in heaven the Lord alone is worshipped and adored, and that to worship any man instead of the Lord is profane, adoration of the Lord with them becomes hatred against Him, and adulteration of the Word that they themselves may be worshipped, becomes profanation. This, then, is what is signified by Babylon's being burned with fire. To be burned with fire is the punishment of the profanation of that which is holy (see n. 748). Similar is the meaning of these words in Jeremiah: *Behold, I am against thee, O Babel, thou destroying mountain, which destroyest all the earth: I will roll thee down from the rocks, and will make thee a* BURNING MOUNTAIN. *The broad walls of Babel shall be utterly broken, and her high gates shall be* BURNED WITH FIRE (li. 25, 58).

767 (9) *And the kings of the earth who have committed whoredom and lived deliciously with her, shall bewail her, and lament for her, when they shall see the smoke of her burning,* signifies, the interior grief of those who were in superior dominion and its delights by means of the falsified and adulterated truths of the Word, which constitute the holy things of the church, when they see them converted into what is profane. This and the following verse treat of the lamentation of the kings of the earth, who signify those of the supreme order, who are called great men and primates. Verses 11 to 16 treat of the lamentation of the merchants of the earth, who signify those of the inferior order, who are called monks. Verses 17 to 19 treat of the lamentation of the pilots and mariners, who signify those that bring wealth, who are called the laity. This part treats of the kings of the earth, who signify those who are of the supreme order. For kings do not mean kings, but those who are in truths derived from good, and, in the opposite sense, those who are in falsities derived from evil (n. 483, 704, 737, 740, 720). Here, therefore, the kings of the earth who committed whoredom and lived deliciously with the harlot, signify those who are in power and its delights, by falsifying and adulterating the truths of the Word, especially by falsifying and adulterating the truth of the Word which the Lord addressed to Peter, of which we shall speak presently. To commit whoredom signifies to falsify and adulterate the truths of the Word (n. 134, 632, 635); and to live deliciously signifies to enjoy the delights of dominion and likewise of opulence (n. 759); their mourning and lamenting over her signify their interior griefs. They are said to mourn and lament, because mourning relates to grief in consequence of

their fall from dominion, and lamentation relates to grief in consequence of the deprivation of wealth. And as the grief of these is more interior than that of the merchants of the earth, it is said of the kings of the earth, who mean those of the superior order, that they mourned and lamented, and of the merchants of the earth, who mean those of the inferior order, that they wept and wailed. Seeing the smoke of her burning, signifies when they see the falsities of their religion, which are falsified and adulterated truths of the Word, turned into profaneness; smoke signifies those falsities (n. 422, 452), and burning signifies what is profane (n. 766). From these considerations and from the explanation in n. 766, it is evident that the kings of the earth, who have committed whoredom and lived deliciously with her, bewailing her and mourning over her, when they see the smoke of her burning, signifies the interior grief of those who were in superior dominion and its delights by means of the falsification and adulteration of the truths of the Word, when they see them changed into such things as are profane.

768 Something shall now be said concerning that truth which the Lord spake to Peter respecting the keys of the kingdom of heaven, and respecting the power of binding and loosing (Matt. xvi. 15-20). They say that this power was given to Peter, and that it was transferred to them as his successors, and that thus the Lord left to Peter and to them after him, all His power, and that they were to act as His vicars upon earth. Yet it plainly appears from the very words of the Lord that He did not give the least power to Peter. For the Lord said, *Upon this rock I will build My church.* The rock signifies the Lord as to His Divine Truth, and the Divine Truth signified by the rock is that which Peter confessed, before the Lord uttered these words, which was this: Jesus said to His disciples, *But whom say ye that I am? Simon Peter answered and said,* THOU ART THE CHRIST, THE SON OF THE LIVING GOD (verses 15, 18). This is the truth upon which the Lord builds His Church; and Peter then represented this truth. From this it is plain that the confession of the Lord, as being THE SON OF THE LIVING GOD, who has power over heaven and earth (Matt. xxviii. 18), is that upon which the Lord builds His church. Thus He builds it upon Himself and not upon Peter. It is known in the church that a rock signifies the Lord. I once in the spiritual world conversed with the Babylonian nation respecting the keys that were given to Peter, whether they believed that power over heaven and hell was transferred from the Lord to him. This being the fundamental tenet of their religion, they vehemently insisted upon it, saying there was no doubt of it, because it is expressly declared. Being asked whether they

knew that in every particular of the Word there is a spiritual sense, which is the sense of the Word in heaven, they at first replied that they did not know it; but afterwards they said that they would inquire; and when they inquired they were instructed that there is a spiritual sense in every particular of the Word, which differs from the literal sense as that which is spiritual differs from that which is natural. They were further instructed, that not any person named in the Word is named in heaven, but that something spiritual is there understood instead. They were lastly informed that in the Word, instead of Peter the truth of the church from good is understood; similarly the rock (petra), which is mentioned at the same time with Peter; and that from this it might be known, that no power whatever was given to Peter, but only to truth derived from good, for all power in heaven is in truth from good, or from good by truth; and since all good and all truth are from the Lord, and none from man, that all power belongs to the Lord. On hearing this, they said with indignation that they desired to know whether that spiritual sense was in those words. The Word which is in heaven was therefore given them, in which Word there is not the natural but the spiritual sense, this being for the use of the angels, who are spiritual; and when they read it, they saw at once that Peter was not mentioned there, but instead of Peter *Truth derived from good which is from the Lord.* On seeing this they rejected it with anger, and would almost have torn it in pieces with their teeth, had it not been instantly taken from them. Hence they were convinced, although unwilling to be convinced, that that power belongs to the Lord alone, and not in the least degree whatever to any man, since it is a Divine power.

769 (10) *Standing afar off, for the fear of her torment, saying, Alas, alas, that great city Babylon, that mighty city, for in one hour is thy judgment come,* signifies, their fear of punishment, and grievous lamentation at the same time that this religion, so strongly fortified, could be so suddenly and so entirely subverted, and that they themselves could perish. To stand afar off for fear of her torment, signifies a state as yet remote from the state of those who are already under condemnation, because they were in fear of torment, as will be seen presently; *Alas, alas,* signifies grievous lamentation; alas signifies lamentation over calamity, unhappiness, and damnation (n. 416), hence *Alas, alas,* signifies grievous lamentation; that great city Babylon, here as above (n. 751), signifies that religion. Babylon is spoken of as a woman and a harlot, because it is said HER *torment; that mighty city* signifies that religion so well fortified; *in one hour is thy judgment come,* signifies that it could be so suddenly subverted, and that they themselves could perish; *in one hour,* signifies so suddenly; and *judgment* signifies the subver-

sion of their religion and the destruction of those who had committed whoredom and lived deliciously with that harlot, such being here treated of. That they were destroyed at the Last Judgment, may be seen in a small work on *The Last Judgment and the Destruction of Babylon;* for what is here said relates to that destruction. *Standing afar off, for the fear of her torment,* signifies a state as yet remote from the state of those who are in condemnation, as being in fear of torment, because afar off does not mean remoteness of space, but remoteness of state, when any one is in fear of punishment; for so long as a man is in a state of fear, he sees, weighs, and laments. Remoteness of state, which is remoteness in the spiritual sense, is also signified by afar off in other parts of the Word, as in these passages: *Hear, ye that are* FAR OFF, *what I have done; and, ye that are* NEAR, *acknowledge My might* (Isa. xxxiii. 13). *Am I a God at* HAND, *and not a God* AFAR OFF? (Jer. xxiii. 23). *The people found grace in the wilderness; even Israel. Jehovah hath appeared to me from* AFAR OFF (xxxi. 2, 3). *Bring my sons from* AFAR (Isa. xliii. 6). *Hearken ye people from* FAR (xlix. 1, 2). *And He will lift up an ensign to the nations from* AFAR (v. 26; besides other places, as Jer. iv. 16, xxv. 26; Zec. vi. 15). Nations and people from afar off here mean those who are more remote from the truths and goods of the church. In common discourse, too, relations are said to be near, and the more remote in affinity are said to be distant.

770 That religion is called a powerful city, because it had strongly fortified itself, for it had fortified itself not only by the multitude of nations and people that acknowledged it, but by many other things, as by numerous monasteries and the armies of monks they contain,—an expression used because they call their ministry their soldiery; by the possession of wealth beyond measure and satiety; also by the tribunal of the Inquisition, and by threats and terrors, especially in regard to purgatory, into which they say every one enters; by the extinction of the light of the Gospel, and consequent blindness in things of a spiritual nature, which is effected by prohibiting and preventing the reading of the Word; by masses uttered in a language unknown to the people; by various external formalities; by the worship of the dead and of images, to which the common people are prone, when kept in ignorance of God; also by various magnificent externals; that by means of all these they may be kept in a corporeal belief of the sanctity of all that belongs to that religious system. Hence it is that they are in entire ignorance of what lies concealed in that religion; when yet its nature is altogether as described in these words: *And the woman was arrayed in purple and scarlet, and decked with gold and precious stones and pearls, having a*

golden cup in her hand full of abominations and filthiness of her whoredom (chap. xvii. 4). But however much Babylon had so fortified herself, and similarly in the spiritual world also (of which in n. 772), yet at the day of the Last Judgment she was entirely destroyed. Of her devastation Jeremiah thus prophesied: *Though Babel should mount up to heaven, and though she should fortify the height of her strength, yet from Me* SHALL SPOILERS COME (li. 53). *The mighty men of Babel have forborne to fight, they have remained in their holds: their might hath failed; they* HAVE BURNED HER DWELLING-PLACES: HER BARS ARE BROKEN; *the city is taken at one end. The wall of Babel* ALSO SHALL FALL (li. 30, 31, 44). *Babel is* SUDDENLY FALLEN *and destroyed: howl for her; take balm for her pain, if so be she may be healed* (li. 8).

771 (11) *And the merchants of the earth shall weep and mourn over her; for no one buyeth their merchandise any more,* signifies, the grief of those of the inferior orders who minister and gain by holy things, because after the destruction of Babylon their religious tenets are not acknowledged to be sacred, but to be adulterated and profaned goods and truths of the Word, and thence of the church, and thus they can no longer make profit of them as before. Merchants signify those of the inferior orders in their ecclesiastical hierarchy, because the kings of the earth, already treated of, mean those of the superior orders (n. 767); therefore merchants of the earth signify those who minister and gain by things holy; weeping and mourning signify their sorrow (as in n. 767); their merchandise signifies things of a sacred or religious nature, with which they make gain or profit: not to buy them any more signifies that there is no desire to possess them, because they are not sacred, but adulterated and profaned goods and truths of the Word and thence of the church; to buy is to procure for themselves (n. 606). On this subject we read as follows in Jeremiah, *O Babel, that dwellest upon many waters, abundant in treasures, thine end is come, and the* MEASURE OF THY COVETOUSNESS (li. 13).

772 (12) *The merchandise of gold, and of silver, and of precious stones, and of pearls,* signifies, that they no longer possess these things, because they are not in possession of the spiritual goods and truths to which such things correspond. Their merchandise signifies nothing else but what is here named; for it is well known that they have gold, silver, precious stones, and pearls in abundance, and that they have procured these by means of their religious ceremonies, which they have made sacred and Divine. Such things were in the possession of those who were of Babylon prior to the Last Judgment: for they were then permitted to form, as it were, heavens to themselves, and by various arts to procure such valuables from heaven, nay, to fill store-

houses with them, as they had done in the world; but after the Last Judgment, when their fictitious heavens were destroyed, all things were reduced to dust and ashes, and carried away by an east wind, and scattered over their hells as profane dust. But on this subject read the description of those events from ocular testimony in the tract concerning *The Last Judgment and the Destruction of Babylon.* Since they were overthrown and cast into hell, they have been in so miserable a state, that they do not even know what gold, silver, precious stones, and pearls are; the reason is, that gold, silver, and precious stones correspond to spiritual goods and truths, and pearls to the knowledges of them; and as they do not possess any goods and truths, nor the knowledges of them, but evils and falsities and their knowledges instead, they cannot have any other things than those which correspond, which are base materials and ugly colours, excepting a few shells on which they place their hearts, as they had formerly done upon those precious things. It is to be observed, that there are in the spiritual world all the objects which are in the natural world, with this only difference, that all things in the spiritual world are correspondences, for they correspond to the interiors of its inhabitants, being splendid and magnificent with those who are in wisdom derived from Divine Truths and Goods through the Word from the Lord; and the contrary with those who are insane from falsities and evils. There is such a correspondence by creation, when the spiritual of the mind descends into the sensual of the body; for which reason every one in the spiritual world knows the character of another as soon as he comes into his apartment. Hence it may appear, that merchandise of gold and silver, and precious stones and pearls, signifies that they no longer possess these things; because they are not in possession of the spiritual goods and truths, nor of the knowledges of good and truth, to which such things correspond. Gold by correspondence signifies good, and silver truth (n. 211, 726). Precious stones signify spiritual truth (n. 231, 540, 726). Pearls signify the knowledges of good and truth (n. 727).

773 *And fine linen, and purple, and silk, and scarlet,* signifies, that they no longer possess these things, because they are not in possession of the celestial goods and truths to which they correspond. The things just mentioned,—gold, silver, precious stones, and pearls, signify in general spiritual goods and truths (n. 772); but these, which are fine linen, purple, silk, and scarlet, signify in general celestial goods and truths. For with those who are in heaven and the church, there are spiritual goods and truths and there are celestial goods and truths. Spiritual goods and truths are of wisdom, and celestial goods and truths are of love; and because they are not in possession of these goods and truths, but of the evils and fal-

sities opposed to them, therefore these are mentioned, for they follow in order. Now, as the case is the same with these things as with the others, there is no need of any further explanation than that given in the previous article. What in particular is signified by fine linen shall be explained in the next chapter, where these words occur, *Fine linen is the righteousness of the saints* (ver. 8, n. 814, 815); purple signifies celestial good, and scarlet celestial truth (n. 725): silk signifies mediate celestial good and truth, good from its softness and truth from its lustre; it is mentioned only in Ezekiel xvi. 10, 13.

774 *And all thyine wood, and every vessel of ivory,* signifies, that they no longer possess these things, because they are not in possession of the natural goods and truths to which they correspond. The case is the same with this passage as with those already explained (n. 772, 773), with this only difference, that the things which are first mentioned mean spiritual goods and truths (n. 772); and those which are mentioned secondly mean celestial goods and truths (n. 773); and these now mentioned, which are thyine wood and vessels of ivory, mean natural goods and truths. For there are three degrees of love and wisdom, and thence three degrees of good and truth; the first degree is called celestial, the second spiritual, and the third natural. These three degrees exist by birth in every man, and they exist also in common in heaven and in the church. This is the reason there are three heavens, the supreme, the middle, and the lowest, perfectly distinct from each other according to these degrees; in like manner, the Lord's church upon earth. But what its quality is with those who are in the celestial degree, with those who are in the spiritual degree, and with those who are in the natural degree, this is not the place to explain; but see concerning them in *The Divine Love and Wisdom,* Part Third, where degrees are treated of. Suffice it to observe here, that among those who belong to Babylon there are neither spiritual goods and truths, nor celestial goods and truths, nor even natural goods and truths. The reason why spiritual things are first mentioned is, because many of them may be spiritual, if only they esteem the Word as holy in their hearts, as they confess it with their lips: but they cannot become celestial, because they do not approach the Lord, but they approach and worship living and dead men. This is the cause of celestial things being mentioned in the second place. Thyine wood signifies natural good, because wood in the Word signifies good, and stone truth, and thyine wood derives its name from two, and two signifies good; and it signifies natural good, because wood is not so precious a material as gold, silver, jewels, pearls, fine linen, purple, silk, and scarlet. The same may be said of stone, and also of ivory, which signify natural truth. Ivory signifies natural truth,

because it is white, and can be polished, and because it projects from the mouth of the elephant, and constitutes his strength. In order that ivory may denote the natural truth of the good signified by thyine wood, a vessel of ivory is mentioned, for a vessel signifies that which contains, in the present instance, the truth that contains good. That wood signifies good may in some measure appear from the following passages: *That the bitter waters at Marah were made sweet by casting* WOOD *into them* (Ex. xv. 25); *that the tables of stone, on which the law was written, were deposited in the ark made of* SHITTIM WOOD (xxv. 10-16); *that the temple at Jerusalem was covered with* WOOD *and lined with* WOOD (1 Kings vi. 10, 15); *that the altar in the wilderness was made of* WOOD (Ex. xxvii. 1, 6). And also from these passages: *For the stone shall cry out of the wall, and the beam out of* WOOD *shall answer it* (Hab. ii. 11). *And they shall make a spoil of thy riches, and make a prey of thy merchandise: and they shall lay thy stones and thy* WOOD *and thy dust in the midst of the water* (Ezek. xxvi. 12). The prophet was commanded *to take one piece of* WOOD, *and write upon it, For Judah and for the children of Israel his companions; then take another* STICK, *and write upon it, For Joseph, the stick of Ephraim; and join them into one stick* (xxxvii. 16, 17). *We have drunken our water for money; our* WOOD *is sold unto us* (Lam. v. 4). *As when a man goeth into the* WOOD *with his neighbour, and the axe slippeth from the* WOOD *upon his neighbour, that he die; he shall flee into a City of Refuge* (Deu. xix. 5). The reason of this law is, that wood signifies good, and thus that he did not kill his companion out of evil or from an evil intention, but by mistake, because he was in good; not to mention other passages. But wood, in the opposite sense, signifies evil or what is accursed, as by the making of graven images out of wood and worshipping them (Deu. iv. 23-28; Isa. xxxvii. 19, xl. 20; Jer. x. 3, 8; Ezek. xx. 32); also that being hanged upon wood was a curse (Deu. xxi. 22, 23). That ivory signifies natural truth may appear from the passages in which ivory is mentioned (as Ezek. xxvii. 6, 15; Amos iii. 15, vi. 4; Ps. xlv. 8).

775 *And every vessel of most precious wood, and of brass, and of iron, and of marble,* signifies, that they no longer possess these things, because they are not in possession of scientific goods and truths in matters belonging to the church, to which such things correspond. These are similar to the things already explained (n. 772-774), with this difference, that the articles here mentioned signify scientifics, which are the ultimate things of man's natural mind, which, because they differ in quality from the essence that is within them, are called vessels of most precious wood, of brass, of iron, and of marble; for vessels here signify scientifics, because scientifics relating to matters of the church;

these contain good and truth, as vessels contain oil and wine. Scientifics are also of great variety, and the memory is their receptacle. They are of great variety, because the interiors of man are in them, they are also introduced into the memory either from intellectual thought, or from hearing, or from reading, and at the same time according to the varied perception from reason. All these are inwardly in scientifics, which appear when they are reproduced, which is the case when a man speaks or thinks. But what vessels of most precious wood, of brass, of iron, and of marble signify, shall briefly be explained. Vessels of most precious wood signify scientifics derived from rational good and truth; vessels of brass signify scientifics derived from natural good; vessels of iron signify scientifics derived from natural truth; and vessels of marble signify scientifics derived from the appearance of good and truth. Wood signifies good (n. 774). Precious wood here signifies good and at the same time rational truth, because wood signifies good, and precious is predicated of truth; for one good is signified by the wood of the olive tree, another by that of the cedar tree, the fig, the fir, the poplar, and the oak. Vessels of brass and iron signify scientifics derived from natural good and truth, because in the Word all metals, as gold, silver, brass, iron, tin, and lead, signify goods and truths; they signify because they correspond, and because they correspond they exist also in heaven; for all things there are correspondences. But what each particular metal signifies by correspondence, this is not the place to confirm from the Word, only that brass signifies natural good, and thence iron natural truth, as may be seen from these passages: *The feet of the Son of Man were seen like unto fine* BRASS, *as if they burned in a furnace* (Apoc. i. 15): Daniel *saw a man whose feet were like in colour to polished* BRASS (Dan. x. 5, 6): *the feet of the cherubim also sparkled like the colour of* BURNISHED BRASS (Ezek. i. 7); the feet signify what is natural (n. 49, 468, 470, 510): there was seen an angel who was *like the appearance of* BRASS (xl. 3): the image which Nebuchadnezzar saw, had the head of fine gold, his breast and his arms of silver, his belly and his thighs of *brass*, and his legs of *iron* (Dan. ii. 32, 33), which image represented the successive states of the church, called by the ancients the ages of gold, silver, brass, and iron. As brass signifies what is natural, and the Israelitish people were merely natural, the Lord's natural human was represented by the *brazen serpent*, which those who were bit by serpents were to look up to, that they might be healed (Num. xxi. 6, 8, 9; John iii. 14, 15). That brass signifies natural good, may also be seen in Isa. lx. 17; Jer. xv. 20, 21; Ezek. xxvii. 13; Deu. viii. 7, 9, xxxiii. 24, 25.

776 He who does not know what is signified by gold, silver, precious stones, pearls, fine linen, purple, silk, scarlet, thyine

wood, vessels of ivory, most precious wood, brass, iron, marble, and vessels, may be surprised that such things are enumerated, and may think that words are here accumulated only for the sake of exalting the subject; but it may appear, from the preceding explanation, that not a single word is used unnecessarily, and that by those things it is fully described, that they who have confirmed themselves in the tenets of that religion, do not possess a single truth, and if they have not a single truth, neither have they a single good, which is really a good of the church. I have conversed with those who have confirmed themselves in that religion, likewise with some who were legates at the Councils of Nice, of the Lateran, and of Trent, who thought at first that the dogmas they had decreed were pure and sacred truths, but after being instructed, and then enlightened from heaven, they acknowledged that they did not see a single truth. But having confirmed themselves in them more than others, after enlightenment, which they themselves extinguished, they returned to their former belief. They believed especially that those tenets, which they had decreed as sacred regarding baptism and justification were truths; still while they were enlightened they saw, and from enlightened sight confessed, that no one has original sin from Adam, but from his own progenitors successively, and that it is not taken away by the imputation and application of the Lord's merit in baptism; also that the imputation and application of the Lord's merit is a human fiction, this being impossible: and that faith is never infused into any sucking child, because faith belongs to one who thinks. They saw further that baptism is holy and a sacrament, because for a sign and memorial that man can be regenerated of the Lord by truths from the Word,—a sign for heaven and a memorial for man; and that man is introduced by it into the church, as the children of Israel were introduced by crossing the Jordan into the land of Canaan, and as the inhabitants of Jerusalem by the baptism of John were prepared for the reception of the Lord; for without that sign in heaven before the angels, the Jews could not have subsisted and lived at the coming of Jehovah, or of the Lord, in the flesh. Similar to these were the points they established in regard to justification. That the imputation of the Lord's merit neither exists, nor is given, may be seen in *The Doctrine of the Lord* (n. 18); and that hereditary evil, which is called original sin, is not from Adam, but from progenitors successively, may be seen in *The Divine Providence* (n. 277). What Adam signifies in the Word may be seen in the same work (n. 241).

777 (13) *And cinnamon, and perfumes, and ointment, and frankincense,* signifies, that they have no longer any worship from spiritual goods and truths, because they have nothing inwardly

in worship that corresponds to the things here mentioned. The preceding verse treats of all things which relate to the doctrine of the church; this verse treats of all things which relate to the worship of the church. The things relating to doctrine are premised, and those relating to worship follow, because the quality of worship is determined by the goods and truths of doctrine, for worship is nothing but an external act, in which there should be the internal things that relate to doctrine, and without which worship is without its essence, life, and soul. Now since all things relating to doctrine have reference to the goods which are of love and charity and to the truths which are of wisdom and faith, and as those goods and truths, according to the degrees of their order, are celestial, spiritual, and natural, so also are all things of worship. And because in the preceding verse the spiritual things of doctrine are mentioned in the first place, so here also are the spiritual things of worship, which are cinnamon, perfumes, ointment, and frankincense; and the celestial things of worship are named in the second place, which are wine, oil, flour, and wheat; and in the third place are named the natural things of worship, which are beasts and sheep. That all these goods and truths of worship are from the Word is signified by their being the merchandise of horses, of carriages, of bodies, and souls of men; this is the series of things in the spiritual sense of this verse. But all the things which are enumerated in this verse, like those enumerated in the preceding verse, mean, that those goods and truths are not among them, because they have not among them the things which correspond to them. This is plain from what goes before, where it is said that the city Babylon shall be burnt with fire, and that no one shall buy her merchandise any more (verses 8-11), and from what follows, where it is said, that all things fat and splendid are departed from her, and shall not be found any more (verse 14), and that they are laid waste (verses 16, 19). But something shall now be said respecting the articles here enumerated, as cinnamon, perfumes, ointment, and frankincense. These are named from the circumstance of incense being compounded of such spices. Incense signifies the worship of the Lord from spiritual goods and truths (n. 277, 392); and incense was pleasing because it consisted of fragrant substances which were in correspondence (n. 394). All the fragrant substances of which it was prepared, are meant by cinnamon, perfumes, and ointment, and their essential quality by frankincense. This appears from the enumeration of the spices of which it was compounded, in Moses: *Jehovah said unto Moses, Take unto thee sweet* SPICES, STACTE, ONYCHA, *and* GALBANUM, *with* PURE FRANKINCENSE; *and thou shalt make it a* PERFUME, *a confection after the art of the apothecary, tempered together, pure and holy* (Ex. xxx.

34, 35). Incense, which, as observed, signified worship from spiritual goods and truths, was composed of these. Cinnamon is here mentioned instead of all the spices enumerated there. But what is signified by each of those spices in the spiritual sense may be seen in the *Arcana Cœlestia*, upon Exodus, where they are severally explained.

778 *And wine, and oil, and fine flour, and wheat,* signifies, that they have no longer any worship originating in celestial goods and truths, because they have nothing inwardly in worship that corresponds to the things here named. It is similar with these as with the things already mentioned, with this difference only, that those now mentioned signify celestial goods and truths. What goods and truths are called celestial, and what spiritual, may be seen in n. 773, and that, because these goods and truths were not in them, neither were they in their worship; for, as already observed, the goods and truths of doctrine are in worship like the soul in its body, wherefore worship without them is lifeless worship. Such is the worship which is holy in externals, in which there is not any internal holiness. Wine signifies truth derived from the good of love (n. 316); oil signifies the good of love, as will be seen in the next article; fine flour signifies celestial truth, and wheat signifies celestial good. Wine, oil, fine flour, and wheat, signify the truths and goods of worship, because the drink-offerings and meat-offerings were composed of them, and were offered together with the sacrifices upon the altar; and sacrifices and gifts offered upon the altar signified worship, for in these worship principally consisted. The drink-offerings, consisting of wine, were offered upon the altar together with the sacrifices (see Ex. xxix. 40; Lev. xxiii. 12, 13, 18, 19; Num. xv. 2-15, xxviii. 11-15, 18, to the end; xxix. 1-7, to the end; and also in Isaiah lvii. 6, lxv. 11; Jer. vii. 18, xliv. 17-19; Ezek. xx. 28; Joel i. 9; Ps. xvi. 4; Deu. xxxii. 38). Oil also was offered upon the altar together with the sacrifices (Ex. xxix. 40; Num. xv. 2-15, xxviii.). Cakes, which consisted of wheat-flour, were offered upon the altar together with the sacrifices (Ex. xxix. 40; Lev. ii. 1-13, v. 11-14, vi. 6-14, vii. 9-13, xxiii. 12, 13, 17; Num. vi. 14-21, xv. 2-15, xviii. 8-29, xxviii. 1-15, xxix. 1-7; and also in Jer. xxxiii. 18; Ezek. xvi. 13, 19; Joel i. 9; Mal. i. 10, 11; Ps. cxli. 2). The bread of faces or shewbread upon the table in the tabernacle was also made of wheat-flour (Lev. xxiii. 17, xxiv. 5-10). Hence it may be seen that these four things, wine, oil, fine flour, and wheat, were holy and celestial things of worship.

779 As oil is mentioned in this passage among the holy things of worship, and signifies celestial good, something shall here be said respecting the anointing oil, which was in use among the ancients, and was afterwards commanded to the

children of Israel. In ancient times they anointed stones set up as pillars (Gen. xxviii. 18, 19, 22). They also anointed warlike arms, as shields (2 Sam. i. 21; Isa. xxi. 5). They were commanded to prepare holy oil, with which they were to anoint all the holy things of the church. With it they anointed the altar and all its vessels, as also the tabernacle and all things belonging to it (Ex. xxx. 22-29, xl. 9-11; Lev. viii. 10-12; Num. vii. 1); with it they anointed those who exercised the priestly office, and their garments (Ex. xxix. 7, 29, xxx. 30, xl. 13-15; Lev. viii. 12; Ps. cxxxiii. 1-3); with it they anointed the prophets (1 Kings xix. 15, 16); with it they anointed the kings, and therefore kings were called the anointed of Jehovah (1 Sam. x. 1, xv. 1, xvi. 6, 13, xxiv. 6, 10, xxvi. 9, 11, 16, 25; 2 Sam. i. 16, ii. 4, 7, xix. 21; 1 Kings i. 34, 35, xix. 15, 16; 2 Kings ix. 3, xi. 12, xxiii. 30; Lam. iv. 20; Hab. iii. 13; Ps. ii. 2, 6, xx. 6, xxviii. 8, xlv. 7, lxxxiv. 9, lxxxix. 20, 38, 51, cxxxii. 17). Anointing with the holy oil was commanded, because oil signified the good of love, and represented the Lord, who, as to His Humanity, is the very and only Anointed of Jehovah, anointed, not with oil, but with the Divine Good itself of the Divine Love. For this reason He is also named Messiah in the Old Testament and Christ in the New (John i. 41, iv. 25); and Messiah and Christ signify Anointed. Hence it was that priests, kings, and all things of the church were anointed; and when anointed they were called holy, not that in themselves they were holy, but because they thus represented the Lord as to His Divine Humanity. For this reason it was sacrilege to hurt a king, because he was the anointed of Jehovah (1 Sam. xxiv. 7, 11, xxvi. 9; 2 Sam. i. 16, xix. 21). Moreover, it was a received custom to testify joy and benevolence of mind by anointing themselves and others, but with common or some precious oil, not with the holy oil (Matt. vi. 17; Mark vi. 13; Luke vii. 46; Isa. lxi. 3; Amos vi. 6; Mic. vi. 15; Ps. xcii. 10, civ. 15; Dan. x. 3; Deu. xxviii. 40). With the holy oil it was not lawful to anoint themselves or others (Ex. xxx. 31, 32).

780 *And cattle, and sheep,* signifies, that they no longer have worship from the external or natural goods and truths of the church, because they have nothing inwardly in their worship that corresponds to the things mentioned here. It is the same with these as with those already explained (n. 777, 778), with this difference, that there spiritual goods and truths and celestial goods and truths are the things meant, but here natural goods and truths are meant, the distinction between which may be seen in n. 773. Cattle and sheep signify the sacrifices which consisted of oxen, bullocks, he-goats, sheep, kids, rams, she-goats, and lambs. Cattle mean oxen and bullocks, and sheep mean kids, rams, she-goats, and lambs: and sacrifices were the

externals of worship, which are also called the natural things of worship.

781 *And of horses, and of carriages, and of bodies, and souls of men,* signifies all these things according to the understanding of the Word and doctrine deduced from it, and according to the goods and truths of its literal sense, which they do not possess, because they falsify and adulterate the Word, by applying its contents, in opposition to its genuine sense, to dominion over heaven and the world. These things are mentioned in the possessive case, because they belong to those that precede. Horses signify the understanding of the Word (n. 298). A carriage signifies doctrine from the Word (n. 437). Bodies and souls of men signify the goods and truths of the literal sense of the Word, because they signify the same as the body and blood in the Holy Supper. The body there signifies the Lord's Divine Good, and the blood the Lord's Divine Truth, and because they signify these, they signify also the Divine Good and the Divine Truth of the Word, for the Lord is the Word. But here soul is mentioned instead of blood; because soul in like manner signifies truth (n. 681), and because in the Word the blood is called the soul (Gen. ix. 4, 5; Lev. xvii. 12-14; Deu. xii. 23). The same is signified by the soul of man (Ezek. xviii. 27), and by the seed of man (Dan. ii. 43). Horses and carriages have the same signification in Isaiah: *And they shall bring all your brethren upon* HORSES, *and in* CARRIAGES, *and in* LITTERS, *and upon* MULES, *and upon swift beasts, to My holy mountain Jerusalem* (lxvi. 20). This is said of the Lord's New Church, which is Jerusalem, respecting those therein who are in the understanding of the Word and in doctrine thence, which are the horses, carriages, and litters. Now since those who are of the Roman Catholic religion falsify and adulterate the Word, by applying it to dominion over heaven and the world, it signifies that they have no goods and truths from the Word, and therefore have none in their doctrines. On this subject Jeremiah thus speaks: *The king of Babel hath devoured me, he hath crushed me, he hath made me an empty vessel, he hath swallowed me up like a dragon, he hath filled his belly with my delicates* (li. 34). *A sword is upon* THEIR HORSES, *and upon* THEIR CHARIOTS, *and treasures, and they shall be robbed. A drought is upon her waters, and they shall be dried up: for it is the land of graven images, and they are mad upon their idols* (l. 37, 38).

782 (14) *And the fruits that thy soul lusted after are departed from thee, and all things fat and splendid are departed from thee, and thou shalt find them no more at all,* signifies, that all the beatitudes and felicities of heaven, even those of an external nature such as they desire, will entirely flee from them, and no longer appear, because they have no celestial and spiri-

tual affections of good and truth among them. The fruits that the soul lusteth after, signify nothing else but the beatitudes and felicities of heaven, these being the fruits of all things relating to doctrine and worship, which are treated of, and likewise the desires of men when they die, and also when but recently come into the spiritual world. Things fat and splendid signify the celestial and spiritual affections of good and truth, things fat the affections of good, as will be seen presently, and things splendid the affections of truth, which are called splendid, because they exist from the light of heaven, and its brightness in human minds, from which the intelligence of good and truth and wisdom are derived. Departing and not being found any more at all, signifies that these will flee from them and no more appear, because they are not in any celestial and spiritual good and truth. That this, as we have said, will be the case even with those beatitudes and felicities which are external, such as they desire, is because they desire no other beatitudes, felicities, and affections than those of the body and the world, and therefore they cannot know either the nature or the quality of those which are called celestial and spiritual. But this shall be illustrated by disclosing their condition after death. All those of that religion who have been in the love of ruling from self-love, and thence in the love of the world, on their entrance into the spiritual world, which takes place immediately after death, pant after nothing but dominion and the pleasures of the mind that spring from it, and the pleasures of the body procurable by wealth; for the ruling love, with its affections or lusts and desires, continues with every one after death. But as the love of ruling from self-love over the holy things of the church and heaven, all which are the Divine things of the Lord, is diabolical, therefore after a certain time they are separated from their companions and cast into hell. Still, as from their religion they had been in external Divine worship, they are first instructed as to the nature and quality of heaven, and the nature and quality of the felicity of eternal life,—that they are pure beatitudes flowing from the Lord into every one in heaven, according to the quality of the heavenly affection of good and truth which is in him. But as they did not approach the Lord, and hence were not conjoined to Him, and likewise were not in any such affection of good and truth, they had an aversion for them, and turned themselves away to desire the pleasures of the love of self and of the world, which are merely natural and corporeal. As, however, it is innate in these pleasures to do evil, especially to those who worship the Lord, thus to the angels of heaven, they are deprived of these pleasures also, and are then cast down to their like, who are in contempt and misery in infernal workhouses; but this is done to them accord-

ing to the degree of their love of ruling over the Divine things of the Lord, according to which degree is their rejection of the Lord. It may appear then, from these facts, that *the fruits that thy soul lusted after are departed from thee, and all things fat and splendid are departed from thee, and thou shalt find them no more at all*, signifies that all the beatitudes and felicities of heaven, even those which are of an external nature, such as they desire, will entirely flee from them and no longer appear, because they had no affections of good and truth. That things fat signify celestial goods and their affections, and the delights of those affections, may appear from the following passages: *Hearken diligently unto Me, and eat ye that which is good, and let your soul delight itself in* FATNESS (Isa. lv. 2). *And I will satiate the soul of the priests with* FATNESS, *and My people shall be satisfied with My* GOODNESS (Jer. xxxi. 14). *My soul shall be satisfied as with* MARROW *and* FATNESS; *and my mouth shall praise Thee with joyful lips* (Ps. lxiii. 5). *They shall be abundantly satisfied with the* FATNESS *of Thy house; and Thou shalt make them drink of the river of Thy pleasures* (xxxvi. 8). *And in this mountain shall Jehovah of hosts make unto all people a* FEAST OF FAT THINGS, *of* FAT THINGS FULL OF MARROW (Isa. xxv. 6). *They shall still bring forth fruit in old age; they shall be* FAT AND FLOURISHING; *to show that Jehovah is upright* (Ps. xcii. 14, 15). *At the* FEAST *which Jehovah will make, ye shall* EAT FAT TILL YE BE FULL, *and* DRINK BLOOD TILL YE BE DRUNKEN (Ezek. xxxix. 19). *Jehovah will make thy burnt-offering* FAT (Ps. xx. 3). Because fat signifies celestial good, it was commanded that *all the* FAT *of sacrifices should be burnt upon the altar* (Ex. xxix. 13, 22; Lev. i. 8, iii. 3-16, iv. 8-35, vii. 3, 4, 30, 31, xvii. 6; Num. xviii. 17, 18). In the opposite sense, the fat signify those who nauseate what is good, and, because it is in excess, despise and reject it (Deu. xxxii. 15; Jer. v. 28, l. 11; Ps. xvii. 10, lxxiii. 7, lxxviii. 3, cxix. 70; and in other places).

783 (15) *The merchants of these things, who were made rich by her, shall stand afar off for the fear of her torment, weeping and mourning*, signifies, the state before damnation, and then the fear and lamentation of those who have acquired gain by various dispensations and promises of heavenly joys. The merchants of these things,—the fruits of the desire of the soul, and of things fat and bright, treated of in the preceding verse, signify those who by various dispensations and promises of heavenly joys have enriched themselves, that is, acquired gain. These merchants mean all, as well the superior as inferior of the ecclesiastical order among them, who have become rich by such means. That those of the superior order are referred to appears from verse 23 of this chapter, where it is said: *For thy* MERCHANTS *were the great men of the earth.*

That those of the inferior order are likewise referred to appears from verse 10 (see n. 771); standing afar off for fear of torment, weeping and mourning, signifies during the state as still remote from damnation, yet in fear of punishment, and in lamentation, as in n. 769, where the same words occur.

784 As to the dispensations by which they acquire wealth, they are various. There are dispensations relating to marriages contracted within the degrees prohibited by the laws; relating to divorces; to evils, even such as are enormous, and exemption at the same time from temporal punishment. There are also dispensations by indulgences; and in regard to ministries independently of any secular power or authority; in which are also included confirmations of dukedoms and principalities; likewise by promises of the joys of heaven, to those who enrich monasteries, and increase their treasures, by calling their gifts good works, in themselves holy, and meritorious also, to which they are attracted by an impressed belief in the power and aid of their saints, and in the miracles performed by them. In particular, they watch upon the rich when sick, whom at such times they impress with the terrors of hell, and thus obtain their property, promising sacrifices of the mass for their souls according to the value of their bequests, and thereby a gradual deliverance from the place of torment which they call purgatory, and consequent admission into heaven. With regard to purgatory, I can declare that it is a pure Babylonish fiction for the sake of gain, and that it neither can nor does exist. Every one after death first comes into the world of spirits, which is in the middle between heaven and hell, and is there prepared either for one or the other, each one according to his life in the world; and in that world no one is tormented; but the evil first come into torment when, after preparation, they go into hell. There are innumerable societies in that world, and enjoyments in them similar to those upon earth, for the reason that those who are there are conjoined with men upon earth, who are likewise in the midst between heaven and hell. The externals of those who are there are gradually put off and their internals are laid open, till at length the ruling love, which is the life's love and the inmost, and which governs the externals, is revealed. When this takes place the true character of the man appears, and, according to the quality of the ruling love, he is sent forth from the world of spirits to his own place, if good into heaven, and if evil into hell. That this is the case it has been given me to know with certainty, for it has been granted me by the Lord to be with those who are in that world, and to see everything, and thus to relate all from actual experience, and this now for twenty years. I can therefore declare that purgatory is a fiction, which may be called diabolical because for the sake of gain, and

for the sake of obtaining power over souls, even of the deceased, in the other life.

785 (16, 17) *And saying, Alas, alas, that great city, that was clothed in fine linen, and purple, and scarlet, and decked with gold, and precious stones, and pearls! for in one hour are so great riches laid waste,* signifies, grievous lamentation that their magnificence and their gains are so suddenly and entirely destroyed. *Alas, alas,* signifies grievous lamentation (n. 769); *that great city,* signifies the Roman Catholic religion, because it is said to be clothed with fine linen and purple, and decked with gold, which cannot be said of a city but of a religion; *clothed in fine linen, purple, and scarlet, and decked with gold, precious stones, and pearls,* signifies the same as in n. 725-727, where the same words occur, and which, in general, denote magnificence in its external form; *for in one hour are so great riches laid waste,* signifies, that their lucrative traffic is so suddenly and entirely destroyed: one hour signifies suddenly and entirely, as in n. 769, because time and everything belonging to time signify states (n. 476). From these considerations it appears, that these words have this signification. The like is said of the laying waste of Babel in Jeremiah: *The land of Babel was filled with sin against the Holy One of Israel. And they shall not take of thee a stone for a corner, nor a stone for foundations; but thou shalt be desolate for ever. And Babel shall become heaps, a dwelling-place for dragons, an astonishment, and a hissing. The sea has come up upon Babel: she is covered with the multitude of the waves thereof. Her cities are a desolation, a land wherein no man dwelleth* (li. 5, 29, 37, 42, 43).

786 *And every shipmaster, and all the company in ships, and sailors, and as many as trade by sea,* signifies, those who are called the laity, as well in higher as in lower situations of dignity, even to the common people, who are attached to that religion, and love and embrace it, or in heart acknowledge and venerate it. Verses 9-16 treat of the clergy, who from that religion were in dominion and exercised the Lord's Divine power, and by that gained the world. Now it treats of those who are not in the ministerial order, but still love and kiss that religion, or acknowledge and venerate it in their hearts, and who are called the laity. Every shipmaster means the supreme among them, who are emperors, kings, dukes, and princes; all the company in ships, mean those who are engaged in various functions of greater or less degree; sailors mean the lowest class, who are called the common people; as many as trade by sea, mean all in general who are attached to that religion, and love and kiss it, or acknowledge and venerate it in their hearts. That both classes are here meant is plain from the series of things in the spiritual sense; and from

the signification of ships, and of all the company in ships, and of mariners, and from the signification of as many as trade by sea. The shipmasters, and all the company in ships, and mariners, can mean no others than such as bring the things above called merchandise, which are those they collect in their treasuries, as also their possessions, and carry away for them benedictions and blessings as merits, and other similar things which they desire for their souls. Since these are meant, it is evident that every shipmaster means the highest among them; all the company in ships, all that are in offices subordinate to them; and sailors, those of the lowest order. Ships signify spiritual merchandise, which are the knowledges of good and truth (n. 406): here natural merchandise, for which they give in exchange, as they imagine, that which is spiritual. As many as trade by sea, mean all without exception who love and prize that religion, and acknowledge and venerate it in their hearts, because the sea signifies that religion, for the sea signifies the external of the church (n. 238, 290, 403, 404, 420, 470, 566, 659, 661), and this religion is merely external. Similar is the signification of this passage in Isaiah: *Thus saith Jehovah, your Redeemer, the Holy One of Israel; For your sake I have sent to Babel, and have brought down all their nobles, and the Chaldeans, whose* CRY IS IN THE SHIPS. *Thus saith Jehovah, who maketh a* WAY IN THE SEA, *and a path in the mighty waters* (xliii. 14, 16). A cry in the ships is mentioned, as in the text, that they stood afar off and cried out of their ships: and in Ezekiel: *The suburbs shall shake at the sound of the cry of thy* PILOTS. *And all that handle* THE OAR, *the* MARINERS, *and all the* PILOTS OF THE SEA, *shall come down from their* SHIPS, *and shall cry bitterly* (xxvii. 28-30); speaking of the devastation of Tyre, which signifies the church as to the knowledges of truth and good. But it is to be observed, that no others are here meant, than such as love and prize that religion, or acknowledge it in their hearts and venerate it. But those who are of the same religion, and indeed acknowledge it, because they were born and educated in it, but who know nothing of their subtle schemes and devices, that they may arrogate to themselves Divine worship, and possess the goods of every one in the world, and who, nevertheless, do good from sincerity of heart, and look to the Lord, come after death among the blessed; for on being instructed in the other life, they receive truths, and reject the adoration of the Pope and the invocation of saints, and acknowledge the Lord to be the God of heaven and earth; and are thus raised to heaven and become angels. Wherefore there are also many heavenly societies from among them in the spiritual world, over which some of the more honourable preside, who had led the same kind

of life. It has been granted me to see, that some likewise who had been emperors, kings, dukes, and princes, who had indeed acknowledged the Pope to be the head of the church, but not the Lord's vicar, and had also acknowledged some of the papal bulls, but yet held the Word to be sacred, and acted justly in their administration, presided over these societies. More may be seen on this subject in the *Continuation concerning the Last Judgment and the Spiritual World*, n. 58-60, related from experience.

787 (17, 18) *Stood afar off, and cried, when they saw the smoke of her burning, saying, What city is like unto this great city!* signifies, their mourning in a remote state over the condemnation of that religion, which they believed to be pre-eminent above every religion in the world. *Standing afar off* signifies while yet in a state remote from condemnation, but still in fear of punishment (n. 769, 783). *And cried*, signifies their mourning; *the smoke of her burning*, signifies condemnation on account of the adulteration and profanation of the Word (n. 766, 767); *saying, What city is like unto this city*, signifies that they thought their religion pre-eminent above every religion in the world; *this great city*, signifies that religion, as has been frequently shown. As is well known, they think that religion pre-eminent above every other religion, and their church to be the mother, queen, and mistress of all others. Those who attend to it also know that this belief is continually infused by their priests and monks, and that these do this from the ardent love of ruling and enriching themselves. Still, however, on account of the power of their dominion, they cannot separate from all its externals; yet they can separate from its internals, since full liberty has been and is left to the will and understanding of man, and consequently to his affections and thoughts.

788 (19) *And they cast dust on their heads, and cried, weeping and mourning, saying, Alas, alas, that great city*, signifies, their interior and exterior grief and mourning, which is lamentation, that so eminent a religion should be so entirely destroyed and condemned. Putting dust on their heads, signifies interior grief and mourning on account of destruction and condemnation, as will be seen presently. *And cried, weeping and mourning*, signifies, exterior grief and mourning; weeping signifies mourning of the soul, and mourning signifies mourning of the heart. *Alas, alas, that great city*, signifies grievous lamentation over its destruction and condemnation. Alas signifies lamentation over calamity, unhappiness, and condemnation, consequently, *Alas, alas*, grievous lamentation (n. 416, 769, 785); and a city signifies that religion (n. 785, and elsewhere). That putting dust on the head signifies interior grief and mourning on account of condemnation and destruction, is evident from the following passages: *And they shall cry bitterly, and shall cast up* DUST UPON THEIR

HEADS, *they shall wallow themselves in the ashes* (Ezek. xxvii. 30). *The elders of the daughter of Zion sit upon the ground: they have cast up* DUST UPON THEIR HEADS (Lam. ii. 10). *Job's friends rent every one his mantle, and sprinkled* DUST UPON THEIR HEADS (Job ii. 12). *Come down, and sit in the* DUST, *O virgin daughter of Babel, sit on the ground: there is no throne* (Isa. xlvii. 1), not to mention other passages. The reason why they put dust upon their heads when they grieved inwardly was, because dust signified what is condemned (as appears from Gen. iii. 14; Matt. x. 14; Mark vi. 11; Luke x. 10-12), and dust upon the head represented an acknowledgment that of themselves they were damned, and consequent penitence (as in Matt. xi. 21; Luke x. 13). The reason why dust signifies what is damned is, because the earth over the hells in the spiritual world consists of mere dust, without grass or herbs.

789 *Wherein were made rich all that had ships in the sea, by reason of her preciousness; for in one hour is she laid waste,* signifies, that through the holy things of that religion, all who were willing to buy had pardon, and for worldly and temporal riches received spiritual and eternal riches, and that now no one can buy them. To be made rich by her preciousness, signifies to be pardoned of God by the holy things of that religion, or to believe that for temporal and temporary merchandise or riches, they will receive spiritual and eternal merchandise or riches, that is to say, that for gold, silver, precious stones, pearls, purple, and the other things enumerated in verses 12 and 13, they will receive blessings and felicities after death. These things are understood by the preciousness with which they say they are made rich by that city. It is well known that such is their language. Their being laid waste in one hour signifies, that on account of the destruction of that religion no one can hereafter purchase its holy things. It may appear from what has been said that this is the signification of these words. That things precious signify the holy things of the church is evident from the following passages: *And of Joseph he said, Blessed of Jehovah be his land, for the* PRECIOUS THINGS *of heaven, and for the* PRECIOUS FRUITS *brought forth by the sun, and for the* PRECIOUS THINGS *put forth by the moon, and for the* PRECIOUS THINGS *of the lasting hills, and for the* PRECIOUS THINGS *of the earth* (Deu. xxxiii. 13-16). *Is Ephraim My* PRECIOUS *son? Is he a pleasant child?* (Jer. xxxi. 20). Ephraim means intellectual knowledge or understanding of the Word. *The* PRECIOUS *sons of Zion were esteemed comparable to fine gold* (Lam. iv. 2); the sons of Zion are the truths of the church; not to mention other places (as Isa. xiii. 12, xliii. 4; Ps. xxxvi. 8, xlv. 9, lxviii. 13, xcvi. 6). This then is the reason why it is said, that by that city were made rich all that had ships in the sea by reason of her preciousness.

790 (20) *Rejoice over her, thou heaven, and ye holy apostles and prophets, for God hath judged your judgment upon her,* signifies, that the angels of heaven and men of the church, who are in goods and truths from the Word, now rejoice in heart, that those who are in the evils and falsities of that religion are removed and rejected. *Rejoice over her, thou heaven,* signifies that the angels of heaven now rejoice in heart, for exultation is joy of heart; *and ye holy apostles and prophets,* signifies and together with them the men of the church who are in goods and truths from the Word. Apostles signify those who are in the goods and thence in the truths of the church from the Word, and abstractly the goods and thence the truths of the church from the Word (n. 79); and prophets signify truth derived from good from the Word (n. 8, 133), who are called holy, because, as before observed, apostles and prophets signify abstractly the goods and truths of the Word, which in themselves are holy, being from the Lord (n. 586, 666); for God hath judged your judgment upon her, signifies that those who are in the evils and falsities of that religion are removed and rejected. No others are removed and rejected (see n. 786). The joy of the angels of heaven on account of the removal and rejection of those who are in the evils and falsities of that religion, is treated of in the next chapter from the 1st to the 9th verse; here it is only said they rejoiced. Yet the joy of the angels is not for their condemnation, but for the New Heaven and New Church, and the salvation of the faithful, which could not be given prior to this removal, which is and was effected by the Last Judgment, on which subject see the explanation of verses 7-9 of the next chapter. From these considerations it may appear, that *rejoice over her, thou heaven, and ye holy apostles and prophets, for God hath judged your judgment upon her,* signifies that the angels of heaven, and the men of the church who are in goods and truths from the Word, now rejoice in heart, that those who are in the evils and falsities of that religion are removed and rejected. Who cannot see that it is not the apostles and prophets we read of in the Word who are here meant, since these are few in number and not superior to others? But by them are meant all in the Lord's church who are in goods and truths from the Word, and the same are meant likewise by the twelve tribes of Israel, as already explained (n. 349); the apostle Peter signifies the truth or the faith of the church; the apostle James, the charity of the church; and the apostle John, the works of charity of the men of the church.

791 (21) *And a mighty angel took up a stone like a great millstone, and cast it into the sea, saying, Thus with violence shall that great city Babylon be thrown down, and shall be found no more at all,* signifies, that by the Lord's strong influx out of

heaven, that religion, together with all its adulterated truths of the Word, will be cast headlong into hell, and never more appear in the sight of angels. *A mighty angel took up*, signifies strong influx from the Lord out of heaven, for an angel signifies the Lord and His operation, which is effected through heaven (n. 258, 415, 465, 649); His being here called a mighty angel and His taking up a great millstone, signifies powerful operation, which is strong influx; *a stone like a great millstone*, signifies the truths of the Word adulterated and profaned; for a stone signifies truth, and a mill signifies inquiry, search into, and confirmation of truth from the Word (see n. 794), but here it signifies the adulteration and profanation of the truth of the Word, because it is said of Babylon; *and cast it into the sea*, signifies to cast into hell; *thus with violence shall that great city Babylon be cast down*, signifies that thus that religion shall be cast headlong into hell; *and shall be found no more at all*, signifies that it will no more appear in the sight of angels. This is signified because all of that religion who are in its evils and falsities come indeed after death into the world of spirits, for that world is like a forum or place of resort where all are at first assembled, and is as a stomach in which the food is at first collected; the stomach, moreover, corresponds to that world; but at this day, because it is now after the Last Judgment, which was accomplished in the year 1757, they are not allowed, as before, to remain in that world, and to form for themselves seeming heavens, but as soon as they arrive they are removed to societies there, which are in conjunction with the hells, into which they are cast from time to time; and thus the Lord prevents their ever again appearing before the angels. This, then, is what is signified by that city, or that religion, not being found any more at all. As a millstone signifies the truth of the Word adulterated, and the sea, hell, therefore the Lord says, *Whoso shall offend one of these little ones which believe in Me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea* (Matt. xviii. 6). It is called a *millstone*, Mark ix. 42; Luke xvii. 2. The like is said of Babel in Jeremiah: *When thou hast made an end of reading this book, thou shalt bind* A STONE *to it, and* CAST IT *into the midst of Euphrates: and thou shalt say, Thus shall Babel sink, and shall not rise again* (li. 63, 64). The midst of the Euphrates means the same as the sea, because the river Euphrates bounded Assyria, where Babel was, and separated it from the land of Canaan.

792 (22) *And the voice of harpers, and of musicians, and of pipers, and of trumpeters, shall be heard no more at all in thee*, signifies, that among them there will not be any affection of spiritual truth and good, nor any affection of celestial truth and

good. The voice means sound, and all sound corresponds to affection which belongs to love, because it arises from it; hence it is, that the sounds of the harp, of music, and of the pipe, by correspondence signify affections. But affections are of two kinds, spiritual and celestial; spiritual affections are affections of wisdom, and celestial affections are affections of love. They differ from each other as the heavens, which are divided into two kingdoms, the celestial and spiritual, as has already been frequently shown. There are therefore some musical instruments, whose sounds have relation to spiritual affections, and there are others whose sounds have relation to celestial affections. The voice or sound of harpers and musicians relates to spiritual affections, and the voice or sound of pipers and trumpeters to celestial affections; for instruments whose sounds are discrete, as in stringed instruments, belong to the class of spiritual affections; and instruments whose sounds are continuous, as in wind-instruments, belong to the class of celestial affections. Hence it is, that the voice or sound of harpers and musicians signifies the affection of spiritual truth and good, and the voice or sound of pipers and trumpeters signifies the affection of celestial truth and good. The sound of the harp from correspondence signifies confession originating in the affection of spiritual truth (n. 276, 661). That those who are in the evils and falsities of the Roman Catholic religion have no affections of spiritual truth and good, nor any affections of celestial truth and good, is here understood; for it is said that the voice of harpers, and musicians, and pipers, and trumpeters shall not be heard in thee any more. The reason is, that such affections cannot exist among them, for they have not any truth from the Word, and as they have no truth, neither have they any good. This is given only to those who desire truths; but none desire truths from spiritual affection except those who approach the Lord; these, according to their desire, are instructed after death by the angels, and receive them. The external affections, by which they are influenced while hearing mass or engaged in other devotions, being void of truths from the Lord through the Word, are merely natural, sensual, and corporeal; and since they are so, and without internal affections from the Lord, it is not to be wondered at that, in that state of darkness and blindness, they should be carried away to the worship of living and dead men, and to offer sacrifices to demons, which are called Plutos, to make expiation for their souls.

793 *And no craftsman, of any craft, shall be found any more in thee,* signifies, that those who are in that religion from doctrine, and from a life according to it, have no understanding of spiritual truth, and therefore, so far as depends upon themselves, no thought of spiritual truth. In the spiritual

sense of the Word a craftsman signifies one who is intelligent, and who thinks from understanding; in a good sense, one who from understanding thinks truths, which are heavenly, and in a bad sense, one who from understanding thinks falsities, which are infernal; and as each class consists of many genera, and each genus of many species, and every species again of many genera and species, but which are called particulars and singulars, therefore it is said, no craftsman of any craft. Moreover, craftsmen, in consequence of their devices and arts, from correspondence, signify such things as relate to wisdom, intelligence, and science. These are said to be from correspondence, because every work of man, and in like manner every operation, if only it be useful, corresponds to such things as are of angelic intelligence; but the works of artificers in gold, silver, and jewels, correspond to some things or subjects of angelic intelligence, those of artificers in brass, iron, wood, and stone, to other kinds, and those of other artificers who work in useful and desirable manufactures, as in cloth, linen, garments, and apparel of various sorts, to other kinds; all these as was said correspond, because they are works. From these considerations it may appear, that no craftsman, of any craft, being found in Babylon, does not mean that there shall be no artificers there, but that there will be no understanding, and consequently no thought, of spiritual truth. But this is the case with those only who are confirmed in that religion by its doctrine and by a life according to it, and so far also as this is from themselves. That a craftsman or artificer signifies those who are in the understanding of truth, and thence in the thought of truth, may appear from the following passages: *Bezaleel and Aholiab* THE ARTIFICERS *shall make the tabernacle, because they are filled with* WISDOM, UNDERSTANDING, *and* KNOWLEDGE (Ex. xxxi. 3, xxxvi. 1, 2). *And every* WISE-HEARTED *man, among them that wrought the work of the tabernacle, with* CUNNING WORK (xxxvi. 8). *Thou shalt make the tabernacle with ten curtains of fine twined linen, and blue, and purple, and scarlet: with cherubim of* CUNNING WORK *shalt thou make them* (xxvi. 1). *In like manner shalt thou make the vail, and fine twined linen of* CUNNING WORK (ver. 31, xxxv. 35). *In like manner the ephod with* WORK OF THE ARTIFICER; *as also the breast-plate* (xxviii. 6, xxxix. 8). Artificer is there expressed by a word which also signifies a designer or inventor. *Thou shalt engrave two stones, which shall be put upon the shoulders of the ephod, with* WORK OF THE ARTIFICER *in jewels* (xxviii. 11, 12). In the opposite sense, the work of the artificer signifies that work which is done from one's own intelligence, which can produce nothing but what is false. This is meant by the work of the artificer in the following passages: *They have made them molten images of their silver, and idols*

according to their OWN UNDERSTANDING, *all of it the* WORK OF THE CRAFTSMEN (Hos. xiii. 2). *The* WORKMAN *melteth a graven image, and the goldsmith spreadeth it over with gold, and casteth silver chains; he seeketh unto him a* CUNNING WORKMAN (Isa. xl. 19, 20). *For one cutteth a tree out of the forest, the* WORK *of the* HANDS OF THE WORKMAN; *silver spread into plates is brought from Tarshish, and gold from Uphaz, the* WORK OF THE WORKMAN; *blue and purple is their clothing: they are all the* WORK OF CUNNING MEN (Jer. x. 3, 9; and in Deu. xxvii. 15). Idols signify falsities of worship and religion from their own intelligence (n. 459, 460).

794 *And the voice of a millstone shall be heard no more at all in thee*, signifies, that those who are in that religion from its doctrine and from a life according to it, do not inquire after, examine, and confirm spiritual truth, because falsity received and confirmed and thus implanted hinders. The sound of the millstone signifies nothing else but inquiry after, examination, and confirmation of spiritual truth, especially from the Word. This is signified by the sound of the millstone, or by grinding in a mill, because wheat and barley, which are ground, signify celestial and spiritual good, and therefore meal and flour signify truth from that good; for all truth is from good, and no truth is spiritual which is not derived from spiritual good. The voice of a millstone is mentioned, because throughout the Word spiritual things are described by things instrumental, which are the ultimates of nature; as spiritual truths and goods by cups, vials, bottles, platters, and many other vessels, as may be seen in n. 672. Wheat signifies the good of the church derived from the Word (n. 315); and flour of wheat signifies truth from that good (n. 778). That a mill signifies inquiry, examination, and confirmation of spiritual truth, may appear from the following passages: Jesus said, *At the consummation of the age, two shall be in the field; the one shall be taken, and the other left. Two women shall be* GRINDING AT THE MILL; *the one shall be taken, and the other left* (Matt. xxiv. 40, 41). The consummation of the age means the end of the church when the Last Judgment takes place; a field signifies the church, because the harvest is there; those who grind at the mill signify those in the church who inquire after truths; those who are taken signify those who find and receive truths; and those who are left signify those who neither inquire after nor receive them, because they are in falsities. *I will take from them the* VOICE *of mirth, and the* VOICE *of gladness, the* VOICE *of the bridegroom, and the* VOICE *of the bride, the* VOICE *of the* MILLSTONES, *and the light of the candle* (Jer. xxv. 10); here the voice of the millstones signifies the same as in this passage in the Apocalypse. Also: *No man shall take the nether or the upper* MILLSTONE *to pledge: for he taketh a man's life to pledge* (Deu. xxiv. 6); a mill is here called the soul or life, because the soul

signifies the truth of wisdom and of faith (n. 681). In the opposite sense, a mill signifies the search after, and confirmation of what is false, as appears from these places: *They took the young men to grind, and the children fell under the wood* (Lam. v. 13). *Sit in the dust, O daughter of Babel, take the* MILL-STONE AND GRIND MEAL; *uncover thy locks, uncover the thigh, pass over the rivers, thy nakedness shall be uncovered, thy shame shall be seen* (Isa. xlvii. 1-3); to take the mill and grind meal, signifies to inquire and examine in order to confirm what is false.

795 But to illustrate this by example. Who cannot see that those who are in Babylon have inquired and examined how they may confirm this enormous falsity, that the bread and wine in the Eucharist should be divided, so that the bread should be given to the laity and the wine to the clergy? This may be seen by merely reading the confirmation of it as decreed in the Council of Trent, and established by a bull, which runs thus: "That immediately after consecration the true body and true blood of Jesus Christ, together with His Soul and Divinity, are truly, really, and substantially contained in the bread and wine, His body under the appearance of bread, and His blood under the appearance of wine, BY THE POWER OF THE WORDS; but the body itself under the appearance of wine, and the blood under the appearance of bread, and the soul under both by the power of the natural connection and concomitancy, whereby the parts of the Lord Christ are united to each other, and His Divinity by reason of that admirable hypostatic union with the body and soul; and that just as much is contained under each kind as under both; and that the whole and entire Christ exists under the appearance of bread, and under every part of that appearance, and the whole also under the appearance of wine, and the parts thereof. Also that water is to be mixed with the wine." These are their very words, and that they are directly contrary to the power of the Lord's words, they themselves confess. What person of sound judgment does not here see truths themselves inverted, and changed into falsities by reasonings which the upright in heart cannot but abominate? But why is this? Is it not solely for the sake of masses, which they call propitiatory sacrifices, most holy, pure, and sacred, through which they infuse sanctity into the bodily senses of men, and at the same time bring night into all things of faith and spiritual life, to the end that in the darkness they may reign and enrich themselves? Is it not also that they may have the idea that ministers are full of the Lord, and that the Lord is in them? And likewise, that lest they should be exhausted, they are to have the wine, and to prevent inebriation, there is water in the wine?

796 (23) *And the light of a candle shall shine no more in thee,*

signifies, that those who are in that religion from doctrine and from a life according to it, have no enlightenment from the Lord, nor perception of spiritual truth. The light of a lamp signifies enlightenment from the Lord and perception from it of spiritual truth; for light means the light of heaven, in which the angels are, and men also as to their understanding, which light in its essence is Divine Wisdom, for it proceeds from the Lord as the Sun of the spiritual world, which in its substance is Divine Love of Divine Wisdom, from which no other light can proceed than that which is of Divine Wisdom, or any other heat than that of Divine Love; that this is the case is demonstrated in *The Divine Love and Wisdom* (n. 83-172). Since that light is from the Lord, and the Lord is omnipresent by it and in it, therefore by it is all enlightenment and enlightened perception of spiritual truth, which those have who spiritually love Divine Truths, that is, who love truths because they are truths, thus because they are Divine. It is evident that this is to love the Lord; for the Lord is omnipresent in that light, because the Divine Love and Divine Wisdom are not in place, but are where they are received and according to reception. That those who are of the Roman Catholic religion are not in any enlightenment and consequent perception of spiritual truth, may appear from this, that they do not love any spiritual light. For, as has been observed, the origin of spiritual light is from the Lord, and no others can accept or receive that light, but those who are in conjunction with the Lord; and conjunction with the Lord is effected solely by the acknowledgment and worship of Him, and at the same time by a life according to His precepts in the Word. The acknowledgment and worship of the Lord, and the reading of the Word, produce the Lord's presence; but these two, together with a life according to His precepts, effect conjunction with Him. In Babylon it is the reverse; the Lord is there acknowledged, but without having dominion, and the Word is acknowledged, but without being read. Instead of the Lord the pope is worshipped; and instead of the Word papal bulls are acknowledged, according to which they live, and not according to the precepts of the Word. Those bulls have for their end the dominion of the pope and his ministers over heaven and the world; while the precepts of the Word have for their end the dominion of the Lord over heaven and the world; and these two are diametrically opposite to each other, like heaven and hell. These observations are made, that it may be known, that those who are of the Babylonish religion from doctrine and from a life according to it, have no light of a candle at all; that is, no enlightenment and consequent perception of spiritual truth. That the Lord is the light, from which is all enlightenment and perception of spiritual truth, is evident from the following passages: HE WAS THE TRUE LIGHT, *which lighteth every*

man that cometh into the world (John i. 4-12), speaking of the Lord. *This is the condemnation, that* LIGHT IS COME INTO THE WORLD. *But he that doeth truth cometh to the* LIGHT (iii. 19, 21). *Jesus said, Yet a little while is the* LIGHT WITH YOU. *Walk while ye* HAVE THE LIGHT, *lest darkness come upon you. While ye have* LIGHT, *believe in the* LIGHT, *that ye may be the children of* LIGHT (xii. 35, 36). *Jesus said,* I AM COME A LIGHT INTO THE WORLD, *that whosoever believeth in Me should not abide in darkness* (xii. 46). *Jesus said,* I AM THE LIGHT OF THE WORLD (ix. 5; Luke ii. 30-32). *Simeon said, For mine eyes have seen thy salvation; a* LIGHT *to lighten the Gentiles. The people which sat in darkness saw* GREAT LIGHT; *and to them which sat in the region and shadow of death,* LIGHT IS SPRUNG UP (Matt. iv. 16; Isa. ix. 1; Luke ii. 30-32). *I will also give Thee for a* LIGHT TO THE GENTILES, *that Thou mayest be My salvation unto the end of the earth* (Isa. xlix. 6). *The city New Jerusalem had no need of the sun, neither of the moon, to shine in it: for the glory of God doth lighten it, and the* LAMB IS THE LAMP THEREOF (Apoc. xxi. 23, xxii. 5). It is plain from these that the Lord is the light from which all enlightenment and consequent perception of truth comes. And as the Lord is light, the devil is darkness, and the devil is the love of ruling over all the holy Divine things of the Lord, and thus over Himself; and as power is given him, so far he darkens, extinguishes, consumes, and burns up the holy Divine things of the Lord.

797 *And the voice of the bridegroom and of the bride shall be heard no more at all in thee,* signifies, that with those who are in that religion from doctrine and from a life according to it, there is no conjunction of good and truth, which constitutes the church. The voice here signifies joy, because it is the voice of the bridegroom and of the bride. In the supreme sense the bridegroom means the Lord as to Divine Good, and the bride means the church as to Divine Truth from the Lord; for the church is a church from the reception of the Lord's Divine Good in the Divine Truths which are from Him. That the Lord is called a bridegroom and also a husband, and that the church is called a bride and also a wife, is evident from the Word. From this is the heavenly marriage, which is the conjunction of goodness and truth, as may be seen in the treatise on *Marriage.* Now, as this heavenly marriage is effected by Divine Good from the Lord being received by the members of the church in Divine Truths out of the Word, it is plain that there is no conjunction of good and truth in those who are of the Roman Catholic religion from doctrine and its life, because they have no conjunction with the Lord, but with living and dead men. And this conjunction among those who are in the love of ruling from self-love over the holy Divine things of the Lord, and over the

Lord Himself, is like conjunction with the devil, who, as was affirmed in the preceding article, is that love; and to come to the devil as a means of coming to God is detestable. That the Lord is called a bridegroom and the church a bride, appears from the following passages: *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* (John iii. 29); John the Baptist is here speaking of the Lord. *Jesus said, As long as the* BRIDEGROOM *is with them, the* CHILDREN OF THE BRIDECHAMBER *cannot fast. But the days will come, when the* BRIDEGROOM *shall be taken away from them, and then shall they fast* (Matt. ix. 15; Mark ii. 19, 20; Luke v. 34, 35). *I saw the holy city, New Jerusalem, prepared as a* BRIDE ADORNED FOR HER HUSBAND (Apoc. xxi. 2). The angel said, *Come hither, I will show thee the* BRIDE, THE LAMB'S WIFE (xxi. 9, 10). *For the marriage of the Lamb is come, and His* WIFE *hath made herself ready. Blessed are they which are called unto the marriage supper of the Lamb* (xix. 7, 9). The *bridegroom*, whom the ten virgins went out to meet, also means the Lord (Matt. xxv. 1, 2, *et seq.*). From these it may appear what is signified by the voice and the joy of the bridegroom and bride in the following passages: *And as the* BRIDEGROOM *rejoiceth over the* BRIDE, *so shall thy God rejoice over thee* (Isa. lxii. 5). *My soul shall be joyful in my God; as a* BRIDEGROOM *decketh himself with ornaments, and as a* BRIDE *adorneth herself with her jewels* (lxi. 10). *Again there shall be heard in this place, the voice of joy, and the voice of gladness, the* VOICE OF THE BRIDEGROOM, *and the* VOICE OF THE BRIDE, *that shall say, Praise Jehovah of Hosts* (Jer. xxxiii. 10, 11). *Let the* BRIDEGROOM *go forth of his chamber, and the* BRIDE *out of her closet* (Joel ii. 16). *Then will I cause to cease from the streets of Jerusalem, the voice of mirth, and the voice of gladness, the voice of the* BRIDEGROOM, *and the voice of the* BRIDE (Jer. vii. 34, xvi. 9). *Moreover I will take from them the voice of mirth, and the voice of gladness, the voice of the* BRIDEGROOM, *and the voice of the* BRIDE, *the sound of the millstones, and the light of the candle, and this whole land shall be a desolation by the king of Babel* (xxv. 10, 11).

From what has been said, the series of things in these two verses may now be seen, which is, that those who are in that religion have no affection of spiritual truth and good (n. 792); that they have no understanding of spiritual truth, nor therefore any thought of it (n. 793); for thought is from affection and according to it; that neither do they inquire after, examine, and confirm spiritual truth (n. 794); that neither have they any enlightenment from the Lord, and hence no perception of spiritual truth (n. 796); and, finally, that there is not among them any conjunction of good and truth, which constitutes the

church (n. 797). Thus do these things also follow each other in order.

798 Since, as remarked, there is no conjunction of good and truth with them, because there is no marriage of the Lord and the church with them, something shall here be said respecting the power of opening and shutting heaven, which acts as one with the power of remitting and retaining sins, which they claim to themselves as the successors of Peter and the apostles. The Lord said to Peter, *Upon this rock I will build My church; and the gates of hell shall not prevail against it. And I will give unto thee the* KEYS OF THE KINGDOM OF HEAVEN: *and whatsoever thou shalt* BIND ON EARTH *shall be* BOUND IN HEAVEN: *and whatsoever thou shalt* LOOSE ON EARTH *shall be* LOOSED IN HEAVEN (Matt. xvi. 18, 19). The Divine Truth, which is meant by the Rock upon which the Lord would build His church, is that which Peter then confessed, which is this: THOU ART THE CHRIST, THE SON OF THE LIVING GOD (ver. 16). The keys of the kingdom of heaven are these: Whatsoever that Rock, which is the Lord, shall bind on earth shall be bound in heaven, and whatsoever He shall loose on earth shall be loosed in heaven. This means that to the Lord belongs power over heaven and earth, as He also declares (xxviii. 18), thus the power of saving men who are in that confession of Peter from faith of heart. The Lord's Divine operation to save men is from first things by ultimate things, and this is meant by Whatsoever He shall bind or loose on earth shall be bound or loosed in heaven. The ultimates by which the Lord operates are upon earth, and indeed in men. Therefore, that the Lord Himself might be in ultimates as He is in primaries, He came into the world, and assumed humanity. That every Divine operation of the Lord is from primaries by ultimates, thus from Himself in primaries, and from Himself in ultimates, see *The Divine Love and Wisdom* (n. 217-219, 221). This, too, is the reason why the Lord is called the First and the Last, the Alpha and the Omega, the Beginning and the Ending, the Almighty (n. 29-31, 38, 57). Who cannot see, if he will, that human salvation is a continual operation of the Lord in man from his earliest infancy to the latest period of his life, and that this is a work purely Divine, and never assignable to any man? This is so Divine that it is the work at once of omnipresence, omniscience, and omnipotence. That the reformation and regeneration of man, thus his salvation, is wholly of the Divine Providence of the Lord, may be seen in *The Divine Providence*, from beginning to end. The coming of the Lord Himself into the world was solely for the sake of man's salvation. On this account He assumed humanity, removed the hells, and glorified Himself, and put on omnipotence even in ultimates,

which is meant by His sitting at the right hand of God. What then can be more abominable than to fabricate a religion which sanctions the idea that this Divine power and potency are man's, and no longer the Lord's; and that heaven is to be opened and shut merely by a priest saying, I absolve, or, I excommunicate; and that a sin is forgiven or remitted, however enormous, if he but say, I remit? There are many devils in the world, who, to avoid temporal punishments, seek and obtain by arts and gifts absolution for a diabolical deed. Who can be so insane as to believe that power is given of admitting devils into heaven?

It has been already stated (n. 790, at the end), that Peter represented the truth of faith of the church, James the good of charity of the church, and John the good works of the men of the church, and that the twelve apostles collectively represented the church as to all things belonging to it. That they represented these is clearly evident from the Lord's words to them in Matthew: *When the Son of Man shall sit in the throne of His glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel* (xix. 28; Luke xxii. 30); which words can signify nothing else than that the Lord will judge all according to the good and truth of the church. If these words did not mean the goods and truths of the church, but the apostles themselves, all in the great city Babylon who call themselves the successors of the apostles might also claim the right to sit upon thrones, as many in number as themselves from the pope down to the monk, and of judging all the inhabitants of the earth.

799 *For thy merchants were the great men of the earth,* signifies, that the superiors in their ecclesiastical hierarchy are such, because, by means of the various and even arbitrary rights left them in the statutes of their order, they trade and make gain. Great men mean the superiors in their ecclesiastical hierarchy, who are called cardinals, bishops, and primates; these are called merchants, because they trade with the holy things of the church as articles of merchandise (n. 771, 783); here, who trade with, and make gain by, the various and even arbitrary rights left them in the statutes of their order. The reason why this is said appears from what precedes, of which it is a necessary consequence. In what precedes it is said, that there shall no more be heard in Babylon the voice of harpers, musicians, pipers, and trumpeters, that there shall not be there a craftsman of any craft, that the sound of the millstone shall not be heard there, that there shall be no light of a candle there, and that neither shall the voice of the bridegroom and the voice of the bride be there, which signifies that in Babylon there is no affection of spiritual truth, no understanding and consequently no thought of it, nor any inquiry or search after it, neither any enlightenment and perception of it, and of course no conjunc-

tion of good and truth, which constitutes the church (n. 792-794, 796, 797). They have not these things, because those of the superior orders also carry on a trade to enrich themselves, and thus set an example to their inferiors; this is the reason also why it is said, *For thy merchants were the great men of the earth.* But perhaps it may be asked, What are those arbitrary rights which may be called merchandise? They are not their annual incomes and stipends, but dispensations derived from the power of the keys, such as the remitting of sins, even of an enormous kind, and thereby exempting persons from temporal punishments; using their influence with the pope to allow marriages to be contracted within the prohibited degrees, and to dissolve those within the degrees not prohibited, and doing these things themselves without applying for toleration; by granting privileges within their jurisdictions; by ordaining ministers and by confirmations; by gratuities both general and particular from monasteries; by the misapplication of revenues which belong to others; and by many other means. These, and not their annual incomes, had they been content with them, are the causes why they have no affection, or thought, or search after, or perception of spiritual truth, nor any conjunction of truth and good, because these are the gains of the unrighteous mammon, and the unrighteous perpetually covet natural riches, and are averse to spiritual riches, which are Divine Truths from the Word. From these considerations it may now appear that the words, *for thy great men were the merchants of the earth,* signify, that the superiors in their ecclesiastical hierarchy were such, because they traded in and made gain of the various and even arbitrary rights left to them in the statutes of their order. Something further may here be said respecting the dispensation of even enormous crimes by the power of the keys, by which they liberate the guilty, not only from eternal but also from temporal punishments, and if they do not liberate them, still they afford them protection where they take sanctuary. Who does not see that this belongs not to ecclesiastical but to civil jurisdiction? and that this is to extend their dominion over everything of a secular nature, and to destroy the public security? likewise that by still reserving this prerogative to themselves, they have it in their power to recover their former despotic sway over all the judgments established by kings, thus over the supreme judges likewise? which also they would do were it not for fear of producing separation from them. This is what is meant in Daniel by the third beast which came up out of the sea thinking *to change the times and laws* (vii. 25).

800 *For by thy enchantments were all nations deceived,* signifies, their nefarious arts and schemes, by which they have drawn away the minds of all from the holy worship of the Lord to the pro-

fane worship of living and dead men and of idols. The enchantments by which all nations have been deceived signify the nefarious arts and schemes by which they delude and persuade people to worship and adore them instead of the Lord, thus as the Lord, and, since the Lord is the God of heaven and earth, as He Himself teaches in Matt. xxviii. 18, thus as gods. That they have transferred the Lord's Divine power to themselves may be seen in n. 798. Because these words signify such arts, they also signify that by their nefarious arts and contrivances they have turned the minds of all from the holy worship of the Lord to the profane worship of living and dead men and of idols. That these things will yet have an end, and that they have already come to an end in the spiritual world, has been stated and shown before. It is thus described in Isaiah: *Stand now in thy* ENCHANTMENTS, *O Babel, and in the multitude of thine* ENCHANTMENTS, *wherein thou hast laboured from thy youth; if so be thou shalt be able to profit, if so be thou mayest prevail. Thou art wearied in the multitude of thy counsels. Let now the* ASTROLOGERS, *the* STAR-GAZERS, *the* MONTHLY PROGNOSTICATORS, *stand up, and save thee. Behold they shall be as stubble; the fire shall burn them, they shall not deliver themselves from the power of the flame; even thy merchants from thy youth: they shall wander every one to his quarter; none shall save thee* (xlvii. 12-15).

801 (24) *And in her was found the blood of prophets, and of saints, and of all that were slain upon the earth,* signifies, that from the religion which is meant by the city of Babylon, there is an adulteration and profanation of every truth of the Word, and hence of the church, and that from it falsity has flowed out into the whole Christian world. Blood signifies the falsification, adulteration, and profanation of the Word (n. 327, 379, 684); prophets signify all who are in Divine Truths from the Word, and abstractly the truths of doctrine from the Word (n. 8, 133); saints signify those who are of the Lord's church, and abstractly the holy truths of the church (n. 173, 586, 666); the slain signify those who are spiritually slain, and those are said to be spiritually slain who perish by falsities (n. 225, and in many other places); and since the earth signifies the church, all that were slain upon the earth mean all in the Christian church who have perished by falsities, since falsity springs up among them from that religion. Of Babel it is also said in Jeremiah, that there *shall fall the slain of all the earth* (li. 49, 52). And in Isaiah, that Lucifer, which there is Babel, had *destroyed thy land, and slain thy people* (xiv. 20). That many falsities have flowed from the Babylonish religion into the churches of the Reformed may be seen in n. 751, where this passage is explained: *And the woman whom thou sawest*

is that great city, which reigneth over the kings of the earth (Apoc. xvii. 18).

802 It has been observed that from the religion which is meant by the city of Babylon proceeds the adulteration and profanation of every truth of the Word, and thence of everything holy in the church; and it has been frequently remarked that that religion not only adulterated the goods and truths of the Word, but likewise profaned them, and that therefore Babel or Babylon in the Word signifies the profanation of what is holy. It shall now be shown, how that profanation was and is occasioned. It has already been observed, that the love of ruling from self-love over the holy things of the church and over heaven, consequently over all the Divine attributes of the Lord, is the devil. Now, as those who established that religion had such rule in view, they could not but profane the holy things of the Word and of the church. Suppose this love, which is the devil, to take interior possession of any one's mind, as every ruling love does, and that any Divine Truth were placed outwardly before his eyes, would it not tear it to pieces, cast it to the ground, and trample upon it, and call in some falsity accordant with itself in its stead? The love of possessing all things in the world is satan, and the devil and satan, as confederates, act as one with those who, from being in one of these loves, are also in the other. Hence a conclusion may be formed why Babylon in the Word signifies profanation. For example: Place before that love, which is the devil, this Divine Truth, that God alone is to be worshipped and adored, and not any man, and thus that the Vicariate is an invention and fiction which ought to be rejected; in like manner this truth, that to invoke dead men, and fall down before their images, and kiss them and their bones, is mere and filthy idolatry, which ought also to be rejected. Would not that love, which is the devil, in the vehemence of its anger reject these two truths, fulminate against them, and tear them in pieces? But should any one say to that love, which is the devil, that to open and shut heaven, or to loose and to bind, thus to remit sins, which is the same as to reform and regenerate, and so to redeem and save man, is a work purely Divine; and that man cannot without profanation claim to himself anything Divine, and that Peter made no such claim for himself, for which reason he never exercised it; moreover, that the Succession is an invention proceeding from that love; as also the transferring of the Holy Spirit from one man to another. On hearing these things, would not that love, which is the devil, thunder out its anathemas against him; and in the fire of his fury command him who uttered them to be delivered to the inquisitor,

and cast into a dungeon? If any one should say further, How can the Lord's Divine power be transferred to you? How can the Lord's Divinity be separated from His soul and body? Does not your faith reply that it cannot? How can God the Father convey His Divine power into the Son, except into His Divinity, which is its receptacle? How can this be transferred to a man so as to become his own? Not to mention other considerations of a like nature. On hearing these things, would not that love, which is the devil, be silent? would he not burn with rage, gnash with his teeth, and exclaim, "Away with him, crucify him, crucify him; get you gone, get you gone, every one of you; see this great heretic, and do what is your pleasure with him?"

CHAPTER XIX.

1. After these things I heard as it were the voice of much people in heaven, saying, Alleluia! Salvation, and glory, and honour, and power, unto the Lord our God:

2. For true and righteous are His judgments: for He hath judged the great harlot, who corrupted the earth with her whoredom, and hath avenged the blood of His servants at her hand.

3. And again they said, Alleluia! And her smoke riseth up for ever and ever.

4. And the four-and-twenty elders and the four animals fell down and worshipped God who sat on the throne, saying, Amen; Alleluia!

5. And a voice came out of the throne, saying, Praise our God, all ye His servants, and ye that fear Him, both small and great.

6. And I heard as it were a voice of a great multitude, and as a voice of many waters, and as a voice of mighty thunders, saying, Alleluia! for the Lord God omnipotent reigneth.

7. Let us be glad and rejoice, and give glory to Him: for the marriage of the Lamb is come, and His wife hath made herself ready.

8. And to her it was granted that she should be arrayed in fine linen, clean and bright: for the fine linen is the righteousness of the saints.

9. And he saith unto me, Write, Blessed are they that are called unto the marriage-supper of the Lamb. And he saith unto me, These are the true words of God.

10. And I fell at his feet to worship him. And he said unto me, See thou do it not. I am thy fellow-servant, and of thy

brethren who have the testimony of Jesus: worship God: for the testimony of Jesus is the spirit of prophecy.

11. And I saw heaven opened, and behold a white horse; and he that sat upon him is called Faithful and True, and in righteousness He judges and fights.

12. And His eyes were as a flame of fire, and on His head were many diadems; and He had a name written, that no one knew but He Himself.

13. And He was clothed with a vesture dipped in blood: and His name is called The Word of God.

14. And the armies in heaven followed Him upon white horses, clothed in fine linen, white and clean.

15. And out of His mouth goeth a sharp sword, that with it He should smite the nations: and He shall rule them with a rod of iron: and He treadeth the wine-press of the fierceness and wrath of Almighty God.

16. And He hath on His vesture and on His thigh the name written, King of kings, and Lord of lords.

17. And I saw one angel standing in the sun; and he cried with a great voice, saying to all the fowls that fly in the midst of heaven, Come and gather yourselves together unto the supper of the great God;

18. That ye may eat the flesh of kings, and the flesh of captains, and the flesh of mighty men, and the flesh of horses, and of them that sit on them, and the flesh of all men, both free and bond, both small and great.

19. And I saw the beast, and the kings of the earth, and their armies, gathered together to make war with Him that sat on the horse, and with His army.

20. And the beast was taken, and with him the false prophet that wrought the signs before him, with which he deceived them that had received the mark of the beast, and them that adored his image. These two were cast alive into the lake of fire burning with brimstone.

21. And the remnant were slain with the sword of Him that sat upon the horse, which proceedeth out of His mouth, and all the fowls were filled with their flesh.

THE SPIRITUAL SENSE.

THE CONTENTS OF THE WHOLE CHAPTER. A glorification of the Lord by the angels of heaven, on account of the removal of the Roman Catholic religion in the spiritual world, by which they

were restored to their light and beatitude, verses 1-5. Annunciation of the Lord's Advent, and of a new church from Him, verses 6-10. The opening of the Word as to its spiritual sense for the use of that church, verses 11-16. The calling of all men unto Him, verses 17, 18. The resistance of those who are in faith separate from charity, verse 19. Their removal and damnation, verses 20, 21.

THE CONTENTS OF EACH VERSE. *After these things I heard as it were the voice of much people in heaven, saying, Alleluia!* signifies, thanksgiving, confession, and celebration of the Lord by the angels of the lower heavens, on account of the removal of the Babylonians: *Salvation, and glory, and honour, and power, unto the Lord our God,* signifies, that now there is salvation from the Lord, because now there is a reception of Divine Truth and Divine Good by virtue of His Divine power: *For true and righteous are His judgments: for He hath judged the great harlot, who corrupted the earth with her whoredom,* signifies, because in justice the profane Babylonian religion is condemned for destroying the Lord's Church by foul adulterations of the Word: *And hath avenged the blood of His servants at her hand,* signifies, retribution for the mischief and violence offered to the souls of them who worship the Lord: *And again they said Alleluia! And her smoke riseth up for ever and ever,* signifies, thanksgiving and celebration of the Lord, for joy that that profane religion is condemned to eternity: *And the four-and-twenty elders and the four animals fell down and worshipped God who sat on the throne, saying, Amen; Alleluia,* signifies, adoration of the Lord as the God of heaven and earth, and judge of the universe, by the angels of the higher heavens, and confirmation of the thanksgiving, confession, and celebration of the Lord by the angels of the lower heavens: *And a voice came out of the throne, saying, Praise our God, all ye His servants, and ye that fear Him,* signifies, influx from the Lord into heaven, and a consequent unanimity of the angels, that all who are in the truths of faith and in the goods of love should worship the Lord as the only God of heaven: *Both small and great,* signifies, those who in a less and greater degree worship the Lord from the truths of faith and the goods of love: *And I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunders, saying, Alleluia! for the Lord God omnipotent reigneth,* signifies, the joy of the angels of the lowest heaven, of the angels of the middle heaven, and of the angels of the highest heaven, because the Lord alone reigns in the church which is now about to come: *Let us be glad and rejoice, and give glory to Him: for the marriage of the Lamb is come,* signifies, joy of soul and heart, and consequent glorification of the Lord, because from henceforth a full marriage of Him with the church is

effected: *And His wife hath made herself ready,* signifies, that those who are to be of this church, which is the New Jerusalem, will be collected, initiated, and instructed: *And to her was granted that she should be arrayed in fine linen, clean and bright,* signifies, that they will be instructed in genuine and pure truths through the Word from the Lord: *For the fine linen is the righteousness of the saints,* signifies, that by truths from the Word, those who are of the Lord's church acquire the goods of life: *And he saith unto me, Write, Blessed are they that are called unto the marriage-supper of the Lamb,* signifies, a single angel sent from heaven to John, and talking with him concerning the Lord's New Church, and saying that it would be given to know upon earth that those who receive the things which are of that church have eternal life: *And he saith unto me, These are the true words of God,* signifies, that this is to be believed because it is from the Lord: *And I fell at his feet to worship him. And he said unto me, See thou do it not. I am thy fellow-servant, and of thy brethren who have the testimony of Jesus: worship God,* signifies, that the angels of heaven are not to be worshipped and invoked, because they have nothing Divine in them, but that they are associated with men, as brethren with brethren, with such as worship the Lord, and therefore that the Lord alone is to be worshipped in consociation by both: *For the testimony of Jesus is the spirit of prophecy,* signifies, that the acknowledgment that the Lord is the God of heaven and earth, and at the same time a life according to His precepts are, in a universal sense, the all of the Word and of doctrine derived from it: *And I saw heaven opened, and behold a white horse,* signifies, the revealing of the spiritual sense of the Word by the Lord, and thereby the discovery of the interior meaning of the Word, which is the Coming of the Lord: *And He that sat upon him is called Faithful and True, and in righteousness He judges and fights,* signifies, the Lord as to the Word, that He is the Divine Good and Divine Truth itself, from both which He effects judgment: *And His eyes were as a flame of fire,* signifies, the Divine Wisdom of the Lord's Divine Love: *And on His head were many diadems,* signifies, the Divine Truths of the Word from Him: *And He had a name written, that no one knew but He Himself,* signifies, that what the Word is in its spiritual and celestial sense no one sees but the Lord, and those to whom He reveals it: *And He was clothed with a vesture dipped in blood: and His name is called The Word of God,* signifies, the Divine Truth in its ultimate sense, or the Word in the letter, to which violence has been offered: *And the armies in heaven followed Him upon white horses, clothed in fine linen, white and clean,* signifies, the angels in the new Christian heaven, who were in conjunction with the Lord, in the interior understanding of the Word, and thus in pure and

genuine truths: *And out of His mouth goeth a sharp sword,* signifies, the dispersion of falsities by doctrine thence derived from the Lord: *That with it He should smite the nations: and He shall rule them with a rod of iron,* signifies, that He will convince all who are in a dead faith by the truths of the literal sense of the Word, and by rational arguments: *And He treadeth the wine-press of the fierceness and wrath of Almighty God,* signifies, that the Lord alone sustained all the evils of the church, and all the violence offered to the Word, thus to Himself: *And He hath on His vesture and on His thigh a name written, King of kings, and Lord of lords,* signifies, that the Lord teaches in the Word what He is, that He is the Divine Truth of Divine Wisdom, and the Divine Good of Divine Love, thus that He is the God of the universe: *And I saw one angel standing in the sun, and he cried with a great voice, saying to all the fowls that fly in the midst of heaven, Come and gather yourselves together unto the supper of the great God,* signifies, the Lord from Divine Love, and thence from Divine zeal, calling and inviting all who are in the spiritual affection of truth, and who think of heaven, to the New Church, and to conjunction with Himself, thus to life eternal: *That ye may eat the flesh of kings, and the flesh of captains, and the flesh of mighty men, and the flesh of horses, and of them that sit on them, and the flesh of all men, both free and bond, both small and great,* signifies, the appropriation of good things from the Lord by the truths of the Word, and of doctrine derived from it, in every sense, degree, and kind: *And I saw the beast, and the kings of the earth, and their armies, gathered together to make war with Him that sat on the horse, and with His army,* signifies, that all the interiorly evil, who have made profession of faith alone, with their leading men and their adherents, will impugn the Divine Truths of the Lord in His Word, and infest those who are to be of the Lord's New Church: *And the beast was taken, and with him the false prophet, that wrought signs before him, with which he deceived them that had received the mark of the beast, and them that adored his image,* signifies, all those who professed faith alone, and were interiorly evil, as well the laity and common people as the clergy and the learned, who by reasonings and attestations that faith alone is the sole medium of salvation, have induced others to receive that faith, and to live according to it: *These two were cast alive into the lake of fire burning with brimstone,* signifies, that all these, as they were, were cast into hell, where are the loves of falsity, and at the same time the lusts of evil: *And the remnant were slain with the sword of Him that sat upon the horse, which proceedeth out of His mouth,* signifies, that all of various heresies among the Reformed, who have not lived according to the Lord's commandments in the Word which they knew, being judged according to the Word, perish: *And*

all the fowls were filled with their flesh, signifies, that the infernal genii feed as it were upon their lusts of evil, these constituting their very selfhood.

THE EXPLANATION.

803 (1) *After these things I heard as it were the voice of much people in heaven, saying, Alleluia,* signifies, thanksgiving, confession, and celebration of the Lord by the angels of the lower heavens on account of the removal of the Babylonians. A great multitude in heaven signifies the angels of the lower heavens. Their voice, saying, Alleluia, signifies their thanksgiving, confession, and celebration of the Lord. Alleluia, in the Hebrew language, signifies Praise God, therefore it was an expression of thanksgiving, confession, and celebration of the Lord from joy of heart; as appears from these passages: *Bless thou Jehovah, O my soul,* ALLELUIA (Ps. civ. 35). *Blessed be Jehovah, the God of Israel, from everlasting to everlasting: and let all the people say, Amen,* ALLELUIA (cvi. 48). *But we will bless Jehovah from this time forth and for evermore,* ALLELUIA (cxv. 18). *Let everything that hath breath praise Jehovah,* ALLELUIA (cl. 6; besides other places, as Ps. cv. 45. cvi. 1, cxi. 1, cxii. 1, cxiii. 1, 9, cxvi. 19, cxvii. 2, cxxxv. 3, cxlviii. 1, 14, cxlix. 1, 9, cl. 1). That it is on account of the rejection of the Babylonians is evident from the preceding chapter, which treats of the Babylonians, for which reason it is said *After these things,* and also from what follows in verses 2 and 3 in this chapter. That a great multitude in heaven means the angels of the lower heavens, is plain from verse 4 of this chapter, where it is said, that the four-and-twenty elders and the four animals adored Him that sat on the throne, saying, Amen, Alleluia, who mean the angels of the superior heavens.

804 *Salvation, and glory, and honour, and power, unto the Lord our God,* signifies, that now there is salvation from the Lord, because now there is reception of Divine Truth and Divine Good from His Divine Power. *Salvation to the Lord our God,* signifies an acknowledgment and confession that there is salvation from the Lord; *glory and honour unto the Lord our God,* signifies acknowledgment and confession that there is Divine Truth and Divine Good from the Lord, thus their reception (n. 249, 629, 693); *power unto the Lord our God,* signifies acknowledgment and confession that the Lord has power. To say that salvation, glory, honour, and power belong unto the Lord our God, is agreeable to the sense of the letter; as also in other places, that to the Lord belongs blessing: but this, when considered in the spiritual sense, means that

these, being in the Lord, are also from the Lord, in the present case, that now they are with angels and men, in consequence of the removal and rejection of the Babylonians, who intercepted, weakened, and prevented their influx from the Lord, as in this world black clouds come between the sun and men. For as the light of the sun of this world is intercepted, weakened, and obstructed by the interposition of black clouds, so is the light of the Sun of heaven, which is the Lord, by the interposition of black falsities from the Babylonians. The case is entirely similar, except that the one is natural and the other is spiritual. In the spiritual world falsities also appear like clouds, obscure and black according to their quality. This also is the reason that the spiritual sense of the Word, and the truth that the Lord alone is the God of heaven and earth, were not revealed till after the Last Judgment; for by the Last Judgment the Babylonians were removed, and likewise such of the Reformed as acknowledged faith alone, whose falsities were like black clouds interposed between the Lord and men upon earth; they were also like things that are cold, that take away spiritual heat, which is the love of goodness and truth.

805 (2) *For true and righteous are His judgments; for He hath judged the great harlot, who corrupted the earth with her whoredom,* signifies, because in justice the profane Babylonian religion is condemned for destroying the Lord's church by foul adulterations of the Word. *True and righteous are Thy judgments,* signifies the Divine Truths and Goods of the Word, according to which judgment is effected by the Lord (n. 668, 689), which, taken in the aggregate, are called righteousness, for in relation to the Lord righteousness has no other signification (as in verse 11; also in Isa. lxiii. 1; Jer. xxiii. 5, 6, xxxiii. 15, 16); *for He hath judged the great harlot,* signifies, because the profane Babylonian religion, as treated of in the previous chapter, is condemned; the harlot is called great from her adulteration and profanation of the Word; *which did corrupt the earth by her whoredom,* signifies, which, by foul adulterations of the Word, destroyed the Lord's church: her whoredom signifies the adulteration of the Word (n. 134), and the earth signifies the church (n. 285, 721).

806 *And hath avenged the blood of His servants at her hand,* signifies, retribution for the injury and violence offered to the souls of those who worship the Lord. To avenge the blood of His servants at her hand, signifies retribution for the injury and violence offered to the souls of those who worship the Lord, because His having avenged signifies retribution. To shed blood signifies to offer violence to the Lord's Divinity and to the Word (n. 327, 684), here, to the worshippers of the Lord, who are meant by His servants. They did injury and

violence to the souls of these, by transferring the Divine worship of the Lord to themselves, and by preventing them from reading the Word. It is said of the Lord that He avenged or revenged the blood of His servants, as if He had done this from vengeance or revenge, when yet He does not act from vengeance or revenge, any more than from wrath and anger, which nevertheless are ascribed to the Lord in many parts of the Word (n. 525, 635, 658, 673). Wrath and revenge are attributed to the Lord, when the evil, being separated from the good, are cast into hell, as at the day of the Last Judgment, wherefore that day is called a day of wrath, and also wrath, and a day of vengeance. Not that the Lord is angry and vindictive; but that they are angry with the Lord, and breathe vengeance against Him; as a malefactor, after sentence is passed, is angry with the law and breathes revenge against the judge; for the law is not angry, neither is the judge. Vindictive vengeance is used in this sense in the following passages: *For the* DAY OF VENGEANCE *is in Mine heart, and the year of My redeemed is come* (Isa. lxiii. 4), speaking of the Lord and the Last Judgment. *For it is the* DAY OF JEHOVAH'S VENGEANCE, *and the year of recompences for the controversy of Zion* (xxxiv. 8). *Behold, your God will come with* VENGEANCE, *even God with a recompence; He will come and save you* (xxxv. 4). *For these be the* DAYS OF VENGEANCE, *that all things which are written may be fulfilled* (Luke xxi. 22), speaking of the consummation of the age, or of the Last Judgment. *The spirit of the Lord Jehovah is upon Me; to proclaim the acceptable year of Jehovah, and the* DAY OF VENGEANCE *of our God; to comfort all that mourn* (Isa. lxi. 1, 2). *Shall not My soul be* AVENGED *on such a nation as this?* (Jer. v. 9, 29.) *I will take* VENGEANCE *on Babel, and I will not meet thee as a man* (Isa. xlvii. 3). *For His device is against Babel, to destroy it; because it is the* VENGEANCE *of Jehovah, the* VENGEANCE OF HIS TEMPLE (Jer. li. 11, 36). *Rejoice, O ye nations, with His people: for He will* AVENGE THE BLOOD OF HIS SERVANTS, *and will render* VENGEANCE *to His adversaries, and will be merciful unto His land, and to His people* (Deu. xxxii. 43).

807 (3) *And again they said, Alleluia! And her smoke riseth up for ever and ever,* signifies, thanksgiving and celebration of the Lord, for joy that that profane religion is condemned to eternity. Their saying so a second time is owing to the various affection of joy at being delivered from the infestation of those who are in that religion, and from the fear of their rising and infesting them again; Alleluia signifies thanksgiving and celebration of the Lord (n. 803); her smoke, signifies that religion as to its dire falsities, because falsities from evil appear like smoke proceeding from a fire (n. 422). Fire, in that case, is self-love (468, 494, 766); the smoke of burning, when it relates to

Babylon, signifies profanation (n. 766, 767); to rise up for ever and ever, signifies her everlasting condemnation.

808 (4) *And the four-and-twenty elders and the four animals fell down and adored God who sat on the throne, saying, Amen; Alleluia,* signifies, adoration of the Lord, as the God of heaven and earth and Judge of the universe, by the angels of the higher heavens, and confirmation of the thanksgiving, confession, and celebration of the Lord by the angels of the lower heavens. To fall down and worship signifies humiliation, and from humiliation adoration (n. 370); the four-and-twenty elders and four animals signify the higher heavens (n. 369); He who sat on the throne means the Lord as the God of heaven and as Judge of the universe, because a throne signifies heaven and the kingdom there (n. 14, 221, 222), and likewise judgment; here judgment, because it relates to the judgment upon Babylon, treated of before; He who sat on the throne is the Lord, as will be seen below; Amen; Alleluia, signifies confirmation of the thanksgiving, confession, and celebration offered up by the angels of the lower heavens; Amen signifies confirmation and consent from truth (n. 23, 28, 31, 61, 371, 375), and Alleluia signifies thanksgiving, confession, and celebration of the Lord (n. 803). That this was done by the angels of the lower heavens appears from their speaking first, and celebrating the Lord as the God of heaven, the Judge and avenger, and saying, Alleluia, as is evident from verses 1 and 2, and from a previous explanation (n. 803, 804). The confirmation of those things by the angels of the superior heavens is signified by Amen, Alleluia.

That He who sat on the throne is the Lord, appears from chapters i. 4, ii. 8, iii. 21, iv. 2-6, 9, v. 13, vi. 16, vii. 9-11, xxii. 1, 3, in which places He is called *God* and the *Lamb* upon the *throne,* where *God* means the Lord's essential Divinity, which is called the Father, and the *Lamb* the Divine Humanity, which is called the Son (n. 269, 291), thus the Lord alone. This also appears from chapter vii., where it is said: *For the* LAMB *which is in the midst of the* THRONE *shall feed them* (ver. 17); and in Matthew: *When the Son of Man shall sit in the* THRONE OF HIS GLORY, *judging the twelve tribes of Israel* (xix. 28). *When the Son of Man shall come in His glory, and all the holy angels with Him, then shall He sit upon the* THRONE OF HIS GLORY (xxv. 31).

809 (5) *And a voice came out of the throne, saying, Praise our God, all ye His servants, and ye that fear Him,* signifies, influx from the Lord into heaven, and thus unanimity of the angels, that all who are in the truths of faith and in the goods of love should worship the Lord as the only God of heaven. The voice which came out of the throne signifies influx from the Lord into heaven. It was from the Lord, because He who sat on the throne was the Lord

(n. 808); therefore a voice proceeding from it means influx. For as the Lord is above the heavens and appears to the angels as a sun, He does not speak thence to the angels, but flows in; and that which flows in is received in heaven and declared, wherefore that voice, although it came from the throne, was still heard by John from heaven, thus from the angels there, and whatever the angels speak from heaven is from the Lord. *Praise our God*, signifies that they were to worship the Lord as the only God of heaven,—to praise God is to worship Him, as will be seen below; all His servants signify all who are in the truths of faith (n. 3, 380); all that fear Him signify all who are in the goods of love (n. 527, 628). That to praise God signifies to worship Him, and hence that His praise is His worship, is evident from many passages in the Word, of which a few only shall be adduced: *And suddenly there was with the angel a multitude of the heavenly host* PRAISING GOD (Luke ii. 13, 20). *The whole multitude of the disciples began to rejoice and* PRAISE GOD *with a loud voice* (xix. 37). *And were continually in the temple,* PRAISING *and blessing God* (xxiv. 53). *Publish ye,* PRAISE YE, *and say, O Jehovah, save Thy people* (Jer. xxxi. 7). PRAISE JEHOVAH *from the heavens.* PRAISE HIM *in the heights.* PRAISE YE HIM, *all His angels:* PRAISE YE HIM, *all His hosts.* PRAISE YE HIM, *sun and moon:* PRAISE HIM, *all ye stars of light.* PRAISE HIM, *ye heavens of heavens. Let them* PRAISE *the name of Jehovah.* PRAISE JEHOVAH *from the earth. He hath also exalted the horn of His people, the praise of all His saints* (Ps. cxlviii. 1-5, 7, 13, 14). *Out of the mouth of babes and sucklings Thou hast perfected* PRAISE! (Matt. xxi. 16.) *All the people gave* PRAISE *unto God* (Luke xviii. 43; not to mention other passages, as Isa. xlii. 8, lx. 18; Joel ii. 26; Ps. cxiii. 1, 3, cxvii. 1). What is said in this verse does not relate to the preceding statements regarding Babylon, but to what follows respecting the New Church to be established by the Lord, treated of in subsequent chapters.

810 *Both small and great*, signifies, those who in a less and greater degree worship the Lord from the truths of faith and the goods of love. In the natural sense, small and great mean those who are in a less or greater degree of dignity, but in the spiritual sense, those who are in a less or greater degree of the worship of the Lord, thus who worship the Lord with less or more sanctity and fullness from the truths of faith and goods of love. This is signified, because it comes after the words, *Praise God, all ye His servants, and ye that fear Him*, by which such things are signified (n. 809; see also n. 527, 604).

811 (6) *And I heard as it were a voice of a great multitude, and as a voice of many waters, and as a voice of mighty thunders, saying, Allelujia! for the Lord God omnipotent reigneth,*

signifies, the joy of the angels of the lowest heaven, of the angels of the middle heaven, and of the angels of the highest heaven, because the Lord alone reigns in the church which is now about to come. A voice signifies the joy of the worship, confession, and celebration of the Lord, because it follows that they said, *Alleluia*, and afterwards, *let us be glad and rejoice, and give glory to Him.* The voice of a great multitude signifies the joy of the angels of the lowest heaven (n. 803); the voice of many waters, signifies the joy of the angels of the middle heaven (n. 614); the joy of these is so heard, because many waters signify truths in abundance (n. 50, 614, 685), the angels of the middle heaven being in truths because they are in intelligence; the voice of mighty thunders, signifies the joy of the angels of the supreme heaven, the voice or speech of these being heard as thunder (n. 615); *saying, Alleluia*, signifies the joy of the worship, confession, and celebration of the Lord (n. 803); *for the Lord God omnipotent reigneth*, signifies because the Lord alone reigns, for the Lord is called the omnipotent (chap. i. 8, iv. 8, xi. 17, xv. 3, xvi. 13, 14, xix. 15, xxi. 22; where the explanations may be seen). That these things are said of the New Church about to be established by the Lord is evident from the next three verses, in which it is said, *For the marriage of the Lamb is come, and His wife hath made herself ready;* also, *Blessed are they who are called to the marriage supper of the Lamb.* This is the cause of the joy of all the heavens, which is described in this and the next verse.

812 (7) *Let us be glad and rejoice, and give glory to Him, for the marriage of the Lamb is come*, signifies, joy of soul and heart, and consequent glorification of the Lord, that from this time henceforth a full marriage of Him with the church is effected. To be glad and rejoice, signifies joy of soul and heart; joy of soul is the joy of the understanding or from the truths of faith; and joy of heart is the joy of the will or from the good of love. These two are mentioned on account of the marriage of truth and good in every particular of the Word (n. 106, 689). To give glory to Him, signifies to acknowledge and confess that all truth is from the Lord (n. 629), also to acknowledge that the Lord is the God of heaven and earth (n. 693); here, therefore, it signifies to glorify Him, because this includes both. *For the marriage of the Lamb is come*, signifies, because henceforth there is a full marriage of the Lord with the church. To signify this He is called the Lamb, and a Lamb means the Lord as to the Divine Humanity (n. 269, 291). That when the Lord's Humanity is acknowledged to be Divine there is a full marriage of the Lord and the church, may almost appear without explanation; for it is known in the Reformed Christian world, that the church is a church from the Lord's marriage with

her, for the Lord is called the Lord of the vineyard, and the church is the vineyard; and the Lord is called the bridegroom and husband, and the church is called the bride and wife. That the Lord is called the bridegroom, and the church the bride, may be seen in n. 797. That there is a full marriage of the Lord and the church when His Humanity is acknowledged to be Divine, is evident; for in this case God the Father and He are acknowledged to be one like soul and body. When this is acknowledged, the Father is not approached for the sake of the Son, but the Lord Himself is approached, and through Him God the Father, because, as was observed, the Father is in Him as the soul is in the body. Before the Lord's Humanity is acknowledged to be Divine, there is indeed a marriage of the Lord with the church, but only in those who approach the Lord, and think of His Divinity, and not at all whether His Humanity be Divine or not. This the simple in faith and in heart do, but seldom men of learning and erudition. Besides, there cannot be three husbands of one wife, nor three souls of one body; unless therefore one God is acknowledged in whom is the Trinity, and that this God is the Lord, there is no marriage. That this marriage may take place *henceforth*, is because it could not be fully effected until the Babylonians, and also the Philistines, who are those who profess faith alone, were put apart in the spiritual world by the Last Judgment; and since what precedes treats of their isolation, it is said, *henceforth*. That there is a marriage of the church with the Lord may appear from these passages: *Jesus said, Can the children of the* BRIDECHAMBER *mourn as long as the* BRIDEGROOM *is with them?* (Matt. ix. 15; Mark ii. 19.) *The kingdom of heaven is like unto a certain king which made a* MARRIAGE FOR HIS SON. *And he sent forth his servants to call them that were bidden to the wedding* (Matt. xxii. 1-14). The kingdom of heaven is like unto ten virgins, who went forth to meet the *bridegroom*, and of whom the five that were ready went in with the *bridegroom to the marriage* (xxv. 1-12). That the Lord here meant Himself is plain from the next verse (13), where He says, *Watch, therefore, for ye know neither the day nor the hour when the* SON OF MAN *will come;* and in another place: *Let your loins be girded about, and your lights burning; and ye yourselves like unto men that wait for their* LORD, *when He will return from the* WEDDING (Luke xii. 35, 36).

813 *And His wife hath made herself ready*, signifies, that those who are to be of this church, which is the New Jerusalem, will be collected, initiated, and instructed. A wife signifies the Lord's New Church, which is the New Jerusalem, as appears evidently from a subsequent chapter (xxi.), which has these words: *And I John saw the holy city, New Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her*

HUSBAND (verse 2). And in the same chapter: *And there came an angel unto me, saying, Come hither, I will show thee the* BRIDE, THE LAMB'S WIFE. *And he showed me that great city, the holy Jerusalem, descending out of heaven from God* (verses 9, 10). His wife making herself ready, signifies that those who are to be of that New Church of the Lord will be collected, initiated, and instructed. And as this is signified by making herself ready, therefore it follows that that wife was to be clothed in fine linen, clean and bright, which means inauguration by instruction; and on this account the white horse is afterwards mentioned, which signifies the understanding of the Word from the Lord for them.

814 (8) *And to her it was granted that she should be arrayed in fine linen, clean and bright*, signifies, that those who are to be of the Lord's New Church will be instructed in genuine and pure truths through the Word from the Lord. *It was granted her*, means to the wife, who signifies the Lord's New Church, which is the New Jerusalem (n. 813); *to be arrayed*, signifies to be instructed in truths, because garments signify truths (n. 166), and white garments genuine truths (n. 212); linen, clean and bright, signifies what is lustrous from good and pure from truths; and as there is no pure truth but through the Word from the Lord, this also is signified. The words clean and bright are used, because clean signifies what is free from evil, consequently what is lustrous from good, and bright signifies what is free from falsity, thus what is pure from truth. Linen, or fine linen, also signifies genuine truth in the following passages: *I clothed thee, O Jerusalem, with broidered work, and I girded thee about with* FINE LINEN, *and I covered thee with silk. Thus wast thou decked with gold and silver; and thy raiment was of* FINE LINEN AND SILK (Ezek. xvi. 10, 13). FINE LINEN *with broidered work from Egypt was that which covered thee* (xxvii. 7); speaking of Tyre, which signifies the church as to the knowledges of truth and good. *And the armies which were in heaven followed Him upon white horses, clothed in* FINE LINEN, WHITE AND CLEAN (Apoc. xix. 14). Joseph being arrayed in garments of *fine linen* by Pharaoh (Gen. xli. 42) has a similar signification. Truth derived from the Word *with* them, but not *in* them, is signified by the *fine linen* of Babylon (Apoc. xviii. 12, 16), and of the rich man (Luke xvi. 19). Fine linen is also called cotton (*xylinum*), wherefore that also signifies genuine truth in the following passages in Moses: *And thou shalt embroider for Aaron a coat of* COTTON, *and thou shalt make the mitre of* COTTON (Ex. xxviii. 39). *And they made coats of* COTTON *for Aaron and for his sons* (xxxix. 27). *Thou shalt make the tabernacle of* TWINED COTTON, *and blue and purple, and scarlet* (xxvi. 1, xxxvi. 8). Thou shalt make hangings for the court of *twined cotton* (xxvii. 9, 18

xxxviii. 9), also the vail of the court with *twined cotton* (xxxviii. 18).

815 *For the fine linen is the righteousness of the saints*, signifies, that by truths from the Word those who are of the Lord's church acquire the goods of life. Fine linen signifies genuine truths, which are truths from the Lord through the Word (n. 814); righteousness signifies good of life with those who are in truths (n. 668); the saints signify those who are of the Lord's church (n. 173, 586). Righteousness signifies good of life among those who are in truths, because no one can be called righteous unless he lives according to truths; for in the natural sense he is called righteous who lives well according to civil and moral laws; but he is called righteous, in a spiritual sense, who lives well according to the Divine laws, and the Divine laws are truths from the Word. He who thinks himself righteous, and thus in the good of life, without the aid of truths, according to which he may regulate his life, is much deceived: for one cannot be reformed and regenerated, and so made good, but by truths and by a life according to them. Hence it is evident, that fine linen is the righteousness of the saints, signifies that those who are of the Lord's church acquire goods of life by truths from the Word. This is very evident from the case of the angels of heaven. The more they are in truths, and in a life according to them, the whiter do the garments in which they are clothed appear, because they are in a light of more dazzling whiteness.

816 (9) *And he saith unto me, Write, Blessed are they that are called unto the marriage-supper of the Lamb*, signifies, a single angel sent from heaven to John, and talking with him concerning the Lord's New Church, and saying, that it would be given to know upon earth that those who receive the things which belong to that church have eternal life. That a single angel was sent from heaven to John, who said these things to him, may appear from the next verse, where it is said, that John fell down at his feet to worship him, and that the angel answered, that he was his fellow-servant, therefore that not he but God was to be worshipped. That what John heard before was from heaven itself, and by many angels at once speaking from the Lord, is evident from the verses 5-7, where it is said, *that a voice came out of the throne, and that he heard a voice as of a great multitude, and as of many waters, and as of mighty thunders, saying, Let us be glad and rejoice.* There it is in the plural, but here in the singular, thus as spoken by a single angel who was sent to him. But I will relate how the case is when angels speak with man. They never speak to him *from* heaven, but the voice which is heard thence is from the Lord *through* heaven. When angels are permitted to speak with man, they send one out from their society, who may be near him, through whom they speak with him. He who is sent is

the subject of many; and such was he who now spoke with John. This was done that it might be made known upon earth that the universal heaven acknowledges the Lord alone to be the God of heaven, and that He only is to be worshipped; also that a new church is to be established by the Lord upon earth, as it has been established in the heavens; for a church is first established by the Lord in the heavens, and afterwards through the heavens on the earths. This is the mystery contained in this passage. To return to the explanation. *Write*, signifies that he should commit this for remembrance to posterity (n. 39, 63, 639), here, that he should make these things known, this being meant by writing. *Blessed are they that are called to the marriage-supper of the Lamb*, signifies that those who receive the things of the New Church have life eternal, those in whom there is life eternal being called blessed (n. 639); the marriage of the Lamb signifies the New Church, which is in conjunction with the Lord (n. 812); those who are called mean all who receive (n. 744); all indeed are called, but those who do not receive reject the call. It is called the marriage-supper of the Lamb, because this is done in the last state of the church, which is called evening, and suppers are made in the evening; but the first state of a new church is called the morning. In the evening men are called to the church, and when those who are called are come, it is morning. That the last state of the church is called evening and night, and its first state the dawn and morning, may be seen above (n. 151). Because it was the last time of the Jewish church, thus the evening, when the Lord went to Jerusalem to suffer, therefore at that time the Lord supped with His disciples, and instituted the Eucharist, for which reason it is called the Holy Supper; by which also a conjunction of the Lord with a man of the church is effected, or a marriage, if man, after having done the work of repentance, directly approaches him; if otherwise, it effects presence, but not conjunction. From these considerations it may appear what a supper and supping mean in other parts of the Word.

817 *And he saith unto me, These are the true words of God*, signifies, that this is to be believed because it is from the Lord, namely, that those who are called to the marriage-supper of the Lamb are blessed, that is, that those upon earth who receive the truths of the Lord's New Church have eternal life.

818 (10) *And I fell at his feet to worship him. And he said unto me, See thou do it not: I am thy fellow-servant, and of thy brethren, who have the testimony of Jesus: worship God*, signifies, that the angels of heaven are not to be worshipped and invoked, because nothing of Divinity belongs to them, but that they are associated with men who worship the Lord, as brethren with brethren, and therefore that the Lord alone is to be worshipped by

both in consociation. *I fell at his feet to worship him, and he said unto me, See thou do it not: worship God,* signifies that no angel of heaven whatever is to be worshipped and invoked, but the Lord only; *I am thy fellow-servant and of thy brethren,* signifies that an angel is not Divine, but that he is associated with man as brother with brother; to have *the testimony of Jesus,* signifies, in like manner, conjunction with the Lord, by acknowledging the Divinity in His Humanity, and by a life according to His precepts; that this is signified by having the testimony of Jesus will be seen in the next article. The reason why the angels of heaven are not superior to men, but only their equals, and, therefore, that equally with men they are the Lord's servants, is, that all angels have been men, born in the world, and none of them immediately created, as may appear from what is recorded and shown in the work on *Heaven and Hell.* They indeed excel men in wisdom, but this is because they are in a spiritual state, and thence in the light of heaven, and not in a natural state, and so in the light of the world, as men upon earth are. But so far as any angel excels in wisdom, he acknowledges that he is not superior to men, but like them; wherefore, there is no conjunction of men with angels, but consociation with them. Conjunction is given with the Lord only. But how conjunction with the Lord and consociation with angels are effected by the Word may be seen in *The Doctrine of the Sacred Scripture* (n. 62-69).

819 *For the testimony of Jesus is the spirit of prophecy,* signifies, that the acknowledgment that the Lord is the God of heaven and earth, and at the same time a life according to His precepts, is, in the universal sense, the all of the Word and of doctrine from it. The testimony of Jesus signifies the attestation of the Lord in heaven that man is His, and thus that he is in heaven among the angels there; and as this attestation cannot be given to any but those who are in conjunction with the Lord, and those are in conjunction with the Lord who acknowledge Him to be the God of heaven and earth, as He Himself taught in Matt. xxviii. 18, and at the same time live according to His precepts, particularly according to the commandments of the decalogue, therefore these two things are signified by the testimony of Jesus (n. 6, 490). This testimony being the spirit of prophecy, signifies that it is the all of the Word and of doctrine from it; for in the universal sense the Word treats only of the Lord, and of a life according to His commandments. Hence it is that the Lord is the Word, for the Word is from Him, and treats of Him alone, and only teaches how He is to be acknowledged and worshipped, these being the precepts of the Word, which are called Divine truths, according to which man ought to live, so as to enable him to come into conjunction with the Lord. That the Word treats

of the Lord alone, and that thence it is that the Lord is called the Word, may be seen in *The Doctrine of the Lord* (n. 1-7, 8-11, 19-28, 37-44); and in *The Doctrine of the Sacred Scripture* (n. 80-90, 98-100). This is also what the Lord taught, that the Spirit of Truth, which is the *Holy Spirit, will testify* of Him, and that He will not speak of Himself, but will take of the Lord's and show it unto them (John xv. 26, xvi. 13, 15).

820 (11) *And I saw heaven opened, and behold a white horse,* signifies, the spiritual sense of the Word revealed by the Lord, and by it the interior meaning of the Word discovered, which is the Coming of the Lord. Seeing heaven open, signifies revelation from the Lord, and thus manifestation, as will be seen presently; a horse means the understanding of the Word, and a white horse the interior understanding of the Word (n. 298). As this is signified by a white horse, and the spiritual sense is the interior meaning of the Word, therefore that sense is here signified by a white horse. *This is the Coming of the Lord,* because by that sense it manifestly appears that the Lord is the Word, and that the Word treats of Him alone, and that He is the God of heaven and earth, and that from Him alone the New Church exists. The Lord said, that they should see the Son of Man coming in the clouds of heaven with power and great glory (Matt. xvii. 5, xxiv. 30, xxvi. 64; Mark xiv. 61, 62; Luke ix. 34, 35, xxi. 27; Apoc. i. 7; Acts i. 9, 11); and this the Lord said also when He discoursed with His disciples concerning the consummation of the age, which is the last time of the church, when judgment takes place. All who do not think beyond the sense of the letter believe that, when the Last Judgment comes, the Lord will appear in the clouds of heaven, with angels and the sound of trumpets. This, however, is not to be understood, but that He will appear in the Word (see explanation in n. 24, 642), and the Lord appears plainly in the spiritual sense of the Word. From that sense it appears, not only that He is the Word, or Divine Truth itself, but that He is the inmost of the Word, and thence its all, and also that He is the one God, in whom is the Trinity, thus the only God of heaven and earth; and besides, that He came into the world to glorify His Humanity, or make it Divine. The humanity which He glorified, or made Divine, was the natural humanity, which He could not glorify or make Divine but by assuming humanity in a virgin in the natural world, to which He united His Divinity which He had from eternity. This unition was effected by temptations admitted into His assumed humanity, the last of which was the passion of the cross, and at the same time by fulfilling all things of the Word, not only by fulfilling all things of the Word in its natural sense, but also by fulfilling all things of the Word in its spiritual sense and in its celestial sense, in which, as was already remarked, He alone is treated of.

But on this subject see what has been shown in *The Doctrine of the Lord*, and in *The Doctrine of the Sacred Scripture*. Now since the Lord is the Word, and the Word was made flesh (John i. 1, 2, 14); and the Word was made flesh in order to fulfil it, it is plain that the Coming of the Lord in the Word is meant by His appearing in the clouds of heaven, the clouds of heaven signifying the Word in its literal sense (n. 24, 642). It is evident that the Lord's appearing in the Word is meant, because a white horse signifies the interior of the Word; and it is said that the name of Him that sat on the horse is THE WORD OF GOD, and that His name is *King of kings and Lord of lords* (verses 13, 16). From this it is now evident, that *I saw heaven opened, and behold a white horse*, signifies the revelation of the spiritual sense of the Word by the Lord, and the disclosing thereby of its interior meaning, which is The Coming of the Lord. That the spiritual sense of the Word, of which hitherto no one in the Christian world has known anything, is at this day revealed, may be seen in the *Arcana Cœlestia*, where the two books of Moses, Genesis and Exodus, are explained according to that sense; likewise in *The Doctrine of the Sacred Scripture* (n. 5-26), in the tract on *The White Horse*, from beginning to end, and in the extracts there collected from the *Arcana Cœlestia* concerning the Sacred Scripture; and further in these explanations of the Apocalypse, not a single verse of which can be understood without the spiritual sense.

821 *And He that sat upon him is called Faithful and True, and in righteousness He judges and fights*, signifies, the Lord as to the Word, that He is the Divine Good and Divine Truth itself, from both of which He effects judgment, and separates the good from the evil. His sitting upon him, that is, upon the white horse, means the Lord as the Word. That He is the Lord with respect to the Word is plain from verse 13, where it is said, *He was clothed with a vesture dipped in blood, and His name is called* THE WORD OF GOD. Faithful and True signifies Divine Good and Divine Truth, Faithful, Divine Good, because that is faithful. The faithful, when men are spoken of, are those who are in the inmost or third heaven, thus who are in celestial good (n. 744). True, when said of the Lord, evidently signifies Divine Truth. Righteousness signifies both, as well Good as Truth, and when said of the Lord, Divine Good and Divine Truth (n. 805). Hence it follows, that to judge in righteousness signifies to effect judgment from Divine Good and Divine Truth. All judgment is effected by the Lord through the Word, consequently the Word itself judges every one, as may be seen in n. 233. To fight in righteousness, signifies to separate the good from the evil, because the Lord does not fight against any one, but separates the good from the evil, and when the good are separated from the evil, the evil cast themselves into hell.

822 (12) *And His eyes were as a flame of fire,* signifies, the Divine Wisdom of the Lord's Divine Love, as may be seen in n. 48, where the same words occur, and are said of the Son of Man, by whom is meant the Lord as the Word (n. 44).

823 *And on His head were many diadems,* signifies, the Divine Truths of the Word from Him. On His head, signifies from the Lord; for the head signifies wisdom originating in love, and from the head man is regulated by wisdom grounded in love. Diadems were seen on His head, because the Divine Truths of the Word, which diadems signify, are from Him. That diadems signify the Divine Truths of the Word, see n. 231, 540; that the head, when speaking of the Lord, signifies the Divine Wisdom of Divine Love, see n. 47; what else the head signifies, see n. 538, 568. The Divine Truths of the Word in the spiritual world correspond to diadems; and from this correspondence they appear there and in heaven upon the heads of those who regard the Word as holy. Hence it is that diadems signify the Divine Truths of the Word in its literal sense; the reason is, that the literal sense is translucent from its spiritual and celestial senses, as a diadem is from light.

824 *And He had a name written, that no one knew but He Himself,* signifies, that what the Word is in its spiritual and celestial sense, no one sees but the Lord, and those to whom He reveals it. A name signifies the quality of any one (n. 165, and in other places), here the quality of the Word, or what the Word is internally, or in its spiritual and celestial sense. It is called a written name, because the Word exists as well among men upon earth as among angels in heaven (see *The Sacred Scripture,* n. 70-75); no one knowing it but Himself, signifies that no one sees what the Word in its spiritual sense is but the Lord Himself and those to whom He reveals it. That no one sees the spiritual sense of the Word but the Lord alone; and hence that no one sees that sense but from the Lord; and that no one sees it from the Lord unless he be in Divine Truths from Him, may be seen in *The Doctrine of the Sacred Scripture* (n. 26).

825 (13) *And He was clothed with a vesture dipped in blood: and His name is called The Word of God,* signifies, Divine Truth in its ultimate sense, or the Word in the letter, to which violence has been offered. A vesture signifies truth investing good (n. 166, 212, 328); and when said of the Word, it signifies the Word in the literal sense, for this is like a garment, with which its spiritual and celestial senses are clothed; blood signifies violence offered to the Lord's Divinity and the Word (n. 327, 684). The reason this is signified is, that blood signifies the Lord's Divine Truth in the Word (n. 379, 653); therefore, to shed blood, signifies to offer violence to the Lord's Divinity and the Word. The Word of God here signifies the Word in its

literal sense, for violence was offered to that, but not to the Word in its spiritual sense, because this sense was not known, and if it had been known, violence would have been offered to it also. For this reason that sense was not revealed till after the Last Judgment was effected, and a new church was about to be established by the Lord, neither is it at this day revealed to any but such as are in Divine Truths from the Lord (see *The Doctrine of the Sacred Scripture*, n. 26). That violence has been offered to the Lord's Divinity and the Word appears manifestly from the Roman Catholic religion, and from the religious opinion of the Reformed respecting faith alone. The Roman Catholic religion maintains that the Lord's Humanity is not Divine, for which reason they have transferred to themselves all things belonging to the Lord; also that the Word is to be interpreted only by themselves, and their interpretation is everywhere contrary to the Divine Truth of the Word, as was shown in the explanation of the eighteenth or previous chapter. Hence it is plain that violence has been offered to the Word by that religion; and in like manner by the religion among the Reformed respecting faith alone, for neither does this make the Lord's Humanity Divine, but builds its theology upon a single expression of Paul falsely understood, and therefore, as it were, makes of no account all that the Lord taught concerning love, and charity, and good works, which nevertheless is so plain, that any one who has eyes may see. The same thing was done to the Word by the Jews, for it was one of their religious tenets that the Word was written for none but themselves, and, therefore, that no others were meant in it; and that the Messiah, who was to come, would exalt them above all the nations of the earth, by which, and by many other things, they falsified and adulterated everything in the Word. This is meant by the following passage in Isaiah: *Who is this that cometh from Edom, with died garments from Bozrah? Wherefore art Thou red in Thine apparel, and Thy garments like him that treadeth in the wine-fat? Their blood shall be sprinkled upon My garments, and I will stain all My raiment* (lxiii. 1, 2). Garments here also signify the Divine Truths of the Word; Edom signifies red, here red from blood. Hence it is plain, that being clothed with a vesture dipped in blood, and His name being called the Word of God, signifies Divine Truth in its ultimate sense, or the Word in the letter, to which violence has been offered.

826 (14) *And the armies in heaven followed Him upon white horses, clothed in fine linen, white and clean*, signifies, the angels in the New Christian Heaven, who were conjoined to the Lord in the interior understanding of the Word, and thus in pure and genuine truths. Armies in heaven mean the angels

who are in Divine Truths and Goods (n. 447); heaven here means the New Christian Heaven, of which above (n. 612, 613, 626, 659, 661); the reason why that heaven is meant is, because it is the New Heaven treated of in the Apocalypse: to follow the Lord signifies to be in conjunction with Him (n. 621); the white horses upon which they appeared, signify the interior understanding of the Word (n. 820); fine linen, white and clean, signifies pure and genuine truth through the Word from the Lord (n. 814). It is also said of the New Church, that she was arrayed in fine linen, clean and white (verse 8 of this chapter), and so it is here said of the New Christian Heaven, through which that Church will come from the Lord.

827 (15) *And out of His mouth goeth a sharp sword*, signifies, the dispersion of falsities by doctrine thence from the Lord, as is evident from the explanation in n. 52, where the same is said of the Lord, who is there called the Son of Man, and by the Son of Man is meant the Lord as the Word (n. 44). The same is here signified by Him who sat on the white horse; for the dispersion of falsities is effected by the Lord through the Word.

828 *That with it He should smite the nations: and He shall rule them with a rod of iron*, signifies, that He will convince all who are in a dead faith, by the truths of the literal sense of the Word, and by reasons. That this is signified may appear from the like expression above (n. 544); that the rod of iron, by which the nations were to be smitten, signifies truths from the literal sense of the Word confirmed by rational arguments from the natural man, may be seen in that passage, and also n. 148, 485. That faith alone without works is a dead faith, appears clearly from James (ii. 17, 20); who said, *Be ye* DOERS OF THE WORD, *and not hearers only, deceiving your own selves* (i. 22). In like manner Paul said, *For not the hearers of the law are just before God, but the* DOERS OF THE LAW *shall be justified* (Rom. ii. 13).

829 *And He treadeth the wine-press of the fierceness and wrath of Almighty God*, signifies, that the Lord alone bore all the evils of the church, and all the violence offered to the Word, thus to Himself. The wine of the fierceness and wrath of God, signifies the goods and truths of the church, which are from the Word, profaned and adulterated, and thus the evils and falsities of the church (n. 316, 632, 635, 758); treading the press of that wine, signifies to bear them, to fight against them, and condemn them, and thus to deliver the angels in heaven and men on earth from infestation by them. For the Lord came into the world to subdue the hells, which at that time had attained to such a height that they began to infest the angels, and He subdued them by combats against them, thus by temptations; for spiritual temptations are nothing but combats against the hells. And as every

man is in fellowship with spirits as to his affections and resulting thoughts, an evil man with spirits from hell and a good man with angels from heaven, therefore when the Lord subdued the hells, He delivered from infestation, not only the angels of heaven, but the men of the earth. This, then, is what is signified by these words in Isaiah: *He hath* BORNE OUR GRIEFS, *and carried our* SORROWS. *But He was* WOUNDED *for our transgressions, He was* BRUISED *for our iniquities; and with* HIS BRUISE *we are healed. Jehovah hath made to meet on Him the iniquity of us all. He* WAS OPPRESSED *and He* WAS AFFLICTED; *He was* CUT OFF OUT OF *the land of the living: for the transgression of My people was He* STRICKEN, *and He hath laid guilt upon His soul* (liii. 4-10), speaking of the Lord and of His temptations from the hells, and at length from the Jews, by whom He was crucified. The Lord's conflicts are likewise described in Isaiah lxiii. 1-10; where these words occur: *And Thy garments like him that treadeth in the wine-fat. I have trodden the wine-press alone;* which signifies, that He alone bore the evils and falsities of the church, and all the violence offered to the Word, and thus to Himself. We say the violence offered to the Word, thus to Himself, because the Lord is the Word, and violence was offered to the Word and to the Lord Himself by the tenets of the Roman Catholics, as also by the tenets of the Reformed concerning faith alone. The evils and falsities of both these religions the Lord bore, when He effected the Last Judgment, by which He again subdued the hells; and unless the hells had again been subdued, no flesh could have been saved, as he declares in Matthew (xxiv. 21, 22).

830 (16) *And He hath on His vesture and on His thigh a name written, King of kings, and Lord of lords,* signifies, that in the Word the Lord teaches what His nature is,—that He is Divine Truth of Divine Wisdom, and Divine Good of Divine Love, thus that He is the God of the universe. The Lord's vesture signifies the Word as to its Divine Truth (n. 825); the Lord's thigh signifies the Word as to its Divine Good. The thighs and loins signify conjugial love, and as this love is the fundamental love of all loves, the thighs and loins signify the good of love. This is from correspondence (n. 213). When therefore the thigh is mentioned in speaking of the Lord, it signifies Himself as to the Good of Love, here it also signifies the Word as to that Good. A name written signifies the Lord's nature (n. 824); King of kings means the Lord as to the Divine Truth of Divine Wisdom, and Lord of lords means the Lord as to the Divine Good of Divine Love; the like is signified by the kingdom and dominion of the Lord, when they are mentioned together (see n. 664). As it is said *King of kings, and Lord of lords,* and by these are meant the Lord as to His Divine Truth and Divine Good, therefore it is

also said, *He hath on His vesture and on His thigh a name written;* and a name written on His vesture signifies the Word as to Divine Truth, and a name written on His thigh signifies the Word as to Divine Good. Both are in the Word. The Divine Truth of the Word is in its spiritual sense, which is for the use of the angels of the middle or second heaven, who are in intelligence from Divine Truths; and the Divine Good of the Word is in its celestial sense, which is for the use of the angels of the supreme or third heaven, who are in wisdom from Divine Good. But this last sense is most profound, being perceptible only to those who are in love to the Lord from the Lord. That it is the Lord who is here meant is plainly declared in a previous chapter: *These shall make war with the Lamb, and the Lamb shall overcome them: for He is Lord of lords, and King of kings* (xvii. 14). That the thigh signifies the good of love, and in relation to the Lord, the Divine Good of Divine Love, appears from the following passages in the Word: *And righteousness shall be the girdle of* HIS LOINS, *and faithfulness the girdle of* HIS THIGHS (Isa. xi. 5). *Over the head of the cherubim was the appearance of a man upon a throne; from the appearance of His* LOINS *and upward, and from the appearance of His* LOINS *and downward, there was an appearance of fire and brightness round about* (Ezek. i. 26-28). The man upon the throne means the Lord; the appearance of fire from His loins upward and downward signifies His Divine Love, and the brightness round about, the Divine Wisdom thence. The man, seen by Daniel, whose *loins* were girded with gold of Uphaz (Dan. x. 5), was an angel in whom the Lord was; gold of Uphaz signifies the good of love. The same is signified by the thigh in Isa. v. 27; Ps. xlv. 3; and in other places. Respecting the correspondence of the thighs or loins with conjugial love, which is the fundamental of all loves, see the *Arcana Cœlestia* (n. 5050-5062).

831 (17) *And I saw an angel standing in the sun; and he cried with a great voice, saying to all the fowls that fly in the midst of heaven, Come and gather yourselves together unto the supper of the great God,* signifies, the Lord from Divine Love, and thence from Divine Zeal, calling and inviting all who are in the spiritual affection of truth, and who think of heaven, to the New Church, and to conjunction with Himself, thus to life eternal. An angel standing in the sun, means the Lord in Divine Love; an angel means the Lord, and the sun His Divine Love. To cry with a great voice, signifies to cry from Divine Zeal, for a voice or influx from Divine Love is from Divine Zeal, for zeal belongs to love; the fowls that fly in the midst of heaven, signify all who are in the spiritual affection of truth, and who thence think of heaven. Coming and being gathered together to the supper of the great God, signi-

fies a calling and invitation to the New Church and to conjunction with the Lord; and as conjunction with the Lord gives life eternal, this also is signified. To cry *Come* signifies calling, and *gather yourselves together* signifies coming together. In the Word an angel means the Lord (see n. 5, 170, 258, 344, 465, 649, 657, 718); more especially here, because he was seen standing in the sun; and no angel appears in the sun, for the Lord is the Sun of the spiritual world, therefore the Lord alone is in it. The sun, when speaking of the Lord, signifies Divine Love (see n. 53, 414). Crying with a great voice, when concerning the Lord in Divine Love, evidently signifies to speak or flow in from Divine Zeal, because Divine Zeal is of Divine Love, here zeal for the salvation of men. Fowls signify such things as relate to the understanding, and thence to the thought (n. 757), here they signify those who are in the spiritual affection of truth, and think of heaven; because it is said, *the fowls that fly in the midst of heaven*, and flying in the midst of heaven signifies to observe, attend, and think (n. 245, 415); that the supper of the great God signifies the New Church, and thus conjunction with the Lord, see n. 816, where their supper is called the marriage-supper of the Lamb.

832 (18) *That ye may eat the flesh of kings, and the flesh of captains, and the flesh of mighty men, and the flesh of horses, and of them that sit on them, and the flesh of all men, both free and bond, both small and great*, signifies, the appropriation of goods from the Lord by the truths of the Word and of doctrine derived from it in every sense, degree, and kind. The preceding paragraph (n. 831) treats of conjunction with the Lord by the Word; this, of the appropriation of goods from Him through the truths of the Word. Eating signifies appropriation (n. 89); the flesh they were to eat signifies the good of the Word and thence of the church; and kings, captains, mighty men, horses, them that sit on them, free and bond, small and great, signify truths in every sense, degree, and kind. Kings signify those who are in the truths of the church from the Word, and abstractly the truths of the church from the Word (n. 20, 483); captains over a thousand, signify those who are in the knowledges of good and truth, and abstractly those knowledges (n. 337); mighty men signify those who are in erudition from doctrine derived from the Word, and abstractly erudition thence (n. 337); horses signify the understanding of the Word, and those who sit on horses signify those who are in wisdom from the understanding of the Word, and abstractly wisdom thence (n. 298, 820); free and bond signify those who know from themselves and those who know from others (n. 337, 604); small and great signify those who are in a less and in a greater degree (n. 527, 810). It is evident from this, that

eating their flesh signifies the appropriation of goods from the Lord by the truths of the Word and of doctrine derived from it in every sense, degree, and kind. It is to be observed, that no man has any spiritual good from the Lord except by truths derived from the Word; for the truths of the Word are in the light of heaven, and its goods are in the heat of that light; so that if the understanding be not in the light of heaven through the Word, the will cannot come into the heat of heaven. Love and charity can only be formed by truths from the Word; by these truths only can man be reformed; the church itself in man is formed by them, not, however, by those truths in the understanding only, but by a life according to them; truths thus enter into the will and become goods. In this way the form of truth is changed into the form of good; for that which is of the will and thus of the love is called good, and all that is of the will or of the love is also of the life of man. It may be seen from this that the appropriation of good by truths in every sense, degree, and kind, through the Word from the Lord, is here meant by eating the flesh of those who are mentioned. Who cannot see that flesh does not here mean flesh? Who can be so senseless as to believe that the Lord calls and gathers all to a great supper, to feed them with the flesh of kings, captains, mighty men, horses, and them that sit thereon, free and bond, great and small? Who cannot see that there is a spiritual sense in these things, and that without that sense no one can know what they signify? Who can persist in the denial that in its bosom the Word is spiritual; for would it not be more than material, if this passage were understood according to the literal sense, and not according to the spiritual sense? Similar to the above is this passage in Ezekiel; *Thus saith the Lord Jehovah; Speak unto every feathered fowl, and to every beast of the field, Assemble yourselves, and come; gather yourselves on every side to My sacrifice, a great sacrifice upon the mountains of Israel, that ye* MAY EAT FLESH, AND DRINK BLOOD. *Ye shall* EAT THE FLESH OF THE MIGHTY, *and* DRINK THE BLOOD OF THE PRINCES *of the earth. And ye shall eat fat till ye be full, and drink blood till ye be drunken, of My sacrifice which I have sacrificed for you. Thus ye shall be filled at My table with* HORSES *and* CHARIOTS, *with* MIGHTY MEN, *and with* ALL MEN OF WAR. *And I will set My glory among the heathen* (xxxix. 17-21). Here in like manner flesh signifies the good of the church from the Lord through the Word, and blood the truth of the church. Who does not see that blood could not be given them to drink till they were drunken, or that they could be filled at the table of the Lord Jehovah with horses, chariots, mighty men, and every man of war? Since then flesh signifies the good of the church, and blood the truth of the church, it is clear that the

flesh and blood of the Lord in the holy supper signify Divine Good and Divine Truth from the Lord, the same as bread and wine, of which John speaks (vi. 51-58). Flesh also signifies good in many other parts of the Word; as in these passages: *I will take away the stony heart out of their* FLESH, *and will give them a* HEART OF FLESH (Ezek. xi. 19, xxxvi. 26). *My* FLESH *longeth for Thee in a dry and thirsty land* (Ps. lxiii. 1). *My heart and my* FLESH *crieth out for the living God* (lxxxiv. 2). *My* FLESH *also shall rest in hope* (xvi. 9). *When thou seest the naked, that thou cover him; and that thou hide not thyself from* THINE OWN FLESH (Isa. lviii. 7).

833 (19) *And I saw the beast, and the kings of the earth, and their armies, gathered together to make war against Him that sat on the horse, and against His army,* signifies, that all the interiorly evil, who have made profession of faith alone, with their leaders and their adherents, will impugn the Divine Truths of the Lord in His Word, and infest those who will be of the Lord's New Church. The beast signifies those who are in the religious dogma of faith alone (n. 567, 576, 577, 594, 598, 601), but only those who are interiorly evil, and profess that aspect of religion, as will be seen below. The kings of the earth signify those who are more than others in the falsities of that religious dogma, thus the leaders; for the kings of the earth signify those who are in the truths of the church derived from the Word, and, in the opposite sense, as here, those who are in falsities (n. 20, 483, 704, 720, 737, 740); their armies signify all among them who in like manner are in falsities (n. 447). To make war, signifies to impugn, because in the Word war signifies spiritual war, which is that of falsity against truth, and of truth against falsity (n. 500, 586, 707). By Him who sat on the horse is meant the Lord as to the Word (n. 820, 821). And as they cannot fight against the Lord Himself, but against His Divine Truths which are in the Word, and in this way fight also against the Lord, He being the Word, therefore this is meant by making war against Him that sat on the horse. An army signifies those who are in Divine Truths, and thus abstractly Divine Truths, consequently those who are of the Lord's New Heaven and New Church, because they possess Divine Truths (n. 826).

834 (20) *And the beast was taken, and with him the false prophet, that wrought signs before him, with which he deceived them that had received the mark of the beast, and them that adored his image,* signifies, all those who professed faith alone and were interiorly evil, as well the laity and common people as the clergy and the learned, who by reasonings and attestations that faith alone is the sole medium of salvation, have induced others to receive that faith and to live according to it. The beast here means the beast out of the sea, mentioned in chapter xiii.

1-10; and the false prophet means the beast out of the earth, mentioned in the same chapter, verses 11, 12. The beast out of the sea signifies the laity and common people, who are in the religion of faith alone, and the beast out of the earth signifies the clergy and the learned who are in that religion, as may be seen in the explanations of that chapter. That the false prophet here is the beast out of the earth, mentioned in that chapter, from verse 11-18, appears manifestly from its being here said of the false prophet, that it was he who wrought signs before the other beast, with which he deceived them that received the mark of the beast and adored his image; for the same is said of the beast out of the earth (chap. xiii.), namely, that *he wrought* GREAT SIGNS OR WONDERS BEFORE THE BEAST *out of the sea, and seduced them that dwell on the earth, to worship his image, and* RECEIVE HIS MARK *on the right hand and on the forehead* (verses 12-17). From which it is evident, that the false prophet here signifies the clergy and the learned, who have confirmed themselves in the dogma of faith alone, and seduced the laity and common people. They are called the false prophet, because a prophet signifies those who teach and preach falsities, by perverting the truths of the Word (n. 8, 701). The signs wrought by that beast signify reasonings and attestations that faith alone is the sole medium of salvation (n. 598, 599, 704); receiving the mark of the beast and worshipping his image, signifies to acknowledge and receive that faith (n. 634, 637, 679).

835 *These two were cast alive into the lake of fire burning with brimstone,* signifies, that all these were cast as they were into the hell where are the loves of falsity together with the lusts of evil. *Alive,* signifies as they were; *these two,—the beast and the false prophet,* signify all those both laity and clergy who have made profession of faith alone and are interiorly evil (n. 834); *the lake of fire burning with brimstone,* signifies the hell where are those who at once are in the loves of that falsity and in the lusts of evil; a lake signifies falsities in abundance, as will be seen presently; fire signifies love, here the love of their falsity. Fire signifies love in both senses, good and evil (n. 468, 494, 599), here the love of falsity, because it is called a lake of fire; brimstone signifies the lust of evil and thence of falsity (n. 452). The like is said of the dragon and of these two in the next chapter: *The devil,* that is, the dragon, *that deceived them was cast into the* LAKE OF FIRE AND BRIMSTONE, *where the beast and the false prophet are, and shall be tormented day and night for ever and ever* (xx. 10). It is to be observed, that the hell where such are appears at a distance as a fiery lake with a greenish flame like that of brimstone; but those who are in it do not see this, for they are there shut up in their prison-houses, where they have vehement altercations with one another, appearing at times

to have knives in their hands, with which they threaten rather than yield. It is their love of falsity together with their lusts of evil which causes the appearance of such a lake; this appearance is from correspondence. That a lake signifies where there is truth in abundance, and in the opposite sense where falsity abounds, may appear from the Word. It signifies where there is truth in abundance in these passages: *For in the wilderness shall waters break out, and streams in the desert, and the parched ground shall become* A LAKE (Isa. xxxv. 6, 7). *I will make the wilderness* A LAKE *of water, and the dry land springs of waters* (xli. 18; Ps. cvii. 33, 35). *I will make the rivers islands, and I will dry up the* LAKES (Isa. xlii. 15). *The God of Jacob who turned the rock into a* LAKE OF WATER, *the flint into a fountain of waters* (Ps. cxiv. 7, 8). *All that make a trade of* LAKES *for the fishes* (Isa. xix. 10). In the opposite sense, from these: *I will cut off from Babel the name and remnant; I will also make it a possession for the bittern, and* LAKES OF WATER (xiv. 22, 23). *Death and hell were cast into the* LAKE OF FIRE (Apoc. xx. 15). *Their part is in the* LAKE *which burneth with fire and brimstone: which is the second death* (xxi. 8).

836 (21) *And the remnant were slain with the sword of Him that sat upon the horse, which sword proceeded out of His mouth,* signifies, that all, out of various heresies among the Reformed, who have not lived according to the Lord's commandments in the Word, which they knew, being judged out of the Word, perish. The remnant mean all belonging to various heresies among the Reformed, who have not lived according to the Lord's commandments in the Word, which they knew, which are the commandments of the decalogue, thus all who do not shun evils as sins. For those who do not so shun them are in evils of all kinds, for they are beset with them from their birth, and thence from their infancy to the end of life; and they increase daily, if they are not removed by actual repentance. Of these it is said, that they were slain with the sword of Him who sat upon the horse. To be slain here signifies, as frequently before, to be spiritually slain, which is to perish as to the soul. The sword of Him who sat upon the horse, which sword proceeded out of His mouth, signifies the truths of the Word fighting against the falsities of evil. For a sword, as expressed by the several terms, *gladius*, *machæra*, and *romphæa*, signifies truth fighting against falsity, and falsity fighting against truth (n. 52). But *gladius* is a sword upon the thigh, whence it means combat from love; *machæra* is a sword in the hand, whence it means combat from power; and *romphæa* is a sword of the mouth, whence it means combat from doctrine. For this reason the sword proceeding out of the mouth of the Lord means combat from the Word against falsities (n. 108, 117, 827); for the Word proceeded out of the mouth of the Lord.

This treats of combat with the Reformed, and not with the Babylonians, because the Reformed read the Word, and acknowledge its truths to be Divine truths. Not so the Babylonians. These acknowledge the Word indeed, yet they do not read it, and every one regards the dictates of the Pope in the first place and far above it, wherefore combat cannot be waged from the Word with them. They also place themselves above it, and not under it; but still they are judged from the Word, and from the dictates of the popes, so far as these accord with the Word.

837 *And all the fowls were filled with their flesh,* signifies, that the infernal genii feed, as it were, upon their lusts of evil, which constitute their self-hood. Fowls signify falsities which are from hell, and as infernal genii are in these falsities, being one with man in the falsities which pertain to his love, therefore these are here signified by fowls. The man also who is in such falsities becomes such a genius after death. Useless and mischievous, especially unclean and rapacious birds, which feed upon carrion, signify falsities which are of love (n. 757); flesh here signifies the evils of lusts which constitute man's self-hood (n. 748). To be filled with their flesh, signifies to be, as it were, nourished by them, and to draw them in with delight; for the infernal genii, who are in similar lusts of evil, greedily inhale and fill their nostrils, and thence their life, with the lusts which exhale from such men's thoughts and respiration, for which reason also they live and dwell together.

838 Let every one, therefore, beware of this heresy, that MAN IS JUSTIFIED BY FAITH WITHOUT THE WORKS OF THE LAW; for he who is in it, and does not fully recede from it before the end of life, is consociated after death with infernal genii; because they are the goats, to whom the Lord says, *Depart from Me,* YE CURSED, *into everlasting fire prepared for the* DEVIL AND HIS ANGELS (Matt. xxv. 41); for the Lord does not say of the goats that they did evil, but that they did not do good. The reason why they did not do good is, because they said to themselves, "I cannot do good of myself, the law does not condemn me, the blood of Christ cleanses me, and makes me free, the passion of the cross takes away the sentence of sin, the merit of Christ is imputed to me through faith, I am reconciled to the Father, under grace, am regarded as a son, and our sins He regards as infirmities, which He instantly forgives for the sake of His Son; so He justifies by faith alone, and unless this were the sole medium of salvation, no mortal could be saved. For what other end did the Son of God suffer on the cross, and fulfil the law, but to remove the sentence of condemnation for our transgressions?" Thus do they reason with themselves, and so the good which is good they do not; for from this faith alone, which is nothing but a faith of knowledges, in itself an historical faith,

thus only science, no good proceeds, it being a dead faith, into which no life or soul enters, unless the man approaches the Lord immediately, and shuns evils as sins as of himself, in which case, the good which he does as of himself is from the Lord, thus in itself good. On this subject it is thus written in Isaiah: *Ah! sinful nation, a people laden with iniquity, a seed of evil doers, children that are corrupters: And when ye spread forth your hands, I will hide Mine eyes from you: yea, when ye make many prayers, I will not hear; Wash you, make you clean; put away the evil of your doings from before Mine eyes; cease to do evil; learn to do well;* then, *though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool* (i. 4, 15-18). And in Jeremiah: *Stand in the gate of the house of Jehovah, and proclaim there this word, trust ye not in lying words, saying, The temple of Jehovah, The temple of Jehovah, The temple of Jehovah are these* (the church of God, the church of God, the church of God is where our faith is): *Will ye steal, murder, and commit adultery, and swear falsely, and come and stand before Me in this house, which is called by My name, and say, We are delivered to do all these abominations? Is this house become a den of robbers? Behold, even I have seen it, saith Jehovah* (vii. 2-4, 9-11).

839 Looking into the world of spirits I saw an army on red and black horses. Those who sat upon them appeared like apes, with the face and breast turned to the loins and tails of the horses, and the back of the head and back to the necks and heads, and the bridles hung about the necks of the riders. And they cried out, "Let us fight with those who ride upon white horses;" but they held the bridles with both hands, so as to keep back the horses from the combat; and this they did continually. Then two angels descended from heaven, and came near to me, and said, "What do you see?" I answered that I saw this ludicrous cavalry, and asked what and who they were. The angels answered, "They are from the place which is called Armageddon (Apoc. xvi. 16), where they were assembled to the number of some thousands, to fight against those who are of the Lord's New Church, which is called the New Jerusalem. In that place they talked of the church and of religion; and yet they had nothing of the church among them, because nothing of spiritual truth; and nothing of religion, because nothing of spiritual good. With their mouths and lips they talked indeed about both, but only from the motive that they might rule by means of them. As young men they had learned to confirm faith alone, a trinity in God, and a duality in Christ. But when they were advanced to high offices in the church, they retained these things only for a short time. And as they then began to think no

longer about God and heaven, but about themselves and the world, thus not about eternal beatitude and felicity, but about temporal eminence and opulence, they rejected the doctrinals they had acquired in early life from the interiors of the rational mind, which communicate with heaven, and are thence in the light of heaven, into the exteriors of the rational mind which communicate with the world, and are therefore only in the light of the world; and at length they thrust them down into the natural sensual mind. In consequence of this, the doctrinals of the church with them have become of the mouth only, and are no longer of the thought from reason, still less of the affection from love; and having reduced themselves to such a state, they do not admit any genuine truth of the church, nor any genuine good of religion. The interiors of their mind have become comparatively like bottles filled with iron-filings mixed with powdered sulphur, which, if water be poured into it, first becomes hot and then breaks out into a flame, and the bottles burst. So with them. When they hear anything about living water, which is the genuine truth of the Word, and it enters by their ears, they are violently heated and inflamed, and reject it as if it were something that would burst their heads. These are they who appeared to you like apes, riding with their bodies reversed upon red and black horses, with the bridles about their necks, because those who do not love the truth and good of the church, as derived from the Word, are not willing to look at the anterior parts of any horse, but at his hinder parts; for a horse signifies the understanding of the Word, a red horse, the understanding of the Word destroyed as to good, and a black horse, the understanding of the Word destroyed as to truth. That they cried out to fight against those who ride on white horses, was because a white horse signifies the understanding of the Word as to truth and good; and their appearing to keep back their horses was because they feared the combat, lest the truth of the Word should spread to many, and thus into the light. This is the interpretation."

The angels further said, "We belong to a society in heaven which is called Michael, and were commanded by the Lord to descend to the place called Armageddon, whence the cavalry which you saw came forth. With us in heaven Armageddon signifies a state and inclination to fight from falsified truths, arising from the love of rule and pre-eminence; and as we have perceived in you a desire to know something of that war, we will give you some account of it. After our descent from heaven, we went to that place called Armageddon, and saw there a congregation of some thousands; but we did not go into the assembly. But on the south side of that place were two houses, where there were some boys with their masters, into which we entered and

were kindly received. We were delighted with their company. The countenances of all were beautiful from the life in their eyes and the zeal in their discourse; the life in their eyes was from the perception of truth, and the zeal in their discourse was from the affection of truth. For this reason there had been given them from heaven hats whose edges were adorned with bands composed of threads of gold with pearls interwoven; there had also been given them garments variegated with white and hyacinth. We asked them if they had looked into the neighbouring place called Armageddon. They said they had seen it through a window which was under the roof of the house, and had observed a congregation there, but under various figures, sometimes as princely men, at other times, not as men but as statues and graven images, with a multitude kneeling around them. These also appeared to us under various forms, at one time as men, at another as leopards, and sometimes as goats with the horns bent downwards, with which they tore the ground. We interpreted to them these transformations, showing whom they represented and what they signified. But to return to the subject. When the assembly heard we had entered these houses, they said among themselves, 'What have they to do with those boys? Let us send some of our company to eject them.' They accordingly sent, and when they came they said to us, 'Why did you enter into these houses? Whence are you? We are authorized to tell you to depart.' But we replied, 'You have no authority to make this demand. You appear indeed to yourselves as Anakim, and those who are here as dwarfs, but still you have no right or power here, unless by cunning you derive it from your three houses of entertainment here, which, nevertheless, are of no avail to you; therefore, tell your companions that we are sent here from heaven to visit you, to see whether there be any religion among you or not, and if not you are to be cast out of this place; wherefore propose to them this question, which involves the very essence of the church and consequently of religion: 'How do you understand these words in the Lord's Prayer, *Our Father, who art in the heavens, hallowed be Thy name. Thy kingdom come. Thy will be done, as in heaven, so upon the earth*'? On hearing these words they said at first, 'What is this?' but afterwards they promised to propose it. So they went and related what they had heard to their companions, who replied, 'What kind of proposition is this?' Yet they understood the mystery they desired to know, that it was meant to determine the nature of their faith in God the Father. They therefore said, 'The words are plain: that men ought to pray to God the Father; and since Christ is our Saviour, that we ought to pray to God the Father for the sake of the Son.' And presently they indignantly determined to come to us, and make this declaration to our faces, adding, that they

would pull our ears. They also departed from that place, and entered a grove that was near the two houses where the boys were with their masters, in the middle of which was a piece of ground raised in the form of an amphitheatre, into which they entered hand in hand, and found us waiting there for them. There were in the place little hillocks, upon which they seated themselves; for they said to one another, 'We will not stand in their presence, but will sit.' Then one of them, who could assume the appearance of an angel of light, and who was commissioned by the rest to enter into conversation with us, said, 'You have proposed to us to open our minds and explain to you, how we understand the first words in the Lord's Prayer. I must therefore inform you, that, according to our interpretation, they signify, that we should pray to God the Father; and since Christ is our Saviour, and we are saved through His merit, that we should pray to God the Father by faith in His merit.' We then said to them, 'We belong to a society in heaven which is called Michael, and we are sent to see and ascertain whether you, who are assembled in this place, have any religion or not, and we cannot know this otherwise than by a question concerning God; for the idea of God enters into every part of religion, and conjunction is effected by it, and by conjunction salvation. We in heaven use that prayer daily, as men upon earth do, and we do not then think of God the Father, because He is invisible, but we think of Him in His Divine Humanity, because in this He is visible; and in this He is called Christ by you, but Lord by us, and thus the Lord is our Father in heaven. The Lord also taught, that He and the Father are one; that the Father is in Him, and He in the Father; and that he who sees Him sees the Father; also that no one comes to the Father but by Him; and likewise that it is the will of the Father that they should believe in the Son, and that he who believes not in the Son shall not see life, nay, that the wrath of God abideth on him. From which it is plain, that the Father is approached through Him and in Him; and as this is the case, He also taught, that all power was given unto Him in heaven and on earth. In that prayer, it is said, *Hallowed be Thy name,* and *Thy kingdom come,* and we have proved from the Word that His Divine Humanity is the Name of the Father, and that the Father's kingdom comes when the Lord is immediately approached; and by no means when God the Father is approached immediately; therefore the Lord commanded His disciples to preach the kingdom of God; and this is the kingdom of God. We instructed them further from the Word, that the Lord came into the world to glorify His Humanity, to the end that the angels of heaven and the men of the church might be united to God the Father through Him and in Him, for He taught that they who believe in Him are in Him

and He in them, which is like what the church teaches, that they are in the body of Christ. Finally, we informed them, that at this day the Lord is establishing a New Church, which is meant by the New Jerusalem in the Apocalypse, in which the Lord alone is worshipped, as He is in heaven; and that thus will be fulfilled ALL THAT IS CONTAINED IN THE LORD'S PRAYER FROM BEGINNING TO END. All that we have now advanced we proved so copiously from the Word of the evangelists, and from the Word of the prophets, that the hearing wearied them.

I. That OUR FATHER IN THE HEAVENS is the Lord Jesus Christ, we confirmed from the following passages: *For unto us a Child is born, unto us a Son is given: and His name shall be called Wonderful, Counsellor, The mighty* GOD, THE EVERLASTING FATHER, *The Prince of Peace* (Isa. ix. 6). *Thou, O Jehovah, art our* FATHER, *our Redeemer; Thy name is from everlasting* (lxiii. 16). Jesus said, *He that seeth* ME, *seeth Him that sent* ME (John xii. 45). *If ye had known* ME, *ye should have known My* FATHER *also: and from henceforth ye know Him, and have seen Him* (xiv. 7). *Philip saith, Lord, show us the* FATHER; *Jesus saith unto Him, He that seeth Me, seeth the* FATHER, *how sayest thou then show us the* FATHER? (xiv. 8, 9.) *Jesus said, I and the* FATHER *are one* (x. 30). *All things that the* FATHER *hath are Mine* (xvi. 15, xvii. 10). *The* FATHER *is in Me, and I in the* FATHER (x. 38, xiv. 10, 11, 20). *That no one hath seen* GOD, *but only the Son who is in the bosom of the* FATHER (i. 18, v. 37, vi. 46). Wherefore He also says, *No one cometh unto the* FATHER *but by Me* (xiv. 6), and that all access to the Father is through Him, from Him, and in Him (vi. 57, xiv. 20, xv. 4-6, xvii. 19, 23).

But respecting the unity of God the Father, the Son, and the Holy Spirit, more may be seen in the Memorable Relation (n. 962).

II. That *Hallowed be Thy name* means to approach the Lord, and worship Him, we confirmed by these passages: *Who shall not glorify* THY NAME? *for Thou only art holy* (Apoc. xv. 4), speaking of the Lord. Jesus said, *Father, glorify* THY NAME. *Then came there a voice from heaven, saying, I have both glorified it, and will glorify it again* (John xii. 28). The name of the Father which was glorified was the Divine Humanity. Jesus said, *I am come in the* NAME OF MY FATHER (v. 43). Jesus said, *Whosoever shall receive this child in* MY NAME *receiveth Me: and whosoever shall receive Me receiveth Him that sent Me* (Luke ix. 48). *But these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through* HIS NAME (John xx. 31). *But as many as received Him, to them gave He power to become the sons of God, even to them that believe on* HIS NAME (i. 12). *And whatsoever ye shall ask in* MY NAME, *that will I do, that the Father may be glorified in the Son* (xiv. 13, 14).

He that believes not is judged already, because he hath not believed in THE NAME *of the only begotten Son of God* (iii. 15, 16, 18). *Where two or three are gathered together in* MY NAME, *there am I in the midst of them* (Matt. xviii. 19, 20). Jesus commanded His disciples to preach *in His name* (Luke xxiv. 47). Not to mention other passages where the *name of the Lord* occurs, which means Himself as to His Humanity (as in Matt. vii. 22, x. 22, xviii. 5, xix. 29, xxiv. 9, 10; Mark xi. 10, xiii. 13, xvi. 17; Luke x. 17, xix. 38, xxi. 12, 17; John ii. 23). It is evident from these that the Father is hallowed in the Son, and by angels and men through the Son, and that this is the meaning of *Hallowed be Thy name*, as further appears from John xvii. 19, 21-23, 26.

III. That *Thy kingdom come* means that the Lord should reign, we proved by these passages: *The law and the prophets were until John: since that time the* KINGDOM OF GOD *is preached* (Luke xvi. 16). John preaching the *good tidings of the kingdom*, said, *The time is fulfilled, and the* KINGDOM OF GOD *is at hand* (Mark i. 14, 15; Matt. iii. 2). Jesus Himself preached the *good tidings of the kingdom*, and that the *kingdom of God* was at hand (iv. 17, 23, ix. 35). Jesus commanded His disciples to preach and declare the good tidings of the *kingdom of God* (Mark xvi. 15; Luke viii. 1, ix. 60). In like manner the *seventy whom He sent forth* (Luke x. 9, 11; besides other places, as in Matt. xi. 5, xvi. 27, 28; Mark viii. 35, ix. 1, 27, x. 29, 30, xi. 10; Luke i. 19, ii. 10, 11, iv. 43, vii. 22, xvii. 20, 21, xxi. 30, 31, xxii. 18). The kingdom of God, or the good tidings announced, was the Lord's, and thus the kingdom of the Father. That this is the case is evident from the following passages: *The Father hath given* ALL THINGS *into the hand of the Son* (John iii. 35). The Father hath given the Son *power over all flesh* (xvii. 2). ALL THINGS *are delivered unto Me of My Father* (Matt. xi. 27). ALL POWER *is given unto Me in heaven and on earth* (xxviii. 18). Also from these: *Jehovah of hosts is His name; and thy Redeemer the Holy One of Israel; The* GOD OF THE WHOLE EARTH *shall He be called* (Isa. liv. 5). *I saw, and behold, one like the Son of Man: And there was given Him dominion, and glory, and a* KINGDOM, *that all people and nations should serve Him: His* DOMINION *is an everlasting dominion, which shall not pass away, and His* KINGDOM *is that which shall not be destroyed* (Dan. vii. 13, 14). *And the seventh angel sounded; and there were great voices in heaven, saying, The* KINGDOMS *of this world are become the* KINGDOMS *of our Lord, and of His Christ; and He shall reign for ever and ever* (Apoc. xi. 15, xii. 10). The Apocalypse, from beginning to end, treats of this kingdom of the Lord, into which are to come all who may belong to the Lord's New Church, which is the New Jerusalem.

IV. *Thy will be done, as in heaven, so upon the earth*, we confirmed by these passages, besides others: Jesus said, *This is the* WILL OF THE FATHER, *that every one which seeth the Son, and believeth on Him, may have everlasting life* (John vi. 40). *For God so loved the world, that He gave His only-begotten Son, that whosoever believeth in Him should not perish, but have everlasting life* (iii. 15, 16). *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* (iii. 36). To believe in Him is to approach Him, and to have trust that He will save, because He is the Saviour of the world. Besides, it is known in the church that the Lord Jesus Christ reigns in heaven; He Himself said that His kingdom is there; when therefore the Lord reigns in like manner in the church, then the Father's will is done on earth as it is in heaven.

Finally, we added: It is affirmed throughout the whole Christian world, that those who are of the church constitute the Body of Christ, and are in His body; how then can a member of the church come to God the Father, otherwise than through Him in whose Body He is? else He must go out of the Body and approach Him.

While hearing these and many other passages from the Word, the Armageddons wished particularly to give a new form to our remarks, and to adduce such as the Lord addressed to the Father in His state of humiliation, but then their tongues adhered to their palates, because they were not allowed to contradict the Word. At length, however, they broke out and exclaimed, You have spoken against the doctrine of our church, which is, that God the Father should be approached immediately, and that He should be believed in; thus you are guilty of offering violence to our faith; wherefore depart hence, or else you shall be thrust out. Their minds being inflamed, they were about to proceed from threats to make the effort; but at that instant, by a power given us, we struck them with blindness, in consequence of which, not seeing us, they rushed forth into the plain, which was a desert; and such of them as were seen by the children from the window as graven images and idols, before whom the others were kneeling, are those who appeared to you like apes upon horses."

CHAPTER XX.

1. AND I saw an angel coming down from heaven, having the key of the abyss, and a great chain in his hand.

2. And he laid hold on the dragon, the old serpent, which is the Devil and Satan, and bound him a thousand years,

3. And cast him into the abyss, and shut him up, and set a seal upon him, that he should deceive the nations no more, till the thousand years shall be finished: and after that he must be loosed a short time.

4. And I saw thrones, and they sat upon them, and judgment was given unto them: and I saw the souls of them that were smitten with the axe for the testimony of Jesus, and for the Word of God, and who had not worshipped the beast, nor his image, nor had received the mark upon their forehead, or on their hand; and they lived and reigned with Christ a thousand years.

5. But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection.

6. Blessed and holy is he that hath part in the first resurrection: on these the second death hath no power, but they shall be priests of God and of Christ, and shall reign with Him a thousand years.

7. And when the thousand years are finished, Satan shall be loosed out of his prison,

8. And shall go forth to deceive the nations which are in the four corners of the earth, Gog and Magog, to gather them together to battle: the number of whom is as the sand of the sea.

9. And they went up on the breadth of the earth, and compassed the camp of the saints about, and the beloved city: and fire came down from God out of heaven, and devoured them.

10. And the devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false prophet are, and shall be tormented day and night for ever and ever.

11. And I saw a great white throne, and Him that sat on it, from whose face the earth and the heaven fled away; and there was no place found for them.

12. And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works.

13. And the sea gave up the dead which were in it; and death and hell gave up the dead which were in them: and they were judged every one according to their works.

14. And death and hell were cast into the lake of fire. This is the second death.

15. And whosoever was not found written in the book of life was cast into the lake of fire.

THE SPIRITUAL SENSE.

THE CONTENTS OF THE WHOLE CHAPTER. Concerning the removal of those who are meant by the dragon, verses 1-3, and then concerning the ascent from the lower earth of those who worshipped the Lord and shunned evils as sins, verses 4-6. Judgment upon those in whose worship there was no religion, verses 7-9. The damnation of the dragon, verse 10. The universal judgment upon the rest, verses 11 to 15.

THE CONTENTS OF EACH VERSE. *And I saw an angel coming down from heaven, having the key of the abyss and a great chain in his hand,* signifies, the Lord's Divine operation upon lower things, from His Divine Power of shutting and opening, and of binding and loosing: *And he laid hold on the dragon, the old serpent, which is the Devil and Satan,* signifies, that those were withheld who are meant by the dragon, who from thinking sensually and not spiritually on matters of faith are called the old serpent, and from their being in evils as to life are called the Devil, and from their being in falsities as to doctrine, are called Satan: *And bound him a thousand years,* signifies, that those who are here meant by the dragon, were withdrawn and separated from the rest in the world of spirits, that for a short time there might be no communication with them: *And cast him into the abyss, and shut him up, and set a seal upon him, that he should deceive the nations no more,* signifies, that the Lord entirely removed those who were in faith alone, and deprived them of all communication with the others, lest they should inspire anything of their heresy into those who were to be taken up into heaven: *Till the thousand years shall be finished: and after that he must be loosed a short time,* signifies, for a while, or for some time, until those who were in truths derived from good should be taken up by the Lord into heaven, after which those meant by the dragon were to be loosed for a short time, and a communication opened between them and others: *And I saw thrones, and they sat upon them, and judgment was given unto them,* signifies, that the truths of the Word, according to which all are judged, were opened, and that then those who had been concealed by the Lord, that they might not be seduced by the dragon and his beasts, were taken up from the lower earth: *And I saw the souls of them that were smitten with the axe for the testimony of Jesus, and for the Word of God,* signifies, that they were rejected by those who were in falsities from self-derived intelligence, because they worshipped the Lord and lived according to the truths of His Word: *And who had not worshipped the beast, nor his image, nor had received the mark upon their forehead, or in their hand,* signifies, who did not acknowledge and

receive the doctrine concerning faith alone: *And they lived and reigned with Christ a thousand years,* signifies, who have been already for some time in conjunction with the Lord and in His kingdom: *But the rest of the dead lived not again until the thousand years were finished,* signifies, that besides these now spoken of, no others were taken up into heaven till after the dragon was loosed, and that such were then proved and examined as to their character: *This is the first resurrection,* signifies, that salvation and life eternal primarily consist in worshipping the Lord and living according to His commandments in the Word: because these effect conjunction with the Lord and consociation with the angels of heaven: *Blessed and holy is he that hath part in the first resurrection,* signifies, that those who go to heaven have the felicity of life eternal and enlightenment by conjunction with the Lord: *On these the second death hath no power,* signifies, that they are not damned: *But they shall be priests of God and of Christ,* signifies, because they are kept by the Lord in the good of love and thence in the truths of wisdom: *And shall reign with Him a thousand years,* signifies, that they were already in heaven, when the rest, who had not as yet revived, that is, received heavenly life, were in the world of spirits: *And when the thousand years are finished Satan shall be loosed out of his prison,* signifies, that after those who had been concealed and guarded in the lower earth were taken up by the Lord into heaven, and the New Heaven increased by their numbers, all who had confirmed themselves in falsities of faith were to be let loose: *And shall go forth to deceive the nations which are in the four corners of the earth, Gog and Magog, to gather them together to battle,* signifies, that those who are here meant by the dragon, would draw to their party all those who were from the earths throughout the universal world of spirits, and lived there only in external natural worship and in no internal spiritual worship, and would stir them up against those who worshipped the Lord and lived according to His commandments in the Word: *The number of whom is as the sand of the sea,* signifies, the multitude of such: *And they went up on the breadth of the earth, and compassed the camp of the saints about, and the beloved city,* signifies, that being incited by the draconists, they despised every truth of the church, and endeavoured to destroy all things of the New Church, and even its doctrine concerning the Lord and concerning life: *And fire came down from God out of heaven and devoured them,* signifies, that they were destroyed by the lusts of infernal love: *And the Devil that deceived them, was cast into the lake of fire and brimstone, where the beast and the false prophet are, and shall be tormented day and night for ever and ever,* signifies, that those who were in evils as to life and in falsities as to doctrine, were

cast into hell: *And I saw a great white throne, and Him that sat on it, from whose face the earth and the heaven fled away; and there was no place found for them,* signifies, the universal judgment effected by the Lord upon all the former heavens that were occupied by those who were in civil and moral good, but in no spiritual good, thus who outwardly simulated Christians, but inwardly were devils, which heavens with their earths were entirely dissolved, so that nothing of them appeared any more: *And I saw the dead, small and great, stand before God,* signifies, all who had died on earth, and were now among those who were in the world of spirits, of whatever condition and quality, assembled by the Lord for judgment: *And the books were opened: and another book was opened, which is the book of life,* signifies, that the interiors of the minds of them all were laid open, and by the influx of light and heat from heaven their quality was seen and perceived, as to the affections which are of the love or will, and thence as to the thoughts which are of faith or understanding, as well the evil as the good: *And the dead were judged out of those things which were written in the books, according to their works,* signifies, that all were judged according to their internal life in externals: *And the sea gave up the dead which were in it,* signifies, the external and natural men of the church called to judgment: *And death and hell gave up the dead which were in them,* signifies, the men of the church who were impious at heart, and who in themselves were devils and satans, called to judgment: *And they were judged every one according to their works,* signifies, here as before: *And death and hell were cast into the lake of fire,* signifies, that the impious at heart, who in themselves were devils and satans, and yet seemed in externals like men of the church, were cast into hell among those who were in the love of evil and thence in the love of falsity agreeing with evil: *This is the second death,* signifies, that with these there is damnation itself: *And whosoever was not found written in the book of life was cast into the lake of fire,* signifies, that those who did not live according to the Lord's commandments in the Word, and did not believe in the Lord, were condemned.

THE EXPLANATION.

840 (1) *And I saw an angel coming down from heaven, having the key of the abyss and a great chain in his hand,* signifies, the Lord's operation upon lower things, from His Divine power of shutting and opening, and of binding and loosing. An angel coming down from heaven means the Lord (n. 5, 170, 344, 465,

657, 718); also the Lord's operation (n. 415, 631, 633, 649), here, on lower things, because of the expression *coming down*. *Having the key of the abyss* signifies the Divine power of opening and shutting hell (n. 62, 174); and *having a great chain in his hand* signifies the effort and thence the act of binding and loosing. It follows from this that there was no key or chain in the Lord's hand, but its appearing so to John was representative of the Lord's Divine power. The opening and shutting of hell is also treated of two or three times in this chapter.

841 (2) *And he laid hold on the dragon, the old serpent, which is the Devil and Satan,* signifies, that those were withheld who are meant by the dragon, who, because they think sensually and not spiritually on matters of faith, are called the old serpent, and because they are in evils as to life are called the Devil, and because they are in falsities as to doctrine are called Satan. Who those are that are meant by the dragon, may be seen in n. 537. Both there and in this passage he is called the old serpent, the Devil, and Satan, because a serpent signifies those who think sensually and not spiritually (n. 455, 550), the Devil signifies those who are in evils as to life, and Satan those who are in falsities as to doctrine (n. 27, 550). For all who do not approach the Lord immediately, think sensually respecting the things of the church, and cannot think spiritually, for the Lord is Light itself (n. 796, 799). Those, therefore, who do not immediately approach the Lord cannot think from spiritual light, which is the light of heaven, but only from natural light separated from spiritual light, which is to think sensually. Hence it is that they are called the old serpent. Those who do not immediately approach the Lord nor shun evils as sins, continue in their sins, for which reason the dragon is called the Devil; and as they are in falsities as to doctrine, the dragon is called Satan.

842 *And bound him a thousand years,* signifies, that those who are here meant by the dragon were withdrawn and severed from the rest in the world of spirits, that for a while or some time there might be no communication with them. That to bind here signifies to withdraw and sever from the rest in the world of spirits, in order to prevent communication, will be seen in the next article. A thousand years do not mean a thousand years, but a while or some time, because a thousand, without other numbers added to it, has that signification in the spiritual world. He who believes that a thousand years signify that period of time, is not aware that all numbers in the Word signify things, and thus he may be deceived, especially in the Apocalypse, with respect to the sense of things when numbers occur; as 5, 7, 10, 12, 144, 666, 1200, 1600, 12,000, 144,000, and many others. In these latter numbers the thousand only signifies something adjunctive, and when a thousand is used to mark times, it signifies

somewhat more; but when, as here, it is used by itself, it signifies a while or some time. That it is so has been told me from heaven, where, in the Word which is there, not any number occurs, but instead of a number a thing, and instead of a thousand some time. They wonder there, that when the men of the church have seen in the Apocalypse so many numbers which cannot but signify things, they should still adhere to the conjectures of the Millenarians, by which their minds are impressed with groundless ideas respecting the last state of the church.

843 (3) *And cast him into the abyss, and shut him up, and set a seal upon him, that he should deceive the nations no more*, signifies, that the Lord entirely removed those who were in faith alone, and deprived them of all communication with the others, lest they should inspire any thing of their heresy into those who were to be raised into heaven. Here, as in the preceding article, the dragon means those who are in falsities of faith. It is said of the dragon that he was taken, bound, cast into the abyss, shut up, and a seal set upon him, which signifies that he was entirely removed, and that all communication was cut off between him and the others. His being taken, signifies that those who are meant by him were collected and retained; his being bound, signifies that they were withdrawn and severed from the rest; his being cast into the abyss signifies that they were let down towards hell; his being shut up signifies that they were entirely removed; a seal being set upon him signifies that communication with others was entirely cut off. The reason the dragon was entirely removed for a time is, that those who had been concealed by the Lord, and who are treated of in verses 4-6, might be taken up from the lower earth, lest, whilst they were being taken up, they should be seduced by the draconists; therefore it is said, *that he might deceive the nations no more*, which signifies that he might not inspire them with any thing of his heresy. This was done in the world of spirits, which is in the midst between heaven and hell, because there the evil have communication with the good, and in that world the good are prepared for heaven and the evil for hell, and the good are there proved by having some intercourse with the evil, and tried as to their character and constancy. The nations he was to be prevented from deceiving signify the good; for nations signify those who are good as to life, and in the opposite sense those who are evil (n. 483). It may appear from these considerations that *he cast him into the abyss, and shut him up, and set a seal upon him*, signifies that the Lord entirely removed those who were in falsities of faith, and cut off all communication between them and the others, lest they should inspire with any thing of their heresy those who were to be raised into heaven.

844 *Till the thousand years shall be finished, and after that he must be loosed a short time*, signifies, for a while or for some time, until those who were in truths from good have been taken up by the Lord into heaven, after which those meant by the dragon were to be loosed for a short time, and a communication opened between them and the others. *Till the thousand years shall be finished* signifies for some time, because a thousand years do not signify a thousand years, but some time (n. 842): *he must be loosed a short time*, signifies that after this those already spoken of, meant by the dragon, are to be released from their confinement, and that then a communication is to be opened between them and the others. That this is signified is evident from what has been here said, thus from the series of things, and from their connection with what follows, in the spiritual sense; what now follows (verses 4-6) treats of those who were taken up by the Lord into heaven, on whose account the dragon was removed and shut up.

845 (4) *And I saw thrones, and they sat upon them, and judgment was given unto them*, signifies, that the truths of the Word, according to which all are judged, were opened, and that then those who were concealed by the Lord, that they might not be seduced by the dragon and his beasts, were taken up from the lower earth. This is the signification of these words, because the thrones upon which they sat do not signify thrones, but judgment according to the truths of the Word. The thrones seen in heaven represent judgment (n. 229). Nothing else is signified by the thrones upon which the four-and-twenty elders sat, and upon which the twelve apostles are to sit, and all men are judged according to the truths of the Word (n. 233). Hence it is plain that judgment being given unto them, signifies that judgment was given unto the truths of the Word. The reason why those are meant who were taken up by the Lord from the lower earth into heaven, and who in the meanwhile had been concealed there that they might not be seduced by the dragon and his beasts is, because this is said of the souls of them which had been smitten with the axe, and of the dead, afterwards mentioned, not that they were dead to themselves but to others. The place where they were concealed is called the lower earth, which is next above hell, under the world of spirits, and there, by communication with heaven and by conjunction with the Lord, they are in safety. There are many places of this kind, and there they live cheerfully together, and worship the Lord, knowing nothing about hell. Those who are there since the Last Judgment are by turns raised by the Lord into heaven, and when they are being raised those who are meant by the dragon are removed. It has frequently been permitted me to see them taken up and consociated with the angels in heaven.

This is what is meant in the Word by the graves being opened and the dead rising.

846 *And I saw the souls of them that were smitten with the axe for the testimony of Jesus, and for the Word of God*, signifies, that they were rejected by those who are in falsities from self-derived intelligence, because they worshipped the Lord and lived according to the truths of His Word. The souls of them that were smitten with the axe for the testimony of Jesus, and for the Word of God, mean men after death, who are then called spirits, or men clothed with a spiritual body, who were hidden by the Lord in the lower earth until the evil should be removed by the Last Judgment. They are said to be smitten with the axe, because they were rejected by those who were in falsities from their own intelligence, all of whom are such as are in evils and thence in falsities, or in falsities and thence in evils, and are yet externally in Divine worship. As will be seen in the next article, this kind of falsity is signified by an axe. The testimony of Jesus and the Word of God, signify the acknowledgment of the Lord's Divinity in His Humanity, the same as in these passages in previous chapters: John *bare record of the Word of God and of the* TESTIMONY *of Jesus Christ* (Apoc. i. 2). *Michael and his angels overcame the dragon by the blood of the Lamb and by the word of their* TESTIMONY (xii. 11). *The dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the* TESTIMONY OF JESUS CHRIST (xii. 17). *I am thy fellow-servant and of thy brethren that have the* TESTIMONY OF JESUS: *for the* TESTIMONY OF JESUS *is the spirit of prophecy* (xix. 10). These words signify the acknowledgment of the Divinity of the Lord in His Humanity and a life according to the truths of His Word, in particular according to the commandments of the decalogue, as may be seen in the explanation of these passages. These souls are the same as are spoken of in a previous chapter: *I saw under the altar the* SOULS *of them that were slain for the Word of God, and for the* TESTIMONY WHICH THEY HELD: *and they cried with a loud voice, saying, How long, O Lord, holy and true, dost Thou not judge and avenge our blood on them that dwell on the earth? And white robes were given unto every one of them; and it was said unto them, that they should rest yet for a little season, until their fellow-servants also and their brethren, that should be killed as they were, should be fulfilled* (vi. 9-11 explained in n. 325-329).

847 The Word in many parts speaks of people being slain, pierced, nay, dead, and yet it is not meant that they were slain, pierced, and dead, but that they were rejected by those who were in evils and falsities (n. 59, 325, 589). The same is signified by the dead in the next verse, where it is said, that *the rest of the dead lived not again until the thousand years were*

finished, from which it is plain that those who are said to have been smitten with the axe signify such as were rejected by those who are in falsities from self-derived intelligence. That an axe signifies falsity from self-derived intelligence appears from the following passages: *For the customs of the people are vanity: for one cutteth a tree out of the forest, the work of the hands of the workman, with the* AXE (Jer. x. 3). *The voice of Egypt shall go like a serpent; for they shall march with an army, and come against her with* AXES, *as hewers of wood* (xlvi. 22). *A man was famous according as he had lifted up* AXES *against the thick trees. But now they break down the carved work thereof at once with* AXES *and hammers. They have cast fire into Thy sanctuary, they have defiled the dwelling-place of Thy name* (Ps. lxxiv. 5-7). *When thou shalt besiege a city, thou shalt not destroy the trees thereof by forcing an* AXE *against them* (Deu. xx. 19). In these passages an axe signifies falsity from self-derived intelligence; because iron signifies truth in ultimates, called sensual truth, which, in being separated from rational and spiritual truth, is turned into falsity; it means falsity from self-derived intelligence, because what is sensual is in man's selfhood (n. 424). On account of this signification of iron and of an axe, it was commanded, that if an altar was built of stone, it should be built of hewn stone, and that *iron* should not be lifted up upon the stones, lest it be profaned (Ex. xx. 25; Deu. xxvii. 5). It is therefore said of the temple of Jerusalem, *And the house was built of stone, made ready before it was brought thither: so that there was neither* HAMMER *nor* AXE, *nor any* TOOL OF IRON *heard in the house while it was in building* (1 Kings vi. 7). On the contrary, when graven images are treated of, which signify falsity from one's own intelligence, it is said, that *he maketh it with* IRON, *with* TONGS, *or with the* AXE *and* HAMMERS (Isa. xliv. 12). A graven image and an idol signify falsity from one's own intelligence (n. 459).

848 *And who had not worshipped the beast, nor his image, nor had received the mark upon their forehead, or on their hand,* signifies, who did not acknowledge and receive the doctrine concerning faith alone, as is evident from the explanation above (n. 634), where similar words occur.

849 *And they lived and reigned with Christ a thousand years,* signifies, who have been already for some time in conjunction with the Lord and in His kingdom. Who *lived with Christ,* signifies who were in conjunction with the Lord, because these live; who *reigned with Christ,* signifies who were in His kingdom, as will be seen presently; a thousand years signify some time (n. 842). This is said of those who, during their life in the world, worshipped the Lord and lived according to His commandments in the Word, and after death were guarded, that

they might not be seduced by the draconists, thus who had been already for some time in conjunction with the Lord, and consociated as to their interiors with the angels of heaven. To reign with the Lord does not mean to reign with Him, but to be in His kingdom by conjunction with Him (n. 284); for the Lord alone reigns, and every one in heaven, who is in any function, does his official duty in his society, as in the world, but under the Lord's auspices. They act indeed as from themselves, but as they regard uses in the first place, they act from the Lord, from whom is all use.

850 (5) *But the rest of the dead lived not again until the thousand years were finished,* signifies, that besides those now spoken of, no others were taken up into heaven, till after the dragon was loosed, when their character was proved and examined. The rest of the dead signify such as are also rejected by those who are in faith alone, because they worshipped the Lord and lived according to His commandments, but whose character was not yet proved and examined. The dead here signify these (n. 847); for all, after departure from the world, first come into the world of spirits, which is in the midst between heaven and hell, and are there proved and examined, and thus prepared, the evil for hell and the good for heaven. Of these it is said that they did not yet live again, that is, they were not yet so much in conjunction with the Lord, and in consociation with the angels of heaven, as the others. Many of them also were afterwards saved, as appears from verses 12 and 15 of this chapter, where it is said that the book of life also was opened, and if any one was not found written in the book of life, he was cast into the lake of fire.

851 *This is the first resurrection,* signifies, that salvation and life eternal primarily consist in worshipping the Lord and living according to His commandments in the Word, because these effect conjunction with the Lord and consociation with the angels of heaven. *This is the first resurrection* signifies all this, because it follows as a conclusion from the things that precede, and therefore involves them; the things that precede, which these words involve, are contained in verse 4, and partly in verse 5. In verse 4 they are as follows: He *saw the souls of them that were smitten with the axe for the testimony of Jesus, and for the Word of God, and who had not worshipped the beast, nor his image, nor had received the mark on their forehead, or on their hand; and they lived and reigned with Christ.* The souls of them that were smitten for the testimony of Jesus and for the Word of God, signify such as were rejected by those who are in falsities from self-derived intelligence, because they worshipped the Lord and lived according to His commandments in the Word (n. 846, 847). Their

not worshipping the beast nor his image, neither receiving his mark upon their forehead and on their hand, signifies that they rejected the heresy of faith alone (n. 848); and their living and reigning with Christ a thousand years, signifies that they are in conjunction with the Lord and in consociation with the angels of heaven (n. 849). These things, therefore, are what are involved in the words, *This is the first resurrection.* Resurrection signifies salvation and life eternal, and the first does not mean the first resurrection, but the very and primary resurrection, thus salvation and life eternal. For there is only one resurrection to life. There is no second; therefore a second resurrection is nowhere mentioned; for those who are once conjoined with the Lord, are conjoined with Him for ever; and this in heaven, for the Lord says, *I am the resurrection, and the life: he that believeth in Me, though he were dead, yet shall he live: and whosoever liveth and believeth in Me shall never die* (John xi. 25, 26). That this is what is meant by the first resurrection appears also from the next verse.

852 (6) *Blessed and holy is he that hath part in the first resurrection,* signifies, that those who go to heaven have the felicity of life eternal and enlightenment by conjunction with the Lord. He who enjoys the felicity of life eternal is called blessed (n. 639); and he who enjoys enlightenment in Divine Truths by conjunction with the Lord is called holy; for the Lord alone is holy; and the Divine Proceeding from Him, which gives enlightenment, is what is called the Holy Spirit (n. 173, 586, 666); the first resurrection signifies elevation into heaven by the Lord, and thus salvation (n. 851). Hence it is evident, that *Blessed and holy is he that hath part in the first resurrection,* signifies, that those who go to heaven enjoy the felicity of life eternal, and enlightenment by conjunction with the Lord.

853 *On these the second death hath no power,* signifies, that they are not damned. The second death signifies spiritual death, which is damnation; for the first death is natural death, which is the death of the body, but the second death is spiritual death, which is the death of the soul. This is known to be damnation. As the second death is damnation, and the first death is decease, and this death is not spiritual, therefore nowhere in the Apocalypse is the first death mentioned, but the second death again in this chapter, ver. 14, and in chap. xxi. 8, and also in chap. ii. 11. He who does not observe this, may, from the second death being mentioned, readily believe that there are two spiritual deaths, when yet there is but one, which is here meant by the second death. So, from the first resurrection being spoken of, he may believe there are two resurrections, when yet there is but one, wherefore neither is any second resurrection mentioned (n. 851). Hence it is evident

that *on these the second death hath no power*, signifies that they are not damned.

854 *But they shall be priests of God and of Christ*, signifies, because they are kept by the Lord in the good of love and thence in the truths of wisdom. Priests in the Word signify those who are in the good of love, and kings those who are in the truths of wisdom; wherefore it is said (chap. i. 6), Jesus Christ *hath made us* KINGS *and* PRIESTS; and likewise (ver. 10), the Lamb hath made us *kings* and *priests*, and we shall reign on the earth. It may be clearly seen that the Lord will not make men kings and priests, but that He will make those angels who are in the truths of wisdom and in the good of love from Him. Kings signify those who are in the truths of wisdom from the Lord, and the Lord is called a King from Divine Truth (n. 20, 483, 664, 830). Priests signify those who are in the good of love from the Lord, because the Lord is Divine Love and Divine Wisdom, or what amounts to the same, Divine Good and Divine Truth; and from Divine Love or Divine Good the Lord is called a Priest, and from Divine Wisdom or Divine Truth He is called a King. Hence it is that there are two kingdoms into which the heavens are distinguished, the celestial and the spiritual; and the celestial kingdom is called the Lord's priestly kingdom, the angels there being recipients of Divine Love or Divine Good from the Lord; and the spiritual kingdom is called the Lord's regal kingdom, the angels there being recipients of Divine Wisdom or Divine Truth from the Lord; but more may be seen respecting these two kingdoms in n. 647, 725. We have said they are recipients of Divine Good and Divine Truth from the Lord, but it is to be observed that they are perpetually recipients, for Divine Good and Divine Truth cannot be appropriated by any angel or man, so as to be his own, but only so that they may appear to be his; for they are Divine; wherefore no angel or man can of himself produce any thing good or true, which in itself is good and true. It is evident from this that they are kept in good and truth by the Lord, and this continually; if therefore any one comes into heaven, and thinks that good and truth are appropriated to him as his own, he is instantly sent down from heaven and instructed. It may now appear, that their being priests of God and of Christ, signifies that they were kept by the Lord in the good of love, and by this in the truths of wisdom. That in the Word priests signify those who are in the good of love from the Lord, may appear from many passages, but as they are adduced in the *Arcana Cœlestia*, I will only produce the following extracts from that work: Priests represented the Lord as to Divine Good (n. 2015, 6148). The priesthood was a representative of the Lord as to the work of salvation, because this was from the Divine Good of His Divine Love (n. 9809). The

priesthood of Aaron, of his sons, and of the Levites, represented the Lord's work of salvation in successive order (n. 10,017). Therefore priests and priesthoods signify the good of love from the Lord (n. 9806, 9809). The two names, Jesus and Christ, signify as well the priestly as the kingly office of the Lord (n. 3004, 3005, 3009). Priests are to administer ecclesiastical affairs, and kings civil affairs (n. 10,793). Priests are to teach truths, and by these lead to good, and thus to the Lord (n. 10,794). They are not to claim power to themselves over the souls of men (n. 10,795). Priests ought to have dignity on account of holy things, but they ought not to attribute the dignity to themselves, but to the Lord, from whom alone they are holy, because the priesthood is not in the person, but is adjoined to the person (n. 10,906, 10,907). Priests who do not acknowledge the Lord, have in the Word a contrary signification (n. 3670).

855 *And shall reign with Him a thousand years*, signifies, that they were already in heaven, when the rest, who had not as yet lived again, that is, received heavenly life, were in the world of spirits. To reign with Christ does not signify to reign with Him, but to be in His kingdom, or in heaven (n. 28, 289); a thousand years do not mean a thousand years, but some time (n. 842). A thousand years evidently signify that space of time which intervened between the shutting up of the dragon in the abyss and his release, because it is said that he was cast into the abyss, shut up, and a seal set upon him for *a thousand years*, and after that he shall be loosed (verses 3, 7). This same space of time is also signified here; therefore their reigning with Christ a thousand years signifies that they were already in heaven, while the rest of the dead who had not yet lived again, of whom mention is made in verse 5, were in the world of spirits. But these things cannot be comprehended by those who are not aware that in the Apocalypse numbers do not mean numbers, but things. I can assert that the angels do not understand any number naturally, as men do, but spiritually; nay, they do not know what the space of a thousand years is, except that it is some interval of time, small or great, which cannot be otherwise expressed than by some while.

856 (7) *And when the thousand years are finished, Satan shall be loosed out of his prison*, signifies, that after those who had before been concealed and guarded in the lower earth were taken up by the Lord into heaven, and the New Christian Heaven was increased by their numbers, all who had confirmed themselves in the falsities of faith were to be let loose. When the thousand years are finished, signifies, on the Lord's raising into heaven those who had hitherto been concealed and guarded in the lower earth. When the thousand years are expired has this signification, because the salvation of those who worshipped

the Lord and lived according to His commandments is alone treated of in verses 4-6, and this interval of time is understood by a thousand years. It is not said, indeed, that they were taken up from the lower earth, yet this is evident from chap. vi. 9-11, where they were seen under the altar; and under the altar is in the lower earth; wherefore they are here called priests of God and of Christ (verse 6, see n. 846). Nor is it here said that they increased the New Christian Heaven, though this also appears from chap. xiv., which treats of the New Christian Heaven, as may be seen from the explanations there (especially in n. 612, 613, 626, 631, 647, 659, 661). Satan being loosed out of his prison, signifies that those who had confirmed themselves in faith alone as to doctrine, were to be let loose, because the dragon is here called Satan, and not at the same time the Devil, as in verse 2; and the dragon as the Devil means such as were in evils of life, and the dragon as Satan means such as were in falsities of faith (n. 841). But the character of the one and of the other will be seen in the next article.

857 (8) *And shall go forth to deceive the nations which are in the four corners of the earth, Gog and Magog, to gather them together to battle,* signifies, that those who are here meant by the dragon, would draw to their party all those who were from the earths in the whole world of spirits, and had lived there in external natural worship alone, and in no internal spiritual worship, and would stir them up against those who worshipped the Lord and lived according to His commandments in the Word. Going out to deceive the nations which are in the four corners of the earth, signifies that those who are meant by the dragon (of whom in n. 856), would draw to their party all who were in the whole world of spirits; to deceive here signifies to bring over to their party; nations signify both the good and the evil (n. 483); the four corners of the earth signify the whole spiritual world (n. 342), here, those who were in the whole world of spirits, which is in the midst between heaven and hell, and where all, after their departure from the earth, first assemble (n. 784, 791); for those who were in hell could not come within sight of the dragon, nor those who were in the heavens. Gog and Magog signify those who are in external natural worship separate from internal spiritual worship, as will be shown in the next article; gathering them together to battle, signifies to incite those who are meant by the nations against those who worship the Lord and live according to His commandments in the Word, because all who do not worship the Lord nor live according to His commandments are evil, and the evil make one with the dragon or the draconists. War signifies spiritual war, which is that of falsity against truth, and of truth against falsity

858 That Gog and Magog signify those who are in external worship, and not in any internal worship, may appear from Ezekiel, chap. xxxviii., which treats of Gog from beginning to end; and from chap. xxxix. 1-16, of the same prophet. But that these are signified does not clearly appear there except from the spiritual sense, which, inasmuch as it has been disclosed to me, shall be laid open. And first what is signified by the contents of those two chapters. Chapter thirty-eighth treats of those who remain only in the literal sense of the Word, and thence in external worship without internal, which is Gog, verses 1, 2; that everything belonging to that worship will perish, verses 3-7; that that worship will take possession of the church, and lay it waste, and thus it will be in externals without internals, verses 8-16; that the state of the church thence undergoes a change, verses 17-19; that therefore the truths and goods of religion will perish, and be succeeded by falsities, verses 20-23. Chapter thirty-ninth is as follows: Of those who remain only in the literal sense of the Word, and in external worship; that those who are Gog will come into the church, but that they will perish, verses 1-6; that this will come to pass when the Lord comes and establishes the church, verses 7, 8; that this church will then disperse all their evils and falsities, verses 9, 10; that it will altogether destroy them, verses 11-16; that the New Church to be established by the Lord will be instructed in truths and goods of every kind, and be imbued with goods of every kind, verses 17-21; and that the former church will be destroyed on account of its evils and falsities, verses 23, 24; that then a church will be collected by the Lord from all nations, verses 25-29. But something shall be said respecting those who are in external worship without internal spiritual worship. These are they who frequent churches on sabbaths and festivals. On these occasions they sing and pray, listen to sermons, and give attention to the eloquence, but little if any to the subject. They are always moved by prayers uttered with affection, as in confessing they are sinners, but never reflect upon themselves and their lives. They also receive the sacrament of the Lord's Supper every year; pour out prayers morning and evening, and say grace at dinner and supper. They sometimes speak about God, and heaven, and eternal life, and at such times can quote passages from the Word, and simulate Christians, although they are not. For after doing all these things, they make nothing of adultery and obsceneness, revenge and hatred, clandestine thefts and depredations, lies and blasphemies, and lusts and evil intentions of every kind. Such persons do not believe in any God, much less in the Lord. If asked in what the good and truth of religion consist, they know not, and think it is of no consequence to know. In a word,

they live to themselves and the world, thus to their inclinations and bodies, and not to God and their neighbour, thus not to the spirit and soul. It is plain from all this, that theirs is external worship without internal worship. These also readily receive the heretical doctrine respecting faith alone, especially when they hear that man cannot do good of himself, and that they are not under the yoke of the law. This is the reason it is said that the dragon will go forth to seduce the nations, Gog and Magog. Gog and Magog also, in the Hebrew tongue, signify that which is roofed and floored, which means what is external.

859 *The number of whom is as the sand of the sea*, signifies, the multitude of such. The multitude of them is compared to the sand of the sea, because the sea signifies the external of the church (n. 403, 404, 420, 470), and sand that which serves no other use in the sea but to form the bottom of it. Because their number is so great, the valley of their burial is called the *multitude of Gog*, and the name of the city where they are, *Multitude* (Ezek. xxxix. 15).

860 (9) *And they went up on the breadth of the earth, and compassed the camp of the saints about, and the beloved city*, signifies, that being incited by the draconists, they despised every truth of the church, and endeavoured to destroy all things of the New Church, even its very doctrine concerning the Lord and life. To go up on the breadth of the earth, signifies to contemn every truth of the church, for to go up on signifies to climb over and pass by, thus to contemn; the breadth of the earth signifies the truth of the church, as will be seen presently. To compass the camp of the saints about, signifies to besiege and desire to destroy all things of the New Church, as will be shown in the next article. The beloved city signifies the doctrine of the New Church; a city signifies the doctrine of the church (n. 194, 501, 502, 712), which is called beloved, because it treats of the Lord and of life, for it is the doctrine of the New Jerusalem which is here meant. No one can perceive that this is the signification of these words, except by the spiritual sense of the Word. For it could never enter into one's thought, that the breadth of the earth signifies the truth of the church, and that the camp of the saints signifies all things of the New Church, both its truths and goods, and that the city signifies its doctrine. Lest therefore the mind should remain in doubt, it is necessary to demonstrate what the breadth of the earth and the camp of the saints signify in the spiritual sense, from which it may afterwards be seen that such is the meaning of these words. The breadth of the earth signifies the truth of the church, because in the spiritual world there are four quarters, east, west, south, and north; and the east and west constitute its length, and the south and north its breadth. Because those who are in the good of love

dwell in the east and west, and east and west thence signify good, these are meant by length; and because those who are in the truths of wisdom dwell in the south and north, and south and north thence signify truth, these are meant by breadth. But on this subject see the treatise on *Heaven and Hell* (n. 141-153). That breadth signifies truth, may appear from the following passages in the Word: *And hast not shut me up into the hand of the enemy: Thou hast set me in a* BROAD PLACE (Ps. xxxi. 8). *I called upon Jehovah in my distress; He answered me, and set me in a* BROAD PLACE (cxviii. 5). *Jehovah brought me forth also into a* BROAD PLACE; *He delivered me* (xviii. 19). *For lo, I raise up the Chaldeans, that bitter and hasty nation, which shall march through the* BREADTH OF THE LAND (Hab. i. 6). *Ashur shall pass through Judah: he shall overflow and go over; and the stretching out of his wings shall fill the* BREADTH OF THY LAND (Isa. viii. 8). Jehovah shall *feed them as a lamb in* A BROAD PLACE (Hos. iv. 16, not to mention other passages, as Ps. iv. 1, lxvi. 12; Deu. xxxiii. 20). Nor is anything else meant by the *breadth* of the city New Jerusalem (Apoc. xxi. 16); for when the New Jerusalem means the New Church, its breadth and length cannot signify breadth and length, but its truth and good; for these belong to the church. So also in Zechariah: *Then said I unto the angel, Whither goest thou? And he said unto me, To measure Jerusalem, to see what is the* BREADTH THEREOF *and what is the* LENGTH THEREOF (ii. 2). The same is meant by the breadth and length of the new temple and of the new earth, in Ezekiel (xl. xli. xlii. xliii. xliv. xlv. xlvi. xlvii.); also by the length and breadth of the altar of burnt-offering, of the tabernacle, of the table of shewbread, of the altar of incense, and of the ark therein; and also by the length and breadth of the temple at Jerusalem, and of many other things which are described by measurement.

862 It was observed that their compassing the camp of the saints and the beloved city, signifies that they would endeavour to destroy all things of the New Church, both its truths and its goods, and even its doctrine of the Lord and of life, as is mentioned in the preceding article. These are signified because the camp of the saints signifies all the truths and goods of the Church, which is the New Jerusalem. That in the spiritual sense a camp signifies all things of the church which have relation to its truths and goods may appear from the following passages: *The sun and moon shall be dark, and the stars shall withdraw their shining; and Jehovah shall utter His voice before His army: for* HIS CAMP *is very great: for he is strong that executeth His Word* (Joel ii. 10, 11). *And* I WILL ENCAMP *about Mine house* (Zec. ix. 8). *For God hath scattered the bones of him that* ENCAMPETH *against thee: because God hath despised*

them (Ps. liii. 5). *The angel of Jehovah* ENCAMPETH *round about them that fear Him, and delivereth them* (xxxiv. 7). The angels of God met Jacob, and Jacob said, THIS IS GOD'S CAMP, *and he called the name of that place* MAHANAIM (the two camps) (Gen. xxxii. 2, 3; besides other places, as Isa. xxix. 3; Ezek. i. 24; Ps. xxvii. 3). In the Word armies signify the truths and goods of the church, also its falsities and evils (n. 447, 826, 833); hence camps signify the same. Because the sons of Israel and their twelve tribes signify the church as to all its truths and goods (n. 349, 350), they were called the army of Jehovah (Ex. vii. 4, xii. 41, 51), and when they assembled and rested they were called a camp (as in Lev. iv. 12, viii. 17, xiii. 46, xiv. 8, xvi. 26, 28, xxiv. 14, 23; Num. i. ii. iii. iv. 5, *seq.*, v. 2-26, ix. 17 to the end, x. 1-11, 29, xi. 31, 32, xii. 14, 15, xix. 19-25, xxxiii. 2-56; Deu. xxiii. 10-15; Amos iv. 10). It is now plain from all this, that their compassing the camp of the saints and the beloved city, signifies that they would endeavour to destroy all the truths and goods of the New Church which is the New Jerusalem, and also its doctrine of the Lord and of life. The same is signified by this passage in Luke: *And when ye shall see Jerusalem* COMPASSED WITH ARMIES, *then know that the desolation thereof is nigh: and* JERUSALEM *shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled* (xxi. 20, 24); speaking of the consummation of the age, which is the last time of the church. Jerusalem here also signifies the church. That Gog and Magog, or those who are in external worship separate from internal worship, will then invade the church and endeavour to destroy it, is also declared in Ezekiel (xxxviii. 8, 9, 11, 12, 15, 16, xxxix. 2): and that then there will be a new church from the Lord (verse 16 to the end).

863 *And fire came down from God out of heaven, and devoured them*, signifies, that they were destroyed by the lusts of infernal love. Fire coming down out of heaven and devouring them signifies lusts of evils, or of infernal love (n. 494, 748), since those who are in external worship separate from internal worship are in all kinds of evils and lusts, because in them evils have not been removed by any actual repentance (n. 859). It is said that fire came down from God out of heaven. This was the case in ancient times, when all things of the church were represented before their eyes, thus when churches were representative; but at this day, when representatives have ceased, it is similarly expressed, and the signification is the same as formerly, when the thing was represented. That fire came down out of heaven upon those who profaned things holy, see n. 494, 748. The same is said of Gog and Magog in Ezekiel: *I will rain upon Gog, and upon his lands, and upon many people that are with him, great hailstones,* FIRE AND BRIMSTONE (xxxviii. 21). *And I will send a* FIRE *on* MAGOG (xxxix. 6).

864 (10) *And the Devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false prophet are, and shall be tormented day and night for ever and ever,* signifies, that those who were in evils as to life and in falsities as to doctrine were cast into hell, where they will unceasingly and to eternity be interiorly infested by the love of their falsity and by the lusts of their evils. The Devil that deceived them means the dragon, as is evident from what goes before, and the dragon means in general those who are in evils as to life, and in falsities as to doctrine (n. 841). He is called the Devil that deceived them, that it might be known it was the dragon, because he was the deceiver, as appears from verses 2, 3, 7, 8, of this chapter. The lake of fire into which he was cast signifies hell, where are the loves of what is false and the lusts of what is evil (n. 835); the beast and the false prophet signify those who are in faith alone as to life as well as doctrine, both the unlearned and the learned, the beast the unlearned, and the false prophet the learned (n. 834); to be tormented day and night signifies to be interiorly infested unceasingly; for ever and ever signifying to eternity. And as it is said they were cast into the lake of fire and brimstone, which signifies where the loves of falsity and the lusts of evil are (n. 835), these are what they will be infested by interiorly; for every one in hell is tormented by his love and its lusts, the life of every one there being made up of them, and the life being that which is tormented, there are therefore degrees of torment there according to the degrees of the love of evil and of falsity derived from it.

865 (11) *And I saw a great white throne, and Him that sat on it, from whose face the earth and heaven fled away; and there was no place found for them,* signifies, the Universal Judgment effected by the Lord upon all the former heavens, that were occupied by those who were in civil and moral good, but in no spiritual good, thus who outwardly simulated Christians, but inwardly were devils; which heavens, with their earths, were entirely dissolved, so that nothing could be seen of them any more. Before these particulars are explained in their order according to the letter, something must be premised concerning the universal judgment here treated of.

From the time the Lord was in the world, when He effected a last judgment in person, it was permitted that those who were in civil and moral good, though not in spiritual good, from which they outwardly appeared like Christians, but inwardly were devils, should continue longer than the rest in the world of spirits, which is in the midst between heaven and hell; and at length they were allowed to make there for themselves fixed habitations, and by the abuse of correspondences and by phantasies to form for themselves as it were heavens, which they did

form in great abundance. But when these were multiplied to such a degree as to intercept spiritual light and spiritual heat between the superior heavens and men upon earth, then the Lord effected the Last Judgment, and dispersed those imaginary heavens. This was effected in such a manner, that the externals, by which they simulated Christians, were taken away, and the internals, in which they were devils, were laid open. Then they appeared such as they really were, and those who were devils were cast into hell, every one according to the evils of his life. This was done in the year 1757. But more concerning this Universal Judgment may be seen in the small work on *The Last Judgment*, published in 1758, and in the *Continuation of the same*, published in 1763.

We will now proceed with the explanation. The great white throne, and Him who sat on it, signify the universal judgment effected by the Lord; the throne signifies heaven and likewise judgment (n. 229); He who sat on the throne means the Lord (n. 808 at the end). The throne appeared white, because judgment was effected by Divine Truths, for white is predicated of truths (n. 167, 379); the throne appeared great, because judgment was effected likewise from Divine Good, for great is predicated of good (n. 656, 663); the earth and the heaven fleeing away from His face, signifies that those heavens which, as already described, they had made for themselves, together with their earths, were dispersed. For there are earths in the spiritual world as well as in the natural (n. 260, 336); but the earths, like everything else there, are from a spiritual origin. There being no place found for them, signifies that those heavens with their earths were so entirely dispersed, that nothing could be seen of them any more. Hence it is evident, that *I saw a great white throne, and Him who sat on it, from whose face the earth and the heaven fled away; and there was no place found for them*, signifies the universal judgment effected by the Lord upon all the new heavens inhabited by such as were in civil and moral good, but in no spiritual good, thus who simulated Christians outwardly, but inwardly were devils; which heavens together with their earth were entirely dispersed, so that nothing could be seen of them any more.

866 (12) *And I saw the dead, small and great, stand before God*, signifies, all who had died on earth, and were now among those who were in the world of spirits, of whatever condition and quality, assembled by the Lord for judgment. The dead signify all who had departed from the earth, or who were dead as to the body, concerning whom more will be said presently; small and great signify of every condition and quality (as at n. 604); standing before God, that is, before Him who sat on the throne, signifies to be present and assembled to

judgment. In the Word the dead signify the same as death. And death has a variety of significations. For death not only signifies the extinction of natural life, or decease, but also the extinction of spiritual life, which is damnation. Death also signifies the extinction of the loves of the body or of the lusts of the flesh, after which there is a renewal of life. In like manner death signifies resurrection, because man rises again immediately after death. Death also signifies neglect, non-acknowledgment, and rejection by the world. But in the most general sense death signifies the same as the Devil, wherefore the Devil is called death, and the Devil means hell where those are who are called devils; hence also death means the evil of the will which causes man to be a devil. Death is used in this last sense in the next verse, where it is said that death and hell gave up their dead, and that they were cast into the lake of fire. From what has been said it may appear who are meant by the dead in the various senses. Here they signify those who had departed out of the world, or who had died on earth, and were then in the world of spirits. We say in the world of spirits, for all enter into that world immediately after their decease, and are there prepared, the good for heaven and the evil for hell. Some remain there only a month or a year, and others from ten to thirty years. Those who were permitted to make for themselves imaginary heavens, remained for some centuries. At this day none remain longer than twenty years. In that world (respecting which see n. 784, 791) there is a vast multitude, and societies are there as in heaven and in hell. The Last Judgment was effected on those who were in that world, and not on those who were in heaven, nor on those who were in hell, for those in heaven were already saved, and those in hell were already condemned. From these considerations it may be seen how much they are deceived who think the Last Judgment is to take place upon earth, and that then the bodies of men are to rise again. For all who have lived from the first creation of the world are together in the spiritual world, and all are clothed with a spiritual body, which in the sight of those who are spiritual appears as a man, just as those who are in the natural world appear in the sight of natural men.

867 *And the books were opened: and another book was opened, which is the book of life,* signifies, that the interiors of the minds of them all were laid open, and by the influx of light and heat from heaven their quality was seen and perceived, as to the affections which are of the love or will, and thence as to the thoughts which are of faith or of the understanding, as well the evil as the good. Books do not mean books, but the interiors of the minds of those who are judged;

the books, the interiors of the minds of those who are evil and are judged to death, and the book of life such as are good and are judged to life. They are called books, because in the interiors of the mind of every one are written all the things that he thought, intended, spoke, and did in the world from the will or love, and thence from the understanding or faith. All these are written in the life of every one so accurately that not one of them is wanting. The quality of all these things appears to the life, when spiritual light which is wisdom from the Lord, and spiritual heat which is love from the Lord, flow in through heaven. Spiritual light discovers the thoughts which are of the understanding and faith, and spiritual heat discovers the affections which are of the will and love; and spiritual light and spiritual heat together discover the intentions and efforts. That this is the case, I do not say the rational man can see from the light of his own understanding, but he can if he will, provided he be willing to understand that there is spiritual light which enlightens the understanding and spiritual heat which enkindles the will.

868 *And the dead were judged out of those things which were written in the books, according to their works,* signifies, that all were judged according to their internal life in externals. The dead signify all who had died on earth and were then in the world of spirits (n. 866); *out of those things which were written in the books,* signifies out of the interiors of every one's mind then laid open (n. 867); *according to their works,* signifies according to the internal life of every one in externals. This is signified by the works in the Word (n. 73, 76, 94, 141, 641). To this I will add, that there are works of the mind and works of the body, both of them at once internal and external. Works of the mind are intentions and efforts, and works of the body are words and actions. These both proceed from the internal life of man, which is of his will or love. Whatever does not close in works, either internal which relate to the mind, or external which relate to the body, is not in a man's life; for it flows from the world of spirits but is not received; therefore it is as an object that strikes the eye, or as an odour that affects the nostrils, from which a man turns away his face. But more may be seen on this subject in the places cited above, where also some passages are adduced from the Word to prove that man is judged according to his works. To these may be added the following from Paul: *Against the day of wrath and revelation of the righteous judgment of God; who will render to every man* ACCORDING TO HIS DEEDS (Rom. ii. 5, 6). *For we must all appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that* HE HATH DONE, WHETHER IT BE GOOD OR EVIL (2 Cor. v. 10).

869 (13) *And the sea gave up the dead which were in it*, signifies, the external and natural men of the church called together to judgment. The sea signifies the external of the church, which is natural, therefore those whom the sea gave up signify the external and natural men of the church. The sea signifies the external of the church, which is natural (n. 238, 239 at the end, 403, 404, 420, 470, 567, 659, 661); and the dead mean those who had died on earth (n. 866, 868). The dead whom the sea gave up signify the external men of the church, because no others were judged but those who were in some degree of worship. All who contemned the sanctities of the church, and denied God, the Word, and the future life, were judged immediately after death, and joined with those who were in hell, to which they were afterwards cast down; but those who had been external and natural men, and professed with the mouth that there is a God, a heaven, and a hell, and in some measure acknowledged the Word, were called together to judgment. Many of those from the sea were saved; for we do not read that they all were cast into the lake of fire, as death and hell were, but that if any one of them was not found written in the book of life, he was cast into it (verse 16). Such of these as were saved are also meant by the rest of the dead who lived not again until the thousand years were finished (verse 5). It may now appear from what has been said, that the sea giving up the dead that were in it, signifies the external and natural men of the church called together to judgment.

870 *And death and hell gave up the dead which were in them*, signifies, the men of the church who were impious at heart and in themselves were devils and satans, called together to judgment. Death and hell mean no others than those who interiorly in themselves were devils and satans; death those who inwardly were devils, and hell those who inwardly were satans, thus all the impious at heart, who yet in externals appeared like men of the church. No others were assembled to this universal judgment; for those who, whether they be of the laity or clergy, are outwardly like men of the church, but inwardly are devils and satans, are judged, because in them externals are to be separated from internals; and such likewise can be judged, because they have known and professed the things which belong to the church. That death means the impious at heart who in themselves were devils, and hell those who in themselves were satans, may appear from its being said, that death and hell were cast into the lake of fire (verse 14); for neither death nor hell can be cast into hell, but those who as to their interiors are death and hell, that is, who in themselves are devils and satans, can. Who are meant by the Devil and Satan may be seen in n. 97, 841, 857; and that those

are death who in themselves are devils, in n. 866. In other places also death and hell are mentioned, as in the following: The Son of Man said, *I have the keys of* HELL AND OF DEATH (Apoc. i. 18). The name of him who sat on the pale horse WAS DEATH, AND HELL *followed him* (vi. 8; so in Hos. xiii. 14; Ps. xviii. 5, 6, xlix. 15, 16, cxvi. 3).

871 *And they were judged every one according to their works,* signifies, that they were all judged according to their internal life in externals, as appears from the explanation in n. 868, where the same words occur. To this I will add, that every one is judged according to the quality of his soul; and the soul of man is his life, for it is the love of his will, and the love of every one's will is entirely according to his reception of Divine Truth from the Lord, and this reception is taught by the doctrine of the church which is from the Word.

872 (14) *And death and hell were cast into the lake of fire,* signifies, that the impious at heart, who in themselves were devils and satans, and yet in externals like men of the church, were cast into hell among those who were in the love of evil, and thence in the love of falsity agreeing with evil. Death and hell signify the impious at heart, who interiorly in themselves were devils and satans, and yet in externals like men of the church (n. 870); the lake of fire signifies the hell where those are who are in the love of evil, and hence in the love of the falsity agreeing with evil, thus who love evil, and confirm it by reasonings from the natural man, and still more those who confirm it by the literal sense of the Word. These cannot interiorly in themselves do otherwise than deny God, for this lies concealed in evil of life confirmed by falsities. A lake signifies where falsity abounds, and fire signifies the love of evil (n. 835, 864). Its being said that death and hell were cast into the lake of fire is agreeable to angelic speech, in which the person is not named, but that which is in and constitutes the person, here that in the person which makes his death and hell. That this is the case, may appear from this, that hell cannot be cast into hell.

873 *This is the second death,* signifies, that these have damnation itself. The second death signifies spiritual death, which is damnation (n. 853). This is said, because those who are impious at heart, and in themselves devils and satans, and yet appear like men of the church, have greater condemnation than others.

874 (15) *And whosoever was not found written in the book of life was cast into the lake of fire,* signifies, that those who did not live according to the Lord's commandments in the Word, and did not believe in the Lord, were condemned. The

book of life signifies the Word, and to be judged out of that book signifies to be judged according to the truths of the Word (n. 256, 259, 295, 302, 309, 317, 324, 330); and no others are found written in the book of life than those who have lived according to the Lord's commandments in the Word, and have believed in the Lord. This therefore is what is meant. That he who does not live according to the Lord's commandments in the Word is condemned the Lord teaches in John: *If any man hear My words, and believe not,* I JUDGE HIM NOT: *he hath one that* JUDGETH HIM: *the Word that I have spoken, the same shall* JUDGE HIM IN THE LAST DAY (xii. 47, 48). And that he who does not believe in the Lord is condemned, also in John: *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 (iii. 36).

875 To this I will add the following Memorable Relations Awaking one morning from sleep, I saw two angels descending from heaven, one from the south of heaven and the other from the east of heaven, each in a chariot to which white horses were attached. The chariot in which the angel from the south of heaven was carried shone as if of silver, and the chariot in which the angel from the east of heaven was carried shone as if of gold; and the reins which they held in their hands were refulgent as if with the glowing light of the dawn. Thus did these two angels appear to me at a distance; but as they came nearer, they did not appear in a chariot, but in their own angelic form, which is the human. He who came from the east of heaven was in a shining purple garment, and he who came from the south of heaven was in a garment of bright hyacinth. When they had reached the part beneath the heavens, they ran up to one another, as if they strove which should be first, and embraced and kissed each other. I learnt that these two angels, during their abode in the world, had been united in interior friendship, but that now one was in the eastern and the other in the southern heaven. In the eastern heaven are those who from the Lord are in love; and in the southern heaven are those who from the Lord are in wisdom. When they had spoken together for some time respecting the magnificent objects of their heavens, this came into their conversation, Whether heaven in its essence is love or wisdom. They at once agreed that one is from the other, but they proceeded to examine which is the primitive. The angel who came from the heaven of wisdom asked the other, "What is love?" He replied, "Love, descending from the Lord as a sun, is the vital heat of angels and men, thus their life. The derivations of love are called affections; and by these are produced perceptions, and thus thoughts. It fol-

lows from this that wisdom in its origin is love; consequently that thought in its origin is the affection of that love; and it is evident from the derivations viewed in their order that thought is nothing but the form of affection. This, however, is unknown, because thoughts are in light, but affections are in heat, so that the mind reflects upon its thoughts, but not on its affections, as it does with sound and speech. That thought is nothing but the form of affection, may also be illustrated by speech, which is nothing but the form of sound. There is also a similarity, because sound corresponds to affection and speech to thought, wherefore affection utters sound, and thought speaks. This also may be brought to elucidate the subject. Take away sound from speech, and does anything of speech remain? In like manner, take away affection from thought, and does anything of thought remain? Hence then it is plain, that love is the all of wisdom; consequently the essence of the heavens is love and their existence is wisdom, or what is the same, the heavens ARE from Divine Love and EXIST from Divine Love by Divine Wisdom; wherefore, as observed, the one derives its origin from the other." There was with me then a novitiate spirit, who, on hearing this discourse, asked, Whether it is the same with charity and faith, since charity has relation to affection and faith to thought. The angel replied, "It is the same. Faith is nothing but the form of charity, just as speech is the form of sound; faith also is formed by charity as speech is formed by sound; the mode of its formation is also known to us in heaven, but there is no opportunity to explain it at present." He added, "By faith, I mean spiritual faith, the spirit and life of which are derived solely from charity, for this is spiritual, and by this faith; wherefore faith without charity is a merely natural faith, which is dead, which also conjoins itself with merely natural affection, which is nothing but lust." The angels spoke on these subjects spiritually, and spiritual speech comprehends thousands of things which natural language cannot express, and, what is wonderful, which cannot fall even within the ideas of natural thought. Remember this, I beseech you, and when you come out of natural light into spiritual light, as you will after death, inquire what faith is and what charity is; and you will clearly see that faith is charity in form, and therefore that charity is the all of faith, consequently that it is the soul, life, and essence of faith, just as affection is of thought and as sound is of speech; and if you desire it, you will see the formation of faith from charity like the formation of speech from sound, because they correspond. After conversing on these and similar subjects, the angels departed, and as they returned each to his own heaven, their heads appeared encompassed with stars: and when they

were some distance from me, they again seemed to be borne in chariots as before.

After the two angels were out of sight, I saw on the right a garden, in which were olive-trees, vines, fig-trees, laurels, and palm-trees, disposed in order according to correspondence. Looking into it, I saw among the trees angels and spirits walking and conversing. At that moment one of the angelic spirits descried me. Angelic spirits are those who in the world of spirits are being prepared for heaven and afterwards become angels. This spirit came from the garden to me and said, "Will you come with me into our paradise, and you shall hear and see wonderful things?" I went with him, and he then said to me, "All those whom you see—for there were many—are in the affection of truth, and thence in the light of wisdom. Here also is a building which we call the TEMPLE OF WISDOM; but it is not visible to any one who thinks he is very wise, less to him who thinks he is wise enough, and still less to him who thinks he is wise from himself. The reason is, they do not receive the light of heaven from the affection of genuine wisdom. Genuine wisdom consists in a man's seeing from the light of heaven that all the things which he knows, understands, and perceives, is, in respect to what he does not know, understand, and perceive, as a drop to the ocean, consequently scarcely any. Every one who is in this paradisiacal garden, and from perception and sight acknowledges inwardly that his own wisdom is so comparatively little, sees that temple of wisdom, for interior light enables him to see it, but not exterior light without it." As I had often thought this, and from science, and afterwards from perception, and lastly from seeing it from interior light, had acknowledged that man has so little wisdom, behold! it was given me to see that temple. In form it was wonderful. It was elevated above the ground. It was four-square; its walls were of crystal, its roof was of transparent jasper elegantly arched, its superstructure was of various kinds of precious stones; there were steps by which they ascended into it of polished alabaster; at the sides of the steps appeared as it were lions with their cubs. I then inquired whether it was allowable to enter, and being informed that it was, I ascended. When I had entered, I observed as it were cherubs flying under the roof, but they soon vanished. The floor on which we walked was of cedar, and the whole temple, from the transparency of its roof and walls, seemed a form of light. The angelic spirit went in with me, and I related to him what I had heard from the two angels concerning love and wisdom, as also concerning charity and faith. And he said to me, "Did they not also mention a third?" I said, "What third?" He replied, "It is USE. Love and wisdom without use are not anything; they are only ideal entities; nor

do they become real until they are fixed in use. Love. wisdom, and use are three things which cannot be separated; for if they are separated neither is anything. Love is not anything without wisdom, but in wisdom it is formed for something. This something is use; wherefore, when love by wisdom is in use, then it is something, nay, it then first exists. They are precisely like end, cause, and effect. The end is not anything unless through the cause it is in the effect; and if any one of the three is destroyed, the whole is destroyed and becomes as nothing. It is the same with charity, faith, and works. Charity without faith is nothing, nor is faith anything without charity, nor are charity and faith anything without works, but in works they become something, and this something is such as is the use of the works. It is the same with affection, thought, and operation; and also with will, understanding, and action. That this is the case may be seen clearly in this temple, because the light in which we are here is a light enlightening the interiors of the mind. Geometry also teaches that there is nothing complete and perfect except it be triple, for a line is nothing unless it becomes an area, and an area is nothing unless it becomes a solid, wherefore the one must be drawn into the other that they may exist; and in the third they co-exist. As it is in this, so it is likewise in all created things, which are ended in their third. Hence it is that in the Word, spiritually understood, three signifies completely and entirely. This being the case, I could not but wonder that some profess faith alone, some charity alone, and some works alone, when yet one without the other, and the first and second without the third, are nothing." But then I asked him, "May not a man have charity and faith, and yet not have works? May he not be in affection and thought regarding some business, and yet not in its performance?" The angelic spirit answered, "He can only be so ideally, but not really, for he must be continually in the effort or will to operate; and will or effort is action in itself, because it is a continuous tendency to action, which becomes an outward act when opportunity occurs to determine it. Effort and will, as interior action, is therefore accepted by every wise man, because it is accepted by God, altogether as if it were an outward act, provided it does not fail when opportunity offers."

After this I descended by the steps from the temple of wisdom, and walked in the garden, and saw some sitting under a laurel eating figs. I approached and asked them for some figs, which they gave me; and lo, the figs in my hand became grapes. When I wondered at this, the angelic spirit, who was still with me, said, "The figs in your hand became grapes, because by correspondence figs signify the goods of charity and thence of faith in the natural or external man, but

grapes signify the goods of charity and thence of faith in the spiritual or internal man ; and because you love spiritual things, this has happened to you; for in our world all things come to pass and exist, and are also changed, according to correspondences." I was then inspired with a desire to know how a man can do good from God, and yet as from himself. I therefore asked those who were eating the figs how they understood this. They said, "We cannot comprehend it otherwise than that God operates it inwardly in man and through man, without his knowing it ; since if man were conscious of it, and so did it as if from himself, which is to do it from himself, he would not do good but evil ; for all that proceeds from man, as from himself, proceeds from his selfhood, and the selfhood of man from his birth is evil. How then can good from God and evil from man be joined together, and proceed conjointly into action ? Besides, the selfhood of man in matters of salvation breathes merit, and so far as this is the case, it derogates from the Lord's merit, which is the highest injustice and impiety. In a word, if the good which God operates in man by the Holy Spirit were to flow into man's volition, and thence into his actions, that good would be entirely defiled and also profaned, which, however, God never permits. Man may indeed think that the good he does is from God, and call it the good of God through him, and as it were from him, but still we do not comprehend how it can be so." But I then opened my mind, and said, "You do not comprehend, because you think from appearances, and such thought, when confirmed, is fallacy. You are in the appearance and thence in the fallacy, because you believe that all things which a man wills and thinks, and thence acts and speaks, are in him, and consequently from him, when yet nothing of them is in him except the state of receiving that which enters by influx. Man is not life in himself, but is an organ receptive of life. The Lord alone is life in Himself, as He declares in John : *For as the Father hath* LIFE IN HIMSELF, *so hath He given to the Son to* HAVE LIFE IN HIMSELF (v. 26 ; besides other places, as John xi. 25, xiv. 6, 19). There are two things which constitute life, love and wisdom, or what amounts to the same, the good of love and the truth of wisdom; these flow from God and are received by man, and they are felt by man as in him, and because they are felt by him as in him, they also proceed as if from him. That they are so felt by man, is given of the Lord, that what flows in may affect him, and so be received and remain. But as all evil likewise flows in, not from God but from hell, and is received with delight, because man is born such an organ, therefore he receives no more good from God than the evil he removes as if from himself, which is effected by repentance, and at the same time by faith in the Lord. That love and wisdom, charity and faith, or, to

speak more generally, the good of love and charity and the truth of wisdom and faith, flow in, and that the things which flow in appear in man as if they were in him, and thence as if they were from him, may be clearly seen from sight, hearing, smell, taste, and touch. Whatever things are felt by the organs of those senses flow in from without, and are felt in them. The case is the same with the organs of the internal senses, only with this difference, that into these flow spiritual things which do not appear, while into those natural things which do appear. In a word, man is an organ, receptive of life from God, consequently he is recipient of good so far as he desists from evil. The power to desist from evil the Lord gives to every man, because He gives him the power to will and to understand as if from himself; and whatever a man does from the will as his own, according to the understanding as his own, or what is the same, whatever he does from freedom of will according to the conviction of the understanding, remains. By this the Lord brings man into a state of conjunction with Himself, and in that state reforms, regenerates, and saves him. The life which flows in is life proceeding from the Lord, which is also called the Spirit of God, and in the Word the Holy Spirit, of which also it is said that it enlightens and quickens, nay, that it operates in man; but this life is varied and modified according to the organization induced on man by his love and the object he has in view. That every good of love and charity and every truth of wisdom and faith flows in, and is not in man, you may also know, from this consideration, that he who supposes that such things are inherent in man by creation cannot think otherwise than that God has infused Himself into man, and thus that men are in part gods, and yet those who so think from faith become devils, and stink like dead carcases. Besides, what is all human action but the mind acting? For what the mind wills and thinks, it acts by its organ the body, therefore when the mind is guided by the Lord, its action is also guided, and the mind and the action from it are guided by the Lord when there is belief in Him. Were not this the case, tell me if you can why the Lord in the Word has a thousand and a thousand times commanded man to love his neighbour, to do the goods of charity, and to bear fruit as a tree, and to keep the commandments, and all this with a view to salvation? also why it is said that man shall be judged according to his deeds or works, he who has done good to heaven and life, and he who has done evil to hell and death? How could the Lord have said such things, if all that proceeds from man were meritorious and consequently evil? Know, therefore, that if the mind be charity, the action also is charity; but if the mind be faith alone, which is a faith separated from spiritual charity, the action also is such faith,

and this faith is meritorious, because its charity is natural and not spiritual. Not so the faith of charity; because charity does not desire to have any merit, and therefore neither does its faith." On hearing this, those who sat under the laurel said, "We comprehend the justness of your observations, and yet we do not comprehend it." I replied, "You comprehend the justness of my observations by virtue of the common perception which man enjoys from the influx of light out of heaven when he hears any truth; but you do not comprehend it by reason of that peculiar perception which every man has in consequence of an influx of light from the world. These two kinds of perception, the internal and external, or the spiritual and natural, in wise men make one. You also may make them one, if you look up to the Lord and put away evils." Seeing that they understood these remarks, I plucked off some boughs from the laurel under which we were sitting, and held them out, and said, "Do you believe that this is from me, or from the Lord?" And they said, they believed it was through me as from me. And lo! the boughs blossomed in their hands. As I was retiring, I saw a table of cedar-wood, on which there was a book, under a green olive-tree, whose trunk was entwined by a vine. I viewed it attentively, and lo, it was a book I had written, entitled *Angelic Wisdom concerning the Divine Love and the Divine Wisdom;* and also *concerning the Divine Providence;* and I said, "In that book it is fully shown, that man is an organ recipient of life, and not life."

After these things I returned home from the garden, exhilarated in mind, and accompanied by the angelic spirit, who said to me in the way, "If you wish to see clearly what faith and charity are, thus what faith is when separate from charity, and what it is when conjoined with charity, I will exhibit them to the senses." And I replied, "Do so." And he said, "Instead of faith and charity, think of light and heat, and you will see it clearly; for faith in its essence is the truth of wisdom, and charity in its essence is the affection of love, and the truth of wisdom in heaven is light, and the affection of love in heaven is heat. The light and heat in which the angels are is nothing else. Hence you may see clearly what faith is separate from charity, and what faith is when conjoined with charity. Faith separated from charity is like the light in winter; and faith conjoined with charity is like the light in spring. The light in winter, which is light separate from heat, and in consequence joined with cold, strips the trees of their leaves, hardens the ground, kills the herbage, and congeals the waters; but the light in spring, which is light joined with heat, quickens the trees to vegetate, first into leaves, then into blossoms, and lastly into fruits. It opens and softens the ground, so that it pro-

duces grass, herbs, flowers, and fruit trees, and melts the ice, so that the waters can flow from their springs. It is precisely the same with faith and charity. Faith separated from charity kills all things, and faith joined with charity gives life to all things. This quickening and this extinction of things may be seen to the life in our spiritual world, because here faith is light and charity is heat. Where faith is conjoined with charity there are paradisiacal gardens, shrubberies, and lawns, which flourish and diffuse their fragrance in proportion to that union; but where faith is separate from charity, there does not grow so much as a blade of grass, nor any green thing except it be on brambles, thorns, and nettles. This is effected by the heat and light proceeding from the Lord as a sun, in the angels and spirits, and thereby out of them." There were on this occasion not far from us some of the clergy, whom the angelic spirit called justifiers and sanctifiers of men by faith alone, and also arcanists or dealers in mysteries. We related the same things to them, and demonstrated the truth so plainly, that they saw it was so; but when we asked them whether they admitted it to be so, they turned their backs, and said, "We did not hear you;" but we called out to them, saying, "Hear us now then;" but they placed both hands on their ears, and exclaimed, "We will not hear."

CHAPTER XXI.

1. And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea.

2. And I John saw the holy city, New Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband.

3. And I heard a great voice out of heaven, saying, Behold, the tabernacle of God is with men, and He will dwell with them, and they shall be His people, and God Himself shall be with them, and be their God.

4. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more toil: for the former things are passed away.

5. 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.

6. And He said unto me, It is done. I am the Alpha and the Omega, the Beginning and the End. I will give unto him that is athirst of the fountain of the water of life freely.

7. He that overcometh shall inherit all things; and I will be his God, and he shall be My son.

8. But the fearful, and the unfaithful, and the abominable, and murderers, and whoremongers, and enchanters, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone: which is the second death.

9. And there came unto me one of the seven angels who had the seven vials full of the seven last plagues, and talked with me, saying, Come hither I will show thee the bride, the Lamb's wife.

10. And he carried me away in the spirit to a great and high mountain, and showed me the great city, the holy Jerusalem, descending out of heaven from God.

11. Having the glory of God: and her light was like unto a stone most precious, even like a jasper-stone, clear as crystal;

12. And had a wall great and high, and had twelve gates, and above the gates twelve angels, and names written thereon, which are those of the twelve tribes of the sons of Israel.

13. On the east three gates; on the north three gates; on the south three gates; and on the west three gates.

14. And the wall of the city had twelve foundations, and in them the names of the twelve apostles of the Lamb.

15. And he that talked with me had a golden reed to measure the city, and the gates thereof, and the wall thereof.

16. And the city lieth four-square, and the length thereof is as large as the breadth: and he measured the city with the reed, twelve thousand furlongs. The length and the breadth and the height of it are equal.

17. And he measured the wall thereof, an hundred and forty-four cubits, according to the measure of a man, that is, of an angel.

18. And the building of the wall thereof was jasper. And the city was pure gold, like unto clear glass.

19. And the foundations of the wall of the city were adorned with every precious stone. The first foundation was jasper; the second, sapphire; the third, chalcedony; the fourth, emerald;

20. The fifth, sardonyx; the sixth, sardius; the seventh, chrysolite; the eighth, beryl; the ninth, topaz; the tenth, chrysoprasus; the eleventh, jacinth; the twelfth, amethyst.

21. And the twelve gates were twelve pearls; every several gate was of one pearl: and the street of the city was pure gold, as it were transparent glass.

22. And I saw no temple therein: for the Lord God Almighty and the Lamb is the temple of it.

23. And the city hath no need of the sun, neither of the moon, to shine in it: for the glory of God did lighten it, and the Lamb is the lamp thereof.

24. And the nations who are saved shall walk in the light of it: and the kings of the earth shall bring their glory and honour into it.

25. And the gates of it shall not be shut at all by day: for there shall be no night there.

26. And they shall bring the glory and honour of the nations into it.

27. And there shall not enter into it anything that is unclean, neither whatsoever maketh abomination or doeth a lie: but they that are written in the Lamb's book of life.

THE SPIRITUAL SENSE.

THE CONTENTS OF THE WHOLE CHAPTER. This chapter treats of the state of heaven and the church after the Last Judgment; that after this event, through the new heaven, a new church will exist in the earth, which will worship the Lord only, verses 1-8. Its conjunction with the Lord, verses 9, 10. The description of it as to intelligence derived from the Word, verse 11; as to doctrine thence derived, verses 12-21; and as to every quality thereof, verses 22-26.

THE CONTENTS OF EACH VERSE. *And I saw a new heaven and a new earth,* signifies, that a new heaven was formed of Christians by the Lord, which at this day is called the Christian Heaven, where those are who had worshipped the Lord and lived according to His commandments in the Word, in whom therefore there are charity and faith; in which heaven also are all the infants of Christians: *For the first heaven and the first earth were passed away,* signifies, the heavens which were formed, not by the Lord, but by those who came out of Christendom into the spiritual world, and which were all dissipated at the day of the Last Judgment: *And there was no more sea,* signifies, that the external of the heaven collected from Christians since the first establishment of the church was in like manner dissipated, after those who were written in the Lord's book of life had been taken out of it and saved: *And I John saw the holy city, New Jerusalem, coming down from God out of heaven,* signifies, a new church to be established by the Lord at the end of the former church, which will be consociated with the New Heaven in Divine Truths both as to doctrine and life: *Prepared as a bride adorned for her husband,* signifies, that church conjoined with the Lord by the Word: *And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men,* signifies, the Lord from love speaking and declaring the

glad tidings, that He Himself will now be present among men in His Divine Humanity: *And He will dwell with them, and they shall be His people, and God Himself shall be with them and be their God,* signifies, conjunction with the Lord, which is of such a nature, that they are in Him, and He is in them: *And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow nor crying, neither shall there be any more toil; for the former things are passed away,* signifies, that the Lord will take from them all grief of mind, fear of damnation, of evils and falsities from hell, and of temptations from them, and they shall not remember them, because the dragon, which had caused them, is cast out: *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,* signifies, the Lord confirming all respecting the New Heaven and the New Church after the accomplishment of the Last Judgment: *And He said unto me, It is done,* signifies, that it is Divine Truth: *I am the Alpha and the Omega, the Beginning and the End,* signifies, that the Lord is the God of heaven and earth, and that all things in the heavens and earths were made by Him, and are governed by His Divine Providence, and are done according to it: *I will give unto him that is athirst of the fountain of the water of life freely,* signifies, that to those who desire truths from any spiritual use, the Lord will give from Himself through the Word all things that are conducive to that use: *He that overcometh shall inherit all things; and I will be his God, and he shall be My son,* signifies, that those who overcome evils in themselves, that is, the devil, and do not yield or sink when they are tempted by the Babylonians and dragonists, will go to heaven, and there live in the Lord and the Lord in them: *But the fearful, and the unfaithful, and the abominable,* signifies, those who are in no faith, and in no charity, and thence in all kinds of evils: *And murderers, and whoremongers, and enchanters, and idolaters, and all liars,* signifies, all those who make no account of the commandments of the decalogue, and do not shun any evils therein mentioned as sins, and who therefore live in them: *Shall have their part in the lake which burneth with fire and brimstone,* signifies, their portion in hell where are the loves of falsity and the lusts of evil: *Which is the second death,* signifies, damnation: *And there came unto me one of the seven angels who had the seven vials full of the seven last plagues, and talked with me, saying, Come hither, I will show thee the bride, the Lamb's wife,* signifies, influx and manifestation from the Lord out of the inmost of heaven, concerning the New Church, which will be conjoined to the Lord through the Word: *And he carried me away in the spirit to a great and high mountain, and showed me the great city, the*

holy Jerusalem, descending out of heaven from God, signifies, that John was translated into the third heaven, and his sight there opened, before whom was made manifest the Lord's New Church as to doctrine, in the form of a city: *Having the glory of God: and her light was like unto a stone most precious, even like a jasper-stone, clear as crystal,* signifies, that in that church the Word will be understood, by reason of its being translucent from its spiritual sense: *And had a wall great and high,* signifies, the Word in its literal sense, from which the doctrine of the New Church is derived: *And had twelve gates,* signifies, all the knowledges of truth and good therein by which man is introduced into the church: *And above the gates twelve angels, and names written thereon, which are those of the twelve tribes of the sons of Israel,* signifies, the Divine Truths and Goods of heaven, which are also the Divine Truths and Goods of the church, in those knowledges, and guards to prevent any one from entering unless he be in them from the Lord: *On the east three gates; on the north three gates; on the south three gates; and on the west three gates,* signifies, that the knowledges of truth and good, which contain spiritual life from the Lord out of heaven, and by which introduction into the New Church is effected, are for those who are more or less in love or the affection of good; and for those who are more or less in wisdom or the affection of truth: *And the wall of the city had twelve foundations,* signifies, that the Word in its literal sense contains all the doctrinals of the New Church: *And in them the names of the twelve apostles of the Lamb,* signifies, all doctrinals from the Word concerning the Lord and concerning a life according to His commandments: *And he that talked with me had a golden reed to measure the city, and the gates thereof, and the wall thereof,* signifies, that to those who are in the good of love the Lord gives the faculty of understanding and knowing what the Lord's New Church is, as to doctrine and its introductory truths, and as to the Word from which they are derived: *And the city lieth four-square,* signifies, justice in it: *And the length thereof is as large as the breadth,* signifies, that good and truth in that church make one, like essence and form: *And he measured the city with the reed, twelve thousand furlongs. The length and the breadth and the height of it are equal,* signifies, the quality of that church from doctrine shown, that all things belonging to it proceed from the good of love: *And he measured the wall thereof, an hundred and forty-four cubits,* signifies, that it was shown what the quality of the Word is in that church, that from it are all its truths and goods: *According to the measure of a man, that is, of an angel,* signifies, the quality of that church, that it makes one with heaven: *And the building of the wall thereof was jasper,* signifies, that every Divine Truth, in the literal sense of the Word, is translucent with

the men of that church, from the Divine Truth in the spiritual sense: *And the city was pure gold, like unto clear glass,* signifies, that thence the all of that church is the good of love flowing in together with light out of heaven from the Lord: *And the foundations of the wall of the city were adorned with every precious stone,* signifies, that all the things of the doctrine of the New Jerusalem taken from the literal sense of the Word, with those who are in it, will appear in the light according to reception: *The first foundation was jasper; the second, sapphire; the third, chalcedony; the fourth, emerald; the fifth, sardonyx; the sixth, sardius; the seventh, chrysolite; the eighth, beryl; the ninth, topaz; the tenth, chrysoprasus; the eleventh, jacinth; the twelfth, amethyst,* signifies, all things of that doctrine in their order, from the literal sense of the Word, with those who immediately approach the Lord, and live according to the commandments of the decalogue by shunning evils as sins, for these and no others are in the doctrine of love to God and of love towards their neighbour, which two loves are the fundamentals of religion: *And the twelve gates were twelve pearls; every several gate was of one pearl,* signifies, that the acknowledgment and knowledge of the Lord conjoins into one all the knowledges of truth and good which are derived from the Word, and introduces into the church: *And the street of the city was pure gold, as it were transparent glass,* signifies, that every truth of that church and of its doctrine is in form the good of love flowing in together with light out of heaven from the Lord: *And I saw no temple therein: for the Lord God Almighty and the Lamb is the temple of it,* signifies, that in this church there will not be any external separated from the internal, because the Lord Himself in His Divine Humanity, from whom is derived the all of the church, is alone approached, worshipped, and adored: *And the city had no need of the sun, neither of the moon, to shine in it: for the glory of God did lighten it, and the Lamb is the lamp thereof,* signifies, that the men of that church will not be in self-love and in self-derived intelligence, and thence in natural light alone, but in spiritual light by virtue of the Divine Truth of the Word derived from the Lord alone: *And the nations who are saved, shall walk in the light of it,* signifies, that all who are in the good of life, and believe in the Lord, will there live according to Divine Truths, and will see them inwardly in themselves, as the eye sees objects: *And the kings of the earth shall bring their glory and honour into it,* signifies, that all who are in the truths of wisdom, from spiritual good, will there confess the Lord, and ascribe to Him every truth and every good that is in them: *And the gates of it shall not be shut at all by day: for there shall be no night there,* signifies, that those will be constantly received into the New Jerusalem, who are principled in truths derived

from the good of love from the Lord, because there is not any falsity of faith there: *And they shall bring the glory and honour of the nations into it,* signifies, that those who enter will bring with them the confession, acknowledgment, and belief, that the Lord is the God of heaven and earth, and that every truth of the church and every good of religion is from Him: *And there shall not enter into it anything that is unclean, neither whatsoever maketh abomination or doeth a lie,* signifies that no one will be received into the Lord's New Church, who adulterates the goods and falsifies the truths of the Word, and who does evils from confirmation and thus also falsities: *But they that are written in the Lamb's book of life,* signifies, that no others will be received into the New Church, which is the New Jerusalem, but those who believe in the Lord, and live according to His precepts in the Word.

THE EXPLANATION.

876 (1) *And I saw a new heaven and a new earth,* signifies, that a new heaven was formed of Christians by the Lord, which at this day is called the Christian heaven, where those are who had worshipped the Lord and lived according to His commandments in the Word, in whom therefore there is charity and faith; in which heaven also are all the infants of Christians. A new heaven and a new earth do not mean the natural heaven visible to the eye, nor the natural earth inhabited by men; but they mean a spiritual heaven, and the earth of that heaven, where angels are. That this heaven and its earth are meant every one must see and acknowledge, if he can only be withdrawn a little from purely natural and material ideas when reading the Word. It is evident that an angelic heaven is meant, because it is said in the next verse that John saw the holy city, Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband; which does not mean any Jerusalem descending, but the church; and the church upon earth descends from the Lord out of the angelic heaven, because in all things relating to the church the angels of heaven and men upon earth make one (n. 626). Hence it may be seen how naturally and materially those have thought, and do think, who from these words, and those which follow in the same verse, have fabricated the dogma respecting the destruction of the world, and a new creation of all things. This new heaven is occasionally treated

of in the preceding part of the Apocalypse, especially in chapters xiv. and xv. It is called the Christian Heaven, because it is distinct from the ancient heavens, which were formed from the men of the church before the Lord's Advent. These ancient heavens are above the Christian Heaven; for the heavens are like expanses, one above another. It is the same with each particular heaven; for each heaven by itself is distinguished into three heavens, an inmost or third, a middle or second, and a lowest or first, and so it is with this New Heaven. I have seen them and conversed with them. In this New Christian Heaven are all who, from the first establishment of the Christian Church, worshipped the Lord and lived according to His commandments in the Word, and who, therefore, were in charity and at the same time in faith from the Lord through the Word, thus who were not in a dead but in a living faith. Various particulars respecting this heaven may be seen in previous numbers (612, 613, 626, 631, 659, 661, 845, 846, 856). In that heaven likewise are all the infants of Christians, because they had been educated by the angels in those two essentials of the church, which are, the acknowledgment of the Lord as the God of heaven and earth, and a life according to the commandments of the decalogue.

877 *For the first heaven and the first earth were passed away*, signifies, the heavens which were formed, not by the Lord, but by those who came out of Christendom into the spiritual world, and which were all dissipated at the day of the Last Judgment. These heavens and no others are meant by the first heaven and the first earth which passed away, as may be seen in n. 865, where these words are explained, *And I saw a great white throne, and Him that sat on it, from whose face the* EARTH *and the* HEAVEN FLED AWAY (xx. 11). It is there shown, that these words signify the universal judgment effected by the Lord upon all the former heavens, in which were those who were in civil and moral, but in no spiritual good, thus who outwardly were like Christians, but inwardly were devils. These heavens with their earth were entirely dissipated. For other particulars relating to this subject see *The Last Judgment*, and its *Continuation;* to which it is unnecessary here to add anything further.

878 *And there was no more sea*, signifies, that the external of the heaven collected from Christians since the first establishment of the church was in like manner dissipated, after those who were written in the Lord's book of life had been taken out of it and saved. The sea signifies the external of heaven and of the church, in which are the simple, who have thought naturally and but little spiritually of things relating to

the church. The heaven in which these are is called external (n. 238, 239, 403, 404, 420, 470, 567, 659, 661). The sea here means the external of the heaven collected from Christians since the first establishment of the church. But the internal of the heaven of Christians was not fully formed by the Lord till a little before and after the Last Judgment, as may appear from chapters xiv. and xv., where it is treated of, and from chapter xx. 4, 5 (see the explanations). The reason this was not done before was, that the dragon and his two beasts had dominion in the world of spirits, and burned with the lust of seducing every one they could; it was therefore hazardous to collect them before this into a heaven. The separation of the good from the draconists, and the damnation of these, and finally the casting of them into hell, are treated of in many places, and lastly in chap. xix. 20, and in chap. xx. 10. After this it is said, that *the* SEA *gave up the dead which were in it* (verse 13); which signifies the calling to judgment of the external and natural men of the church (n. 869), after which those who were written in the Lord's book of life were separated and saved. On this subject see the same number. It is this sea which is to be understood here. It is also said in another place, where the New Christian Heaven is treated of, that it extended to the *sea of glass* mingled with fire (chap. xv. 2), which sea also signifies the external of the Heaven from Christians (see the explanation, n. 659-661). It may appear from this, that there being no more sea, signifies that the external of the heaven consisting of Christians collected from the first establishment of the church, after those who were written in the Lord's book of life were taken thence and saved, was similarly dissipated. Respecting the external of the heaven of Christians collected from the first establishment of the church, it has been granted me to know many particulars which cannot be adduced here—only that the former heavens, which passed away at the day of the Last Judgment, were permitted for the sake of those who were in that external heaven or sea, because they were externally but not internally conjoined, on which subject something may be seen in n. 398. The heaven where the external men of the church are is called the sea, because their habitation in the spiritual world appears at a distance as if it were in the sea. For the celestial angels, who are angels of the highest heaven, dwell as if in an etherial atmosphere; the spiritual angels, who are angels of the middle heaven, dwell as if in an aërial atmosphere; and the spiritual natural angels, who are angels of the ultimate heaven, dwell as if in a watery atmosphere, which, as was said, appears at a distance as a sea. It is from this that the external of heaven is understood by the sea in many other places in the Word.

879 (2) *And I, John, saw the holy city, New Jerusalem, coming down from God out of heaven,* signifies, a New Church to be established by the Lord at the end of the former Church, which will be consociated with the New Heaven in Divine Truths both as to doctrine and life. John here names himself, saying, *I, John,* because as an apostle he signifies the good of love to the Lord, and thence the good of life, wherefore he was loved more than the other apostles, and at supper lay on the Lord's bosom (John xiii. 23, xxi. 20). So will this church which is now treated of. That Jerusalem signifies the church will be seen in the next article. It is called a *city* and described as a city from doctrine and from a life according to it, for in the spiritual sense a city signifies doctrine (n. 194, 712). It is called *holy* from the Lord, who alone is Holy, and from the Divine Truths which are in it out of the Word from the Lord, which are called holy (n. 173, 586, 666, 852). It is called *new,* because He that sat upon the throne said, *Behold, I make all things* NEW (verse 5). And it is said to *come down from God out of heaven,* because it descends from the Lord through the New Christian Heaven, treated of in the 1st verse of this chapter (n. 876); for the church on earth is formed through heaven by the Lord, that they may act unitedly and be consociated.

880 Jerusalem in the Word signifies the church, because there, in the land of Canaan, and not elsewhere, was the temple, there was the altar, sacrifices were there offered, thus Divine worship itself. There also three feasts were celebrated yearly, and every male throughout the whole land was commanded to come up to them. From this it is that Jerusalem signifies the church as to worship, and hence the church as to doctrine, for worship is prescribed in doctrine, and is according to it; also because the Lord was in Jerusalem, and taught in His temple, and afterwards glorified His Humanity there. That Jerusalem signifies the church as to doctrine, and consequently as to worship, appears from many passages in the Word; as from the following. In Isaiah: *For Zion's sake will I not hold my peace, and for Jerusalem's sake I will not rest, until the righteousness thereof go 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 Jehovah shall 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. For Jehovah delighteth in thee, and thy land shall be married. Behold, thy salvation cometh; behold, His reward is with Him. And they shall call them, The holy people, The redeemed of Jehovah; and thou shalt be called, Sought out, A city not forsaken* (lxii. 1-4, 11, 12). The whole of this chapter treats of the Lord's Advent, and of the new church to be established by Him.

It is this new church which is meant by Jerusalem, which shall be called by a new name which the mouth of Jehovah shall name, and which shall be a crown of glory in the hand of Jehovah, and a royal diadem in the hand of God, in which Jehovah delighteth, and which shall be called, Sought out, A city not forsaken. These words cannot mean the Jerusalem which, when the Lord came into the world, was inhabited by the Jews, for it was in all respects the opposite of this, and was rather to be called Sodom, as indeed it is called (Apoc. xi. 8; Isa. iii. 9; Jer. xxiii. 14; Ezek. xvi. 46, 48). So in another part of Isaiah: *For, behold, I create a new heaven and a new earth; and the former shall not be remembered. Be ye glad and rejoice for ever in that which I create; for, behold, I create* JERUSALEM *a rejoicing, and her people a joy. And I will rejoice in* JERUSALEM, *and joy in My people. The wolf and the lamb shall feed together. They shall not hurt in all My holy mountain* (lxv. 17-19, 25). This chapter also treats of the Lord's Advent, and of the church to be established by Him, which was not established among those who were in Jerusalem, but among those who were without. This church therefore is meant by the Jerusalem which shall be unto the Lord a rejoicing, and whose people shall be unto Him a joy; also where the wolf and the lamb shall feed together, and where they shall not hurt. It is likewise said in this place, as in the Apocalypse, that the Lord will create a new heaven and a new earth, and that He will create Jerusalem, which statements have a similar signification. So in another part of Isaiah: *Awake, awake, put on thy strength, O Zion; put on thy beautiful garments,* O JERUSALEM, *the holy city; for henceforth there shall no more come into thee the uncircumcised and the unclean. Shake thyself from the dust; arise, and sit down,* O JERUSALEM. *My people shall know My name in that day, for I am He that doth speak; behold it is I. Jehovah hath comforted His people, He hath redeemed* JERUSALEM (lii. 1, 2, 6, 9). This chapter also treats of the Lord's Advent, and of the church to be established by Him, wherefore Jerusalem, into which shall no more come the uncircumcised and the unclean, and which the Lord will redeem, means the church, and Jerusalem the holy city, the church as to doctrine from and concerning the Lord. So in Zephaniah: *Sing, O daughter of Zion; be glad with all the heart, O daughter of* JERUSALEM. *The King of Israel is in the midst of thee; thou shalt not see evil any more; He will rejoice over thee with joy; He will rest in thy love, He will joy over thee with singing. I will make you a name and a praise among all the people of the earth* (iii. 14-17, 20). This in like manner relates to the Lord and to the church from Him, over which the King of Israel, who is the Lord, will rejoice with joy, will joy with singing, and in whose love He will rest, and who will make

them a name and a praise among all the peoples of the earth. In Isaiah: *Thus saith Jehovah thy Redeemer, and He that formed thee, that saith to* JERUSALEM, *Thou shalt be inhabited, and to the cities of Judah, Ye shall be built* (xliv. 24, 26). And in Daniel: *Know and understand, that from the going forth of the commandment to restore and to build* JERUSALEM, *unto the Messiah the Prince shall be seven weeks* (ix. 25). It is plain that in this place also Jerusalem means the church, because this was restored and built by the Lord, but not Jerusalem the seat of the Jews. Jerusalem likewise means a church from the Lord in the following passages. In Zechariah: *Thus saith Jehovah, I am returned unto Zion, and will dwell in the midst of* JERUSALEM; *and* JERUSALEM *shall be called the City of Truth, and the Mountain of Jehovah of hosts, the holy Mountain* (viii. 3, 20-23). In Joel: *So shall ye know that I am Jehovah your God dwelling in Zion, My holy Mountain; then shall* JERUSALEM *be holy; and it shall come to pass in that day, that the mountains shall drop down new wine, and the hills shall flow with milk, and* JERUSALEM *shall dwell from generation to generation* (iii. 17, 18, 20). And in Isaiah: *In that day shall the branch of Jehovah be beautiful and glorious; and it shall come to pass, that he that is left in Zion, and he that remaineth in* JERUSALEM, *shall be called holy, even every one that is written among the living in* JERUSALEM (iv. 2, 3). And in Micah: *But in the last days it shall come to pass that the mountain of the house of Jehovah shall be established in the top of the mountains; for the law shall go forth of Zion, and the word of Jehovah from* JERUSALEM; *unto thee shall it come, even the first dominion; the kingdom shall come to the daughter of* JERUSALEM (iv. 1, 2, 8). And in Jeremiah: *At that time they shall call* JERUSALEM *the throne of Jehovah; and all the nations shall be gathered unto it, to the name of Jehovah, to* JERUSALEM; *neither shall they walk any more after the imagination of their evil heart* (iii. 17). Again, in Isaiah: *Look upon Zion, the city of our solemnities; thine eyes shall see* JERUSALEM *a quiet habitation, a tabernacle that shall not be taken down; not one of the stakes thereof shall ever be removed, neither shall any of the cords thereof be broken* (xxxiii. 20; not to mention other passages, as Isa. xxiv. 23, xxxvii. 32, lxvi. 10-14; Zec. xii. 3, 6, 8-10, xiv. 8, 11, 12, 21; Mal. iii. 2, 4; Ps. cxxii. 1-7, cxxxvii. 4-6). That Jerusalem in these passages means the church which was to be established by the Lord, and not Jerusalem in the land of Canaan which was inhabited by the Jews, may appear from those passages in the Word, where it is said of Jerusalem that it was entirely ruined, and that it was to be destroyed (as in Jer. v. 1, vi. 6, 7, vii. 17, 18, and following verses; viii. 5-8, and following verses; ix. 10, 11, 13, and following verses; xiii. 9, 10, 14, xiv. 16; Lam. i. 8, 9, 17; Ezek. iv. 1, to the end; v. 5, to the end, xii. 18, 19, xv. 6-8, xvi. 1-63, xxiii.

1-49; Matt. xxiii. 37, 38; Luke xix. 41-44, xxi. 20-22, xxiii. 28-30; and in many other places).

881 *Prepared as a bride adorned for her husband,* signifies, that church conjoined to the Lord by the Word. It is said that John saw the holy city, New Jerusalem, coming down from God out of heaven, here that he saw that city prepared as a bride adorned for her husband. It is evident from this that Jerusalem signifies the church, and that John saw it first as a city, and afterwards as an espoused virgin, as a city representatively and as an espoused virgin spiritually, thus under a twofold idea, the one within or above the other, precisely as the angels do. When they see or hear or read in the Word of a city, in an idea of inferior thought they perceive a city, but in an idea of superior thought they perceive the church as to doctrine, and if they desire it and pray to the Lord, they see it as a virgin in beauty and apparel according to the quality of the church. Thus has it also been permitted me to see the church. Prepared signifies attired for her espousals. And the church is no otherwise arrayed for her espousals, and afterwards for conjunction or marriage, than by the Word, for this is the only medium of conjunction or marriage, because the Word is from the Lord and concerning the Lord, and thus is the Lord. For this reason it is called a covenant, and a covenant signifies spiritual conjunction; indeed the Word was given for this very purpose. That the husband means the Lord is plain from verses 10 and 11 of this chapter, where Jerusalem is called the bride, the *Lamb's wife.* That the Lord is called the bridegroom and husband, and the church the bride and wife, and that this marriage is like the marriage of good and truth, and is effected through the Word, may be seen in n. 797. From these considerations it may appear, that Jerusalem prepared as a bride adorned for her husband, signifies that church conjoined to the Lord by the Word.

882 (3) *And I heard a great voice out of heaven, saying, Behold, the tabernacle of God is with men,* signifies, the Lord from love speaking and declaring the glad tidings, that He Himself will now be present among men in His Divine Humanity. This is the celestial sense of these words. The celestial angels, who are the angels of the third heaven, understand them no otherwise; for by hearing a great voice out of heaven, saying, they understand the Lord from love speaking and declaring glad tidings, because no one speaks from heaven but the Lord; for heaven is not heaven from the selfhood of the angels, but from the Divine of the Lord, of which they are recipients. *A great voice* means speech from love, great being predicated of love (n. 656, 663). *Behold, the tabernacle of God is with men,* means that now the Lord is present in His Divine Humanity. The tabernacle of God means the celestial church, and in the universal sense the Lord's celestial

kingdom, and in the supreme sense His Divine Humanity (n. 585). The tabernacle in the supreme sense means the Lord's Divine Humanity, because this is signified by the temple, as may appear from John (ii. 18, 21), Malachi (iii. 1), the Apocalypse (xxi. 22); and elsewhere. The tabernacle signifies the same, with this difference, that the temple means the Lord's Divine Humanity with respect to Divine Truth or Divine Wisdom, and the tabernacle means the Lord's Divine Humanity with respect to Divine Good or Divine Love. Hence it follows, that, *Behold, the tabernacle of God is with men*, signifies that the Lord will now be present among men in His Divine Humanity.

883 *And He will dwell with them, and they shall be His people, and God Himself shall be with them, and be their God*, signifies, conjunction with the Lord, which is of such a nature, that they are in Him, and He is in them. *He will dwell with them* signifies the Lord's conjunction with them, as will be seen presently; *they shall be His people, and God Himself shall be with them, and be their God*, signifies that they are the Lord's, and the Lord is theirs. And as dwelling with them signifies conjunction, it signifies that they will be in the Lord and the Lord in them, otherwise no conjunction is effected. That this is the nature of conjunction appears clearly from the Lord's words in John: *Abide in Me, and I in you. I am the vine, ye are the branches: he that abideth in Me and I in him, the same bringeth forth much fruit: for without Me ye can do nothing* (xv. 4, 5). And in another place: *At that day ye shall know, that I am in My Father, and ye in Me, and I in you* (xiv. 20). *He that eateth My flesh, and drinketh My blood, dwelleth in Me, and I in him* (vi. 56). That the assumption of the Humanity, and the uniting it with the Divinity, which was in Him by birth, and is called the Father, had for its end conjunction with men, appears also in John: *And for their sakes I sanctify Myself, that they also might be sanctified through the truth. That they may be* ONE, *even as we are* ONE, *I in them, and thou in Me* (xvii. 19, 21, 22, 26). It is plain from these declarations that conjunction is with the Lord's Divine Humanity, and that it is reciprocal; and that thus and no otherwise is there conjunction with the Divine which is called the Father. The Lord also teaches that conjunction is effected by the truths of the Word and a life according to them (John xiv. 20-24, xv. 7). This is what is meant by His dwelling with them, and they being His people, and He being with them and being their God. So in other places where the same words occur (as Jer. vii. 23, xi. 4, xiii. 11, xxiv. 7, xxx. 22; Ezek. xi. 20, xxxvi. 28, xxxvii. 23, 27; Zec. viii. 8; Ex. xxix. 45). Dwelling with them signifies conjunction with them, because dwelling signifies conjunction by love, as may appear from many passages in the Word; also from the habitations of the angels in

heaven. Heaven is distinguished into countless societies, differing from each other according to the differences of the affections which belong to love in general and in particular. Each society is one kind of affection; and they dwell there distinctly according to the degrees of relationship and affinity of that kind of affection, those who are in the closest relationship dwelling in the same house. Hence cohabitation, when mentioned in reference to married partners, in the spiritual sense signifies conjunction by love. Be it observed, that conjunction with the Lord is one thing, and His presence is another. Conjunction with the Lord is not given to any but those who approach Him immediately; His presence to others.

884 (4) *And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more toil: for the former things are passed away*, signifies, that the Lord will take from them all grief of mind, fear of damnation, of evils and falsities from hell, and of temptations from them, and they shall not remember them, because the dragon which had occasioned them is cast out. *God shall wipe away all tears from their eyes*, signifies that the Lord will take away from them all grief of mind, for tears proceed from grief of mind. *Death*, which shall be no more, signifies damnation (n. 325, 765, 853, 873), here, the fear of it. *Sorrow*, which shall not be any more, signifies the fear of evils from hell, for sorrow has various significations, having relation in all cases to the subject treated of, here to the fear of evils from hell; because the fear of damnation is mentioned just before, and the fear of falsities from hell, and of temptations arising from them immediately after. *Crying* signifies the fear of falsities from hell, as will be seen in the next article. *Toil*, which shall be no more, signifies temptations (n. 640). *There shall be no more toil: for the former things are passed away*, signifies that they shall not remember them, because the dragon who had occasioned them is cast out, for these are the former things which had passed away. But these points require illustration. Every man after death first comes into the world of spirits, which is in the midst between heaven and hell, and is there prepared, the good man for heaven and the evil for hell (n. 784, 791, 843, 850, 866, 869); and as they have intercourse and association there as in the natural world, it could not be otherwise before the Last Judgment, than that those who were outwardly civil and moral but inwardly evil, should mix and converse with those who likewise were outwardly civil and moral but inwardly good; and as the evil are inherently in the continual lust of seducing, therefore the good, who were in company with them, were infested in various ways. But those who were grieved by their infestations, and brought into fear of damnation, and of

evils and falsities from hell, and of severe temptation, were withdrawn by the Lord from their company, and sent to a certain earth below that, where also there are associations, and were there preserved; and this continued till all the evil were separated from the good, which was effected by the Last Judgment. Then those who had been preserved in the lower earth were taken up by the Lord into heaven. These infestations were induced chiefly by those who are meant by the dragon and his beasts. When therefore the dragon and his two beasts were cast into the lake of fire and brimstone, then, all infestation and consequent grief and fear of damnation and of hell having ceased, it is said to those who had been infested, that God will wipe away all tears from their eyes, and that there should be no more death, neither sorrow, nor crying, nor toil, for the former things are passed away, which signifies that the Lord will take from them all grief of mind, and fear of damnation, and of evils and falsities from hell, and of severe temptation, nor should they remember them, for the dragon who had induced them was cast out. That the dragon and his two beasts were rejected, and cast into the lake of fire and brimstone, may be seen above (xix. 20, xx. 10); and that the dragon infested, appears from many places; for he fought with Michael, and wished to devour the child which the woman brought forth, and persecuted the woman, and went to make war with the remnant of her seed (xii. 4, 5, 7-9, 13-18; also xvi. 13-16, and in other places). That many who were interiorly good were thus preserved by the Lord, lest they should be infested by the dragon and his beasts, appears from vi. 9-11; and that they were infested, vii. 13-17; and that they were afterwards taken up into heaven, xx. 4, 5, and elsewhere. The same are also meant by the prisoners and by them that are bound in the pit, and delivered by the Lord (Isa. xxiv. 22, lxi. 1; Luke iv. 18, 19; Zec. ix. 11; Ps. lxxix. 11). This is also signified in the Word, where it is said that the graves were opened; and where the souls are spoken of that expect the Last Judgment, and then the resurrection.

885 That in the Word crying is mentioned in reference to grief and fear of falsities from hell, and consequent devastation by them, appears from the following passages: *The former troubles are forgotten, and they are hid from Mine eyes. And the voice of weeping shall be no more heard in her, nor the* VOICE OF CRYING (Isa. lxv. 16, 19); speaking of Jerusalem in like manner as here in the Apocalypse. *They are black unto the ground, and the* CRY *of Jerusalem is gone up* (Jer. xiv. 2, *seq.*). Lamentation over the falsities that waste the church is treated of. *Jehovah looked for judgment, but behold oppression, for righteousness, but behold a* CRY (Isa. v. 7). *A* VOICE OF THE CRY *of the shepherds, for*

Jehovah hath spoiled their pasture (Jer. xxv. 36). *The* NOISE OF A CRY *from the fish-gate, therefore their goods shall become a booty, and their houses a desolation* (Zeph. i. 10, 13; besides other places, as Isa. xiv. 31, xv. 4-6, 8, xxiv. 11, xxx. 19; Jer. xlvi. 12, 14). But it is to be observed, that in the Word a cry is mentioned in reference to every affection of the heart that breaks forth, wherefore it is a voice of lamentation, of imploring, of supplication, arising from distress, of appealing, of indignation, of confession, nay, of exultation.

886 (5) *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,* signifies, the Lord declaring to those who should come into the world of spirits, or should die from the time He was in the world till now, these things respecting the Last Judgment—that the first heaven, with the first earth, and the first church, with all things therein, should perish, and that He would create a new heaven, with a new earth, and a new church, which is to be called the New Jerusalem, and that they may know these things with certainty and remember them, because the Lord Himself has testified and said it. The contents of this verse and of those which follow, as far as the eighth inclusive, were said to those in Christendom who should come into the world of spirits, which happens immediately after death, that they might not suffer themselves to be seduced by the Babylonians and draconists. For, as already observed, all after death congregate in the world of spirits, and like to associate with each other as in the natural world, where they are together with the Babylonians and draconists, who continually burn with the desire of seducing, and who are also allowed to form for themselves seeming heavens by imaginary and delusive arts, by which also they might be able to seduce. To prevent this, these things were said by the Lord, that they might know with certainty that those heavens, with their earths, would perish, and that the Lord would create a new heaven and a new earth, when those who did not allow themselves to be seduced were to be saved. It is however to be observed, that this was said to those who lived from the Lord's time to the Last Judgment, which took place in the year 1757, for these could be seduced; but after this event, this was no longer possible there, because the Babylonians and draconists were separated and cast out. But now to the explanation. He who sat on the throne means the Lord (n. 808, at the end). The Lord here spake from the throne, because He said, *Behold, I make all things new,* which signifies that He was about to effect the Last Judgment, and then to create a new heaven and a new earth, and also a new church, with all things which are in them. A throne is judgment in representative

form (n. 229, 845, 865); and the former heaven and former church were destroyed at the day of the Last Judgment (n. 865, 877). *He said unto me, Write: for these words are true and faithful*, signifies that they might know this with certainty and remember it, because the Lord Himself testified and said it. The Lord's making use a second time of the word *said*, signifies that they might know it with certainty. *Write*, signifies for remembrance, or that they might remember (n. 639); and *these words are true and faithful*, signifies that they ought to be believed, because the Lord Himself testified and said it.

887 (6) *And He said unto me, It is done*, signifies, that it is Divine Truth. *He said unto me*, signifies that it is Divine Truth; because the Lord said a third time, *He said unto me*, and because He said *it is done*, in the present tense; and what the Lord says a third time is what ought to be believed, because it is Divine Truth, and also what He said in the present tense; for three times signifies what is complete to the end (n. 505); in like manner when He said of what He was about to do, *It is done.*

888 *I am the Alpha and the Omega, the Beginning and the End*, signifies, that they may know that the Lord is the God of heaven and earth, and that all things in heaven and earth were made by Him, and are governed by His Divine Providence, and are done according to it. The Lord is the Alpha and Omega, the Beginning and the End; and this means that by Him all things were made, are governed and effected, with much more, as may be seen above (n. 13, 29-31, 38, 57, 92). That the Lord is the God of heaven and earth is evident from His words in John: POWER *over all flesh has been given to Me* (xvii. 2); and in Matthew: ALL POWER *is given unto Me in heaven and in earth* (xxviii. 18): and that by Him ALL THINGS *were made which were made* (John i. 3). All things which were made or created by Him are evidently governed by His Divine Providence.

889 *I will give unto him that is athirst of the fountain of the water of life freely*, signifies, that to those who desire truths for the sake of any spiritual use, the Lord will give from Himself through the Word all that is conducive to that use. By *him that is athirst* is signified one who desires truth for the sake of any spiritual use, as will be seen presently; the fountain of the water of life signifies the Lord and the Word (n. 384); giving it freely signifies from the Lord, and not from a man's own intelligence. To be athirst signifies to desire for some spiritual use; because there is a thirst or desire for the knowledges of truth from the Word for natural use, and also for spiritual use; for natural use with those whose end is learning, and through learning, fame, honour, and gain, thus for themselves

and the world ; but for spiritual use with those whose end is to serve their neighbour from love to him, to consult the good of his soul, and that of their own, thus for the sake of the Lord, the neighbour, and salvation. To these is given of the fountain of the water of life, that is, from the Lord through the Word, as much truth as is conducive to that use. To others truth is not given thence. They read the Word, but every doctrinal truth therein they either do not see, or if they see it they turn it into falsity, not so much in speech when it is uttered from the Word, but in the ideas of their thought concerning it. That to hunger signifies to desire good, and that to thirst signifies to desire truth, see n. 323, 381.

890 (7) *He that overcometh shall inherit all things ; and I will be his God, and he shall be My son*, signifies, that those who overcome evils in themselves, that is, the devil, and do not yield when they are tempted by the Babylonians and draconists, will go to heaven, and there live in the Lord and the Lord in them. To overcome here means to overcome evils in themselves, thus the devil, and not to yield when they are tempted by the Babylonians and draconists. To overcome evils in one's self is also to overcome the devil, because by the devil is meant all evil. To inherit all things signifies to enter into heaven, and at the same time into the possession of all the goods which are there from the Lord, thus to enter into the possession, as a son and heir, of the goods which are from the Lord and are the Lord's. Heaven is thence called an inheritance (Matt. xix. 29, xxv. 34). *I will be his God, and he shall be My son*, signifies that in heaven they will be in the Lord and the Lord in them, as in n. 883, where a similar statement is made, only it is there said that they shall be His people, and He will be their God. Those who immediately approach the Lord are called His sons, because they are born anew of Him, that is, regenerated, wherefore He called His disciples sons (John xii. 36, xiii. 33, xxi. 5).

891 (8) *But the fearful, and the unfaithful, and the abominable*, signifies, those who are in no faith and in no charity, and thence in evils of every kind. The fearful signify those who are in no faith, as will be seen presently ; the unbelieving or unfaithful signify those who are in no charity towards their neighbour, for these are insincere and fraudulent, consequently unfaithful ; the abominable signify those who are in all kinds of evils, for abominations in the Word signify in general the evils which are named in the last six commandments of the decalogue, as may be seen in Jeremiah : *Trust ye not in lying words, saying, The temple of Jehovah, The temple of Jehovah, The temple of Jehovah, are these. Will ye steal, murder, and commit adultery, and swear falsely, and come and stand before Me in this house, whilst*

ye do THESE ABOMINATIONS? (vii. 4, 9-11; so in all other places.) That the fearful signify those who are in no faith, is evident from the following passages: Jesus said to His disciples, WHY ARE YE FEARFUL, O YE OF LITTLE FAITH? (Matt. viii. 26; Mark iv. 39, 40; Luke viii. 25.) Jesus said unto the ruler of the synagogue, FEAR NOT: BELIEVE ONLY, *and thy daughter shall be made whole* (Luke viii. 49, 50; Mark v. 36). FEAR NOT, *little flock; for it is your Father's good pleasure to give you the kingdom* (Luke xii. 32). The same is meant by *Fear not*, in Matt. xvii. 6, 7, xxviii. 3-5, 10; Luke i. 12, 13, 30, ii. 9, 10, v. 8-10, and elsewhere. Hence it may appear that the fearful, and the unbelieving, and the abominable, signify those who are in no faith and in no charity, and thence in all kinds of evils.

892 *And murderers, and whoremongers, and enchanters, and idolaters, and all liars*, signifies, all those who make no account of the commandments of the decalogue, and do not shun any evils therein mentioned as sins, and therefore live in them. What these four commandments of the decalogue, Thou shalt not commit murder, Thou shalt not commit adultery, Thou shalt not steal, Thou shalt not bear false witness, signify in the triple sense, natural, spiritual, and celestial, may be seen in *The Doctrine of Life* (n. 62-91), therefore it is unnecessary to explain them here. But instead of the seventh commandment, Thou shalt not steal, enchanters and idolaters are here named, and enchanters signify those who inquire after truths, which they falsify, that by them they may confirm falsities and evils, as those do who assume this truth, that no one can do good from himself, and confirm faith alone by it, for this is a species of spiritual theft. What enchantment further signifies may be seen in n. 462. Idolaters signify those who establish worship, or are in worship, not from the Word, thus not from the Lord, but from their own intelligence (n. 459), as also those did who, from a single sentence of Paul falsely understood, and not from any word of the Lord, fabricated the whole of their church doctrine, which likewise is a species of spiritual theft. Liars signify those who are in falsities from evil (n. 924).

893 *Shall have their part in the lake which burneth with fire and brimstone*, signifies, their portion in hell, where are loves of falsity and lusts of evil, as appears from the explanation in n. 835, 873, where similar words occur.

894 *Which is the second death*, signifies, damnation, as also appears from a previous explanation in n. 853, 873.

895 (9) *And there came unto me one of the seven angels who had the seven vials full of the seven last plagues, and talked with me, saying, Come hither, I will show thee the bride, the Lamb's wife*, signifies, influx and manifestation from the Lord out of the inmost of heaven, concerning the New Church, which shall be

conjoined with the Lord through the Word. *One of the seven angels who had the seven vials full of the seven last plagues, came and talked with me,* means the Lord flowing in from the inmost of heaven and speaking through the inmost heaven, here manifesting the things which follow. That this angel means the Lord, appears from the explanation of chapter xv. 5, 6, where are these words: *And after that I looked, and, behold, the temple of the tabernacle in heaven was opened: and the* SEVEN ANGELS *went out, having the seven plagues;* which signifies that the inmost of heaven was seen, where the Lord is in His holiness, and in the law which is the decalogue (n. 669, 670). Also from the explanation of chap. xvii. 1, where it is said, *And there went one of the* SEVEN ANGELS *who had the seven vials, and talked with me, saying, Come hither, I will show unto thee the judgment of the great harlot.* These words signify influx and revelation from the Lord out of the inmost of heaven concerning the Roman Catholic religion (n. 718, 719). Hence *there came to me one of the seven angels who had the seven vials full of the seven last plagues, and talked with me, saying,* evidently signifies the Lord flowing in out of the inmost of heaven; *Come hither, I will show thee,* signifies manifestation; and *the bride, the Lamb's wife,* signifies the New Church, which shall be conjoined to the Lord through the Word, as in n. 881. This church is called a bride when it is being established, and a wife when it has been established; here, the bride, the wife, because it shall surely be.

896 (10) *And he carried me away in the spirit to a great and high mountain, and showed me that great city, the holy Jerusalem, descending out of heaven from God,* signifies, that John was translated into the third heaven, and his sight there opened, before whom was made manifest the Lord's New Church as to doctrine in the form of a city. *He carried me away in the spirit to a great and high mountain,* signifies that John was translated into the third heaven, where are those who are in love from the Lord, and in the doctrine of genuine truth from Him. Great is predicated of the good of love, and high of truths. To be taken up into a mountain signifies to be taken up into the third heaven, because it is said *in the spirit,* and he who is in the spirit as to the mind and its sight is in the spiritual world; and there the angels of the third heaven dwell upon mountains, the angels of the second heaven upon hills, and the angels of the ultimate heaven in valleys between the hills and the mountains. When therefore any one in the spirit is taken up into a mountain it signifies that he is taken up into the third heaven. This carrying away is effected in a moment, because it is done by a change in the state of the mind. *He showed me,* signifies his sight then opened and manifestation; *the great city, the holy Jerusalem, descending out of heaven from God,* signifies the Lord's New Church,

as in n. 878, 879, where it is explained, for this reason it is called holy, and said to descend out of heaven from God. It was seen in the form of a city, because a city signifies doctrine (n. 194, 712), and the church is a church by virtue of doctrine and a life according to it. It was also seen as a city, that it might be described as to all its quality, and this is described by its wall, its gates, its foundations, and various dimensions. The church is described in a similar manner in Ezekiel, where it is also said by the prophet, *In the visions of God brought He me, and set me upon a very high mountain, by which was as the frame of* A CITY *on the south,* which the angels also *measured* as to its wall and gates, and as to its breadth and height (chap. xl. 2, *seq.*). The like is meant by this passage in Zechariah: *Then said I unto the angel, Whither goest thou? And he said unto me, To* MEASURE JERUSALEM, *to see what is the breadth thereof, and what is the length thereof* (ii. 2).

897 (11) *Having the glory of God; and the light thereof was like unto a stone most precious, even like a jasper stone, clear as crystal,* signifies, that in that church the Word will be understood, because it is translucent from its spiritual sense. The glory of God signifies the Word in its Divine light, as will be seen presently; its light signifies the Divine Truth therein, for this is meant by light in the Word (n. 796, 799); *like unto a stone most precious, even like a jasper stone, clear as crystal,* signifies, this lucent and translucent from its spiritual sense, of which also in what follows. These words describe the understanding of the Word with those who are in the doctrine of the New Jerusalem and in a life according to it. With these the Word shines as it were when it is read. It shines from the Lord through the medium of the spiritual sense, because the Lord is the Word, and the spiritual sense is in the light of heaven which proceeds from the Lord as a Sun, and the light which proceeds from the Lord as a Sun is in its essence the Divine Truth of His Divine Wisdom. That in every particular of the Word there is a spiritual sense, in which the angels are, and from which their wisdom is derived, and that the Word is translucent from the light of that sense to those who are in genuine truths from the Lord, is shown in *The Doctrine of the Sacred Scripture.* That the glory of God means the Word in its Divine light may appear from the following passages: *And* THE WORD WAS MADE FLESH: *and we beheld* HIS GLORY, *the* GLORY *as of the only-begotten of the Father* (John i. 14). Glory means the glory of the Word or the Divine Truth in Him, because it is said, *The Word was made flesh.* The same is meant by glory in what follows, where it is said, *The* GLORY OF GOD *did lighten it, and the Lamb is the lamp thereof* (ver. 23). The same is meant by *the glory* in which they will see the Son of Man when He shall come in the

clouds of heaven (Matt. xxiv. 30; Mark xiii. 26; see above, n. 22, 642, 820). Nor is anything else meant by the throne of *glory* upon which the Lord will sit when He shall come to the Last Judgment (Matt. xxv. 31), because He will judge every one according to the truths of the Word; wherefore it is also said that He will come in His glory. When the Lord was transfigured, it is also said that, *Moses and Elias appeared in* GLORY (Luke ix. 30, 31). Moses and Elias there signify the Word. The Lord Himself also then caused His disciples to see Him as the Word in its glory. That glory signifies Divine Truth may be seen from many passages of the Word in n. 629. The Word is compared to a stone most precious, even like a jasper stone, clear as crystal, because a precious stone signifies the Divine Truth of the Word (n. 231, 540, 726, 823), and a jasper stone signifies the Divine Truth of the Word in its literal sense, translucent from the Divine Truth in its spiritual sense. This is the signification of the jasper in Ex. xxviii. 20; Ezek. xxviii. 13, and afterwards in this chapter, where it is said that the building of the wall of the holy Jerusalem was *jasper* (ver. 18); and as the Word in its literal sense is translucent from its spiritual sense, it is said, a jasper *clear as crystal;* all enlightenment, which those who are in Divine Truths have from the Lord, is thence.

898 (12) *And had a wall great and high*, signifies, the Word in its literal sense from which the doctrine of the New Church is derived. When the holy city Jerusalem means the Lord's New Church as to doctrine, its wall signifies the Word in its literal sense, from which doctrine is derived; for that sense defends the spiritual sense, which lies concealed within it, as a wall defends a city and its inhabitants. That the literal sense is the basis, continent, and firmament of its spiritual sense, may be seen in *The Doctrine of the Sacred Scripture* (n. 27-36); and that sense is a guard, to prevent the interior Divine Truths of its spiritual sense from being injured (n. 97 of the same treatise); also the doctrine of the church is to be drawn from the literal sense of the Word, and confirmed by it (n. 50-61, of the same). It is called a wall great and high, because the Word as to its Divine Good and Divine Truth is understood, great being predicated of good, and high of truth, as in n. 896. A wall signifies that which defends; and where the church is treated of it signifies the Word in its literal sense, as in the following passages: *I have set watchmen upon thy* WALLS, O JERUSALEM, *who shall never hold their peace day nor night, making mention of Jehovah* (Isa. lxii. 6). *And they shall call thee The city of Jehovah, The Zion of the Holy One of Israel. But thou shalt* CALL THY WALLS *Salvation, and thy gates Praise* (lx. 14, 18). *Jehovah will be unto her a* WALL OF FIRE *round about, and will be the glory in the midst of her* (Zec. ii. 5). *The men of Arvad were upon*

thy WALLS, *and the Gammadims hanged their shields upon the* WALLS *round about; they have made thy beauty perfect* (Ezek. xxvii. 11); speaking of Tyre, by which is signified the church as to the knowledges of truth from the Word. *Run ye to and fro through the streets of Jerusalem, and see if there be any that seeketh truth. Go ye up upon her* WALLS, *and destroy* (Jer. v. 1, 10). *Jehovah hath purposed to destroy the* WALL OF THE DAUGHTER OF ZION: *therefore He made the* RAMPART AND THE WALL *to lament, they languished together; the law and the prophets are no more* (Lam. ii. 8, 9). *They shall run to and fro in the* CITY, *they shall* RUN UPON THE WALL, *they shall climb up upon the houses, they shall enter in at the windows* (Joel ii. 9), speaking of the falsifications of truth. *Day and night the wicked go about in the* CITY, *upon the* WALLS THEREOF, *wickedness is in the midst thereof* (Ps. lv. 10, 11; besides other places, as Isa. xxii. 5, lvi. 5; Jer. i. 15; Ezek. xxvii. 11; Lam. ii. 7). That the Word, in its literal sense, is signified by a wall, appears clearly from what follows in this chapter, where the wall, its gates, foundations, and dimensions are much treated of; the reason is, that the doctrine of the New Church, which is signified by the city, is derived solely from the literal sense of the Word.

899 *And it had twelve gates*, signifies, all the knowledges of truth and good therein, by which man is introduced into the church. Gates signify the knowledges of truth and good from the Word, because they introduce man into the church, for the wall, in which the gates were, signifies the Word (n. 898). It is afterwards said, *And the twelve gates were twelve pearls; every one of the gates was of one pearl* (ver. 21), and pearls signify the knowledges of truth and good (n. 727). Man is evidently introduced through them into the church, as through gates into a city. Twelve signifies all (n. 348). Gates signify the knowledges of truth and good, in the following passages: *I will lay thy* FOUNDATIONS *with sapphires, and I will make thy windows of agates, and thy* GATES *of carbuncles* (Isa. liv. 11, 12). *Jehovah loveth the* GATES OF ZION *more than all the dwellings of Jacob. Glorious things are spoken of thee,* O CITY OF GOD (Ps. lxxxvii. 2, 3). *Enter into* HIS GATES *with thanksgiving: be thankful unto Him, and bless His name* (c. 4). *Our feet shall stand within thy* GATES, O JERUSALEM. *Jerusalem is builded as a city that is compact together* (cxxii. 2, 3). *Praise Jehovah, O Jerusalem, for He hath strengthened the bars of thy* GATES; *He hath blessed thy children within thee* (cxlvii. 12, 13). *That I may show forth all Thy praise in the* GATES OF THE DAUGHTER OF ZION (ix. 14). *Open ye the* GATES, *that the righteous nation which keepeth the truth may enter in* (Isa. xxvi. 2). *Exalt the voice that they may go into the* GATES OF THE NOBLES (xiii. 2). *Blessed are they that do His commandments, that they may enter in through the*

GATES *into the city* (Apoc. xxii. 14). *Lift up your heads,* O YE GATES, *and the king of glory shall come in* (Ps. xxiv. 7, 9). *The ways of Zion do mourn; all her* GATES *are desolate, her priests sigh* (Lam. i. 4). *Judah mourneth, and the* GATES *thereof languish* (Jer. xiv. 2). *Jehovah hath purposed to destroy the* WALL OF THE DAUGHTER OF ZION. *Her* GATES *are sunk into the ground* (Lam. ii. 8, 9). *That make a man an offender for a word, and lay a snare for him that reproveth in the* GATE (Isa. xxix. 21). *They chose new gods; then was war in the* GATES (Judg. v. 8, with other places, as Isa. iii. 25, 26, xiv. 31, xxii. 7, xxiv. 12, xxviii. 6, lxii. 10; Jer. i. 15, xvii. 24, 25, xxxi. 38, 40; Mic. ii. 13; Nahum iii. 13; Judg. v. 11). Since gates signified introductory truths, which are knowledges from the Word, therefore the elders of the city sat in the gates, and judged, as appears from Deu. xxi. 18-22, xxii. 15; Lam. v. 14; Amos v. 12, 15; Zec. viii. 16.

900 *And above the gates twelve angels, and names written thereon, which are those of the twelve tribes of the sons of Israel,* signifies, the Divine Truths and Goods of heaven, which are also the Divine Truths and Goods of the church, in those knowledges, and also guards to prevent any one from entering except he be in them from the Lord. Twelve angels signify here all the truths and goods of heaven, because angels, in the supreme sense, signify the Lord, in the general sense the heaven of angels, and in the particular sense the truths and goods of heaven from the Lord (see n. 5, 170, 258, 344, 415, 465, 647, 648, 657, 718); in the present case the truths and goods of heaven, because it follows, *and names written thereon, which are those of the twelve tribes of the sons of Israel,* which signify all the truths and goods of the church (n. 349). *Above the gates,* signifies in those knowledges, because above in the Word signifies within, the reason is, because that which is highest in successive order becomes inmost in simultaneous order, therefore the third heaven is called both the highest and the inmost heaven. Hence it is, that above the gates, signifies in the knowledges of truth. *Names written thereon,* signifies every quality belonging to them, thus also in them, for all quality is from internals in externals. The same words evidently signify guards, to prevent any one from entering into the church unless he be in those knowledges from the Lord, because the angels were seen standing above the gates, and the names of the tribes of the sons of Israel were written upon them. We have said that the truths and goods of heaven and the church are in the knowledges which are from the Word, by which introduction into the church is effected, because the knowledges of truth and good from the Word, when there is in them what is spiritual from the Lord out of heaven, are not called knowledges, but truths; but if there is not in them anything of a spiritual nature from the Lord out of heaven, they are nothing more than scientifics.

901 (13) *On the east three gates; on the north three gates; on the south three gates; and on the west three gates,* signifies, that the knowledges of truth and good, in which there is spiritual life from the Lord out of heaven, and by which introduction into the New Church is effected, are for those who are more or less in love or the affection of good, and for those who are more or less in wisdom or the affection of truth. Gates now signify the knowledges of truth and good, in which there is spiritual life from the Lord out of heaven, because above the gates were twelve angels, and the names written of the twelve tribes of the sons of Israel, by which that life in those knowledges is signified, as is evident from what was explained in n. 900. That gates signify the knowledges of truth and good, by which introduction into the New Church is effected, see n. 899. There were three gates on the east, three on the north, three on the south, and three on the west, because the east signifies love and the affection of good in a superior degree, consequently more, and the west signifies love and the affection of good in an inferior degree, consequently less; the south signifies wisdom and the affection of truth in a superior degree, consequently more, and the north signifies wisdom and the affection of truth in an inferior degree, consequently less. This is signified by east, west, north, and south, because the Lord is the Sun of the spiritual world, and in front of Him are the east and west, and on the sides are the south and north, on the right side the south, and on the left side the north. Those therefore who are in love to the Lord, and thence more in affection, dwell on the east, those who are less so in the west; those who are more in wisdom from the affection of truth dwell in the south, and those who are less so in the north. That the habitations of the angels of heaven are arranged in this order may be seen in the work concerning *Heaven and Hell* (n. 141-153). There were three gates towards each quarter, because three signifies all (n. 400, 505).

902 *And the wall of the city had twelve foundations,* signifies, that the Word, in the literal sense, contains all the doctrinals of the New Church. The wall of the city signifies the Word in the literal sense (n. 898), and twelve foundations signify all the doctrinals of the church; foundations signify doctrinals, and twelve all. The church also is founded upon doctrine, for doctrine teaches how we are to believe and how we are to live, and doctrine is to be drawn from no other source than the Word; and that this is to be drawn from the literal sense of the Word may be seen in *The Doctrine of the Sacred Scripture* (n. 50-61). As the twelve foundations of the wall of the city New Jerusalem signify all doctrinals, and as the church is a church from doctrine, therefore its foundations are specifically treated of in verses 19, 20. In the

Word the foundations of the earth are sometimes mentioned, and they mean, not the foundations of the earth, but the foundations of the church; for the earth signifies the church (n. 285), and the foundations of the church are no other than those things which are derived from the Word, and are called doctrinals; for it is the Word itself which founds the church. Doctrinals derived from the Word are also signified by foundations in the following passages: *Do ye not understand the* FOUNDATIONS OF THE EARTH? (Isa. xl. 21.) *I have put My words in thy mouth, that they may plant the heavens, and lay the* FOUNDATIONS OF THE EARTH (li. 16). *They know not, neither will they understand; they walk on in darkness, all the* FOUNDATIONS OF THE EARTH *are out of course* (Ps. lxxxii. 5). *The word of Jehovah which stretcheth forth the heavens, and* LAYETH THE FOUNDATION OF THE EARTH, *and formeth the spirit of man within him* (Zec. xii. 1). *Jehovah hath kindled a fire in Zion, and it hath devoured the* FOUNDATIONS THEREOF (Lam. iv. 11). *The wicked privily shoot at the upright in heart, because the* FOUNDATIONS *are destroyed* (Ps. xi. 2, 3). *Hear ye, O mountains, Jehovah's controversy, and ye strong* FOUNDATIONS OF THE EARTH, *for Jehovah hath a controversy with His people* (Micah vi. 2). *The windows from on high are open, and the* FOUNDATIONS OF THE EARTH *do shake, the earth is utterly broken down, the earth is clean dissolved, the earth is moved exceedingly* (Isa. xxiv. 18-20, besides other places, as Isa. xiv. 32, xlviii. 13, li. 13; Ps. xxiv. 2, cii. 26, civ. 5, 6; 2 Sam. xxii. 8, 16). He who does not think that the earth signifies the church cannot but think in a merely natural, nay, a material manner, when he reads of the foundations of the earth. The case would be the same, if he did not think that the city Jerusalem signifies the church, when he reads of its wall, gates, foundations, streets, dimensions, and many other particulars which in this chapter are described as referring to a city, when, nevertheless, they belong to the church, and are therefore to be understood spiritually, and not materially.

903 *And in them the names of the twelve apostles of the Lamb*, signifies, all doctrinals from the Word concerning the Lord and concerning a life according to His commandments. The names of the twelve apostles of the Lamb were written in the foundations, because the twelve apostles signify the Lord's church as to all that constitutes it (n. 79, 233, 790), here as to all its doctrinals, because their names were written upon the twelve foundations, which signify all the doctrinals of the New Jerusalem (n. 902). Twelve names signify all its qualities, and all its qualities relate to two principles in doctrine, and thence in that church—to those concerning the Lord and to a life according to His commandments. These therefore are

signified. All the doctrinals of the New Jerusalem have relation to these two, because they are its universals, from which all singulars depend, and are the essentials from which all formalities proceed; they are hence as the soul and life of all its doctrinals. They are two indeed, and yet the one cannot be separated from the other, for to separate them would be like separating the Lord from man and man from the Lord, in which case there is no church. These two are conjoined like the two tables of the law, one of which contains what relates to the Lord and the other what relates to man. They are therefore called a covenant, and a covenant signifies conjunction. Think what would become of those tables of the law if the first only were to remain, and the second to be severed from it, or if the second were to remain, and the first to be torn away from it. Would it not be as if God did not see man, or as if man did not see God, and as if they receded from each other? These observations are made that it may be known that all the doctrinals of the New Jerusalem relate to love to the Lord and love to the neighbour. Love to the Lord consists in believing in the Lord and doing His commandments; and to do His commandments is love to the neighbour, since to do His commandments is to be useful to our neighbour. Those love the Lord who do His commandments, as the Lord Himself teaches in John xiv. 21-24; and love to God and love to our neighbour are the two commandments on which hang the law and the prophets (see Matt. xxii. 35-40). The law and the prophets mean the Word in its whole extent.

904 (15) *And he that talked with me had a golden reed to measure the city, and the gates thereof, and the wall thereof,* signifies, that to those who are in the good of love the Lord gives the faculty of knowing and understanding what the Lord's New Church is, as to doctrine and its introductory truths, and as to the Word from which they are. *And he that talked with me,* signifies the Lord speaking out of heaven, because this angel was one of the seven who had the seven vials (ver. 9), and signifies the Lord speaking out of heaven (n. 895); a golden reed signifies power or faculty derived from the good of love, a reed, power or faculty (n. 485), and gold, the good of love (n. 211, 726); to measure signifies to ascertain the quality of a thing, thus to understand and know it (n. 486); the city, which was the Holy Jerusalem, signifies the church as to doctrine (n. 878, 879); gates signify the knowledges of truth and good from the literal sense of the Word, which, from the spiritual life in them, are truths and goods (n. 899); and a wall signifies the Word in its literal sense, from which they are derived (n. 898). Hence it is evident that the words, *he that talked with me had a golden reed to measure the city, and the*

gates thereof, and the wall thereof, signify that to those who are in the good of love the Lord gives the faculty of understanding and knowing what the Lord's New Church is as to doctrine and its introductory truths, and as to the Word from which they are derived. That these things are signified cannot at all be seen in the sense of the letter, for in this it only appears that the angel who was talking with John had a golden reed to measure the city, its gates, and wall; but, nevertheless, another sense, which is spiritual, is contained in these words, as is plain from this, that the city Jerusalem does not mean any city, but a church, wherefore all that is said of Jerusalem as a city signifies statements respecting the church, and whatever relates to the church is in itself spiritual. Such a spiritual sense is also contained in what is said in chap. xi. 1, where are these words: *And there was given me a* REED *like unto a staff, and the angel stood, saying, Arise, and* MEASURE *the temple of God, and the altar, and them that worship therein* (ver. 1). There is also a similar spiritual meaning in all that the angel *measured with a reed* in Ezekiel (chap. xl-xlviii.). Also in these words in Zechariah: *I lifted up mine eyes again, and looked, and behold a man with a measuring line in his hand. Then said I, Whither goest thou? And he said unto me,* TO MEASURE JERUSALEM, *to see what is the breadth thereof, and what is the length thereof* (ii. 1, 2). Nay more, such a spiritual sense is in all the measurements of the tabernacle, and in all those of the temple in Jerusalem, of which we read, and even in the measures themselves; and yet nothing of them can be seen in the sense of the letter.

905 (16) *And the city lieth four-square*, signifies, justice in it. The city was seen four-square, because a quadrangle or a square signifies what is just, for a triangle signifies what is right, all these in the ultimate degree, which is the natural. A quadrangle or square signifies what is just, because it has four sides, and its four sides look to the four quarters; and to look equally to the four quarters is to look at all things from what is just. For this reason three gates opened into the city from each quarter. And it is said in Isaiah, *Open ye the gates, that the* JUST NATION *which keepeth the truth may enter in* (xxvi. 2). The city lay four-square, that its length and breadth might be equal, and length signifies the good of that church and breadth its truth, and when good and truth are equal it is just. It is from this signification of a square that in common discourse a man is said to be square who does not from injustice turn to the one side or to the other. Because square signifies just, *the altar of burnt-offering*, which signified worship from celestial good and its truth, was *square* (Ex. xxvii. 1); the *altar of incense*, which signified worship from spiritual good and its truth, was likewise *square* (xxx. 1, 2, xxxix. 9). Moreover the *breast-plate of judg-*

ment, in which was the urim and thummim, was *square doubled* (xxviii. 15, 16, besides other passages).

906 *And the length thereof is as large as the breadth*, signifies, that good and truth in that church make one like essence and form. The length of the city Jerusalem signifies the good of the church, and its breadth signifies the truth of the church. That breadth signifies truth is shown from the Word in n. 861. Length signifies good, here good of the church, for the same reason that breadth signifies truth. The reason is this. Length signifies the extension of heaven from east to west, and breadth signifies extension from south to north, and the angels who dwell in the east and west of heaven are in the good of love, and the angels who dwell in the south and north of heaven are in the truths of wisdom (n. 901). It is the same with the church on earth, for every man who is in the goods and truths of the church from the Word is consociated with the angels of heaven, and, as to the interiors of his mind, dwells with them. Those who are in the good of love dwell in the east and west of heaven, and those who are in the truths of wisdom in the south and north of heaven. Man does not know this indeed, yet every one after death comes into his place. Hence then it is that length, when it relates to the church, signifies its good, and breadth its truth. Length and breadth evidently cannot be predicated of the church, but they can of a city, which signifies the church. The reason it signifies that good and truth in that church make one like essence and form is, because it is said that the length is as large as the breadth, and, as already observed, length signifies the good of the church and breadth its truth. The reason they make one like essence and form is, that truth is the form of good, and good is the essence of truth, and essence and form make one.

907 *And he measured the city with a reed, twelve thousand furlongs. The length and the breadth and the height of it are equal*, signifies, the quality of that church from doctrine shown, that all things belonging to it are from the good of love. To measure with a reed signifies to ascertain the quality of a thing (n. 904); and because the angel measured it before John, it signifies to show it, in order that he should ascertain it; the city, here Jerusalem, signifies the Lord's New Church as to doctrine (n. 878, 879); twelve thousand furlongs signify all the goods and truths of that church; twelve thousand signifies the same as twelve, and twelve signifies all goods and truths, and is said respecting the church (n. 348); furlongs signify the same as measures, and measures signify quality (n. 313, 486). The length, breadth, and height of it are said to be equal, to signify that all things of that church are from the good of love, for length signifies the good of love, and breadth truth from that good (n.

906); and height signifies good and truth together in every degree, for height is from the highest to the lowest, and the highest descends to the lowest by degrees, which are called degrees of altitude, in which the heavens are, from the highest or third heaven to the ultimate or first. Concerning these degrees see *The Divine Love and Wisdom*, Part Third. The length and breadth and height of it being equal, signifies that all things are from the good of love, because length, which signifies the good of love, precedes, and the breadth is equal to it, thus is as the length, so also is the height. For what purpose could it be said that the height of the city was twelve thousand furlongs, thus rising immensely above the clouds, nay, above the aërial atmosphere, the height of which does not exceed thirty furlongs; it would even ascend an immense way into the ether towards the zenith. That these three being equal signifies that all things of that church are derived from the good of love, appears also from what follows, for it is said that *the city was* PURE GOLD, *like unto clear glass* (ver. 18), and also that *the street of the city was* PURE GOLD, *as it were transparent glass* (ver. 21), and gold signifies good of love. That all things of heaven and the church are from the good of love, and that the good of love is from the Lord, will be seen in the next article.

908 That all things of heaven and of the church are from the good of love, and that the good of love is from the Lord, cannot be seen, and therefore it cannot be known unless it be demonstrated. It is not known in consequence of its not being seen, because good does not enter into a man's thought like truth, for truth is seen in thought because it is from the light of heaven, but good is only felt because it is from the heat of heaven, and rarely any one, while reflecting upon what he thinks, attends to what he feels, but only to what he sees. This is the reason why the learned have attributed everything to thought and not to affection; and why the church has attributed everything to faith and not to love, when nevertheless the truth, which at this day in the church is called the truth of faith or faith, is only the form of good which is of love (n. 875). Now since man does not see good in his thought, for, as was observed, good is only felt, and is felt under various kinds of delight, and since man does not attend to what he feels in thought, but to what he sees there, he therefore calls all that good which he feels from delight, and he feels evil from delight, because this is inborn in him, and proceeds from the love of self and the world. This is the reason it is not known that the good of love is all of heaven and of the church, and that this in man is solely from the Lord, and that it does not flow from the Lord into any but such as shun evils and their delights as sins. This is what is to be understood by the Lord's words, that the law and the prophets hang upon these two com-

mandments, *Thou shalt love God above all things, and thy neighbour as thyself* (Matt. xxii. 35-38). I can aver that there is not a grain of truth, which in itself is truth, in man, except so far as it proceeds from the good of love from the Lord, and therefore neither is there a grain of faith, which in itself is faith, that is, a living, saving, and spiritual faith, except so far as it proceeds from charity which is from the Lord. Inasmuch as the good of love is all of heaven and the church, therefore the universal heaven and the universal church have been arranged by the Lord according to the affections of love, and not according to anything of thought separate from them; for thought is affection in form, as speech is sound in form.

909 (17) *And he measured the wall thereof, an hundred and forty-four cubits,* signifies, that it was shown what the quality of the Word is in that church, and that all its truths and goods are from it. His measuring signifies that the quality was shown (as in n. 908); the wall signifies the Word in its literal sense (n. 898); an hundred and forty-four signifies all the truths and goods of the church from the Word (n. 348); cubits signify quality, the same as measure; for one hundred and forty-four signifies the same as twelve, because from twelve multiplied by twelve arises the number one hundred and forty-four, and multiplying it does not take away its signification.

910 *According to the measure of a man, that is, of an angel,* signifies, the quality of that church as making one with heaven. A measure signifies the quality of a thing (n. 313, 486); a man here signifies the church as formed of men, and an angel signifies heaven as formed of angels; therefore the measure of a man, that is, of an angel, signifies the quality of the church in that it makes one with heaven. In the Word a man signifies intelligence and wisdom from the Word (n. 243); and intelligence and wisdom from the Word in man is the church with him. Hence man in the concrete or in general, that is, when a society or assembly is called a man, in the spiritual sense means the church; hence it is that the prophets were called sons of men, and that the Lord Himself called Himself the Son of Man, and the Son of Man is the truth of the church from the Word, and, when it relates to the Lord is the Word itself from which the church is. An angel signifies three things, in the supreme sense the Lord, in a general sense heaven or a heavenly society, and in a particular sense Divine Truth; an angel signifies these three things (see n. 5, 65, 170, 258, 342, 344, 415, 465, 644, 647, 648, 657, 718); here it signifies the heaven with which the Lord's New Church will make one. The church, which is a church from the Word, and thus from the Lord, is in consociation with heaven, and in conjunction with the Lord (n. 818); but it is otherwise with a church which is not from the Word of the Lord.

911 (18) *And the building of the wall thereof was of jasper*, signifies, that every Divine Truth in the literal sense of the Word with the men of that church is translucent from the Divine Truth in the spiritual sense. The wall signifies the Word in its literal sense (n. 898); its building signifies all of it, because all of it is in the building. Jasper signifies the same as precious stones in general, and precious stones, in reference to the Word, signify Divine Truth in the literal sense of the Word, translucent from Divine Truth in the spiritual sense (n. 231, 540, 726, 823); jasper signifies the same (n. 897). The reason of its being translucent is, becaue Divine Truth in the literal sense is in natural light, and Divine Truth in the spiritual sense is in spiritual light, wherefore, when spiritual light flows into natural light in a man who is reading the Word, he is enlightened, and sees truths there, for the objects of spiritual light are truths. The Word too in its literal sense is of such a nature that the more a man is enlightened by the influx of the light of heaven, so much the more does he see truths in their connection and thence in their form; and the more he so sees them, so much the more interiorly is his rational mind opened, for the rational mind is the very receptacle of the light of heaven.

912 *And the city was pure gold, like unto clear glass*, signifies, that thence everything belonging to that church is the good of love flowing in with light out of heaven from the Lord. The city, or Jerusalem, means the Lord's New Church as to everything belonging to it interiorly considered or within the wall; gold signifies the good of love from the Lord, as will be seen presently; and like unto clear glass signifies pellucid from Divine Wisdom, and since this appears in heaven as light, and flows from the Lord as a sun, like unto clear glass, signifies flowing in with light out of heaven from the Lord. It is shown in n. 908 that all things of heaven and the church are from the good of love, and that the good of love is from the Lord. Here it is now said that the city was seen as pure gold, which signifies that all of the New Church, which is the New Jerusalem, is good of love from the Lord. As however good of love does not exist solitary or abstracted from truths of wisdom, but, in order to be good of love, it has to be formed, and as it is formed by truths of wisdom, therefore it is here said to be pure gold like unto clear glass. For good of love without truths of wisdom is destitute of any quality, because destitute of any form, and its form is according to its truths flowing in in their order and connection with good of love from the Lord, thus it is in man according to reception; we say in man, but it is to be understood not as being of the man as his own, but the Lord's in him. From these considerations, then, it is plain that the city being pure gold like unto clear glass, signifies that thence

everything of that church is the good of love flowing in with light out of heaven from the Lord.

913 The reason gold signifies the good of love is this. Metals, as well as all things which appear in the natural world, correspond, gold to the good of love, silver to the truths of wisdom, brass to the good of charity, and iron to the truths of faith. Hence it is that these metals are also in the spiritual world, since all things that appear there are correspondences, for they correspond to the affections and resulting thoughts of the angels, which in themselves are spiritual. That gold by correspondence signifies the good of love may appear from the following passages: *I counsel thee to buy of Me* GOLD TRIED IN THE FIRE, *that thou mayest be rich* (Apoc. iii. 18). *How is the* GOLD *become dim! how is the* MOST FINE GOLD *changed! the stones of the sanctuary are poured out in the top of every street. The precious sons of Zion, comparable to* PURE GOLD (Lam. iv. 1, 2). *He shall save the souls of the needy. And to him shall be given of the* GOLD OF SHEBA (Ps. lxxii. 13, 15). *For brass I will bring* GOLD, *and for iron I will bring silver, and for wood brass, and for stones iron; I will also make thy officers peace, and thine exactors righteousness* (Isa. lx. 17). *Behold, thou art wise; there is no secret that they can hide from thee: with thy wisdom and with thine understanding thou hast gotten thee* GOLD *and silver into thy treasures: thou hast been in the garden of Eden; every precious stone was thy covering, and* GOLD (Ezek. xxviii. 3, 4, 13). *The multitude of camels shall cover thee; all they from Sheba shall come; they shall bring* GOLD *and incense, and they shall show forth the praises of Jehovah* (Isa. lx. 6, 9; Matt. ii. 2). *I will fill this house with glory. The silver is Mine, and the* GOLD *is Mine. The glory of this latter house shall be greater than of the former* (Hag. ii. 7-9). *Kings' daughters were among thy honourable women; upon thy right hand did stand the queen in* GOLD OF OPHIR. *Her clothing is of* WROUGHT GOLD (Ps. xlv. 9-14; Ezek. xvi. 13). *Thou hast also taken thy fair jewels of* MY GOLD *and of My silver, which I had given thee, and madest to thyself images of men* (xvi. 17). *Ye have taken My silver and* MY GOLD, *and have carried into your temples My goodly pleasant things* (Joel iii. 5). Since gold signifies good of love, therefore when Belshazzar with his lords drank wine out of the vessels of *gold* which were brought out of the temple of Jerusalem, and at the same time praised the gods of *gold*, and of silver, of brass, and of iron, the writing was written on the wall, and he was slain that night (Dan. v. 2, *seq.*). Other instances are numerous. Since gold signified good of love, the ark containing the law was overlaid with *gold* within and without (Ex. xxv. 11). And the mercy-seat and the cherubim over the ark were of *pure gold* (xxv. 17, 18). The altar of incense was of *pure gold* (xxx. 3). In like manner the candle-

stick with the lamps (xxv. 31, 37); and the table on which was the shewbread was overlaid with *pure gold* (xxv. 23, 24). Since gold signified the good of love, silver the truth of wisdom, brass the good of natural love, which love is called charity, and iron the truth of faith, therefore the ancients called the successions of times, from the earliest to the latest, the ages of gold, silver, brass, and iron. Similar is the signification of the image which Nebuchadnezzar saw in a dream, whose *head was of fine* GOLD, *his breast and his arms of silver, his belly and his thighs of brass, his legs of iron, his feet part of iron and part of clay* (Dan. ii. 32, 33), which signifies the successive states of the church in this world from the earliest times down to the present day. The state of the church at this day is thus described, *Whereas thou sawest iron mixed with miry clay, they shall mingle themselves with the seed of men, but they shall not cleave one to another, even as iron is not mixed with clay* (verse 43). As was observed, iron signifies the truth of faith; but when there is no truth of faith, but faith without truth, then is iron mixed with miry clay, which do not cleave one to another; the seed of men with which they shall mingle themselves signifies the truth of the Word. This is the state of the church at the present day. What will come to pass afterwards is briefly described there in verse 45, but more fully in chap. vii. 13-18, 27.

914 (19) *And the foundations of the wall of the city were adorned with all manner of precious stones*, signifies, that all the doctrinals of the New Jerusalem taken from the literal sense of the Word, with those therein, will appear in light according to reception. The twelve foundations signify all doctrinals (n. 902); the wall signifies the Word in its literal sense (n. 898); the holy city Jerusalem signifies the Lord's New Church (n. 879, 880); all manner of precious stones signify the Word in its literal sense pellucid from its spiritual sense (n. 231, 540, 726, 911); and as this is in proportion to reception, it signifies that all doctrinals from the Word in them will appear in light according to reception. Those who think unsoundly do not believe that all things of the New Church can appear in light; but let them know that they can, for every man has exterior and interior thought. Interior thought is in the light of heaven, and is called perception, and exterior thought is in the light of the world; and the understanding of every man is such that it can be elevated into the light of heaven, and is elevated if from any delight he desires to see the truth. That this is the case has been given me to know by much experience, concerning which, see wonderful things in *The Divine Providence;* and still more in *The Divine Love and Wisdom.* For the delight of love and wisdom elevates the thought, enabling it to see as in the light that a thing is so, although not previously heard of. This light,

which enlightens the mind, flows from no other source than out of heaven from the Lord; and as those who shall be of the New Jerusalem will directly approach the Lord, that light will flow in in the way of order, which is through the love of the will into the perception of the understanding. But those who have confirmed themselves in this tenet, that in matters of a theological nature the understanding is to see nothing, but that people are blindly to believe what the church teaches, cannot see any truth in the light, for they have obstructed the way of the light in themselves. This tenet the Reformed Church has retained from the Roman Catholic system, which teaches that no one but the church itself, by which they mean the pope and papal consistory, ought to interpret the Word, and that he who does not in faith embrace all the doctrinals delivered by the church is to be considered as a heretic, and to be anathematised. That this is the case is evident from a clause of the Council of Trent, in which all the dogmas of that religion are established, and where the following words are to be found towards the end: "Then the president, Moronus, said, 'Go in peace;' and this was followed by acclamations, and among others by this declaration of the cardinal of Lorain and the fathers,—'This is what we all believe, we are all of this very opinion, we all with one consent abide by and embrace it; this is the faith of the blessed Peter and of the apostles, this is the faith of the fathers, this is the faith of the orthodox. So be it, amen, amen, anathema to all heretics, anathema, anathema.'" The decrees of that Council, in which indeed there is scarcely a single truth, are adduced in a summary way at the beginning of this work. These particulars are adduced to show that the Reformed have retained from that religious system a blind faith, that is, a faith separated from the understanding, and that those who do retain it henceforth cannot be enlightened in Divine Truths from the Lord. So long as the understanding is held captive under obedience to faith, or kept from seeing the truths of the church, theology is only a matter of the memory, and a matter of the memory alone is dissipated, like every matter separated from its judgment, and perishes by reason of its obscurity. Hence it is that they are BLIND *leaders of the* BLIND. *And if the* BLIND *lead the* BLIND, *both shall fall into the ditch* (Matt. xv. 14). And they are blind, because they do not enter in at the door, but some other way; for Jesus said, *I am the* DOOR: *by Me if any man enter in, he shall be saved, and shall go in and out, and find pasture* (John x. 9). To find pasture is to be taught, enlightened, and nourished in Divine Truths. All who do not enter in by the door, that is, by the Lord, are called *thieves and robbers;* but those who enter in by the door, that is, by the Lord, are called *shepherds of the sheep*, in the same chapter (verses 1, 2). Therefore do you, my friend,

approach the Lord, and shun evils as sins, and reject faith alone, and your understanding will be opened, and you will see wonderful things and be affected by them.

915 *The first foundation was jasper; the second, sapphire; the third, chalcedony; the fourth, emerald; the fifth, sardonyx; the sixth, sardius; the seventh, chrysolite; the eighth, beryl; the ninth, topaz; the tenth, chrysoprasus; the eleventh, jacinth; the twelfth, amethyst,* signifies, all those doctrinals from the literal sense of the Word in their order, with those who immediately approach the Lord and live according to the commandments of the decalogue by shunning evils as sins; for these, and no others, are in the doctrine of love to God and of love to their neighbour, which two are the foundations of religion. The twelve foundations of the wall signify all the doctrinals of the New Jerusalem derived from the literal sense of the Word (n. 902, 914); precious stones in general signify all doctrinal truths from the Word translucent by the spiritual sense (n. 231, 540, 726, 911, 914). Here each stone signifies some particular truth thus translucent. The Word in its literal sense as to its doctrinals corresponds to precious stones of every kind, as may be seen in *The Doctrine of the Sacred Scripture* (n. 43-46). There are two general colours which are pellucent in precious stones, red and white, the other colours, as green, yellow, blue, and many others, are compounds of these with black; and red signifies the good of love, and white signifies the truth of wisdom. Red signifies the good of love, because it has its origin in the fire of the sun, and the fire of the Sun of the spiritual world in its essence is the Lord's Divine Love, consequently the good of love; and white signifies the truth of wisdom, because it has its origin in the light which proceeds from the fire of that Sun, and that proceeding light in its essence is Divine Wisdom, consequently the truth of wisdom; and black has its origin in their shade, which is ignorance. But to explain the particular good or the particular truth which is signified by each stone would be too prolix. Yet it may be known what particular good and truth each stone in this order signifies, from what is said in chapter vii. 5-8, n. 349-361, where the twelve tribes of Israel are treated of; for each stone here signifies the same as each tribe named there, because the twelve tribes there described signify in like manner all the goods and truths of the church and of its doctrine in their order. It is therefore said in this chapter (ver. 14), that in these twelve foundations were written the *names of the* TWELVE APOSTLES *of the Lamb*, and the twelve apostles signify all doctrinals concerning the Lord, and concerning a life according to His commandments (n. 903). These twelve stones signify the same as the twelve precious stones in the breast-plate of Aaron, which was called urim and thummim

(Ex. xxviii. 15-21), and a detailed explanation of which is given in the *Arcana Cœlestia* (n. 9856-9882). There is this difference. Upon the breast-plate were the names of the twelve tribes of Israel, but on the foundations were the names of the twelve apostles of the Lamb. That the foundations are of precious stones is also said in Isaiah: *Oh, thou afflicted, behold, I will lay thy* STONES *with fair colours, and* LAY THY FOUNDATIONS WITH SAPPHIRES, *and make thy gates of* CARBUNCLES, *and all thy sons shall be taught of Jehovah* (liv. 11-13). The afflicted mean the church to be established by the Lord among the Gentiles. Again, in the same prophet: *Thus saith the Lord Jehovah, Behold, I lay in Zion for a foundation* A STONE, A TRIED STONE, *a precious* CORNER-STONE, *a sure* FOUNDATION. *Judgment also will I lay to the line, and righteousness to the plummet* (xxviii. 16, 17). Since all the truth of doctrine from the Word must be founded upon the acknowledgment of the Lord, the Lord is called the *stone of Israel* (Gen. xlix. 24); also the *corner-stone* which the builders rejected (Matt. xxi. 42; Mark xii. 10, 11; Luke xx. 17, 18); a corner-stone is a stone for foundations, as appears from Jeremiah li. 26. The Lord also in the Word is in many places called a rock, wherefore He means Himself by the rock when He says, *Upon this* ROCK *I will build My church* (Matt. xvi. 18, 19): and also when He says, *Whosoever heareth My sayings and doeth them, is likened unto a wise man who built a house and laid the* FOUNDATION UPON A ROCK (Luke vi. 47, 48; Matt. vii. 24, 25); a rock signifies the Lord as to the Divine Truth of the Word. That all things of the church and of its doctrine relate to these two,—that the Lord is to be approached immediately, and that man must live a life according to the commandments of the decalogue by shunning evils as sins, and that thus all things of doctrine relate to love to the Lord, and to love to the neighbour, will be seen in *The Doctrine of Charity,* where these things will be set forth in their order.

916 *And the twelve gates were twelve pearls: every several gate was of one pearl,* signifies, that the acknowledgment and knowledge of the Lord conjoin into one all the knowledges of truth and good, which are derived from the Word, and introduced into the church. The twelve gates signify the sum of the knowledges of truth and good, by which man is introduced into the church (n. 899, 900); twelve pearls also signify the sum of the knowledges of truth and good (n. 727), hence it was that the gates were pearls. Each of the gates was of one pearl, because all the knowledges of truth and good, which gates and pearls signify, have relation to one knowledge, which contains them, which one knowledge is the knowledge of the Lord. It is called one knowledge, although there are several which constitute that one knowledge; for the knowledge of the Lord is the universal of

all doctrinals and thence of all things of the church. From it all things of worship derive their life and soul, for the Lord is all in all of heaven and the church, and thence in all things of worship. The reason why the acknowledgment and knowledge of the Lord conjoin into one all the knowledges of truth and good from the Word is, because there is a connection of all spiritual truths, and if you are disposed to believe it, their connection is like the connection of all the members, viscera, and organs of the body; wherefore as the soul holds all these in their order and connection, so that they are felt no otherwise than as one, so, in like manner, the Lord holds together all spiritual truths in man. That the Lord is the very Gate by which men are to enter into the church, and thence into heaven, He Himself teaches in John: *I am the* DOOR; *by Me if any man enter in, he shall be saved* (x. 9); and that the acknowledgment and knowledge of Him are the very Pearl, is meant by these words of the Lord in Matthew: *The kingdom of heaven is like unto a merchantman seeking goodly pearls; who, when he had found* ONE PEARL OF GREAT PRICE, *went and sold all that he had, and bought it* (xiii. 45, 46). The one pearl of great price is the acknowledgment and knowledge of the Lord.

917 *And the street of the city was pure gold, as it were transparent glass*, signifies, that every truth of that church and of its doctrine is in form the good of love flowing in together with light out of heaven from the Lord. This is similar to what was said above (verse 18) of the city itself, that it was pure gold like unto clear glass; and that this signifies that the all of that church is the good of love flowing in together with light out of heaven from the Lord, may be seen, n. 912, 913, with this difference, that here it is said the street of the city is such, and the street of the city signifies the truth of the doctrine of the church (n. 501); that every truth of church doctrine derived from the Word is in form a good of love may be seen above (n. 906, 908).

918 *And I saw no temple therein; for the temple of it is the Lord God Almighty and the Lamb*, signifies, that in this church there will be no external separate from the internal, because the Lord Himself in His Divine Humanity, from whom is everything of the church, is alone approached, worshipped, and adored. *I saw no temple therein*, does not mean that in the New Church, which is the New Jerusalem, there will be no temples, but that in it there will be no external separate from the internal; the reason is, because by a temple is signified the church as to worship, and, in an exalted sense, the Lord Himself as to the Divine Humanity, who is to be worshipped (see above, n. 191, 529, 585), and since everything of the church is from the Lord, therefore it is said, for the temple of it is the Lord God Almighty and the Lamb, which signifies the Lord in His Divine Humanity.

The Lord God Almighty means the Lord from eternity, who is Jehovah Himself, and the Lamb signifies His Divine Humanity, as has been frequently observed.

919 *And the city had no need of the sun, neither of the moon, to shine in it, for the glory of God did lighten it, and the Lamb is the lamp thereof,* signifies, that the men of that church will not be in self-love and in their own intelligence, and thence in natural light alone, but in spiritual light, by virtue of the Divine Truth of the Word from the Lord alone. The sun here signifies natural love separate from spiritual love, which is self-love; and the moon signifies intelligence as also faith natural, which is one's own intelligence and faith from one's self, separate from intelligence and faith spiritual. This love and this intelligence and faith are here signified by the sun and moon, which will not be required to shine for those who will be in the Lord's New Church. The glory of God which lightens it signifies the Divine Truth of the Word (n. 629); and because that light is from the Lord, it is said that *the Lamb is the lamp thereof.* Similar to this is the signification of the following passage in Isaiah: *Thou shalt call thy walls Salvation, and thy gates Praise. The sun shall be no more thy light by day, neither for brightness shall the moon give light unto thee: but Jehovah shall be unto thee an everlasting light, and thy God thy glory. Thy sun shall no more go down, neither shall thy moon withdraw itself; for Jehovah shall be thine everlasting light. Thy people also shall be all righteous* (lx. 18-21). The sun and moon which shall no more shine, mean self-love and self-intelligence; and the sun and moon which shall no more set, mean love from the Lord to the Lord, and intelligence as well as faith from Him; and Jehovah's being an everlasting light signifies the same as is here understood by its being lightened by the glory of God, and the Lamb being the lamp thereof. That the sun signifies love to the Lord, and, in the opposite sense, self-love, may be seen in n. 53, 414; and that the moon signifies intelligence from the Lord and faith from Him, n. 332, 413, 414; therefore the moon, in the opposite sense, signifies self-intelligence and faith from one's self. Since the sun, in the opposite sense, signifies self-love, and the moon one's own intelligence and faith from one's self, it was therefore an abomination to worship the sun, moon, and stars (Jer. viii. 1, 2; Ezek. viii. 15, 16; Zeph. i. 5); and such were stoned (Deu. xvii. 2, 5).

920 *And the nations which are saved shall walk in the light of it,* signifies, that all who are in the good of life, and believe in the Lord, will there live according to Divine Truths, and will see them inwardly in themselves, as the eye sees objects. The nations signify those who are in the good of life, and also those who are in evil of life (n. 483), in the present case those who are

in the good of life and believe on the Lord, because it is said *the nations which are saved;* to walk in the light signifies to live according to Divine Truths, and to see them inwardly in one's self, as the eye sees objects, for the objects of spiritual sight, which is of the interior understanding, are spiritual truths, which are seen by those who are in that understanding, in like manner as natural objects are seen before the eyes. Light here signifies the perception of Divine Truth by interior enlightenment from the Lord in them (n. 796), and walking signifies to live (n. 167). Hence it is evident, that to walk in the light of the New Jerusalem, signifies to perceive and see Divine Truths from interior enlightenment, and to live according to them. But this must be illustrated, because it is not known who are here meant by the nations, and who by kings, mentioned afterwards in this verse. The nations signify those who are in the good of love from the Lord, which good is called celestial good, and kings signify those who are in the truths of wisdom from the Lord derived from spiritual good, as will be seen in the next article. All those who are in celestial good from the Lord have Divine Truths written in their life, wherefore they walk, that is, live justly according to them, and likewise see them inwardly in themselves, as the eyes see objects, on which subject see what is related in n. 120-123. All the heavens are distinguished into two kingdoms, the celestial and the spiritual. The good of the celestial kingdom is called celestial good, which is the good of love to the Lord, and the good of the spiritual kingdom is called spiritual good, and is the good of wisdom, which in its essence is truth. Concerning these two kingdoms see n. 647, 725, 854. It is the same with the church. Those therein are celestial men who live justly according to the commandments because they are Divine laws, as he is a civil man who lives according to the rules of justice because they are civil laws; but the difference between them is, that the celestial man by his life according to the commandments or laws is a citizen of heaven, so far as in himself he makes the civil laws, which are laws of justice, Divine laws also. Those who are here signified by the nations, in whom, as before said, Divine Truths are written, are those who are meant in Jeremiah: *I will put My law in their inward parts, and write it in their hearts. And they shall teach no more every man his neighbour, and every man his brother, saying, Know Jehovah: for they shall all know Me, from the least of them unto the greatest of them* (xxxi. 33, 34).

921 *And the kings of the earth bring their glory and honour into it,* signifies, that all who are in the truths of wisdom from spiritual good will there confess the Lord, and ascribe to Him every truth and every good that is in them. The kings of the earth signify those who are in truths from good

from the Lord (n. 20, 854), here, therefore, those who are in the truths of wisdom from the good of spiritual love, because they are previously called nations, which signify those who are in the good of celestial love, as in the foregoing article; to bring glory and honour into it, or into the New Jerusalem, signifies to confess the Lord, and ascribe to Him all the truth and good which they possess in themselves; this is what is signified by bringing and giving glory, as may be seen, n. 249, 629, 693, for glory is predicated of the Divine truth, and honour of the Divine Good of the Lord (n. 249). Nations and kings signify the same as nations and peoples, mentioned in n. 483, nations those who are in the good of love, and peoples those who are in the truths of wisdom, and also in the opposite sense. In many parts of the Word therefore nations and kings occur, as well as nations and peoples, as in the following passages: *Yea,* ALL KINGS *shall fall down before Him,* ALL NATIONS *shall serve Him* (Ps. lxxii. 11). *Thou shalt also suck the milk of the* NATIONS, *and shalt suck the breast of* KINGS (Isa. lx. 16). *For* MANY NATIONS AND GREAT KINGS *shall serve themselves of them also* (Jer. xxv. 14). *The Lord at thy right hand shall strike through* KINGS *in the day of His wrath. He shall judge among the* NATIONS (Ps. cx. 5, 6), not to mention other places.

922 (25) *And the gates of it shall not be shut at all by day; for there shall be no night there,* signifies that those who are in truths derived from the good of love from the Lord, will be continually received into the New Jerusalem, because there is not any falsity of faith there. Its gates not being shut by day signifies that those who desire to enter are continually admitted; *by day,* or daily, signifies continually, because there is always light there, as stated in verses 11, 23, and not any night, as is said afterwards. The reason why those who are in truths derived from the good of love from the Lord are continually received is, because the light of the New Jerusalem is truth derived from the good of love, and the good of love is from the Lord, as has been frequently shown; and into that light no others can enter but those who are in truths originating in good from the Lord. If aliens enter, they are not received, because they are not in agreement, and then they either depart of their own accord, on account of their not being able to bear that light, or they are sent away. There being no night there signifies that there is no falsity of faith; for night signifies the opposite of light, and light signifies truth derived from the good of love from the Lord, as has been said, hence the night signifies that which does not originate in the good of love from the Lord, and this is the falsity of faith. The falsity of faith is also meant by night in John: Jesus said, *I must work*

the works of Him that sent Me, while it is day: the NIGHT *cometh, when no man can work* (ix. 4); and in Luke: *In that* NIGHT *there shall be two in one bed; the one shall be taken, and the other shall be left* (xvii. 34). A bed signifies doctrine (n. 137).

923 (26) *And they shall bring the glory and honour of the nations into it,* signifies, that those who enter will bring with them the confession, acknowledgment, and belief that the Lord is the God of heaven and earth, and that every truth of the church and every good of religion is from Him. That to bring glory and honour into it signifies to acknowledge the Lord, and to ascribe to Him all the good that is in them, may be seen in n. 921. Here the same is signified, with this difference, that those who are there meant by the kings of the earth are to bring it with them, but here those who are meant by the nations shall do it; for it is said *they shall bring the glory and honour of the* NATIONS *into it,* and nations signify those who are in the good of life, and believe in the Lord (n. 920); and further, the reception of those who are in truths derived from the good of love from the Lord is treated of (n. 922). Hence it follows that these words, *they shall bring the glory and honour of the nations into it,* signifies that those who enter will bring with them the confession, acknowledgment, and belief that the Lord is the God of heaven and earth, and that all the truth of the church and all the good of religion are from Him. The following passage in Isaiah has nearly the same signification: *Behold, I will extend peace to Jerusalem like a river, and the* GLORY OF THE NATIONS *like a flowing stream* (lxvi. 12). It is said, the truth of the church and the good of religion, because the church is one thing and religion is another; the church is called a church from doctrine, and religion is called religion from a life according to doctrine. Everything of doctrine is called truth, even its good is truth, because it only teaches it; but everything of life according to those things which doctrine teaches is called good, likewise to do the truths of doctrine is good. This is the distinction between the church and religion; but where there is doctrine and not life, it cannot be said that there is either church or religion, because doctrine regards life as one with itself, just like truth and good, faith and charity, wisdom and love, understanding and will. Where therefore there is doctrine and not life there is no church.

924 (27) *And there shall not enter into it anything that is unclean, neither whatsoever maketh abomination or doeth a lie,* signifies that no one will be received into the Lord's New Church who adulterates the goods and falsifies the truths of the Word, and who does evils from confirmation, and thus also falsities. Not to enter

in signifies not to be received, as above; anything that defileth signifies spiritual whoredom, which is adulteration of the good and falsification of the truth of the Word (n. 720, 728), for this is defilement and impurity itself, because the Word is cleanness and purity itself, and it is defiled by evils and falsities when it is perverted. That adultery and whoredom correspond to the adulteration of the good and the falsification of the truth of the Word may be seen, n. 134, 632. Making abomination and doing a lie signifies to do evils, and thus also falsities; abominations signify evils of all kinds, especially those which are named in the decalogue (n. 891); and lies signify falsities of all kinds, here, falsities of evil, which in themselves are evils, therefore falsities confirming evil, which are the same with evils confirmed. The reason why a lie signifies the falsity of doctrine is, because a spiritual lie is nothing else; hence to do a lie signifies to live according to falsities of doctrine. That a lie in the Word signifies falsity of doctrine may appear from the following passages: *We have made a covenant with death, and with hell are we at agreement: for we have made* LIES *our refuge, and under* FALSEHOOD *have we hid ourselves* (Isa. xxviii. 15). *And they will deceive every one his neighbour, and will not speak the truth: they have taught their tongue to speak* LIES (Jer. ix. 4). *This is a rebellious people,* LYING *children, that will not hear the law of Jehovah* (Isa. xxx. 9). *Behold, I am against them that prophesy* FALSE *dreams, and do tell them, and cause My people to err by their* LIES (Jer. xxiii. 32). *The diviners have seen a* LIE, *and have told* FALSE *dreams* (Zec. x. 2). *They have seen vanity and the divination of a* LIE; *because ye speak vanity and see a* LIE, *therefore, behold, I am against you, that My hand may be against the prophets which speak a* LIE (Ezek. xiii. 6-9, xxi. 34). *Woe to the bloody city! it is all full of* LIES *and robbery* (Nah. iii. 1). *I have seen also in the prophets of Jerusalem a horrible thing: they commit adultery, and walk in* LIES (Jer. xxiii. 14). *From the prophet even unto the priest every one dealeth* FALSELY (viii. 10). *In Israel they commit* FALSEHOOD (Hos. vii. 1). *Ye are of your father the devil; he was a murderer from the beginning, because there is* NO TRUTH IN HIM. *When he speaketh a* LIE, *he speaketh of his own; for he is a* LIAR, *and the father of it* (John viii. 44); here also by a lie is meant falsity.

925 *But they that are written in the Lamb's book of life*, signifies, that no others are received into the New Church, which is the New Jerusalem, but those who believe in the Lord, and live according to His commandments in the Word. That this is the signification of being written in the book of life may be seen above, n. 874, to which it is unnecessary to add anything further here.

926 To the above I will add this Memorable Relation. When I was engaged in the explanation of the twentieth chapter, and was meditating upon the dragon, the beast, and the false prophet, a certain one appeared before me, and asked, "On what art thou meditating?" I answered, "On the false prophet." Then he said, "I will lead you to the place where those are who are meant by the false prophet." He said, "They are the same as are understood in chap. xiii. by the beast that rose out of the earth, which had two horns like a lamb, and spake like a dragon." I followed him, and lo, I saw a multitude, in the midst of which there were prelates, who taught that nothing saves man but faith; that works are good, but not for salvation, and that still they are to be taught from the Word, in order that the laity, especially the simple, may be kept more strictly within the bounds of obedience to the magistracy, and forced, as if from religion, therefore interiorly, to exercise moral charity. Then one of them observing me, said, "Have you any desire to see our shrine, wherein is an image representative of our faith?" I went and saw it. It was magnificent, and in the midst of it was the image of a woman clothed in a scarlet robe, and holding in her right hand a gold coin, and in her left a chain of pearls. But both the shrine and the image were the effect of phantasy; for infernal spirits can by phantasies represent magnificent objects, by closing the interiors of the mind, and opening only its exteriors. When I perceived, however, that it was a delusion of this kind, I prayed to the Lord, and suddenly the interiors of my mind were opened, and then instead of a magnificent shrine, I saw a house full of clefts and chinks from top to bottom, so that none of its parts cohered together; and instead of the woman I saw hanging up in that house an image, the head of which was like a dragon's, the body like a leopard's, and the feet like a bear's, thus as the beast out of the sea is described in chapter xiii.; and instead of a floor there was a marsh containing a multitude of frogs; and I was informed, that beneath the marsh was a large hewn stone, under which the Word lay carefully hidden. On seeing this, I said to the juggler, "Is this your shrine?" and he said, "It is;" but then suddenly he also had his interior sight opened, and he saw the same things as I did; upon which he uttered a great cry, and said, "What and whence is all this?" And I said, "This is in consequence of light from heaven, which discovers the quality of every form, and thus the quality of your faith separate from spiritual charity." Then immediately an east-wind blew, and carried away everything that was there, and also dried up the marsh, and thereby exposed the stone under which lay the Word; and afterwards there breathed a warmth as of spring from heaven, and lo! then in the same place there appeared a tabernacle

simple in its outward form. And the angels who were with me said, "Behold, the tabernacle of Abraham, such as it was when the three angels came to him and announced the future birth of Isaac; it appears indeed simple to the eye, but nevertheless according to the influx of light from heaven it becomes more and more magnificent." And they were permitted to open the heaven which is the abode of angels who excel in wisdom, and then by virtue of the influx of light from thence the tabernacle appeared as a temple resembling that at Jerusalem; and on looking into it I saw that the stone in the floor under which the Word lay hidden was set with precious stones, out of which there gleamed as it were lightning on the walls, upon which were forms of cherubs, beautifully variegating them with colours. As I was admiring all this, the angels said, "Thou shalt see something still more wonderful." And it was permitted them to open the third heaven, which is the abode of the celestial angels who are in love, and then by virtue of the influx of flaming light from thence the whole temple disappeared, and in its stead was seen the Lord alone, standing on the foundation-stone, which was the Word, in the same form as that in which he appeared to John (Rev. i.). But inasmuch as the interiors of the minds of the angels were then filled with holiness, occasioning in them a tendency to fall prostrate upon their faces, suddenly the passage of light from the third heaven was closed by the Lord, and that from the second heaven opened again, in consequence of which the former appearance of the temple returned, and also of the tabernacle, but this was in the temple. Hereby was illustrated the meaning of these words in this chapter: *Behold, the* TABERNACLE OF GOD *is with men, and He will dwell with them* (ver. 3, n. 882); and by these, *And I saw no* TEMPLE *in the New Jerusalem, for the* LORD GOD OMNIPOTENT AND THE LAMB ARE THE TEMPLE OF IT (ver. 22, n. 918).

CHAPTER XXII.

1. AND he showed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb.

2. In the midst of the street of it, and of the river, on this side and on that, was the tree of life, which bare twelve manner of fruits, and yielded its fruit every month: and the leaves of the tree were for the healing of the nations.

3. And there shall be no more curse; but the throne of God and

of the Lamb shall be in it; and His servants shall minister unto Him.

4. And they shall see His face; and His name shall be in their foreheads.

5. And there shall be no night there; and they need no lamp, neither light of the sun; for the Lord God doth lighten them: and they shall reign for ever and ever.

6. And he said unto me, These words are faithful and true: and the Lord God of the holy prophets sent His angel to show unto His servants the things which must shortly come to pass.

7. Behold, I come quickly: blessed is he that keepeth the words of the prophecy of this book.

8. And I John am he that saw these things, and heard them. And when I had heard and seen, I fell down to worship before the feet of the angel who showed me these things.

9. Then saith he unto me, See thou do it not: for I am thy fellow-servant, and of thy brethren the prophets, and of them that keep the words of this book: worship God.

10. And he saith unto me, Seal not the words of the prophecy of this book: for the time is near.

11. He that is unjust, let him be unjust still: and he that is filthy, let him be filthy still: and he that is righteous, let him be righteous still: and he that is holy, let him be holy still.

12. And, behold, I come quickly; and My reward is with Me. to give unto every man according as his work shall be.

13. I am the Alpha and the Omega, the Beginning and the End, the First and the Last.

14. Blessed are they that do His commandments, that they may have power in the tree of life, and may enter in through the gates into the city.

15. For without are the dogs, and the enchanters, and the whoremongers, and the murderers, and the idolaters, and whosoever loveth and maketh a lie.

16. I Jesus have sent Mine angel to testify unto you these things in the churches. I am the root and the offspring of David, the bright and morning Star.

17. And the spirit and the bride say, Come. And let him that heareth, say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely.

18. For I testify unto every one that heareth the words of the prophecy of this book, If any man shall add unto these things, God shall add unto him the plagues that are written in this book.

19. And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the

book of life, and out of the holy city, and from the things which are written in this book.

20. He that testifieth these things, saith, Surely I come quickly. Amen. Even so, come, Lord Jesus.

21. The grace of our Lord Jesus Christ be with you all. Amen.

THE SPIRITUAL SENSE.

THE CONTENTS OF THE WHOLE CHAPTER. The New Church continues to be described as to its intelligence derived from Divine Truths from the Lord, verses 1-5. That the Apocalypse was manifested from the Lord, and that it is to be revealed in its proper time, verses 6-10: concerning the Coming of the Lord and His conjunction with those who believe in Him and live according to His commandments, verses 11-17. That the things which are revealed are altogether to be observed, verses 18, 19. The betrothing, verses 17-21.

THE CONTENTS OF EACH VERSE. *And he showed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb,* signifies the Apocalypse now opened and explained as to its spiritual sense, where Divine Truths are revealed in abundance from the Lord for those who will be in His New Church, which is the New Jerusalem: *In the midst of the street of it, and of the river, on this side and on that, was the tree of life, which bare twelve manner of fruits,* signifies, that in the inmost of the truths of doctrine and thence of life in the New Church, is the Lord in His Divine Love, from whom flow all the goods which man there does apparently as from himself: *And yielded its fruit every month,* signifies, that the Lord produces goods in man according to every state of truth in him: *And the leaves of the tree were for the healing of the nations,* signifies, rational truths thence derived, by which those who are in evils, and thence in falsities, are led to think soundly and to live becomingly: *And there shall be no more curse, but the throne of God and of the Lamb shall be in it; and His servants shall minister unto Him,* signifies, that in the Church, which is the New Jerusalem, there will not be any who are separated from the Lord, because the Lord Himself will reign there, and those who are in truths through the Word from Him, and do His commandments, will be with Him, because conjoined to Him: *And they shall see His face; and His name shall be in their foreheads,* signifies, that they will turn themselves to the Lord, and that the Lord will turn Himself to them, because they will be conjoined by love: *And there shall be no night there; and they need no lamp,*

neither light of the sun; for the Lord God doth lighten them, signifies, that in the New Jerusalem there will not be any falsity of faith, and that men there will not be in knowledges concerning God from natural light, which is from their own intelligence, and from glory originating in pride, but will be in spiritual light from the Word from the Lord alone: *And they shall reign for ever and ever,* signifies, that they will be in the Lord's kingdom and in conjunction with Him to eternity: *And he said unto me, These words are faithful and true,* signifies, that they may know this for certain, because the Lord Himself has testified and said it: *And the Lord God of the holy prophets sent His angel to show unto His servants the things which must shortly come to pass,* signifies, that the Lord, from whom is the Word of both covenants, has revealed through heaven unto those who are in truths from Him, the things which will certainly come to pass: *Behold I come quickly; blessed is he that keepeth the words of the prophecy of this book,* signifies, that the Lord will certainly come, and give eternal life to those who keep and do the truths or precepts of the doctrine of this book now opened by the Lord: *And I John am he that saw these things and heard them. And when I had heard and seen, I fell down to worship before the feet of the angel who showed me these things,* signifies, that John thought, that the angel who was sent to him by the Lord to keep him in a state of the spirit, was God who revealed these things, when nevertheless it was not so, for the angel only showed what the Lord made manifest: *Then saith he unto me, See thou do it not; for I am thy fellow-servant, and of thy brethren the prophets, and of them that keep the words of this book: worship God,* signifies that the angels of heaven are not to be worshipped and invoked, because nothing Divine belongs to them, but that they are associated with men, as brethren with brethren, with such as are in the doctrine of the New Jerusalem, and do its commandments, and that the Lord alone is to be worshipped in consociation with them: *And he saith unto me, Seal not the words of the prophecy of this book: for the time is near,* signifies, that the Apocalypse must not be shut, but opened, and that this is absolutely necessary at the end of the church, that some may be saved: *He that is unjust, let him be unjust still: and he that is filthy, let him be filthy still: and he that is righteous, let him be righteous still: and he that is holy, let him be holy still,* signifies, the state of all in particular after death, and before the judgment of each, and in general before the Last Judgment, that from those who are in evils, goods will be taken away, and from those who are in falsities, truths will be taken away, and on the other hand that from those who are in goods, evils will be taken away, and from those who are in truths, falsities will be taken away: *And,*

behold, I come quickly; and My reward is with Me, to give unto every man according as his work shall be, signifies, that the Lord will certainly come, and that He Himself is heaven and the felicity of eternal life to every one, according to faith in Him and a life according to His commandments: *I am the Alpha and the Omega, the Beginning and the End, the First and the Last*, signifies, because the Lord is the God of heaven and earth, and by Him all things in the heavens and in the earths were made, and are governed by His Divine Providence, and happen according to it: *Blessed are they that do His commandments, that they may have power in the tree of life, and may enter in through the gates into the city*, signifies, that those enjoy eternal felicity who live according to the Lord's commandments, to the end that they may be in the Lord, and the Lord in them through love, and in His New Church through knowledges concerning Him: *For without are the dogs, and the enchanters, and the whoremongers, and the murderers, and the idolaters, and whosoever loveth and maketh a lie*, signifies, that no one will be received into the New Jerusalem who makes no account of the commandments of the decalogue, and does not shun any evils there enumerated as sins, and therefore lives in them: *I Jesus have sent Mine angel to testify unto you these things in the churches*, signifies, a testification from the Lord before the whole Christian world, that it is true that the Lord alone made manifest the things which are described in this book, as also the things which are now laid open: *I am the root and the offspring of David, the bright and morning star*, signifies, that it is the Lord Himself who was born in the world, and was then the Light, and who will come with new light, which will spring up before His New Church, which is the holy Jerusalem: *And the spirit and the bride say, Come*, signifies, that heaven and the church desire the Lord's Coming: *And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely*, signifies, that he who knows anything of the Lord's Coming and of the New Heaven and New Church, consequently of the Lord's kingdom, should pray that it may come, and that he who desires truths should pray that the Lord would come with light, and that he who loves truths will then receive them from the Lord without any labour of his own: *For I testify unto every one that heareth the words of the prophecy of this book, If any one shall add unto these things, God shall add unto him the plagues that are written in this book*, signifies, that those who read and know the truths of doctrine in this book now opened by the Lord, and yet acknowledge any other God than the Lord, and any other faith than a faith in Him, by adding anything whereby they may destroy these two things, cannot do other-

wise than perish from the falsities and evils, which are signified by the plagues described in this book: *And if any one shall take away from the words of the book of this prophecy, God shall take away his part out of the Book of Life, and out of the holy city, and from the things which are written in this book,* signifies, that those who read and know the truths of doctrine in this book now opened by the Lord, and yet acknowledge any other God than the Lord, and any other faith than a faith in Him, by taking away anything whereby they may destroy these two things, cannot acquire any wisdom nor appropriate to themselves anything from the Word, nor be received into the New Jerusalem, nor have their portion with those who are in the Lord's kingdom: *He that testifieth these things, saith, Surely I come quickly. Amen. Even so, come, Lord Jesus,* signifies, the Lord who revealed the Apocalypse, and has now opened it, testifying these glad tidings, that He comes in His Divine Humanity, which He took upon Him in the world and glorified, as a bridegroom and husband, and that the church as a bride and wife desires Him.

THE EXPLANATION.

932 (1) *And he showed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb,* signifies, the Apocalypse now opened and explained as to its spiritual sense, where Divine Truths are revealed in abundance from the Lord, for those who shall be in His New Church, which is the New Jerusalem. A pure river of water of life, clear as crystal, signifies the Divine Truth of the Word in abundance, translucent from its spiritual sense, which is in the light of heaven. A river signifies Divine Truth in abundance (n. 409), because waters from which a river is formed signify truths (n. 50, 685, 719), and the water of life those truths from the Lord through the Word, as will be seen presently; and clear as crystal signifies these truths translucent from the spiritual sense, which is in the light of heaven (n. 879). This river being seen to proceed out of the throne of God and of the Lamb, signifies that it comes out of heaven from the Lord, for a throne signifies the Lord as to judgment, and as to government, and as to heaven; as to judgment, in n. 229, 845, 865, as to government, in n. 694, 808, at the end, and as to heaven, in n. 14, 221, 222; here therefore out of heaven from the Lord. God and the Lamb here signify, as frequently above, the Lord as to His very Divinity, from which are all things, and as to the Divine Humanity. That this river of water of life means in particular the Divine Truths now revealed in abundance by the Lord here in the

Apocalypse, appears from verses 6, 7, 9, 10, 14, 16-19 of this chapter, which treat of the book of this prophecy, and that the things which are written therein are to be kept, which could not be kept until the things that are contained in it were revealed by the spiritual sense, because they were not understood before. Further, the Apocalypse is a Word similar to the prophetic Word of the Old Testament, and in the Apocalypse are now laid open the evils and falsities of the church which must be shunned and held in aversion, and the goods and truths of the church which must be done, especially those concerning the Lord and concerning eternal life from Him. These indeed are taught in the prophets, but not so plainly as in the evangelists and in the Apocalypse. And the Divine Truths concerning the Lord, as being the God of heaven and earth, which then proceed from Him, and are received by those who shall be in the New Jerusalem, which are treated of in the Apocalypse, are those specifically meant by the pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb, as may also appear from the following passages: Jesus said, *He that believeth on Me, as the scripture hath said, out of his belly shall flow* RIVERS OF LIVING WATER (John vii. 38). Jesus said, *Whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a* WELL OF WATER SPRINGING UP INTO EVERLASTING LIFE (iv. 14). *I will give unto him that is athirst of the* FOUNTAIN OF THE WATER OF LIFE *freely* (Apoc. xxi. 6, xxii. 17). *The Lamb which is in the midst of the throne shall feed them, and shall lead them unto* LIVING FOUNTAINS OF WATERS (vii. 17). IN THAT DAY, LIVING WATERS SHALL GO OUT FROM JERUSALEM. *Jehovah shall be king over* ALL THE EARTH: IN THAT DAY SHALL THERE BE ONE JEHOVAH, AND HIS NAME ONE (Zec. xiv. 8, 9); living waters or waters of life there signify Divine Truths from the Lord.

933 (2) *In the midst of the street of it, and of the river, on this side and on that, was the tree of life, which bare twelve manner of fruits,* signifies, that in the inmost of the truths of doctrine and thence of life in the New Church is the Lord in His Divine Love, from whom flow all the goods which man there does, apparently as from himself. In the midst signifies in the inmost and thence in all things around (n. 44, 383); a street signifies the truth of the doctrine of the church (n. 501, 917), a river signifies Divine Truth in abundance (n. 409, 932); on this side and on that, signifies, on the right and on the left, and truth on the right is that which is in clearness, and on the left that which is in obscurity, for the south in heaven, which signifies truth in its clearness, is on the right, and the north, which signifies truth in obscurity, is on the left (n. 901). The tree of life signifies the Lord as to Divine Love (n. 89); fruits signify the

goods of love and charity, which are called good works, as will be seen in the next article; twelve signifies all, and is said of the goods and truths of the church (n. 348). From these explanations, when combined in one meaning, it follows, that *in the midst of the street and of the river, on this side and on that, was the tree of life, which bare twelve manner of fruits,* signifies that in the inmost of the truths of doctrine and of life in the New Church is the Lord in His Divine Love, from whom flow all the goods which man does, apparently as of himself. This takes place with those who immediately approach the Lord, and shun evils because they are sins, thus who shall be in the Lord's New Church, which is the New Jerusalem. Those who do not immediately approach the Lord cannot be conjoined to Him; therefore neither to the Father, and consequently cannot be in the love which proceeds from the Divinity; for aspect conjoins, not intellectual aspect alone, but intellectual aspect from the affection of the will, and there is no affection of the will if man keeps not His commandments. The Lord therefore says: *He that* HATH MY COMMANDMENTS, AND KEEPETH THEM, HE IT IS THAT LOVETH ME; *and I will love him, and make My abode with him* (John xiv. 21, 23). We have said, in the inmost of the truths of doctrine and thence of life in the New Church, because in what is spiritual, all things are and all things proceed from the inmost, as from fire and light in the centre into the circumference, or as from the sun, which is in the centre, proceed heat and light into the universe; thus in the least things as in the greatest. Because the inmost of all truth is signified, the tree is said to grow in the midst of the street and of the river, and not on both sides of the river, although this is understood. That from the Lord, whilst He is in the inmost, are and proceed all the goods of love and of charity, is plain from the Lord's own words in John: Jesus said, *As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in Me. I am the Vine, ye are the branches:* HE THAT ABIDETH IN ME, AND I IN HIM, THE SAME BRINGETH FORTH MUCH FRUIT: *for without Me ye can do nothing* (xv. 4, 5).

934 That fruits signify the goods which a man does from love or charity is known, indeed, without confirmation from the Word; for by fruit in the Word the reader understands nothing else: the reason why by fruits are meant the goods of love or of charity is, because man is compared to a tree, and is also called a tree (n. 89, 400). That fruits signify the goods of love or of charity, which in common language are called good works, may appear from the following passages: *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, vii. 16-20). *Either make the* TREE *good, and his* FRUIT *good; or else*

make the TREE *corrupt, and his* FRUIT *corrupt: for the* TREE *is known by his* FRUIT (xii. 33; Luke vi. 43, 44). *Every branch that beareth not* FRUIT *He taketh away: and every branch that beareth* FRUIT, *He purgeth it, that it may bring forth more* FRUIT: *he that abideth in Me, and I in him, the same bringeth forth* MUCH FRUIT (John xv. 2-8). *Bring forth* FRUITS *meet for repentance* (Matt. iii. 8). *But he that received seed into the good ground is he that heareth the Word, and understandeth it; which also* BEARETH FRUIT (xiii. 23). Jesus said unto His disciples, *I have chosen you, that ye should bring forth* FRUIT, *and that your* FRUIT *should remain* (John xv. 16). *A certain man had a fig-tree planted in his vineyard, and he came and sought* FRUIT *thereon, and found none. Then said he unto the dresser of his vineyard, Cut it down; why cumbereth it the ground?* (Luke xiii. 6-20.) A certain householder let his vineyard out to husbandmen, that he might receive the *fruits* thereof, but they killed the servants that were sent to them, and last of all his son. Therefore he will let out the vineyard to others, who shall render him the *fruits* in their seasons. *Therefore shall the kingdom of God be taken from you, and given to a nation bringing forth the* FRUITS THEREOF (Matt. xxi. 33, 40, 41, 43). Not to mention many other instances.

935 *And yielded its fruit every month*, signifies, that the Lord produces goods in man according to every state of truth in him. A month signifies man's state of life as to truth, as will be seen presently; to yield fruit signifies to produce goods. Fruits are the goods of love and charity (n. 934); and as the Lord essentially produces them in man, although man does them as of himself, thus, as observed (n. 934), apparently; the signification evidently is that the Lord from the inmost, when He is there, produces them. But we shall explain how it is to be understood that the Lord produces the goods of charity in man according to the state of truth in him. He who thinks that man does good acceptable to the Lord, which is called spiritual good, without being in possession of truths from the Word, is much mistaken. Goods without truths are not goods, and truths without goods are not truths in man, although in themselves they are truths; for good without truth is like the voluntary faculty of man without the intellect, which voluntary faculty is not human, but is like that of a beast, or like that of a carved figure which its contriver causes to act; but the voluntary faculty united with the intellectual becomes human according to the state of the intellect by which it comes forth; for every man's state of life is such, that his will cannot do anything but by the understanding, nor can the understanding think anything but from the will. It is the same with good and truth, good belonging to the will and truth to the understanding. From these considerations it is evident that the good which the Lord produces in man is according to

the state of the truth in him, from which the understanding is formed. This is signified by the tree of life yielding its fruit every month, because a month signifies a state of truth in man. All times, as hours, days, weeks, months, years, and ages, signify states of life (n. 476, 562); and months signify states of life as to truths, because months mean times determined by the moon, and the moon signifies truth of the understanding and of faith (n. 332, 413, 414, 919). Months signify the same in the following passages: *Blessed of Jehovah be the land of Joseph for the precious fruits brought forth by the sun, and for the precious things brought forth by the* MONTHS (Deu. xxxiii. 13, 14). *It shall come to pass that from* MONTH *to* MONTH, *and from sabbath to sabbath, all flesh shall come to worship before Jehovah* (Isa. lxvi. 23). By reason of the signification of a month, which is a moon, sacrifices were offered at the beginning of every *month or new moon* (Num. xxix. 1-6; Isa. i. 14). And then also they blew with their trumpets (Num. x. 10; Ps. lxxxi. 3); and they were commanded to observe the *month* Abib, in which they celebrated the passover (Ex. xii. 2; Deu. xvi. 1). Months signify states of truth, and, in the opposite sense, states of falsity in man also in previous parts of the Apocalypse (ix. 5, 10, 15, xi. 2, xiii. 5). A month signifies the same as here in Ezek. xlvii. 12.

936 *And the leaves of the tree were for the healing of the nations*, signifies, rational truths thence, by which those who are in evils and thence in falsities are led to think soundly and to live becomingly. The leaves of the tree signify rational truths; the nations, of which presently, signify those who are in goods and thence in truths, and, in the opposite sense, those who are in evils and thence in falsities (n. 483); here those who are in evils and thence in falsities, because it is said *for the healing of the nations;* and those who are in evils and thence in falsities cannot be healed by the Word, because they do not read it, but if they have a strong judgment, they can he healed by rational truths. This verse is similar in its signification to this passage in Ezekiel: *Behold, waters issued out from under the threshold of the house, from which there was a river, and at the bank thereof, on the one side and on the other, were very many trees for meat, whose* LEAF *shall not fade, neither shall the fruit thereof be consumed: it shall bring forth new fruit according to his months, and the fruit thereof shall be for meat, and the* LEAF THEREOF FOR MEDICINE (xlvii. 1, 7, 12). The New Church is also treated of here. Leaves signify rational truths, because a tree signifies man (n. 89, 400), and then, whatever belongs to a tree signifies something concordant in man; as branches, leaves, flowers, fruits, and seeds. Branches signify man's sensual and natural truths, leaves his rational truths, flowers the earliest spiritual truths in the rational mind, fruits the goods of love and charity, and seeds

what is last and first belonging to man. That leaves signify rational truths is clear from what has been seen in the spiritual world; for there too appear trees with leaves and fruits, and gardens and paradises consisting of them are there. With those who are in the goods of love, and at the same time in the truths of wisdom, appear fruit-trees luxuriant with beautiful leaves. On the other hand, with those who are in truths of some sort of wisdom, and speak from reason, but are not in goods of love, appear trees full of leaves but without fruit. But with those who are neither in goods nor in truths of wisdom, appear no trees but such as are stripped of their leaves, like those that are to be seen in the world in winter. A man who is not rational is nothing but such a tree. Rational truths are those which proximately receive spiritual truths; for the rational faculty of man is the first receptacle of spiritual truths, inasmuch as in the rational mind there is perception of the truth in some form, which the man himself does not see in thought, as he does the things which are under the rational mind in the inferior thought which connects itself with external vision. Leaves likewise signify rational truths in Gen. iii. 7, viii. 11; Isa. xxxiv. 4; Jer. viii. 13, xvii. 8; Ezek. xlvii. 12; Dan. iv. 11, 12; Ps. i. 3; Lev. xxvi. 36; Matt. xxi. 19, 20, xxiv. 32; Mark xiii. 28, but they signify according to the kind of trees. The leaves of the olive and vine signify rational truths from celestial and spiritual light, the leaves of the fig-tree rational truths from natural light, and the leaves of the fir, poplar, oak, and pine, rational truths from sensual light. The leaves of these last excite terror in the spiritual world, when they are shaken by a strong wind, and those are meant in Lev. xxvi. 36; Job xiii. 25. But with the leaves of the others it is not so.

937 (3) *And there shall be no more curse: but the throne of God and of the Lamb shall be in it; and His servants shall minister unto Him*, signifies, that in the Church, which is the New Jerusalem, there will not be any who are separated from the Lord, because the Lord Himself will reign there, and those who are in truths through the Word from Him and do His commandments, will be with Him, because conjoined to Him. *There shall be no more curse*, signifies that no evil, or falsity from evil, which separates from the Lord, will be in the New Jerusalem; and whereas evil and falsity do not exist but in their recipient, who is man, it signifies that none who are separated from the Lord will be there. In the Word a curse means all the evil and falsity which separate and turn away man from the Lord, for then that man becomes a devil and satan. *The throne of God and of the Lamb shall be in it*, signifies that the Lord Himself will reign in that church, for a throne here signifies a kingdom, and the kingdom of the Lord is where He alone is

worshipped. *His servants shall minister unto Him,* signifies that those who are in truths through the Word from the Lord will be with Him, and will do His commandments, because conjoined to Him. The servants of the Lord signify those who are in truths from Him (n. 3, 380), and ministers those who are in good from Him (n. 128); hence servants who shall minister unto Him signify those who are in truths from good through the Word from the Lord, and do His commandments. As the church at this day does not know that conjunction with the Lord constitutes heaven, and that conjunction is effected by the acknowledgment that He is the God of heaven and earth, and at the same time by a life according to His commandments, something shall be said on this subject. A person altogether ignorant of these subjects may say, What is conjunction? how can acknowledgment and life effect conjunction? what need is there of these? may not every one be saved from mercy alone? what need is there for any other means of salvation than faith alone? is not God merciful and omnipotent? But let him know that in the spiritual world all presence is effected by knowledge and acknowledgment, and that all conjunction is effected by affection which is of love. For spaces there are nothing but appearances according to similarity of minds, or of affections and their thoughts. When, therefore, any one knows another, either by report, or by business with him, or by conversation, or by relationship, when he thinks of him from an idea of that knowledge, the other becomes present, although to all appearance a thousand miles away; and if any one loves another whom he knows, he dwells with him in one society, and if he loves him cordially, in one house. This is the state of all throughout the spiritual world; and this state of all has its origin in this, that the Lord is present with every one according to faith, and conjoined according to love. Faith and thence the presence of the Lord are given by the knowledges of truths from the Word, especially by those concerning the Lord Himself; but love and hence conjunction are given by a life according to His commandments, for the Lord said, *He that hath My* COMMANDMENTS, AND KEEPETH THEM, *he it is that loveth Me: and I will love him, and will make My abode with him* (John xiv. 21, 23). How this takes place shall also be stated. The Lord loves every one, and desires to be conjoined to them, but He cannot be conjoined so long as man is in the delight of evil; as for example, in the delight of hatred and revenge, in the delight of adultery and whoredom, in the delight of robbery or theft of any kind, in the delight of blasphemy and lying, and in the lusts of the loves of self and of the world; for every one who is in these evils is in consort with devils who are in hell. The Lord indeed loves them even there, but He cannot be conjoined to them, unless the delights of those

evils be removed, and they cannot be removed by the Lord unless man examines himself, in order that he may know his evils, acknowledge and confess them before the Lord, and desire to desist from them, and so repent. This man must do as from himself, for he does not feel that he does anything from the Lord; and this is granted to man, because conjunction, to be truly such, must be reciprocal, of man with the Lord, and of the Lord with man. So far, therefore, as evils with their delights are thus removed, so far the love of the Lord enters, which, as observed, is universal towards all, and then man is withdrawn from hell, and led into heaven. This must be done in the world, for such as a man is in the world as to his spirit such he remains to eternity, with this sole difference, that if he has lived well, his state becomes more perfect, because he is not then clothed with a material body, but lives spiritually in a spiritual body.

938 (4) *And they shall see His face; and His name shall be in their foreheads*, signifies, that they will turn themselves to the Lord, and that the Lord will turn Himself to them, because they will be conjoined by love. To see the face of God and of the Lamb, or of the Lord, does not mean to see His face, because no one can see His face, such as He is in His Divine Love and in His Divine Wisdom, and live, He being the Sun of heaven and of the whole spiritual world; for to see His face, such as He is in Himself, would be as if any one should enter into the sun, by the fire of which he would be consumed in a moment. Yet the Lord sometimes presents Himself to the sight out of His Sun, but then He veils Himself, and so presents Himself to their sight, which is done through an angel, as He did in the world to Abraham, Hagar, Lot, Gideon, Joshua, and others, for which reason those angels were called angels, and also Jehovah, for the presence of Jehovah was in them from afar. But to see His face does not here mean to see His face in this manner, 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 constitute the light, which proceeds from the Lord as a Sun, in which the angels are; and because they constitute the light, they are as mirrors, in which the Lord's face is seen. To see the Lord's face signifies to turn to Him, as will be shown in the next number; the name of the Lord in their foreheads signifies that the Lord loves them and turns them to Himself. The name of the Lord signifies the Lord Himself, because it signifies every quality of His by which He is known, and according to which He is worshipped (n. 81, 584); and the forehead signifies love (n. 347, 605); and written in the forehead signifies the love of the Lord in them (n. 729). From these considerations it may appear what is properly signified by these words. But the statement signifies that they will turn themselves to the Lord,

and that the Lord will turn Himself to them, because all who by love are conjoined to Him the Lord looks at in the forehead, and thus turns them to Himself, wherefore the angels in heaven turn their faces in no other direction than to the Lord and the Sun; and, what is wonderful, they do this in every turn of their bodies. Hence is the common expression of having God always before our eyes. It is similar with the spirit of a man who lives in the world, and is conjoined to the Lord by love. But concerning this turning of the face to the Lord many memorable things may be seen in *The Divine Love and Wisdom* (n. 129-144); and in the work on *Heaven and Hell* (n. 17, 123, 143, 144, 151, 153, 255, 272).

939 That to see the face of the Lord does not mean to see His face, but to know and acknowledge Him, such as He is as to His Divine attributes, which are several; and that those who are conjoined to Him by love know Him, and thus see His face, may appear from the following passages: *To what purpose is the multitude of your sacrifices unto Me, when ye come to see the* FACE OF JEHOVAH (Isa. i. 11, 12). *Seek ye* MY FACE. *My heart said unto Thee,* THY FACE, JEHOVAH, *will I seek* (Ps. xxvii. 8). *Let us make a joyful noise to the Rock of our salvation; let us come before His* FACE *with thanksgiving* (xcv. 1, 2). *My soul thirsteth for God, for the living God: when shall I come and appear before the* FACE *of God: I shall yet praise Him, for* HIS *face is salvation* (xlii. 2, 5). *My* FACE *shall not be seen empty* (Ex. xxiii. 15). *Let us go to entreat the* FACE OF JEHOVAH (Zec. viii. 21, 22; Mal. i. 9). *Make Thy* FACE *to shine upon Thy servant* (Ps. xxxi. 16). *Who will show us any good? Jehovah, lift Thou up the* LIGHT OF THY FACE *upon us* (iv. 6). *They shall walk,* O JEHOVAH, *in the* LIGHT OF THY FACE (lxxxix. 15). *Cause Thy* FACE TO SHINE, *and we shall be saved* (lxxx. 3, 7, 19). *God be merciful unto us, and bless us; and cause His* FACE TO SHINE *upon us* (lxvii. 1). *Jehovah bless thee, and keep thee: Jehovah make His* FACE TO SHINE *upon thee, and be gracious unto thee: Jehovah lift up* HIS FACE *upon thee, and give thee peace* (Num. vi. 24-26). *Thou shalt hide them in the secret of Thy* FACE (Ps. xxxi. 20). *Thou hast set our secret sins in the light of Thy* FACE (xc. 8). *Jehovah said unto Moses,* MY FACE *shall go with thee, and Moses said, If Thy* FACE *go not with me, carry us not up hence* (Ex. xxxiii. 14, 15). *The bread upon the table in the tabernacle was called the* BREAD OF FACES (xxv. 30; Num. iv. 7). It is also frequently said, that Jehovah hides and turns away His face; as in these passages: *For all whose wickedness I have hid My* FACE *from this city* (Jer. xxxiii. 5; Ezek. vii. 22). *Your sins have hid His* FACE *from you* (Isa. lix. 2). THE FACE OF JEHOVAH *shall no more regard them* (Lam. iv. 16). *Jehovah will hide* HIS FACE *from them, as they have behaved themselves ill in their doings* (Mic. iii. 4). *Thou didst*

hide THY FACE (Ps. xxx. 7, xliv. 25, civ. 29). *I will forsake them, and I will hide* MY FACE *from them; and I will surely hide* MY FACE; *for all the evils which they shall have wrought* (Deu. xxxi. 17, 18; besides other places, as Isa. viii. 17; Ezek. xxxix. 23, 28, 29; Ps. xiii. 1, xxii. 24, xxvii. 8, 9, lxix. 17, lxxxviii. 14, cii. 2, cxliii. 7; Deu. xxxii. 20). In the opposite sense the face of Jehovah signifies anger and turning away, because a bad man turns himself away from the Lord, and when he turns himself away, it appears to him as if it was the Lord who turned Himself away and was angry, as is evident from these places: *I have set My* FACE *against this city for evil* (Jer. xxi. 10, xliv. 11). *I will set* MY FACE *against that man, and I will cut him off* (Ezek. xiv. 8). *I will set My* FACE *against them; and the fire shall devour them, when I set* MY FACE *against them* (xv. 7). *Whosoever eateth any manner of blood, I will set* MY FACE *against that soul* (Lev. xvii. 10). *They perish at the rebuke of Thy* FACE (Ps. lxxx. 16). *The* FACE *of Jehovah is against them that do evil* (xxxiv. 16). *I send an angel before thee; beware of his* FACE, *for he will not pardon your transgression* (Ex. xxiii. 20, 21). *Let Thine enemies be scattered; and let them that hate Thee flee from before* THY FACE (Num. x. 35). *I saw Him that sat upon the throne, from whose* FACE *heaven and earth fled away* (Apoc. xx. 11). That no one, as already observed, can see the Lord, such as He is in Himself, is evident from this, *Jehovah said unto Moses, Thou canst not see* MY FACE: *for there shall no man see Me and live* (Ex. xxxiii. 18-23). That nevertheless He was seen, and they lived, because it was through an angel, appears from Genesis (xxxii. 31; Judg. xiii. 22, 23, and elsewhere).

940 (5) *And there shall be no night there; and they need no lamp, neither light of the sun; for the Lord God doth lighten them*, signifies, that in the New Jerusalem there will not be any falsity of faith, and that men there will not be in knowledges concerning God from natural light which is from their own intelligence, and from glory originating in pride, but will be in spiritual light from the Lord alone out of the Word. *There shall be no night there*, signifies the same as in chapter xxi., where are these words: *And the gates of it shall not be shut at all by day: for there shall be* NO NIGHT THERE (verse 25); which signifies that those who are in truths from the good of love from the Lord are continually received into the New Jerusalem, because there is no falsity of faith there (n. 922). *They need no lamp, neither light of the sun, for the Lord God doth lighten them*, signifies the same as in chapter xxi., where are these words: *And the city had no need of the sun, neither of the moon, to shine in it: for the glory of God did lighten it, and the Lamb is the* LAMP *thereof* (verse 23), which signifies that the men of that church will not be in self-love and in self-derived intelli-

gence, and thence only in natural light, but in spiritual light by the Divine Truth of the Word from the Lord alone (n. 919). But instead of the moon, which occurs there, the word lamp is here used, and instead of the sun, as there mentioned, it is here said the light of the sun; and the moon as well as a lamp signifies natural light from self-derived intelligence, and the light of the sun signifies glory arising from pride. But what is meant by natural light from glory arising from pride shall briefly be explained. There is natural light from glory originating in pride, and from glory not originating in pride. Light from glory arising from pride is in those who are in self-love, and thence in evils of all kinds. If from fear of injuring their reputation they abstain from doing those evils, and even condemn them as contrary to morality and the public good, still they do not consider them as sins. These are in natural light from glory arising from pride, for self-love in the will becomes pride in the understanding, and this pride arising from that love can elevate the understanding into the light of heaven. This faculty is given to man, that he may be man, and that he may be capable of being reformed. I have seen and heard many consummate devils, who, when they heard and read mysteries of angelic wisdom, understood them as well as the angels themselves, but the instant they returned to their love, and hence to their pride, they not only understood nothing respecting them, but even saw, from the light of confirmed falsity in themselves, things contrary to them. On the other hand, natural light from glory which does not arise from pride, is in those who are in the delight of uses from genuine love to their neighbour. Their natural light is also rational light, within which there is spiritual light from the Lord. The glory in them is from the brightness of the light flowing in from heaven, where all things are splendid and harmonious; for all uses in heaven are resplendent. From these uses the pleasantness in the ideas of the thought with such is perceived as glory; it enters through the will and its goods into the understanding and its truths, and in this becomes manifest.

941 *And they shall reign for ever and ever*, signifies, that they will be in the Lord's kingdom, and in conjunction with Him to eternity, as appears from n. 284, 849, 855, where the like expressions occur.

942 (6) *And he said unto me, These words are faithful and true*, signifies, that this they may know for certain, because the Lord Himself testified and said it, as appears also from the explanation in n. 886, where the same words occur.

943 *And the Lord God of the holy prophets sent His angel to show unto His servants the things which must shortly come to pass*, signifies, that the Lord, from whom is the Word of both Covenants, has revealed through heaven unto those who are in

truths from Him the things which will certainly come to pass. *The Lord God of the holy prophets* signifies the Lord, from whom is the Word of both Covenants, for the prophets signify those who teach truths from the Word, and, in the abstract sense, the doctrine of the truth of the church (n. 8, 173); and in a wide sense, the Word itself; and as the holy prophets signify the Word, they signify the Word of both Covenants; *sent His angel to show unto His servants the things which must shortly come to pass*, signifies, that the Lord has revealed to those who are in truths from Him the things which will certainly come to pass; an angel here signifies heaven (as in n. 5, 65, 644, 647, 648, 910); servants signify those who are in truths from the Lord (n. 3, 380, 937); shortly signifies certainly (n. 4); therefore, *the things which must shortly come to pass*, signifies which will certainly come to pass. An angel here signifies heaven, because the Lord spake with John through heaven, and through heaven He spake with the prophets, and through heaven He speaks with every one to whom He does speak. The reason is this. The angelic heaven in general is as one man, whose life and soul the Lord is, wherefore all that the Lord speaks He speaks through heaven, as the soul and mind of man speak through his body. That the universal angelic heaven in the aggregate resembles one man, and that this is from the Lord, see n. 5, and in the work on *Heaven and Hell* (n. 59-86); *The Divine Providence* (n. 64-69, 162-164, 201-204; and *The Divine Love and Wisdom* (n. 11, 19, 133, 288). But I will declare this mystery. The Lord speaks through heaven, but still the angels there do not speak, nor do they indeed know what the Lord speaks, unless any of them, through whom the Lord speaks openly from heaven, are with the man, as with John and with some of the prophets. For there is an influx of the Lord through heaven, as there is an influx of the soul through the body. The body indeed speaks and acts, and also feels something from influx, but still the body does nothing from itself as being from itself, but is acted upon. Such is the nature of speech, nay, of all influx of the Lord through heaven into men, which has been made known to me by much experience. The angels of heaven, and also the spirits under heaven, know nothing of man, as man knows nothing of them, because the state of spirits and angels is spiritual, and the state of men is natural. These two states are consociated solely by correspondences, and consociation by correspondences causes them indeed to be together in affections, but not in thoughts; therefore one knows nothing of the other, that is, the man knows nothing of the spirits with whom he is as to affections, and spirits know nothing of the man, for that which is not in the thought, but only in the affection, is not known, because it does not appear or is not seen. The Lord alone knows the thoughts of men.

944 (7) *Behold, I come quickly: blessed is he that keepeth the words of the prophecy of this book,* signifies, that the Lord will certainly come, and give eternal life to those who guard and do the truths or precepts of doctrine contained in this book, now opened by the Lord. *Behold, I come quickly,* signifies that the Lord will certainly come; quickly signifies certainly (n. 4, 943), and to come signifies that He will come, not in person but in the Word, in which He will appear to all who shall be of His New Church. This is His coming in the clouds of heaven (n. 24, 642, 820). *Blessed is he that keepeth the words of this book,* signifies that He will give life eternal to those who guard and do the truths or precepts of doctrine contained in this book now opened by the Lord. One who is blessed signifies one who receives life eternal (n. 639, 852); to keep signifies to guard and do the truths or precepts; words are truths and precepts. *The prophecy of this book* signifies the doctrine of this book now opened by the Lord; prophecy is doctrine (n. 8, 133, 943). He who reflects may see, that to keep the words of the prophecy of this book is not what is meant, but it signifies to keep, that is, to guard and do, the truths or precepts of doctrine which are opened in this book now explained: for in the Apocalypse, when unexplained, there are few things that can be kept, for they are prophecies heretofore not understood. Take for example these. No one can keep the things which are recorded in chapter vi. of the horses that went out of the book; in chapter vii. of the twelve tribes; in chapters viii. and ix. of the seven angels that sounded their trumpets; in chapter x. of the little book that was eaten up by John; in chapter xi. of the two witnesses which were slain and rose again; in chapter xii. of the woman and the dragon; in chapters xiii. and xiv. of the two beasts; in chapters xv. and xvi. of the seven angels that had the seven plagues; in chapters xvii. and xviii. of the woman that sat upon the scarlet beast, and Babylon; in chapter xix. of the white horse and the great supper; in chapter xx. of the Last Judgment; and in chapter xxi. of the New Jerusalem as a city. It is plain from these instances, that it does not mean that those are blessed who keep the words of this prophecy, for they were closed, but that those are blessed who keep, that is, guard and do the truths or precepts of doctrine which are contained in them and now opened, and which are from the Lord, as may be seen in the preface.

945 (8) *And I John am he that saw these things, and heard them. And when I had heard and seen, I fell down to worship before the feet of the angel who showed me these things,* signifies, that John thought the angel, who was sent to him by the Lord to keep him in a state of the spirit, was God who revealed these things, when nevertheless it was not so, for the angel only showed what the Lord made manifest. John evidently thought

that the angel who had been sent to him was God Himself, for it is said, he fell down to worship at his feet; but this was not the case, as appears from the next verse, where the angel says, *I am thy fellow-servant: worship God.* That this angel was sent to him by the Lord appears from verse 16, where are these words: *I Jesus have* SENT MINE ANGEL *to testify unto you these things in the churches.* But the mystery concealed in these words is this: the Lord sent an angel to John, to keep him in a state of the spirit, and in that state to show him the things which he saw. For everything that John saw, he saw not with the eyes of his body, but with the eyes of his spirit, as may appear from the passages where he says he was in the spirit and in vision (chap. i. 10, ix. 17, xvii. 3, xxi. 10); so everywhere when he says he saw. And no one can enter into that state and be kept in it but by angels who are closely adjoined to man, and who communicate their spiritual state to the interiors of his mind, for thus man is elevated into the light of heaven, and in that light he sees the things which are in heaven, and not those which are in the world. In a similar state at times were Ezekiel, Zechariah, Daniel, and others of the Prophets. Not, however, when they spake the Word. Then they were not in the spirit but in the body, and heard the words which they wrote from Jehovah Himself, that is, from the Lord. These two states of the prophets ought carefully to be distinguished. Indeed the prophets themselves carefully distinguish them, for they say everywhere, when they wrote the Word from Jehovah, that Jehovah spake with them and to them, and very often, Jehovah spake, Jehovah said. But when they were in the other state, they say that they were in the spirit or in vision, as may appear from the following passages: Ezekiel says, *The* SPIRIT *lifted me up, and brought me in a* VISION BY THE SPIRIT OF GOD *into Chaldea, to them of the captivity. So the vision that I had seen went up from me* (xi. 1, 24). He says, that *the Spirit lifted him up, and that he heard behind him a rushing,* and other things (iii. 12, 14). Also, that *the Spirit lifted him up between the earth and the heaven, and brought him in the visions of God to Jerusalem, and that he saw abominations* (viii. 3, *seq.*), wherefore in like manner in a vision of God or in the Spirit, *he saw four animals which were cherubim* (i. and x.). Also *a new temple and a new earth, and an angel measuring them,* as described chap. xl. to xlviii.; that *he was then in visions of God,* he declares in chap. xl. 2; and that *the Spirit lifted him up,* chap. xliii. 5. It was the same with Zechariah, *with whom there was an angel, when he saw the man riding among the myrtle trees* (Zec. i. 8, *seq.*). When *he saw four horns, and then a man in whose hand was a measuring line* (verse 18, and ii. 1). When *he saw Joshua the high priest* (iii. 1, *seq.*). When *he saw the candlestick and the two olive trees* (iv. 2,

3). When *he saw the flying roll and the ephah* (v. 1, 7); and when he *saw* the four chariots coming out from between two mountains, and horses (vi. 1, *seq.*). In a similar state was Daniel when he *saw* four beasts coming up from the sea (Dan. vii. 1, *seq.*), and when he *saw* the battle of the ram and the he-goat (viii. 3, *seq.*). That he saw these things in visions, we read in chap. vii. 1, 2, 7, 13, viii. 2, x. 1, 7, 8; and that the angel Gabriel was seen by him in a *vision*, and talked with him, in ix. 21. It was the same with John when he saw the things which he has described, as when *he saw the Son of Man in the midst of the seven candlesticks; the tabernacle, temple, ark, and altar in heaven; the dragon and his combat with Michael, the beasts, and the woman sitting on the scarlet beast: the new heaven and the new earth, and the holy Jerusalem with its wall, gates, and foundations*, etc. These things were revealed by the Lord, but shown through the angel.

946 (9) *Then saith he unto me, See thou do it not; for I am thy fellow-servant, and of thy brethren the prophets, and of them that keep the words of this book: worship God*, signifies, that the angels of heaven are not to be worshipped and invoked, because nothing Divine belongs to them, but that they are associated with men, as brethren with brethren, with such as are in the doctrine of the New Jerusalem and do its precepts, and that the Lord alone is to be worshipped in consociation with them. What the angel here says to John signifies nearly the same as what he said to him before, chapter xix., where it is written: *And I fell at the angel's feet to* WORSHIP HIM. *And he said unto me, See thou do it not; I am thy fellow-servant, and of thy brethren that have the testimony of Jesus:* WORSHIP GOD (ver. 10). As may be seen in n. 818, these words have the same signification, with this difference, that it is now said, *thy fellow-servant, and of thy brethren the prophets, and of them that keep the words of this book;* and brethren the prophets signify those who are in the doctrine of the New Jerusalem, and *them that keep the words of this book*, signify those who guard and do the precepts of that doctrine, which are now manifested by the Lord (n. 944).

947 (10) *And he saith unto me, Seal not the words of the prophecy of this book, for the time is near*, signifies, that the Apocalypse shall not be shut, but must be opened, and that this is necessary at the end of the church, that some may be saved. *Seal not the words of this prophecy*, signifies that the Apocalypse shall not be shut, but that it is to be opened, as will be seen presently; *for the time is near*, signifies, this is necessary, that some may be saved; time signifies state (n. 476, 562), here the state of the church, which is such as to render this necessary; near signifies necessary, because near does not mean near, or

nearness of time, but nearness of state, and nearness of state is necessity. Nearness of time is evidently not to be understood, because the Apocalypse was written in the beginning of the first century ; and the Lord's Advent—accompanied by the Last Judgment and the New Church, here meant by *the time is near*, and *the things which must shortly come to pass* (verse 6), and *I come quickly* (verses 7, 20)—has only now, after seventeen centuries, appeared and taken place. The same is said in chapter i., that these things *must shortly come to pass* (ver. 1), and that *the time is near* (ver. 3, on which see n. 4, 9), which have a similar meaning. That near, or nearness of time, is not meant, but nearness of state, shall be illustrated. The Word in the purely spiritual sense takes nothing from the idea of time nor from the idea of space, because times and spaces in heaven appear indeed like times and spaces in the world, but still they are not there, wherefore the angels cannot measure times and spaces, which there are appearances, otherwise than by states, as they proceed and change. It may appear from this that in the purely spiritual sense, quickly and near do not mean quickly and near as to time, but quickly and near as to state. It may indeed appear as if this were not so, because with men, in every idea of their inferior thought, which is merely natural, there is something derived from time and space. But it is otherwise in the ideas of superior thought, in which men are when they examine natural, civil, moral, and spiritual subjects by an interior rational light, for then spiritual light, which is abstracted from time and space, flows in and enlightens. You may experience this, and to be assured if you will, by only attending to your thoughts. You will then also be convinced that thought is superior and inferior, inasmuch as simple thought cannot regard itself except from thought of a superior kind ; and if man did not enjoy superior and inferior thought, he would not be a man but a brute. *Seal not the sayings of this prophecy*, signifies that the Apocalypse shall not be shut, but must be opened, because to seal signifies to shut, and therefore not to seal signifies to open ; and *the time is near*, signifies that it is necessary. For the Apocalypse is a book sealed or shut so long as it is unexplained ; and as shown in n. 944, the words of this prophecy mean the truths and precepts of doctrine in this book opened by the Lord. That this is necessary at the end of the church, that some may be saved, may be seen in n. 9. From these considerations it may appear that *seal not the sayings of this prophecy, for the time is near*, signifies that the Apocalypse shall not be shut, but must be opened, and that there is a necessity for this at the end of the church, that some may be saved.

948 (11) *He that is unjust, let him be unjust still : and he that is filthy, let him be filthy still : and he that is righteous, let him be*

righteous still: and he that is holy, let him be holy still, signifies, the state of all individually after death, and before their judgment, and in general before the Last Judgment, that from those who are in evil good shall be taken away, and from those who are in falsity truth shall be taken away; and, on the other hand, that from those who are in good evil shall be taken away, and from those who are in truth falsity shall be taken away. He that is unjust signifies him who is in evil, and he that is righteous him who is in good (n. 668); he that is filthy or unclean signifies him who is in falsity (n. 702, 728, 924), and he that is holy signifies him who is in truth (n. 173, 586, 666, 852). Hence it follows that *let the unjust be unjust still,* signifies that he who is in evil shall be still more in evil, and that *let the filthy be filthy still,* signifies that he who is in falsity shall be still more in falsity; and, on the other hand, that *let the righteous be righteous still,* signifies that he who is in good shall be still more in good, and that *let the holy be holy still,* signifies that he who is in truth shall be still more in truth. But the reason why it signifies that from those who are in evil good shall be taken away, and from those who are in falsity truth shall be taken away, and that, on the contrary, from those who are in good evil shall be taken away, and from those who are in truth falsity shall be taken away, is, that so far as goods are taken away from any one who is in evils, so much the more is he in evils, and so far as truths are taken away from any one who is in falsities, so much the more he is in falsities, and, on the other hand, so far as evils are taken away from any one who is in goods, so much the more is he in goods, and in proportion as falsities are taken away from any one who is in truths so much the more is he in truths. Either the one or the other happens to every one after death, the wicked being thus prepared for hell and the good for heaven. An evil man cannot carry with him goods and truths into hell, nor can a good man carry with him evils and falsities into heaven, for this would be to mix heaven and hell. But it should be carefully observed that those who are interiorly evil and interiorly good are meant; for those who are interiorly evil may be exteriorly good, since they can act and speak like the good, as hypocrites do; and those who are interiorly good may sometimes be exteriorly evil, for they may exteriorly do evils and speak falsities, but still they may repent, and desire to be informed of truths. This is the same as that which the Lord declared: *Whosoever* HATH, *to him shall be given, and he shall have more abundance; but whosoever* HATH NOT, *from him shall be taken away, even that he* HATH (Matt. xiii. 12, xxv. 29; Mark iv. 25; Luke viii. 18, xix. 26). Thus it happens with all after death before the judgment is fully effected upon them. It also came to pass in common with those who either perished or were saved

at the day of the Last Judgment, for before this took place, the Last Judgment could not be effected; because so long as the evil retained goods and truths, they were as to externals in conjunction with the angels of the ultimate heaven, and nevertheless they were to be separated; and this is what was foretold by the Lord (Matt. xiii. 24-30, 38-40), which may be seen explained above (n. 324, 329, 343, 346, 398). From these considerations it may be seen what is signified in the spiritual sense by *he that is unjust let him be unjust still*, and by *he that is filthy let him be filthy still*, and by *he that is righteous let him be righteous still*, and by *he that is holy let him be holy still*. The following passage in Daniel has a similar signification: *Go thy way, Daniel; for the words are closed up and sealed till the time of the end. Many shall be purified and made white, and tried; but the wicked shall do wickedly; and none of the wicked shall understand; but the wise shall understand* (xii. 9, 10).

949 (12) *And, behold, I come quickly; and My reward is with Me, to give unto every man according as his work shall be*, signifies, that the Lord will certainly come, and that He Himself is heaven and the felicity of eternal life to every one, according to faith in Him and a life according to His commandments. *Behold, I come quickly*, signifies, that He will certainly come, that is, to effect judgment, and to build up a new heaven and a new church; that quickly means certainly, see n. 4, 943, 944, 947; *My reward is with Me*, signifies that the Lord Himself is heaven and the felicity of eternal life; reward is heaven and eternal felicity (n. 526); that it is the Lord Himself, will be seen below: *to give every man according to his work*, signifies according to his conjunction with the Lord by faith in Him and by a life according to His commandments. This is signified, because good works signify charity and faith in internals, and their effects at the same time in externals; and as charity and faith are from the Lord, and according to conjunction with Him, it is evident that these are signified; thus also this coheres with what went before. That good works are charity and faith in internals, and their effects at the same time in externals, see n. 641, 868, 871. It is well known that charity and faith are not from man, but from the Lord; and since they are from the Lord, they are according to conjunction with Him, and conjunction with Him is effected by faith in Him and by a life according to His commandments. By faith in Him is meant confidence that He will save, and this confidence is enjoyed by those who immediately approach Him, and shun evils as sins; to others it is not given. We have said that *My reward is with Me*, signifies that He Himself is heaven and the felicity of eternal life, for reward is inward beatitude, which is called peace, and hence external joy. These are solely from the Lord, and the things which are from the Lord, not only are from

Him, but also are Himself, for the Lord cannot send forth anything from Himself, unless it be Himself, since He is omnipresent with every man according to conjunction; and conjunction is according to reception, and reception is according to love and wisdom, or, if you will, according to charity and faith, and charity and faith are according to life, and life is according to the abhorrence of what is evil and false, and the abhorrence of what is evil and false is according to the knowledge of what is evil and false, and in such case according to repentance, and at the same time looking up to the Lord. That reward not only is from the Lord, but also is the Lord, appears from those passages in the Word, where it is said that those who are in conjunction with Him are in Him and He in them, as may be seen in John (xiv. 20-24, xv. 4, 5, *seq.*, xvii. 19, 21, 22, 26, and elsewhere, see n. 883); and also where it is said that the Holy Spirit is in them; and the Holy Spirit is the Lord, for it is His Divine presence; and also when they pray God to dwell in them, to teach them, to lead them, the tongue to declare and the body to do what is good; and so forth. For the Lord is Love itself and Wisdom itself, these two not being in place, but where they are received, and according to the quality of the reception. Yet this mystery cannot be understood except by those who are in wisdom by the reception of light out of heaven from the Lord. For such were written two works, one on *The Divine Providence*, and the other on *The Divine Love and Wisdom*, in which it is shown that the Lord Himself is in men according to reception, and not anything Divine separate from Him. The angels are in this idea when they are in the idea concerning the Divine omnipresence, and I doubt not that some Christians also may be in a similar idea.

950 (13) *I am the Alpha and the Omega, the Beginning and the End, the First and the Last*, signifies, because the Lord is the God of heaven and earth, and by Him all things in heaven and in earth were made, and are governed by His Divine Providence and happen according to it. That this and more is signified by these words may be seen in n. 888.

951 (14) *Blessed are they that do His commandments, that they may have power in the tree of life, and may enter in through the gates into the city*, signifies, that those enjoy eternal felicity who live according to the Lord's precepts, to the end that they may be in the Lord and the Lord in them by love, and in His New Church by knowledges concerning Him. The blessed signify those who enjoy the felicity of eternal life (n. 639, 852, 944); to do His commandments, signifies to live according to the Lord's precepts; *that they may have power in the tree of life*, signifies to the end that they may be in the Lord and the Lord in them by love, that is, for the Lord's sake, as will be

shown presently; *and may enter in through the gates into the city*, signifies that they may be in the Lord's New Church by knowledges concerning Him. The gates of the wall of the New Jerusalem signify the knowledges of good and truth from the Word (n. 899, 900, 922); and because each gate was one pearl, gates principally signify knowledges concerning the Lord (n. 916), and the city, or Jerusalem, signifies the New Church with its doctrine (n. 879, 880). *That they may have power in the tree of life*, signifies that they may be in the Lord and the Lord in them, or for the Lord's sake, because the tree of life signifies the Lord as to Divine Love (n. 89, 933); and power in that tree signifies power from the Lord because they are in the Lord and the Lord is in them. The same is signified here as by reigning with the Lord (n. 284, 849). That those who are in the Lord and the Lord in them are in all power, insomuch that whatsoever they will they can do, the Lord Himself says in John: *He that abideth in Me, and I in him, the same bringeth forth much fruit; for without Me ye can do nothing. If ye abide in Me, and My words abide in you, ye shall ask* WHAT YE WILL, AND IT SHALL BE DONE UNTO YOU (xv. 5, 7); so in like manner concerning power (Matt. vii. 7; Mark xi. 24; Luke xi. 9, 10); yea, in Matthew, Jesus said, *If ye have faith, if ye shall say unto this mountain, Be thou removed, and be thou cast into the sea;* IT SHALL BE DONE. *And all things,* WHATSOEVER YE SHALL ASK *in prayer, believing,* YE SHALL RECEIVE (xxi. 21, 22). These words describe the power of those who are in the Lord. They do not will anything, and so do not seek anything, save from the Lord, and whatsoever they will and seek of the Lord is done, for the Lord says, *without Me ye can do nothing, abide in Me and I in you.* Such power have the angels in heaven, that if they only will a thing, they obtain it; yet they do not will anything but what is of use, and this they will as if from themselves, but still from the Lord.

952 (15) *For without are the dogs, and the sorcerers, and the whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lie*, signifies, that no one is received into the New Jerusalem who contemns the commandments of the decalogue, and does not shun the evils there named as sins, and therefore lives in them. Such is the general signification of all these expressions, because the commandments of the decalogue are what are here understood, as may be seen from the explanation in n. 892, where similar words occur, except that here dogs are also named, by which are signified those who are in lusts, who are also treated of in the ninth and tenth commandments of the decalogue. Dogs, generally, signify those who are in all kinds of lusts, and indulge them, specifically those who are in pleasures merely corporeal, especially those who are in the

pleasure of feasting, in which alone they take delight. For this reason dogs appear in the spiritual world from among those who have indulged their appetite and palate, and are there called corporeal appetites. Such, because they are of gross minds, contemn the things of the church; therefore it is said they shall stand without, that is, shall not be received into the Lord's New Church. Dogs have a similar signification in the following passages in the Word: *His watchmen are blind; they are all dumb dogs; sleeping, lying down, loving to slumber. Yea, they are greedy* DOGS *which can never have enough* (Isa. lvi. 10, 11). *They make a noise like a* DOG, *and go round about the city. Let them wander up and down for meat, and grudge if they be not satisfied* (Ps. lix. 14, 15). Dogs mean the vilest men (Job xxx. 1; 1 Sam. xxiv. 14; 2 Sam. ix. 8; 2 Kings viii. 13); and also the unclean; therefore it is said in Moses, *Thou shalt not bring the hire of a whore, or the price of a* DOG, *into the house of Jehovah thy God for any vow: for even both these are abomination unto Jehovah thy God* (Deu. xxiii. 18).

953 (16) *I Jesus have sent Mine angel to testify unto you these things in the churches*, signifies, a testification by the Lord before the whole Christian world, that it is true that the Lord alone made manifest the things which are described in this book, as also the things which are now laid open. The Lord here names Himself Jesus, that all in the Christian world may know that the Lord Himself, who was in the world, manifested the things which are described in this book, as also the things which are now laid open. Sending an angel to testify, signifies testification by the Lord that it is true. The angel, indeed, testified this, yet not from himself, but from the Lord, which appears clearly in verse 20, from these words, *He who* TESTIFIETH *these things saith, Surely I come quickly.* It means a testification that it is true, because to testify is said of the truth, since the truth testifies from itself, and the Lord is the truth (n. 6, 16, 490). To testify not only signifies testification that it is true that the Lord manifested to John the things which are described in this book, but also that He has now manifested what all its particulars signify. Testifying properly means this, for it is said that He testifies these things in the churches, that is, that the things are true which are contained in what was seen and described by John, for, as already observed, to testify is said respecting the truth. *Unto you these things in the churches*, signifies, before the whole Christian world, for there the churches are, which are here meant.

954 *I am the root and the offspring of David, the bright and morning Star*, signifies, that He is that very Lord who was born in the world, and was then the Light, and who will come with new light, which will arise upon His New Church, which is the

holy Jerusalem. *I am the root and the offspring of David,* signifies that He is that very Lord who was born in the world, thus the Lord in His Divine Humanity. From this He is called the root and the offspring of David, and also the branch of David (Jer. xxiii. 5, xxxiii. 15), also the Rod out of the stem of Jesse, and the Shoot out of his roots (Isa. xi. 1, 2). The bright and morning Star, signifies that then there was light, and that He will come with new light, which will arise upon His New Church, which is the holy Jerusalem. He is called the bright Star from the light with which He came into the world. He is therefore called a *Star*, and also *Light;* a *Star* in Numbers (xxiv. 17), and *Light* in John (i. 4-12, iii. 19, 21, ix. 5, xii. 35, 36, 46; Matt. iv. 16; Luke ii. 30-32; Isa. ix. 1, 2, xlix. 6). And He is called the morning Star from the light which from Him will arise upon the New Church, which is the New Jerusalem; for a star signifies light from Him, which in its essence is wisdom and intelligence, and the morning signifies His Advent, and then the New Church (n. 151).

955 (17) *And the spirit and the bride say, Come,* signifies, that Heaven and the Church desire the Lord's Coming. The spirit signifies heaven, and the bride the church, and to say Come, signifies to desire the Lord's Coming. The bride means the New Church, which is the holy Jerusalem (chap. xxi. 2, 9, 10; see n. 881, 895); and the spirit means heaven, because the angelic spirits of whom the new heaven is formed are to be understood (chap. xiv. 1-7, xix. 1-9, xx. 4, 5). The church, which is here called the bride, does not mean the church consisting of those who are in falsities of faith, but the church consisting of those who are in truths of faith, for these desire light, therefore the Lord's Coming (n. 954).

956 *And let him that heareth say, Come. And let him that is athirst come. And whoso will, let him take the water of life freely,* signifies, that he who knows anything of the Lord's Coming, and of the New Heaven and the New Church, thus of the Lord's kingdom, should pray that it may come, and that he who desires truths should pray that the Lord would come with light, and that he who loves truths will then receive them from the Lord without his own labour. *Let him that heareth say, Come,* signifies that he who hears and thence knows anything of the Lord's Coming, and of the New Heaven and the New Church, thus of the Lord's Kingdom, should pray that it may come. *Let him that is athirst say, Come,* signifies that he who then desires the Lord's kingdom and truths should pray that the Lord may come with light. *Whosoever will, let him take the water of life freely,* signifies that he who from love wills to learn truths and appropriate them, will receive them from the Lord without his own work. To will signifies to love, because what a man wills from

the heart he loves, and what he loves he wills from the heart. *The water of life* signifies Divine Truths through the Word from the Lord (n. 932), and *freely*, signifies without his own work. The words in this verse have a similar signification to these in the Lord's Prayer: "Thy kingdom come. Thy will be done, as in heaven, so upon the earth" (n. 839); the Lord's kingdom is the church which makes one with heaven; wherefore it is now said, *Let him that heareth say, Come. And let him that is athirst come.* That to thirst signifies to desire truths, appears from the following passages: *I will pour water upon him that is* THIRSTY: *I will pour My Spirit upon thy seed* (Isa. xliv. 3). *Ho, every one that* THIRSTETH, *come ye to the waters, buy wine and milk without money, and without price* (lv. 1). *Jesus cried, saying, If any man* THIRST, *let him come unto Me and drink. He that believeth on Me, out of his belly shall flow rivers of living water* (John vii. 37, 38). *My soul* THIRSTETH *for the living God* (Ps. xlii. 2). *O God, Thou art my God; my* SOUL THIRSTETH *for Thee in a dry and thirsty land, where no water is* (lxiii. 1). *Blessed are they who do* THIRST *after righteousness* (Matt. v. 6). *I will give unto him that is* ATHIRST *of the fountain of the water of life freely* (Apoc. xxi. 6), which signifies that to those who desire truths for the sake of any spiritual use, the Lord will give from Himself through the Word all things which are conducive to that use. Thirst and to thirst also signifies to perish for want of truth, which appears from these passages: *My people are gone into captivity, because they have no knowledge: and their multitude is dried up with* THIRST (Isa. v. 13). *The vile person will speak villany, and his heart will work iniquity, to make empty the soul of the hungry, and he will cause the drink of the* THIRSTY *to fail* (xxxii. 6). *When the poor and needy seek water, and there is none, and their tongue faileth for* THIRST, *I Jehovah will hear them* (xli. 17). *Plead with your mother, lest I strip her naked, and slay her with* THIRST (Hos. ii. 2, 3). Mother here is the church. *Behold, the days come, saith Jehovah God, that I will send a famine in the land, not a famine of bread, nor a* THIRST *for water, but of hearing the words of Jehovah. In that day shall the fair virgins and young men faint for* THIRST (Amos viii. 11, 13). But not to thirst signifies to have no want of truth in these passages: Jesus said, *Whosoever drinketh of the water that I shall give him shall never* THIRST (John iv. 13-15). Jesus said, *He that believeth on Me shall never* THIRST (vi. 35). *Jehovah hath redeemed His servant Jacob. And they* THIRSTED *not: He caused the waters to flow out of the rock for them* (Isa. xlviii. 20, 21).

957 (18) *For I testify unto every one that heareth the words of the prophecy of this book, If any man shall add unto these things, God shall add unto him the plagues that are written in this book,* signifies, that those who read and know the truths of doctrine in

this book, now opened by the Lord, and yet acknowledge any other God than the Lord, and any other faith than faith in Him, by adding anything which may destroy these two, cannot but perish by the falsities and evils which the plagues described in this book signify. To hear the words of the prophecy of this book, signifies to read and know the truths of doctrine in this book now opened by the Lord (n. 944); to add to them, signifies to add anything by which they may destroy those truths, as will be seen presently; the plagues written in this book, signify the falsities and evils which are meant by the plagues written in this book, as mentioned in chapters xv. and xvi.; plagues signify the falsities and evils which pertain to those who adore the dragon's beast and the false prophet (n. 456, 657, 673, 676, 677, 683, 690, 691, 699, 708, 718); the dragon's beast and the false prophet are those who make faith alone without the works of the law sufficient for salvation. There are two things in this prophetic book to which all its contents refer. The first is, that no other God is to be acknowledged but the Lord, and the second is, that no other faith is to be acknowledged but faith in the Lord. He who knows these, and yet adds anything with the intention of destroying them, cannot but be in what is false and evil, and perish thereby, because from no other God but the Lord, and by no other faith than faith in the Lord, are given the good which belongs to love and the truth which belongs to faith, and from these the felicity of eternal life, as the Lord Himself teaches in many places in the evangelists (see n. 553). Any one from his own judgment may see that this is what is signified, and not that God will add the plagues described in chapters xv. and xvi. to him who adds anything to the words of the prophecy of this book; for this an innocent person might do, and many might do it from a good end, as also from being ignorant of what it signifies; for the Apocalypse has been hitherto as a closed or mystical book. Any one, therefore, may see the meaning to be, that nothing is to be added or taken away which destroys the truths of doctrine in this book now opened by the Lord, which truths refer to those two points. For this reason the words of this verse follow in a series after these: *I Jesus have sent Mine angel to* TESTIFY *unto you these things in the churches. I am the root and the offspring of David, and the bright and morning star. And the spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely* (verses 16, 17), which signify, that the Lord will come in His Divine Humanity, and give eternal life to those who acknowledge Him. For the same reason they are followed in series by these: *He that* TESTIFIETH *these things, saith, Surely I come quickly. Amen. Even so, come, Lord Jesus* (verse 20); from which it is

plain that nothing else is meant. To add is also a prophetic word signifying to destroy, as in Psalm cxx. 2, and in other places. From these considerations the signification of this and the following verse may now be seen.

958 (19) *And if any man shall take away from the words of the book of this prophecy, God shall take away His part out of the book of life, and out of the holy city, and from the things which are written in this book*, signifies, that those who read and know the truths of the doctrine in this book, now opened by the Lord, and yet acknowledge any other God than the Lord, and any other faith than a faith in Him, by taking away anything whereby they may destroy these two things, cannot acquire any wisdom, nor appropriate anything from the Word, nor be received into the New Jerusalem, nor have their portion with those who are in the Lord's kingdom. These words signify the same as the foregoing, only that here it is said of those who take away, and there of those who add, consequently of those who either by adding or taking away destroy those two truths. To take away their part out of the book of life, signifies that they cannot acquire any wisdom from the Word, nor appropriate anything out of it to themselves. The book of life is the Word, and also the Lord as to the Word (n. 256, 469, 874, 925); the reason is, because the Lord is the Word, for the Word treats of Him alone, as is fully shown in the *Two Doctrines of the New Jerusalem*, one concerning the *Lord*, and the other concerning the *Sacred Scripture;* wherefore those who do not immediately approach the Lord cannot see any truth from the Word. To take away their part out of the holy city, signifies out of the New Church, which is the holy Jerusalem; for no one is received into it who does not approach the Lord alone. To take away their part out of the things which are written in the book, signifies not to have their lot with those who are in the Lord's kingdom, for all the things which are written in this book respect the New Heaven and the New Church, which constitute the Lord's kingdom, as the end and object, and the end is that to which all the things which are written in the book have reference.

959 That it may be known that this is not to be understood of one who takes away from the words of this book as it is written in the literal sense, but of one who takes away from the truths of doctrine which are in its spiritual sense, I will explain whence this is. The Word which was dictated by the Lord passed through the heavens of His celestial kingdom and the heavens of His spiritual kingdom, and thus came to man by whom it was written; wherefore the Word in its first origin is purely Divine. This Word as it passed through the heavens of the Lord's celestial kingdom was Divine celestial, and as it

passed 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 sense, and both a sense purely Divine, which is not open to any man nor even to any angel. These remarks are introduced that it may be seen, that by not adding to or taking anything away from what is written in the Apocalypse, is understood in heaven, that not anything is to be added to or taken away from the truths of doctrine concerning the Lord and concerning faith in Him: for, as has been observed, it is from this sense, and what relates to a life according to His commandments, that the literal sense is derived.

960 (20) *He that testifieth these things saith, Surely I come quickly. Amen. Even so, come, Lord Jesus,* signifies, the Lord, who revealed the Apocalypse, and has now opened it, testifying these glad tidings, that He comes in His Divine Humanity, which He took upon Him in the world and glorified, as a Bridegroom and Husband, and that the church, as a bride and wife, desires Him. In verse 16 of this chapter the Lord says, *I Jesus have sent Mine angel* TO TESTIFY *unto you these things in the churches,* which signifies a testification by the Lord before the whole Christian world, that it is true that the Lord alone manifested these things which are written in this book, and which are now laid open (n. 953); from which it is plain that *He that testifies these things saith,* means the Lord, who revealed the Apocalypse, and has now laid it open, testifying. It means testifying these glad tidings, because He here declares His Advent, His kingdom, and His spiritual marriage with the church, for He says, *Surely I* COME *quickly. Amen. Even so,* COME, *Lord Jesus.* The glad tidings signify the Lord's coming to His kingdom (see n. 478, 553, 626, 664); here, to a spiritual marriage with the church, because this New Church is called the bride and wife, and the Lord her Bridegroom and Husband (chap. xix. 7-9, xxi. 2, 9, 10, xxii. 17). And here at the end of the book, the Lord speaks and the church speaks as Bridegroom and Bride. The Lord says, *Surely I* COME *quickly. Amen;* and the church says, *Even so,* COME, *Lord Jesus,* which are words of betrothing unto the spiritual marriage. That the Lord will come in His Divine Humanity, which He took upon Him and glorified in the world, is plain from this circumstance, that He names Himself *Jesus,* and says He is *the root and offspring of David* (verse 16), and that the church here says, *Come, Lord Jesus* (n. 953, 954).

961 To the above I will add two Memorable Relations. The first is this. Awaking once out of sleep, I fell into a pro-

found meditation respecting God; and when I looked up, I saw above me in heaven an exceedingly bright light in an oval form. As I gazed on that light it receded to the sides, and passed into the form of a ring, and then, lo! heaven was opened to me, and I beheld magnificent scenes, and saw angels standing in the form of a circle on the southern side of the opening, and in conversation with each other; and because I burned with a desire to hear what they conversed upon, it was granted me first to hear their voice, which was full of celestial love, and afterwards their speech, which was full of wisdom from that love. They conversed concerning the one God, of conjunction with Him, and salvation thereby. Their discourse was ineffable, and is for the greater part incapable of being expressed in the words of any natural language. But as I had sometimes been in consort with angels in heaven itself, and had at such times been in a like speech with them, because in a like state, I could now understand them, and from their conversation gather something which may be rationally expressed in the words of natural language. They said that the DIVINE ESSE IS ONE, THE SAME, THE VERY SELF, and INDIVISIBLE; thus also the Divine Essence, because the Divine Esse is the Divine Essence; thus also God, because the Divine Essence, which is also the Divine Esse, is God. They illustrated this by spiritual ideas. They said that the Divine Esse cannot belong to several so that each should have a Divine Esse, which should yet be One, The Same, the Very Self, and Indivisible, for each would think from his Esse, from himself and by himself. If he then also thought at the same time from the others and by the others unanimously, there would be several unanimous gods, and not one God; for unanimity, being a consent of several, and at the same time of each from himself and by himself, does not accord with the unity of God, but implies a plurality,—they did not say of gods, because they could not, for the light of heaven, which gave birth to their thought, and in which their discourse proceeded, resisted. They said also that when they would utter the word gods, and speak of each as a person by himself, the effort of utterance forthwith fell of itself into the expression of One, yea of one only God. To this they added that the Divine Esse is the Divine Esse in itself, not from itself, because from itself supposes an Esse in itself from which it is, thus it supposes God from God, which does not exist. That which is from God is not called God, but is called Divine, for what is God from God, thus what is God born from eternity from God, and what is God proceeding from God through God born from eternity, but words in which there is no light whatever from heaven? It is otherwise in the Lord Jesus Christ. In Him is the Divine Esse itself from which all things are, to which in man the soul corresponds; the Divine

Humanity, to which in man the body corresponds; and the proceeding Divine, to which in man activity corresponds. This Trine is One, because from the Divinity from which all things are is the Divine Humanity, and thence from the Divinity from which all things are, through the Divine Humanity, is the proceeding Divine. Therefore also in every angel and in every man, since they are images, there is a soul, a body, and activity, which make one; because the body is derived from the soul, and activity is from the soul through the body. They added, that the Divine Esse, which in itself is God, is THE SAME, the same not simple but infinite, that is, the same from eternity to eternity, the same everywhere, and the same with every one and in every one, but that all variety and variability are in the recipient, and arise from the state of the recipient. That the Divine Esse, which in itself is God, is THE VERY SELF, they illustrated thus: God is the Very Self, because He is Love Itself, Wisdom Itself, Good Itself, Truth Itself, Life Itself; which, unless they were the Very Self in God, would not be anything in heaven and the world, because there would not be any of them having relation to the Very Self. All quality derives its quality from this, that there is a Very Self from which it is, and to which it has relation that it may be such. This Very Self, which is the Divine Esse, is not in place, but is with and in those who are in place, according to reception, because place, or progression from place to place, cannot be predicated of Love and Wisdom, and of Goodness and Truth, which are the Very Self in God, yea God Himself, but they are without place, whence omnipresence. The Lord therefore says, that *He is in the midst of them;* also that *He is in them and they in Him.* But since no one can receive Him as He is in Himself, He appears as He is in Himself as a Sun above the angelic heavens, and that which proceeds from it as light is Himself as to wisdom, and that which proceeds as heat is Himself as to love. He Himself is not the Sun; but the Divine Love and Divine Wisdom, in their proximate emanation from Him and around Him, appear as a Sun before the angels. Himself in the Sun is Man; He is our Lord Jesus Christ both with respect to the all-originating Divinity and with respect to the Divine Humanity, inasmuch as the Very Self, which is Love Itself and Wisdom Itself, was His soul from the Father, thus Divine Life, which is Life in Itself. In every man it is otherwise. In him the soul is not life but a recipient of life. The Lord also taught this when He said, *I am the Way, the Truth, and the* LIFE; and in another place: *As the Father hath* LIFE IN HIMSELF, *so hath He given the Son also to have* LIFE IN HIMSELF. Life in Himself is God. To this they added, that he who is in any spiritual light may perceive from all this, that the Divine Esse,

which also is the Divine Essence, being One, the Same, the Very Self, and hence Indivisible, cannot exist in several; and if it were said to exist, manifest contradictions would follow such a supposition.

When I had heard this discourse, the angels perceived in my thought the common ideas entertained in the Christian church of a trinity of persons in unity, and their unity in trinity with respect to God, as also of the birth of the Son of God from eternity. On this they said, "What are your thoughts? are they not from natural light, with which our spiritual light does not harmonize? Unless, therefore, you remove the ideas of such thought, we close heaven against you, and depart." But I replied, "Enter, I pray, more deeply into my thought, and perhaps you will find harmony." And they did so, and saw that by three persons I understood three proceeding Divine attributes, which are creation, salvation, and reformation, and that these are the attributes of One God; and that by the birth of the Son of God from eternity, I understood this birth foreseen from eternity and provided in time. And then I told them, that my natural thought concerning the trinity and unity of persons, and concerning the birth of the Son of God from eternity, had been derived from the doctrine of faith of the church which has its name from Athanasius, and that that doctrine is just and right, provided that in place of a trinity of persons we there understand a trinity of person, which exists only in the Lord Jesus Christ, and instead of the birth of the Son of God we understand His birth foreseen from eternity and provided in time, because with respect to the humanity, which He took upon Him in time, He is expressly called the Son of God. Then said the angels, "It is well." And they desired me to declare upon their testimony, that whoever does not approach the true God of heaven and earth cannot have entrance into heaven, inasmuch as heaven is heaven from that only God, and that that God is Jesus Christ, who is Jehovah the Lord, from eternity the Creator, in time the Saviour, and to eternity the Reformer, who is therefore at once Father, Son, and Holy Spirit. After this the heavenly light, which I had before seen, returned over the opening, and by degrees descended thence and filled the interiors of my mind, and enlightened my natural ideas concerning the unity and trinity of God. And I then saw the ideas which I had originally entertained on this subject, which had been merely natural, separated as chaff is separated from the wheat by winnowing, and carried away as by a wind to the north of heaven and there dispersed.

962 The Second Memorable Relation. The Lord having privileged me to see the marvellous things which are in the heavens and under the heavens, it is necessary for me to obey

the command to relate what I have seen. I beheld a magnificent palace, and in its inmost part a temple, in the middle of which was a gold table, upon which was the Word, and two angels standing by it. Around it were three rows of seats. The seats of the first row were covered with purple silk, the seats of the second row with blue silk, and those of the third row with white. Under the roof high above the table appeared an expanded canopy glittering with precious stones, whose lustre shone like a rainbow when the sky clears after rain. Suddenly the seats appeared occupied by a similar number of the clergy, all clothed in sacerdotal vestments. On one side was a treasury, where stood an angel as guardian, and in it lay rich vestments beautifully disposed. It was a Council convoked by the Lord; and I heard a voice from heaven, saying, "Deliberate;" but they said, "On what subject?" The voice said, "Concerning the Lord and concerning the Holy Spirit." But when they thought concerning these subjects, they were not in a state of illustration. They therefore prayed; and then light came down from heaven, which shone first upon the hinder part of their heads, afterwards upon their temples, and, lastly, upon their faces. Then they began their deliberation; and, as they were commanded, first concerning the Lord. The subject first proposed and discussed was, "Who assumed the humanity in the virgin Mary?" And the angel, standing by the table on which the Word lay, read before them these words in Luke: *The angel said unto Mary, Behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call His name* JESUS. *He shall be great, and shall be called* THE SON OF THE HIGHEST. *Then said Mary unto the angel, How shall this be, seeing I know not a man? And the angel answered and said unto her,* THE HOLY SPIRIT SHALL COME UPON THEE, AND THE POWER OF THE HIGHEST SHALL OVERSHADOW THEE: *therefore also that* HOLY THING *which shall be born of thee shall be called the* SON OF GOD (i. 30-35). He also read aloud what is written in Matthew i. 20-25, and particularly the 25th verse. He read also several passages from the evangelists, in which the Lord, as to His Humanity, is called the *Son of God*, and in which He, from His Humanity, calls Jehovah *His Father;* as also from the prophets, in which it is foretold that Jehovah Himself was about to come into the world. Among these were the two following; in Isaiah: *It shall be said in that day, Lo,* THIS IS OUR GOD; *we have waited for Him, and He will save us:* THIS IS JEHOVAH; *we have waited for Him, we will be glad and rejoice in His salvation* (xxv. 9). *The voice of him that crieth in the wilderness, Prepare ye the way of* JEHOVAH, *make straight in the desert a highway for* OUR GOD. *And the glory of Jehovah shall be revealed, and all flesh shall see it to-*

gether. Behold, THE LORD JEHOVAH WILL COME WITH STRONG HAND; *He shall feed His flock like a shepherd* (xl. 3, 5, 10, 11). And the angel said, "Since Jehovah Himself came into the world, and assumed the humanity, and thereby saved and redeemed men, therefore He is called in the prophets the Saviour and Redeemer." And then he read to them the following passages: *Surely God is in thee; and* THERE IS NONE ELSE, THERE IS NO GOD. *Verily Thou art a God that hidest Thyself,* O GOD OF ISRAEL, THE SAVIOUR (Isa. xlv. 14, 15). *Am not I Jehovah; and* THERE IS NO GOD ELSE BESIDE ME? *a just God and a* SAVIOUR; THERE IS NONE BESIDE ME (xlv. 21, 22). I AM JEHOVAH; AND BESIDE ME THERE IS NO SAVIOUR (xliii. 11). *I am Jehovah thy God, and thou shalt know no God but Me: for* THERE IS NO SAVIOUR BESIDE ME (Hos. xiii. 4). *And all flesh shall know that* I JEHOVAH AM THY SAVIOUR AND THY REDEEMER (Isa. xlix. 26, lx. 16). AS FOR OUR REDEEMER, JEHOVAH OF HOSTS IS HIS NAME (xlvii. 4). THEIR REDEEMER IS STRONG; JEHOVAH OF HOSTS IS HIS NAME (Jer. l. 34). JEHOVAH, MY STRENGTH AND MY REDEEMER (Ps. xix. 14). *Thus saith* JEHOVAH, THY REDEEMER, *the Holy One of Israel; I am Jehovah thy God* (Isa. xlviii. 17, xliii. 14, xlix. 7, liv. 8). THOU, O JEHOVAH, ART OUR FATHER, OUR REDEEMER; *Thy name is from everlasting* (lxiii. 16). *Thus saith* JEHOVAH, THY REDEEMER, *I am Jehovah, that maketh all things by Myself* (xliv. 24). *Thus saith Jehovah the King of Israel, and* HIS REDEEMER JEHOVAH OF HOSTS; *I am the First and I am the Last; and beside Me there is no God* (xliv. 6). *Jehovah of Hosts is His name; and* THY REDEEMER *the Holy One of Israel;* THE GOD OF THE WHOLE EARTH SHALL HE BE CALLED (liv. 5). *Behold, the days come, that I will raise unto David a righteous branch, and a king shall reign: and this is His name,* JEHOVAH OUR RIGHTEOUSNESS (Jer. xxiii. 5, 6, xxxiii. 15, 16). *And Jehovah shall be King over all the earth: in* THAT DAY SHALL THERE BE ONE JEHOVAH, AND HIS NAME ONE (Zec. xiv. 9). Those who sat on the seats, being convinced by all these and the former passages, unanimously declared that Jehovah Himself assumed the humanity for the purpose of saving and redeeming mankind. But a voice was heard from some Roman Catholics, who had hid themselves in a corner of the temple, saying, "How could Jehovah the Father become a man? is not He the Creator of the universe?" One of those who sat on the second row of seats turned round, and said, "Who was it then?" and he replied out of the corner, "The Son from eternity;" but he received for answer, "Is not the Son from eternity, according to your own creed, also the Creator of the universe? and what is a Son or a God born from eternity? and how can the Divine Essence, which is one and

indivisible, be separated, so that one part can descend and assume the humanity, and not at the same time the whole?"

The second discussion was concerning the Lord, Whether God the Father and He are one, in the same manner as soul and body are one. They said that this was consequent, since the soul is from the Father. Then one of those who sat on the third row of seats, read the following words out of the confession of faith, which is called the Athanasian: *Although our Lord Jesus Christ, the Son of God, is God and man, yet they are not two, but He is one Christ; nay, He is altogether one, He is* ONE PERSON; *for as* THE SOUL AND BODY MAKE ONE MAN, SO GOD AND MAN ARE ONE CHRIST. He added that this creed is received throughout the whole Christian world, even by the Roman Catholics. Then they said, "What need is there of further argument? God the Father and He are one, as the soul and body are one." And they said, "As this is the case, we see that the Lord's Humanity is Divine, because it is the Humanity of Jehovah; also, that the Lord ought to be approached as to His Divine Humanity, and that thus and no otherwise can the Divinity which is called the Father be approached." The angel confirmed this their conclusion by numerous other passages from the Word, amongst which were these: *Unto us a child is born, unto us a son is given: and His name shall be called Wonderful, Counsellor,* THE MIGHTY GOD, THE EVERLASTING FATHER, *The Prince of Peace* (Isa. ix. 6). In the same prophet: THOU ART OUR FATHER, *though Abraham be ignorant of us, and Israel acknowledge us not:* THOU, JEHOVAH, ART OUR FATHER, OUR REDEEMER; THY NAME IS FROM EVERLASTING (lxiii. 16). And in John: *Jesus said, He that believeth on Me, believeth not on Me, but on Him that sent Me; and* HE THAT SEETH ME SEETH HIM THAT SENT ME (xii. 44, 45). *Philip said unto Him, Lord, show us the Father; Jesus saith unto him,* HE THAT HATH SEEN ME, HATH SEEN THE FATHER; *and how sayest thou then, Show us the Father? Believest thou not that* I AM IN THE FATHER, AND THE FATHER IN ME? BELIEVE ME THAT I AM IN THE FATHER, AND THE FATHER IN ME (xiv. 8-11): and lastly, this: JESUS SAITH, I AM THE WAY, THE TRUTH, AND THE LIFE: NO MAN COMETH UNTO THE FATHER BUT BY ME (xiv. 6). On hearing these things, they all declared with one voice and one heart, that the Lord's Humanity is Divine, and that this ought to be approached in order to come to the Father, since Jehovah God, who is the Lord from eternity, by It sent Himself into the world, and made Himself visible to the eyes of men, and thus accessible. In like manner He made Himself visible, and thus accessible, in a human form to the ancients, but then by an angel.

Upon this ensued a deliberation respecting the Holy Spirit.

And first the idea was discussed concerning God the Father, the Son, and the Holy Spirit, which was as if God the Father sat on high, and the Son at His right hand, while they sent forth from themselves the Holy Spirit to enlighten and teach men. But then was heard a voice from heaven, saying, "We cannot bear that idea of thought. Who does not know that Jehovah God is omnipresent? He who knows and acknowledges this will also acknowledge that it is He who enlightens and teaches, and that it is not an intermediate God distinct from Him, and still less one distinct from both, as one person is from another. Let therefore the former groundless idea be removed, and let this, which is just, be received, and you will see this subject clearly." But then again a voice was heard from amongst the Roman Catholics, who had hid themselves in a corner of the temple, saying, "What then is the Holy Spirit named in the Word by the evangelists and Paul, by which so many learned men of the clergy, and particularly of our church, say they are led? Who at this day in the Christian world denies the Holy Spirit and His operation?" Upon this, one of those who sat on the second row of seats, turned and said, "The Holy Spirit is the Divinity proceeding from Jehovah the Lord. You insist that the Holy Spirit is a person by Himself and a God by Himself, but what is a person going forth and proceeding from a person except it be operation going forth and proceeding? One person cannot go forth and proceed from another through a third, but operation can. Or what is God going forth and proceeding from God but Divinity going forth and proceeding? one God cannot go forth and proceed from another by another, but Divinity can. Is not the Divine Essence one and indivisible, and since the Divine Essence or the Divine Esse is God, is not God one and indivisible?" Hearing this, those who sat on the seats unanimously concluded that the Holy Spirit is not a person by itself, nor a God by itself, but that it is the Holy Divinity going forth and proceeding from the one only omnipresent God, who is the Lord. To this the angels who stood at the golden table, on which was the Word, said, "It is well. We do not read in any part of the Old Testament that the prophets spake the Word from the Holy Spirit, but from Jehovah the Lord; and wherever the Holy Spirit is mentioned in the New Testament, it means the proceeding Divine, which is the Divinity that enlightens, teaches, vivifies, reforms, and regenerates." After this succeeded a second discussion concerning the Holy Spirit, which was this: "Whence does the Divinity which is called the Holy Spirit proceed; from the Divinity which is called the Father, or from the Divine Humanity which is called the Son?" Whilst they were engaged in this inquiry there shone on them a light from heaven, by which they saw

that the Holy Divinity which is meant by the Holy Spirit, proceeds from the Divinity in the Lord through His glorified Humanity, which is the Divine Humanity, comparatively as in man all activity proceeds from the soul through the body. One of the angels who stood at the table confirmed this from the Word by the following passages: *He whom the Father hath sent speaketh the words of God:* FOR GOD GIVETH NOT THE SPIRIT BY MEASURE UNTO HIM; *the Father loveth the Son, and hath given all things into His hand* (John iii. 34, 35). *There shall come forth a rod out of the stem of Jesse, and the* SPIRIT OF JEHOVAH *shall rest upon Him, the* SPIRIT OF WISDOM AND UNDERSTANDING, THE SPIRIT OF COUNSEL AND MIGHT (Isa. xi. 1, 2). That the *Spirit of Jehovah* was put upon Him, and that it was in him (xlii. 1, lix. 19, 20, lxi. 1; Luke iv. 18). When the *Holy Spirit* is come WHOM I WILL SEND UNTO YOU FROM THE FATHER (John xv. 26). *He shall glorify Me: for he shall receive* OF MINE, *and shall show it unto you. All things that the Father hath are Mine: therefore said I, that he shall take* OF MINE, *and show it unto you* (xvi. 14, 15). *If I depart, I will send the* COMFORTER *unto you* (xvi. 7). *The Comforter is the Holy Spirit* (xiv. 26). *The* HOLY SPIRIT WAS NOT YET, BECAUSE THAT JESUS WAS NOT YET GLORIFIED (vii. 39). After His glorification, *Jesus breathed upon His disciples and saith,* RECEIVE YE THE HOLY SPIRIT (xx. 22). Since the Lord's Divine operation from His Divine omnipresence is meant by the Holy Spirit, therefore when He spoke to His disciples concerning the Holy Spirit, whom He was about to send from God the Father, He also said, *I will not leave you comfortless.* I GO AWAY, AND I WILL COME TO YOU. *At that day ye shall know that I am in My Father, and ye in Me, and I in you* (xiv. 18, 28, 20). And just before His departure out of the world, He said: *Lo, I am with you alway, even unto the consummation of the age* (Matt. xxviii. 20). Having read these words in their presence, the angel said, "From these and many other passages in the Word it is evident that the Divinity, which is called the Holy Spirit, proceeds from the Divinity in the Lord through His Divine Humanity." Hereupon those who sat on the seats said, "This is Divine Truth." Finally, this decree was passed;—From what has been deliberated in this Council we have clearly seen, and therefore acknowledge as holy truth, that in our Lord Jesus Christ there is a Divine Trinity, consisting of the all-originating Divinity, which is called the Father, the Divine Humanity which is the Son, and the proceeding Divinity which is the Holy Spirit. Thus there is one God in the church.

After these conclusions were formed in that magnificent Council, they rose up; and the angel, the guardian of the treasury, brought to each of those who sat on the seats rich vestments,

interwoven here and there with threads of gold, and said, "Receive *Marriage Garments*." And they were conducted in glory into the New Christian Heaven, with which the Lord's Church on earth, which is the New Jerusalem, is to be conjoined.

APOC. xxii. 21.

THE GRACE OF OUR LORD JESUS CHRIST BE WITH YOU ALL. AMEN.

INDEX.

ABBREVIATIONS.—*Ill.* = *illustrated*, or more fully explained; *sh.* = *shown*, or proved from the Word; *sig.* = *signifies*, or the meaning simply stated. The numbers refer to the sections, not to the pages.

ABADDON (*abaddon*). See DESTROYER.

ABOMINATION (*abominatio*). The evils enumerated in the second table of the decalogue are called abominations, *sh.* 891.

ABYSS (*abyssus*). A description of the pit of the abyss, where those are who have confirmed in themselves faith alone separated from charity, 421, 442. *Sig.* 440, 500, 734, 840, 843.

ACCUSE, *to* (*accusare*). Accuser and to accuse, when said of the devil, *sig.* to bring forth various things out of man, and to condemn, 554.

ADULTERY (*adulterium*). To commit adultery and whoredom, *sig.* to adulterate and to falsify the goods and truths of the Word, *ill.* and *sh.* 134: because in the Word and in every part thereof there is a marriage of the Lord and the church, also a marriage of good and truth, which constitutes the church, 134, 359, 380, 812, 816, 881, 955. See MARRIAGE and BRIDEGROOM. The great whore of Babylon *sig.* the adulteration and profanation of the Word, 719. See PAPISTS.

AFAR OFF (*longinquum*). Afar off *sig.* remoteness of state, that is, removed from such things as constitute states of good and truth, and thence belong to the church, *ill.* and *sh.* 769. The contrary is *sig.* by near, 947; see NEAR. To stand afar off, and to lament over damnation, *sig.* to be in a state remote from damnation and in a state of fear, 769, 783, 787.

AFFECTION (*affectio*). See LOVE.

AFFLICTION (*afflictio*). Affliction *sig.* the state of the church infested by evils and falsities, *sh.* 33. It also *sig.* temptations, 377. Affliction is predicated of falsities, 95, 137.

AFTER (*post*). To walk after another *sig.* to obey, *sh.* 578.

AIR (*aër*). What is signified by air, see 708.

ALAS (*væ*). See WO.

ALLELUJAH (*alleluja*). *Sig.* Praise ye God; it was an expression of thanksgiving, confession, and celebration of the Lord from joy of heart, *sh.* 803, 807, 808. See *To* PRAISE.

ALTAR (*altare*). In the Israelitish church there were two altars, one for burnt-offerings, the other for incense; the altar for burnt-offerings represented and thence signified worship from celestial love, and the altar for incense, worship from spiritual love, *ill.* and *sh.* 392, 649. See SACRIFICE and INCENSE. The altar for burnt-offerings also *sig.* the

celestial kingdom of the Lord, 649. Fire was continually burning upon the altar of burnt-offering, and thence fire was taken in the censer, and offered with incense, *sh.* 395. Fire *sig.* Divine Love celestial, 395. See FIRE.

AMEN (*amen*). Amen *sig.* confirmation from the truth, and since the Lord is truth itself, it *sig.* confirmation from the Lord, *sh.* 23, 61, 199, 292 ; it also *sig.* consent of all, 375.

AMPHITHEATRE (*amphitheatrum*). Of the amphitheatre where the dragons held their diversions, *ill.* 655. Of their diversions there, see FAITH.

ANGEL (*angelus*). In the supreme sense an angel means the Lord, in the respective sense, heaven, also a heavenly society, and likewise Divine Truth, 647, 910. In the supreme sense an angel means the Lord, *ill.* and *sh.* 344, 465, 647, 910, 5, 258 ; also the seven angels, 657. An angel and angels *sig.* heaven, because heaven is heaven from the Lord, 5, 342, 910. Michael and Gabriel do not mean any archangels, but societies of heaven and ministries therein ; Michael means societies of angels, whose special ministry is to teach that the Lord is the God of heaven and earth, and that God the Father and He are one ; and Gabriel means angelic societies, who teach that Jehovah came into the world, and that His humanity is the Son of God, 548, 564, 77. Angel *sig.* Divine Truth, 900, 910. Of the angels of the third heaven, 120, *seq.* An angel does not speak with man out of heaven, but the Lord speaks through heaven ; but when an angel is to talk with a man, he is sent from heaven, and talks with him from the Lord, 816. See HEAVEN. The angels are not superior to men, but their equals ; they excel men in wisdom, because they are in spiritual light, while men are in natural light, 818. Angels and spirits know nothing of the man, with whom they do not speak ; the reason is, because they are consociated by correspondences as to thoughts, but as to the affections it is different, 943. Angels are consociated with men, but the Lord only is conjoined with them, 818, 946. Angels are not to be invoked, much less worshipped, but the Lord only, 818. He is an angel of heaven who receives the Lord in love and faith, 344.

ANIMALS (*animalia*). See BEASTS. Concerning the four animals, see CHERUBIM.

ANOINTING, to ANOINT (*unctio, ungere*). See OIL.

ANTIPAS (*Antipas*), the martyr, that is, a confessor of the truth, 112.

APES (*simia*). Of apes mounted on horses, and seated thereon with their bodies reversed ; who they were, and of what quality, *ill.* 839.

APOCALYPSE or REVELATION (*Apocalypsis*). The Apocalypse treats concerning the last state of the Christian Church, afterwards of the Last Judgment, and lastly, concerning the New Church, which is the New Jerusalem, and not concerning the empires or kingdoms of the world, preface, and 2, 227, 387, 483, 543. In series it treats of the falsities in the church, inasmuch as the truths of the New Church cannot be received before those falsities are discovered and removed, 700. The Apocalypse was manifested to

John by the Lord, and that it is now opened by the Lord, preface, and 953, 954, 957. Nothing shall be added or taken away from what is written in the Apocalypse, *sig.* that nothing shall be added or taken away from the truths of the New Church, which contain prophecies, and are now revealed, *ill.* 957-959. The last words in the Apocalypse are the words of betrothing between the Lord and the church to marriage, 960.

APOSTLES (*apostoli*). The disciples of the Lord mean those who are taught and instructed in the goods and truths of the church, 79. Apostles mean those who teach the goods and truths of the church, the twelve apostles of the Lord consequently represented and thence in the Word *sig.* the church as to all its goods and truths, 5, 233, 790, 903, 915. What Peter, James, and John *sig.*, 5. The apostles sitting on twelve thrones, and judging the twelve tribes of Israel *sig.* the same, 233, 798. The apostles are called holy, because they represented holy things, 790.

ARK (*arca*). See DECALOGUE.

ARMAGEDDON (*Armageddon*). Armageddon *sig.* the love of honour, dominion, and pre-eminence, *sh.* 707. To gather together to war, in Armageddon, *sig.* a state of combat from falsities against truths, and a desire of destroying the New Church, arising from a love of dominion, or power and pre-eminence, 707, *ill.* 839. Of the combat in Armageddon with respect to the understanding of the Lord's prayer in its beginning, *ill.* 839. See PRAYER.

ARMS (*arma*). Arms *sig.* such things as belong to spiritual war, *sh.* 436. See WAR. Breast-plates *sig.* argumentations, *sh.* 436, 450.

ARMY or HOST (*exercitus*). An army *sig.* those who are in Divine Goods and Truths, and thence abstractly goods and truths, and in the opposite sense, those who are in evils and falsities, and thence abstractly evils and falsities, *ill.* and *sh.* 447, 833. Therefore the sun, moon, and stars, are called hosts or armies, *sh.* 447. Sun, moon, and stars *sig.* the goods and truths of the church, also its evils and falsities, 413. See SUN, MOON, STARS.

ASER (*ascher*). Aser, in the supreme sense, *sig.* eternity; in the spiritual sense, eternal beatitude; in the natural sense, the affection of good and truth; also the love of being useful, which is called mutual love, *sh.* 353.

ASIA. Asia *sig.* those who are in the light of truth from the Word, *ill.* 11.

ASSYRIA or ASHUR (*Assyria*) *sig.* the rational (faculty) of the church, *ill.* 444. See EUPHRATES.

ATMOSPHERES (*atmosphereæ*). In the spiritual world there are atmospheres like ether, air, and water, in which the angels of the three heavens dwell, and which are spiritual, 238, 878.

AXE (*securis*). An axe *sig.* falsity from self-intelligence, *ill.* and *sh.* 847.

BABEL and BABYLON (*Babel et Babylon*, vide *Pontificii*). See PAPISTS.

BALAAM (*Bileam*). Balaam was a hypocrite and a diviner or soothsayer, who through his counsel given to Balak sought to destroy the children of Israel by inducing them to eat things offered to idols, *sh.* 714.

BALANCES or SCALES (*lances, statera*). See MEASURE.

BALD (*calvus*) *sig.* those who are without truths from the Word, *ill.* and *sh.* 47.

BAPTISM (*baptismus*). What the Papists teach concerning baptism may be seen in what is set forth concerning their doctrine, 1. That baptism is a sacrament of repentance and an introduction into the church, *ill.* 224, and at 531 towards the end, 776. What the Reformed teach concerning baptism, see what is set forth concerning their doctrines at VI. Baptism is for a sign before angels, and for a memorial before men, 776. The reason of John's baptism, 776. Baptism represents and thence signifies a cleansing and purification from evils and falsities, and consequently reformation and regeneration; the like was formerly signified by washing, *sh.* 378.

BARLEY (*hordeum*). See WHEAT.

BEAR (*ursus*). Bears *sig.* those who read the Word and do not understand it, whereby they involve themselves in fallacies, *ill.* and *sh.* 573. In the spiritual world bears appear that are hurtful and bears that are harmless, 573.

BEAR WITNESS, *to* (*testari*). See TESTIMONY.

BEAST (*bestia*). Beast *sig.* various things with men and angels, which pertain to the will or affection and to their understanding and thought, *ill.* and *sh.* 290. Beasts *sig.* men as to their natural affections and concupiscences, *ill.* and *sh.* 567. Affections and concupiscences appear in the spiritual world as beasts, concerning which see 601. Beasts, birds, and fishes, in general termed creatures, *sig.* affections, perceptions, and thoughts among men, and consequently men as to such things, *ill.* and *sh.* 405. That man and beast *sig.* man as to spiritual affection and as to natural affection, *sh.* 567. What the four beasts rising out of the sea, in Daniel, chap. vii., *sig.*; and the beast from the sea, in Apoc. xiii., *sig.* nearly the same, *ill.* 574. The beast from the sea in Apoc. xiii. *sig.* the men of the external church, called the laity, who are in faith separate from charity, 594. The beast from the earth, which is also called the false prophet, *sig.* the men of the church on earth, who are called clergy, and are in faith separate from charity, *sh.* 594. The throne of the beast *sig.* where the falsity of faith reigns, 694. The beast, his image, his mark, and the number of his name, *sig.* faith alone, its doctrine, its acknowledgment, and the falsification of the Word, 660, 679. The scarlet beast *sig.* the Word, *ill.* and *sh.* 723, 733-735, 739-741, 746, 749. What is *sig.* by the four animals, see CHERUBIM.

BED (*lectus*). A bed *sig.* doctrine, *ill.* from beds in the spiritual world, and *sh.* 137. Jacob, inasmuch as in the Word he *sig.* the doctrine of the church, when anyone thinks profoundly concerning him, there appears a man above towards the right, as it were lying on a bed, 137 at the end.

BENJAMIN *sig.* a life of truth originating in good, *sh.* 361.

BIND, *to* (*vincire*). See BOUND.

BIRD (*avis*). See FOWL.

BIRTH (*nativitas*). Births and conceptions in the Word mean spiritual births and conceptions, which relate to the good of love and

the truth of faith; since they are procreated from the marriage of good and truth, *ill.* 139, 543. The members of generation in both sexes correspond to celestial love, 213. See *to* BRING FORTH.

BISHOPS (*episcopi*). Some particulars relative to certain English bishops in the spiritual world, contained in memorable relations at the end of some chapters, 341, 675, 716.

BITTER (*amarum*) *sig.* falsified truth, *ill.* and *sh.* 411. See WORMWOOD.

BLACK, BLACKNESS, (*nigrum, nigredo*). There are two kinds of blackness; one in opposition to white, and the other in opposition to red, of which see 231, *ill.* and *sh.* 312. Blackness also *sig.* ignorance, 915.

BLASPHEMY (*blasphemia*) is a denial of the Divinity of the Lord, and the sanctity of the Word, *ill.* and *sh.* 571. It is also profanation, *ill.* 723.

BLESSED (*beatus*). The blessed *sig.* those who have the felicity of eternal life, 639, 816, 944, 951.

BLIND (*cæcus*). The blind *sig.* those who do not know truth, and those who do not understand truth, *sh.* 210.

BLOOD (*sanguis*). The blood of the Lamb *sig.* the Divine Truth of the Lord in Him and from Him, *ill.* and *sh.* 379, because the Lord is the Word, and the Divine Truth therein is meant by His blood, and the Divine Good therein by His flesh, likewise by His body, *ill.* 555, 684. Blood, in the opposite sense, *sig.* violence offered to the Word, consequently to the Lord, *sh.* 825. In the opposite sense, it signifies Divine Truth falsified, adulterated, and profaned, *sh.* 379, 404, 687, 688. Blood as of one dead *sig.* infernal falsity, *ill.* 681.

BOOK (*liber*). Books *sig.* the interiors of the mind of man, because in them are written all things pertaining to his life, 867. The book of life is the Lord considered as the Word, consequently the Word, 958. To be written in the book of life, and to be judged therefrom, *sig.* from the Divine Truth of the Word, and from the Lord thereby, *sh.* 256. To open the book, and to loose the seals thereof, *sig.* to know the states of all, and to judge every one according to his state, *ill.* 259, 295. No one can look in the book, *sig.* that no one but the Lord alone is able to know it in the least, 262. See SEAL. To be written in the book of life, *sig.* one who believes in the Lord, and lives according to His commandments, *sh.* 874. Not to be written in the book of life, *sig.* on the contrary, 874. The little book open in the hand of the angel, means the essential of the New Church, that the Lord, even as to His Humanity, is the God of heaven and earth, 469. What was written in that little book, seen, 472. To depart as a book or scroll rolled together, *sig.* that good and truth, which is in the Word, should recede and become hidden in the church, 335. It is said that the book was rolled together, because books were then made of skins and were rolled up, 335.

BOTTLE (*uter*). A bottle or pitcher *sig.* the same as its contents, *sh.* 672.

BOUND (*vinctus*). That to be bound in prison and in custody, *sig.* to be infested by evils and falsities, *sh.* 99. See CAPTIVE.

BOW (*arcus*). A bow *sig.* doctrine combating from truths against

falsities, and from falsities against truths, *ill.* and *sh.* 299. Therefore arrows and shafts *sig.* truths or falsities, 299.

BRASS (*æs*) *sig.* natural good, *ill.* and *sh.* 775.

BREAD (*panis*). There are bread and wine in the holy supper, because bread there *sig.* the holy of love, and wine the holy of faith; and because the material bread and the heavenly bread mutually correspond therein, also the material wine and the heavenly wine, *ill.* 224. Bread from flour of wheat was offered up together with the sacrifices upon the altar, which was called a cake or meat offering, *sh.* 778. The bread of faces upon the table in the tabernacle was also made of fine flour of wheat, *sh.* 778; because wheat *sig.* the good of the church from the Word, and fine flour its truth thence derived, *ill.* and *sh.* 315.

BREADTH (*latitudo*). That breadth *sig.* the truth of the church, and length the good of the church, *ill.* and *sh.* 906, 907.

BREAST-PLATE (*thorax*). See ARMS.

BRIDEGROOM, BRIDE (*sponsus, sponsa*). By virtue of the marriage of the Lord with the church, the Lord is called the bridegroom, and the church the bride, 797, 881. The New Church, which is the New Jerusalem, is called the bride the Lamb's wife, *sh.* 813, 955. The church is called the bride while it is establishing, and it is called the wife when it is established, 895 towards the end. At the end of the Apocalypse the bride and bridegroom speak, that is, the Lord and the church, as if it were during the betrothing, 960.

BRIDLE *of a* HORSE (*frænum equi*) *sig.* that by which the understanding is guided, *sh.* 653.

BRIMSTONE (*sulphur*) *sig.* lusts from infernal love, *sh.* 452, 453.

BRING FORTH, *to, to* TRAVAIL *in* BIRTH, BIRTH (*parere, parturire, partus*). To bring forth and travail in birth, *sig.* to conceive and bring forth those things which pertain to spiritual life, *sh.* 535. See also BIRTH.

BROTHER (*frater*). A brother is spoken of respecting charity, and a companion respecting faith, *sh.* 32. The Lord calls those who from Him are in charity brothers, *ill.* and *sh.* 32. But it is not written, neither is it becoming, that they should call the Lord brother, 32.

BUILDING (*structura*). Building or structure *sig.* every subject to which it relates, because the all of it is in the building, 911.

BURY, BURIAL, MONUMENT (*sepelire, sepultura, sepulchrum*). To be buried *sig.* to rise again, and to continue life, because all earthly and impure things are rejected, 506. Not to be buried *sig.* to continue in things earthly and unclean, and for that reason to be rejected as damned, *sh.* 506.

BUY, *to* (*emere*). To buy and sell *sig.* to acquire knowledges of good and truth, or truths, and to teach them, *sh.* 606. See *to* TRADE. The bought of the Lord *sig.* the redeemed, that is, the regenerate, 619.

CALF (*vitulus*). A calf *sig.* the natural affection of knowing trutns, and, in the opposite sense, the affection of knowing falsities, *sh.* 242. Calves in sacrifices *sig.* the affection of knowing truths; and

the calves of Egypt, and the calves of Samaria *sig.* the affection of knowing falsities, 242. The calf, which was one of the four animals which were cherubim, *sig.* the Divine Truth of the Word as to affection, *ill.* 242.

CALLED (*vocatus*). The called, in a general sense, mean all throughout the world, because all are called, 744. The called, in a particular sense, mean those who are with the Lord, *ill.* 744. The called to the marriage-supper of the Lamb *sig.* those who receive the things which are of the New Church, 816. The called, the chosen, and the faithful, *sig.* those who are in the externals, the internals, and inmost things of the church, 744.

CAMP (*castra*). A camp *sig.* all the truths and goods of the church, *sh.* 862.

CANDLE, CANDLESTICK (*lucerna, candelabrum*). It *sig.* the church as to enlightenment from the Lord through the Word, *ill.* and *sh.* 43, 75. In particular it *sig.* intelligence and faith, 493. The seven candlesticks *sig.* the New Church in the heavens and on the earths, *ill.* 66. The seven lamps *sig.* the same, 237. That lamps and candles *sig.* intelligence in both senses, 408.

CAPTIVE, CAPTIVITY (*captive, captivitas*). Captivity *sig.* spiritual captivity, which is a leading away from truths and goods, and a detention in falsities and evils, *sh.* 591. The bound and shut up in prison *sig.* the same as captives, 591, *sh.* 884 towards the end. See BOUND.

CHAIN (*catena*). To have a chain in the hand *sig.* the endeavour proceeding from the power of binding and loosing, 840.

CHALICE (*calix*). See CUP.

CHARIOT (*currus*). A chariot *sig.* the doctrine of the church, *sh.* 437. A coach *sig.* nearly the same, *sh.* 781.

CHARITY (*charitas*). (For the good of charity and of life, see WORKS. For the nature of mutual love, 353, see LOVE.) Faith exists from charity, and is the form of charity, altogether like speech and sound, *ill.* 655, 875. What is the quality of the man of the church, if he gives charity precedence; and what is his quality if he gives faith precedence, *ill.* 655. Charity and faith are not anything unless they are in works, and in works they exist and subsist, *ill.* 875. Charity and faith also exist and subsist in works while they are inwardly in will or endeavour, *ill.* 875. A comparison made between charity and faith, and heat and light, from which may be seen the nature of faith united with charity, and the nature of faith separated from charity, *ill.* 875. Charity consists in performing the commandments of the decalogue, *sh.* from Paul, 356. A disputation among those who make faith the primitive, consequently spiritual, and thence heavenly, *ill.* 386, 655. Our neighbour is not to be thought of from his person, but from his quality or character, *ill.* 611. A disputation concerning faith alone was heard at a distance like the gnashing of teeth, and a disputation concerning charity like a beating noise, *ill.* 386.

CHASTEN, *to*, and *to* REBUKE (*castigare et arguere*). They *sig.* to tempt, 215.

CHERUBIM (*cherubi*). The four animals in the throne and round about the throne were cherubim; and cherubim *sig.* the Word in its literal sense, and defences or guards, lest the interior senses, which are spiritual and celestial, should be hurt, *ill.* and *sh.* 239, 275, 296, 314. The first chapter of Ezekiel concerning the cherubim explained, 239 towards the end. That seraphim *sig.* doctrine from the Word, 245.

CHRIST (*Christus*). Christ is the Messiah, *sh.* 520. Christ or the Messiah is the Son of God, *sh.* 520. Christ means the Divine Humanity of the Lord, 520; see LORD. Christ means Divine Truth, and false Christs mean Divine Truths falsified, *sh.* 595.

CHURCH (*ecclesia*). For the doctrine of the Reformed concerning the church, see the doctrines of the Reformed churches, in what is premised, p. 6. The church appears before the Lord as a man, beautiful or deformed according to its doctrine and, at the same time, conformity of life to it, 601. The Church becomes more perfect as the various things of which it consists are suitably disposed in their order, 66, 73. Every church commences from the goods of life or charity, and terminates in faith alone, 82. The church in process of time decreases, by receding from the good of love and truths of faith, until evil is supposed to be good, and falsehood truth, 658. The angels of heaven lament when the church on earth is destroyed, and pray to the Lord that it may be brought to an end, which is effected by the last judgment, *ill.* 645: because the church on earth is the foundation of heaven, 645. At the end of the present church there exists such an inversion and affliction, as can never be exceeded, *sh.* 711. The church on earth will be in all things as the church is in the heavens, because they are conjoined like the internal and the external with man, *ill.* 533. The church on earth, like the church in heaven, is distinguished into three degrees; hence those who are in the church are in the externals, internals, and inmost things thereof, 744. Those who are in the externals are said to be the called; those who are in the internals, the chosen; and those who are in the inmosts, the faithful, 744. The doctrine of truth constitutes the church, and a life according to constitutes religion, *ill.* 923. Where the life is not according to doctrine, there is neither religion nor church, 923. At this day there is no church in the Christian world, neither among the Roman Catholics, nor among the Reformed, *ill.* 263, 675. There is no church among the Roman Catholics, but a superstition, because they do not approach the Lord, nor read the Word, and because they invoke the dead, 718. The church of the Lord as to doctrine is represented as a city, and sometimes as an espoused virgin, *ill.* 881. The seven churches mean all who are of the church in the Christian world, and every one according to reception, 10, 41, 69.

In the Word of both Testaments a New Church is predicted, which shall acknowledge the Lord only, and this prediction has not been fulfilled until this day, 478. This New Church, inasmuch as it will acknowledge the Lord only, is called the bride and the wife of the Lord, *sh.* 533. This New Church is meant and described in the Apocalypse by the New Jerusalem, *ill.* and *sh.* 880, 881. All things

belonging to the New Church will originate in the good of love, 907, *ill.* 908, 912, 917. All who are in truths from good are received into the New Church, because they love the light thereof; and others cannot bear that light, *ill.* 922. This New Church is gradually formed and increases; the reason is, that the falsities of the former church are first to be rejected, also that a new heaven is first to be formed, which will act in unity with it, 547. This New Church cannot be established before those things which are meant by the dragon, the beast, and the false prophet, are removed, *sh.* 473. This New Church will consist of such as approach the Lord only, and do the work of repentance from evil works, *ill.* and *sh.* 69-72. The two essentials of the New Church are, an acknowledgment of the Lord, that He is the God of heaven and earth, and that His Humanity is Divine: the other, a life conformable to the precepts of the decalogue; and these two are conjoined, like the two tables of the decalogue, and like love to God and love to our neighbour, 490, *ill.* and *sh.* 903. Those who desire to destroy these two essentials of the New Church will perish, 494. They cannot receive any truth from heaven, 496. They falsify the Word, 497. They plunge themselves into all kinds of evils and falsities, 498. Those who acknowledge faith alone will reject these two essentials, 500, 501. These two essentials of the New Church are in opposition to the two essentials of the old church, *ill.* 509, 537.

CITY (*urbs*). A city *sig.* the doctrine of the church, *ill.* and *sh.* 194, *ill.* 712, 861, 881. The church is described as a city, *sh.* 896. Jerusalem as a city *sig.* the New Church of the Lord as to doctrine, 879, 912. The cities of the nations *sig.* heretical doctrines, 712.

CLEFT (*fissura*). See ROCK.

CLOAK (*pallia*). See GARMENT.

CLOUDS (*nubes*). Clouds *sig.* Divine Truth in ultimates, consequently the Word in its literal sense, *sh.* 24, 466, 642, 820. White clouds *sig.* the Word in the literal sense translucent from its spiritual sense, 642. The Lord's saying He will come in the clouds of heaven with glory, *sig.* His advent in the Word, and a revelation of its spiritual sense from Him for the use of the New Church, which will then be established, *sh.* 24, 642, *ill.* 820.

CLUSTER (*botrus*). See GRAPES.

COLOUR (*color*). White and red are fundamental colours in heaven, because white is derived from the light of the sun of heaven, and red from the fire of the sun there, *ill.* 231, 915; see WHITE and RED. Those two colours are changed into other colours by shade, which in heaven is ignorance, 915. There is a satanic black, which is opposite to white, and a diabolic black, which is opposite to red, 231, 232.

COMPANION (*socius*). What companion and brother *sig.*, 32. See BROTHER.

COMPARISON (*comparatio*). Comparisons in the Word are from correspondences, 334.

CONCEPTION (*generatio*). See BIRTH.

CONFESSION (*confessio*). Of repentance and confession among the Reformed, see the doctrines of the Reformed in what is premised at p. 11.

CONFIRMATION (*confirmatio*). There is a false light arising from confirmation, and it appears to those who are in falsities as light, but it is the light of infatuation, which is of such a nature that it is converted into darkness on the flowing in of light from heaven, and the sight of their eyes is like that of owls and bats, *ill.* 566, 695. Those who have confirmed themselves in falsities are not willing to understand truth, and it appears as if they were not able, 765.

CONSUMMATION (*consummatio*). Consummation and the consummation of the age *sig.* the end of the church, which takes place when there no longer remains any good of life or truth of doctrine in the church, *ill.* and *sh.* 658. Consummation in the Word is also called devastation and decision, *sh.* 658. Consummation or devastation is effected by the deprivation of goods and truths, which being taken away man enters into the evils and the falsities which he inwardly cherished, *sh.* 676. What is meant by the last words of the Lord to the disciples in Matthew, that He would remain with them even until the consummation of the age, 750.

CONTAINING, CONTAINED (*continens, contentum*). The thing containing *sig.* the same as the thing contained, *ill.* 406, 672. See VESSEL.

CONVERSION (*conversio*). Angels and good men as to their spirit continually turn themselves towards the Lord as a sun, and thus they have the Lord continually before their face, and this whichever way they turn, which is wonderful; and the devils continually turn themselves from the Lord, 380, 938.

COPPER (*cuprum*). See BRASS.

CORNER (*angulus*). The four corners *sig.* the four quarters of the spiritual world, *sh.* 342. Hence the four corners of the earth *sig.* the universal heaven, 342. The corner-stone *sig.* the foundation, 342.

CORRESPONDENCE (*correspondentia*). There is a correspondence between the natural and spiritual, *ill.* 1.

COSTLINESS (*pretiosa*). Costliness *sig.* the holy things of the church, *sh.* 789.

COVENANT (*fœdus*). A covenant *sig.* conjunction, *ill.* and *sh.* 529 towards the end.

COURT (*atrium*). The court of the temple *sig.* the external heaven, and heaven in ultimates, also the church on earth, *ill.* and *sh.* 487. Of the two courts of the temple at Jerusalem, 487.

CRAFTSMAN (*artifex*). A craftsman *sig.* a man who is intelligent, and who from understanding thinks truths, or, in an opposite sense, from self-derived intelligence thinks falsities, *ill.* and *sh.* 793. Every kind of artistic device in the world corresponds with such things as belong to angelic wisdom, *ill.* 793.

CREATE, *to* (*creare*). To create *sig.* to reform and regenerate, *sh.* 254, 475.

CREATURE (*creatura*). Creatures *sig.* all who are to be created, that is, who are capable of being reformed, *sh.* 405. What is *sig.* by creatures of the earth, air, and sea, 405. See BEASTS, FOWLS, and FISHES.

CROSS (*crux*). The cross *sig.* temptations, *sh.* 639. To crucify *sig.* many things, principally to deny that the Lord is the Son of God, 504

CROWN (*corona*). A crown *sig.* wisdom, *ill.* and *sh.* 189, 252. Also an ensign of warfare and victory, *sh.* 300. Hence a crown was a sign of victory to martyrs, because they had conquered in temptations, 103.

CRUCIFY, *to* (*crucifigere*). See CROSS.

CRYING, or a CRY (*clamor*). Crying or a cry is spoken respecting grief, and fear of falsities from hell, and thence of damnation, *sh.* 885. It is spoken of every affection coming out from the heart, 885.

CUNNING (*astus*). See GUILE.

CUP (*poculum*). A cup, chalice, platter, vial, *sig.* the same as the things contained in them; if wine is in them, they *sig.* truth or falsity, *ill.* and *sh.* 672. A bottle or pitcher *sig.* the same, *sh.* 672. Vials full of the wrath of God *sig.* the evils and falsities in the church, 673. To pour out the vials upon the earth, and upon the sea, *sig.* influx into the church, 676, 677, 680.

CURSED THING (*devotum*). A cursed thing *sig.* evil, which separates the Lord from man, 937.

CUSTODY (*custodia*). See BOUND and CAPTIVE.

DARKNESS (*tenebræ*). Darkness and thick darkness *sig.* falsities, 110, 695. They also *sig.* ignorance, 110. Darkness *sig.* falsities either arising from ignorance or from falsities of religion, or from evils of life, *sh.* 413.

DAUGHTER (*filia*). See SON.

DAVID (*David*). David *sig.* the Lord as to Divine Truth, 174, 266.

DAY (*dies*). Day and night *sig.* at all times and in every state, of course perpetually, 637. Day and night from light *sig.* the spiritual truth and natural truth of the Word, *ill.* and *sh.* 414. The great day of Jehovah *sig.* the coming of the Lord, and the then establishment of a new church, 704, 707. That day *sig.* the end of the former church, *sh.* 707.

DEATH, DEAD (*mors, mortuus*). Death *sig.* various things; it *sig.* extinction of natural life, which is death; it *sig.* extinction of spiritual life, which is damnation; it *sig.* extinction of concupiscences, which is the crucifixion of the flesh, and thus a renewal of life, resurrection, rejection by the world, the devil and hell, and thence evil of the will, 866. Death *sig.* extinction of spiritual life, and hell, damnation, *sh.* 321. The first dead *sig.* departure out of the world, and the second death damnation, 106, *ill.* 853, 873, 894. The first death is not mentioned in the Apocalypse, 853. Death also *sig.* the life of self-love, because this love extinguishes spiritual life, 323.

The dead *sig.* the same things as death, 856. The dead *sig.* dead out of the world, *sh.* 525, 868, 869. It *sig.* those who are in natural life without spiritual life, 159; those who have not any spiritual life, *sh.* 525; those who are interiorly devils, 870, 872; those who have crucified the flesh, and have suffered temptations, *sh.* 639; those who are rejected by the evil, 847, 850, 866; when spoken of the Lord, dead *sig.* to be neglected, and His Humanity not acknowledged as Divine, 59, 93, 269. Concerning dead worship, see WORSHIP.

DECALOGUE (*decalogus*). The precepts of the decalogue were

promulgated by Jehovah, and were not only precepts of society, but also of religion, *ill.* 529. The precepts of the decalogue are in every religion, and man should live according to them from religion, 272. Wonderful things concerning the decalogue and the ark from the Word, whence it may be seen that the decalogue is most holy, *ill.* and *sh.* 529. The first step to reformation is to live according to the commandments of the decalogue, 628. By a life according to the precepts of the decalogue conjunction is effected with the Lord, *ill.* 490. The second table of the decalogue is the universal doctrine of repentance, *ill.* 531 at the end, 461. That the decalogue is called the testimony, *sh.* 490, 669. The second table of the decalogue is a blank table to those who are in faith alone, 461. An answer from heaven to those who believed and asserted that the works of the law, from whose damnation through faith they are exempt, mean the works of the law of the decalogue, 578. The temple of the tabernacle of the testimony *sig.* where the Lord is in His holiness in the Word, and in the law, which is the decalogue, 669.

DEGREE (*gradus*). There are three degrees of love and wisdom or of Goodness and Truth in the Lord, who is infinite, which are called Celestial, Spiritual, and Natural, and hence there are three degrees in the heavens, and also in man from creation, 49, *ill.* 774. The Church of the Lord is distinguished into those three degrees, 774. See CHURCH.

DEMON, or DEVIL (*dæmon, dæmonium*). Demons and devils *sig.* lusts originating in love of the world, and such as are in those lusts become demons after death, *ill.* and *sh.* 458. They *sig.* cupidities of falsifying truths, 703, 756. Those who were in the lust of exercising dominion from the love of self over the holy things of the church become demons of the worst kind, 756.

DEN (*spelunca*). Those who had been in evil loves are in hell in dens, and hence dens *sig.* evil loves, *ill.* and *sh.* 338.

DESERT (*solitudo*). See WILDERNESS.

DESTROYER, PERDITION (*perditor, perditio*). Abaddon and Apollyon *sig.* a destroyer and perdition; and destroyer and perdition *sig.* the destruction of the church, by a total falsification of the Word *sh.* 440.

DEVASTATION (*devastatio*). See CONSUMMATION.

DEVIL (*diabolus*). The hell where they are who are in evils as to life, properly who are in self-love, is called in one expression the devil, because all who are there are called devils; and the hell where those are who are in falsities as to doctrine, properly who are in the pride of self-derived intelligence, is called in one expression satan, because all who are there are called satans, 97, 550, 841, 856, *ill.* 153. The depths of satan *sig.* the interiors of faith separated from charity, 143. The throne of satan *sig.* where there are falsities and thence spiritual darkness, 110. In every religion it is known that there is a God from whom good proceeds, and that there is a devil from whom evil proceeds, and that therefore good is to be done and evil shunned, 272, *ill.* 675.

DIADEM (*diadema*). See STONE, and PRECIOUS STONES.

DOCTRINE (*doctrina*). Worship is according to doctrine, 777, 778.

DOG (*canis.*) Dogs *sig.* corporeal appetite, principally the pleasure of eating and drinking, *ill.* and *sh.* 952.

DOOR (*janua*). Gates (*portæ*), *sig.* knowledges of what is true and good out of the Word, by which man is introduced into the church, consequently, introductory truths, *sh.* 899, 901, 916. There are actually doors in the spiritual world, which are opened and shut to those who ascend to heaven, and therefore they *sig.* entrance or admission, *sh.* 176, 177. The Lord alone opens and shuts the doors there, 177. Doors *sig.* admission and introduction, 217. The Lord is the door by which man is to enter that he may be saved, *sh.* 916.

DOUBLE, and *to* DOUBLE (*duplum, et duplicare*). They *sig.* to be done according to quantity and quality, *sh.* 762.

DRAGON (*draco*). The dragon *sig.* those who make God three, and the Lord two, and who separate charity and faith, and make faith and not charity saving, *ill.* 537. A dragon *sig.* the devastation of the church. *sh.* 537. Those who are meant by the dragon will persecute the New Church of the Lord, and, as far as possible, will seduce it, *ill.* and *sh.* 884. Why the dragon is called the old serpent, the devil, and satan, 841, 856. What is *sig.* by the dragon being bound a thousand years, 842. Of the sports of the dragon, and of the obsession of a city by them, *ill.* 655.

DRINK-OFFERING, or LIBATION (*libamen*). See WINE.

DRUNKENNESS (*ebrietas*). To be make drunk with the wine of whoredom or of Babylon, also simply to be made drunk, *sig.* to be infatuated or insane with regard to spiritual things, *sh.* 721.

DUST (*pulvis*). Dust *sig.* what is damned, *sh.* 778. To cast dust on the head *sig.* interior grief and mourning on account of damnation, *sh.* 778.

DWELL *to* (*habitare*). To dwell has relation to good, 380. To dwell and to cohabit *sig.* conjunction from love, *ill.* 883. The Lord's being said to dwell with them *sig.* that He is in them, and they in Him, consequently conjunction, 883.

EAGLE (*aquila*). Flying eagles *sig.* knowledges and thence understanding, *sh.* 244; also understanding perverted, from knowledges of what is false, *sh.* 244.

EAR (*auris*). See *To* HEAR.

EARTH (*terra*). The earth *sig.* the church, *sh.* 285, 902. The earth *sig.* the church among those who are in its internals and are called clergy, and the sea the church among those who are in its externals, and are called laity, *sh.* 398, 402, 470, 567, 594, 677, 680; see the SEA. The earth also *sig.* damnation, which takes place with those with whom the church is perverted and destroyed, *sh.* 285. In the spiritual world there are earths or 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, 260, 331, 865. The heavens are expanses, and in each expanse the earth is under the feet, 260. Who are meant by those who are under the earth, 260. Of the inferior earth, see SPIRITUAL WORLD.

The earth's lands in the spiritual world are changed according to the evils and falsities of those who dwell upon them, and earthquakes happen, 331, 515. Hence earthquakes *sig.* changes of the state of the church, *sh.* 331, *ill.* 396. A great earthquake, such as was not before, *sig.* overturnings of all things belonging to the church, *ill.* and *sh.* 711.

EARTHQUAKE (*terræ motus*). See EARTH.

EAT, *to* (*edere*). To eat *sig.* to appropriate to one's self, 89. What is *sig.* by eating the flesh of another, 748. See FLESH.

EGYPT (*Ægyptus*). Egypt *sig.* the natural man in conjunction with the spiritual, and in such case the affection of truth, *sh.* 503. Egypt in the opposite sense *sig.* the natural man separated from the spiritual, and in that case insanity in spiritual things, *sh.* 503. The reason is, that the Egyptians cultivated the science of correspondences, whence came their hieroglyphics, which science they afterwards turned into magic, and made it idolatrous, 503 towards the end. The miracles in Egypt recounted, 503. All those things signified the falsities and evils of the church, 339.

ELDER (*senex, seniores*). The four-and-twenty elders *sig.* all the truths and goods of the church in heaven and on earth, *ill.* 233, 251. They *sig.* the heavens, 521. In particular, the superior heavens, 275, 808.

ELECTION (*electio*). The chosen or elect mean those who are with the Lord, who are not elected by predestination, 744. Who are meant by the called, the chosen, and the faithful, 744. See CHURCH.

ELIJAH and ELISHA. Represented the Lord as to the Word, *ill.* 298, 437.

EMPTY (*vacuum*). Man is said to be empty when there are nothing but falsities and evils in him, 160.

ENCHANTMENT (*incantatio*). To enchant is to persuade what is false and to destroy truth, n. 462, 655, 892. Enchantment is not only a persuasion of what is false, and consequently a destruction of the truth, but it is also a persuasion of what is true, and consequently a destruction of what is false, *ill.* and *sh.* n. 462. Enchantments were in use formerly, and were performed three ways, concerning which, n. 462.

ENDURANCE (*tolerantia*). Endurance *sig.* study and labour, 129. The word of endurance *sig.* spiritual combat, which is temptation, 185.

ENGLISH (*Angli.*) A conversation of certain Englishmen with two angels concerning the understanding of man in spiritual things, concerning God, the immortality of the soul, regeneration, baptism, and the holy supper, *ill.* 224. Of the English clergy who ascended into a society of the superior heavens, and of their discourse there with their king about the Lord and about charity; and after their descent, of their discourse with others of the clergy about unanimity and concord, *ill.* 341. Of a paper sent down from heaven to a society of English, and sent back by two bishops there; and of a discourse afterwards with those bishops respecting the church and religion at this

day, *ill.* 675. Of the tracts concerning the New Jerusalem, reprobated by the English bishops; and of the dominion they affect, *ill.* 716.

EPHESUS (*Ephesus*). The church of Ephesus *sig.* those who primarily respect truths of doctrine, and not goods of life, 73.

EPHRAIM (*Ephraim*). See MANASSES.

EVENING (*vespera*). Evening *sig.* the last time of the old church; and morning the first of the New Church, *sh.* 151. The Lord instituted the holy supper because the evening, in which the supper took place, *sig.* the last state and time of the church, 219, *ill.* 816.

EUPHRATES (*Euphrates*). Euphrates *sig.* rational things bordering upon or bounding the spiritual things of the church, *ill.* 444. It *sig.* interior reasonings, 699; also reasonings full of falsities, thence insanities, *sh.* 444.

EVIL (*malum*). Evil is the devil, 890. There is evil of falsity, and falsity of evil, 379, 382. Those who confirm evil in themselves perish, 872. The evil which appears to man contains innumerable lusts in simultaneous order, *ill.* 678. See REPENTANCE. Evil is attributed to Jehovah, or the Lord, and this is from appearance, 494, 498, 714. After death, goods and truths are taken away from the evil, and evils and falsities from the good, *ill.* 948.

EXTERNAL (*externum*). The ultimate is the continent and aggregate of all things prior, 438 towards the end. All spiritual power consists in truths in ultimates, 148. What is in the inmost is in all things around, *ill.* 933. The church in the heavens and the church on earth make one, like the internal and external in man, 486.

EXTREME (*extremum*). In the ultimates or extremes is the simultaneous order of the successives, *ill.* 678. See ORDER.

EYE (*oculus*). The eye *sig.* the understanding, 25, *sh.* 48. When relating to the Lord, the eye *sig.* Divine Wisdom, omniscience, and providence, *sh.* 48, 240, 271. What the eyes of the cherubim *sig.* 240, 246.

EYE-SALVE (*collyrium*), *sig.* a medicine by which the understanding is healed, 214.

FACE (*facies*). What is *sig.* by seeing the face of the Lord, *ill.* 938. To see the face of Jehovah or the Lord *sig.* to know and acknowledge what He is, as to His Divine attributes, besides other things, *sh.* 939. No one can see the Lord, such as He is in Himself, and live, *sh.* 939. The face of Jehovah, or the Lord, in the opposite sense, *sig.* anger and aversion, because a bad man is angry, and turns himself away, *sh.* 939. The face, when said of the devil, *sig.* subtle artfulness, 562.

FAITH (*fides*). Faith is truth, *ill.* 111, 129. Various things concerning the conjunction of faith and charity, *ill.* 417. Faith is from charity, and it is the form of charity, like speech and sound, *ill.* 655, 875. A comparison of charity and faith with heat and light, from which may be seen what faith is separate from charity, and what faith is conjoined with charity, *ill.* 875. The quality of faith originating in

charity described, 451. Charity and faith are not anything unless they exist in works, and in works they exist and subsist, *ill.* 875. Charity and faith in man are inwardly in act, consequently in works, when they are in the will, because they are then in the endeavour, *ill.* 875.

A general or universal idea of faith respecting the Lord, and salvation from Him, 67. Those who believe in the Lord have eternal life and are saved, *sh.* 60, 553. The acknowledgment of the Lord and faith cause presence; but affection and love cause conjunction, *ill.* 937. Paul and James agree in this, that the doers of the law are justified by God, *sh.* 828, *ill.* 417.

For the doctrine of the Reformed concerning justification by faith and good works, see the doctrines of the Reformed in what is premised at p. 8. The Reformed establish their doctrine upon a single assertion of Paul, falsely understood, *ill.* 417, 750. All who belong to the church in the Christian world agree in this, that man is justified without the works of the law, 391. Faith alone at this day constitutes the universal theology, in no respect charity, 133. How they defend their doctrine, by various kinds of discourses and reasonings, *ill.* 838. All throughout the Christian world acknowledge faith alone as the only means of salvation, although on other points they disagree, *ill.* 484. Faith alone is confirmed in various ways; it is principally the faith of the clergy, but not so that of the laity, *ill.* 426, 461, 677. Faith alone is easily received, the reason and wherefore, 539. There are three degrees of reception of faith alone; 1st, to acknowledge it; 2ndly, to confirm it in one's self; 3rdly, to live according to it; there are some in the first and second degree and not in the third, and those who are in the third are damned; the character of these described, *ill.* 634. Faith alone is also faith separated from charity, 388. Of those who, in theological matters, know nothing, except that faith alone is all, and of their habitation and lot, from experience, 456. The learned have attributed all salvation to faith, and nothing to charity; the reason is, they have attributed everything to knowledge, and nothing to affection, because the former appears before the sight, whereas the latter does not appear, but faith proceeds from thought, and charity from affection, 908, *ill.* 655. The tenet that a man is justified, that is, saved, by faith alone, without the works of the law, ought to be shunned, *ill.* 838.

Various reasonings, by which they establish the tenet, that faith alone is the only means of salvation, *ill.* 449. In the southern quarter are those who only acknowledge faith alone and the customary worship as means of salvation, and live as they like, of whom from experience, 442. Many of the visionary notions of those who confirm themselves in faith alone enumerated, 451. The interiors of faith, separated from charity, are the depths of satan, 143. They are spectres, *ill.* 675. See ENGLISH. They seduce, consequently they are dangerous, *ill.* 144. Of those who entirely separate faith from charity, pretending that God, by faith, operates inwardly even to the man's own will, and it there turns itself about on the left side, and that thus the interiors of man's mind are intended for God, and the exteriors for man, hence that God pays no regard to anything which

relates to man; that these were seen as turtles with two heads, *ill.* 463. The interior reasonings of those who are in faith alone, must first be detected and removed, otherwise the truths of faith of the New Church, which is the New Jerusalem, cannot be received; for which reason they are treated of in the Apocalypse, 483, 700. Those who have confirmed themselves in faith alone, cannot receive the two essentials of the New Church, which are, the acknowledgment that the Lord is the God of heaven and earth and a life according to the precepts of the decalogue. They reject them for three reasons, *ill.* 500. Those who have confirmed themselves in the falsities of that faith, can with difficulty recede from them, for this reason, that they are kept shackled as it were by the dragonists in the world of spirits, with whom they are associated, 563. Those who are in faith alone, and pray from the form of their faith, cannot do otherwise than make God three and the Lord two; because they pray to God the Father, that He would have mercy for the sake of the Son, and send the Holy Ghost, *ill.* 537, 611.

Those who have confirmed themselves in faith alone, have so far shut up their understanding, as no longer to see any truth in the Word, *ill.* 421. They have no truth from the Word, but what is falsified, whence there is not any church among them, nor any religion, *ill.* 541, 675. The doctrine of faith at this day is contrary to the Word, and it falsifies the whole Word, 136, 404, 570. Those who from confirmation are in faith alone, know the truths from the Word, which are enumerated, but that they have falsified all was made evident by a paper, on which those truths were written, which was placed on a table illuminated by a direct influx of light from heaven, also by touching the Word which lay on another table, *ill.* 566. Of a leader on the doctrine of faith alone, who touched the Word placed on a table, and was thrown into a corner of the room, and became as it were dead, *ill.* 566. The adultery of the son with the mother corresponds to the falsification of the truths of the Word by faith alone, and that this is represented by the adultery of Reuben with Bilha, his father's concubine, *sh.* 134.

Those who, from confirmation, are in faith alone, are in the light of infatuation, which corresponds to the light which owls and bats see by, which light in itself is darkness, *ill.* 566. Evil of life follows from the falsities of that faith, 698. It is of the Divine providence of the Lord that those who have confirmed themselves in faith alone falsify truths, lest if they knew holy truths, they should profane them, 686, 688. Of three hundred who had confirmed in themselves faith alone, and ascended into heaven, and in their descent were seen like dead horses; because a living horse *sig.* the understanding of the Word, and a dead horse the understanding of the Word destroyed, *ill.* 611. In what manner the dragon spirits heal the wounds made by this tenet, that the works of the law are not necessary to salvation, which, nevertheless, does not accord with the Word, 576-578. Of those who asserted that the works of the law mean the works of the law of the decalogue; what reply was made to them from heaven, 578. A pit of the abyss described, where those are who have confirmed faith alone, 421, 442.

Of this tenet of their faith, that God the Father withdrew His grace and favour from the human race, and that therefore reconciliation and satisfaction were necessary, but that this is contrary both to Scripture and reason, *ill.* 484. Of the act of justification by faith alone, that they make themselves as to that act like a statue of salt, or Lot's wife, *ill.* 484. Of the state of justification by faith alone, and of the mysteries of it, that the goods of charity done by man contribute nothing to salvation, and hence it follows, that in such case there is no religion, *ill.* 484. Of those who make faith alone the only means of salvation, and of those who make charity the only means, also concerning a syncretist, *ill.* 386. A disquisition among certain spirits, whether faith is spiritual and not charity, or whether charity is spiritual and thence faith, *ill.* 386. A disquisition respecting faith and charity, the quality of charity, if the first place is assigned to faith, and the quality of faith, if the first place is assigned to charity; in this state, faith is spiritual from charity, whereas, in the other, faith is natural and charity also; compared with a mountebank walking on the palms of his hands, *ill.* 655. The great city, which is spiritually called Sodom and Egypt, is where those are who acknowledge faith alone as the only means of salvation; various things there respecting the mockery of charity, and a plenary justification of man from sins by faith alone, *ill.* 531. Of the pastimes of the dragonists in an amphitheatre, that by phantasies they introduced sheep and lambs, and afterwards lions and tigers, which tore them to pieces, *ill.* 655. Of the dragonist spirits, who were desirous to take by stratagem a certain city, where charity reigned, asserting, that they also professed faith and charity, only with this difference, that they assign to faith the first place, and to charity the second; but in vain: of which circumstance, *ill.* 655. The dragonists afterwards laid siege to that city, but that they were consumed by fire from heaven, *ill.* 655. A disquisition in a council concerning justifying faith without the works of the law, and the conclusion that faith produces good works, as a tree produces fruit; also an inquiry, whether it is so believed at this day by those who have confirmed themselves in faith alone, and it was perceived to be quite the reverse, *ill.* 417. From this conclusion the conjunction of faith with charity has not been found, *ill.* 417. A temple or place of worship, in which was seen a representative image of faith separated from charity, described as to its quality, and it was afterwards destroyed, and in its place were seen the tabernacle, the temple, and the Lord, *ill.* 926. The lot of those who have confirmed themselves in faith alone; in the spiritual world they are led to build, but what they build by day falls down by night, and afterwards they are let into hell, *ill.* 153. Also their lot and destruction, *ill.* 531.

Those who have confirmed themselves in faith alone, believe themselves to be wise, when nevertheless they are the foolish virgins, 433. Those who, from confirmations, are in faith alone, believe that the doctrine of it is so fortified, that it cannot be impugned, 581. Those who have confirmed themselves in faith alone, are inveterate enemies of those who oppose that faith, but especially when they feel among

them the sphere of the Lord, *ill.* and *sh.* 603. Those who are in faith alone do not think about repentance, 450, *ill.* 531. The decalogue to them is a blank table, 461. Those who think themselves free under faith, and not bondmen under the law, are bondmen, *ill.* 578. Those who are in faith alone do not reflect, neither are willing to reflect, upon evils of life in themselves, *ill.* 531, 710. The tenet concerning faith alone is damnable, *sh.* 838. They are the goats, *ill.* 417, 838. The church begins from charity, and ends in faith alone, 82.

Those who are in faith alone, will and teach that the understanding is to be kept in subjection to all things of their faith ; but this tenet is hurtful, *ill.* 224, 564, 575. The understanding is to be kept in subjection to faith, or what the church teaches is to be blindly believed, is retained from the Roman Catholic religion, which declares this tenet, 914. Thereby the way of light from the Lord is obstructed, insomuch that man can no longer be enlightened, *ill.* 914.

FAITHFUL (*fidelis*). Faithful *sig.* those who are in faith in the Lord, and it *sig.* those who are in the inmost things of the church, 744, 821. See CHURCH.

FALSE (*falsum*). Falsities are darkness and thick darkness, 110. There is evil of falsity, and falsity of evil, 379, 382. There is falsity proceeding from evil, and falsity not proceeding from evil, and falsity not proceeding from evil appears before the Lord as truth, but under different colours, *ill.* 625. Of good and falsity together, 97. Of the light of the confirmation of what is false, together with its quality, *ill.* 566, 695. See CONFIRMATION.

FALSE PROPHET (*pseudo propheta*). See PROPHET.

FAMINE (*fames*). See HUNGER.

FAT, FATNESS (*pingue, pinguedo*). Fat things *sig.* celestial goods and the affections thereof, and the delights of those affections, *sh.* 782.

FATHER (*pater*). Father *sig.* good ; and when spoken of the Lord, Divine Good in Him, 170, *ill.* and *sh.* 613. By Father the Lord meant the Divinity in Him, *ill.* 150, 170. God and the Father, also God and Jehovah, *sig.* the Lord with respect to Divine Truth, and with respect to Divine Good, 21. The Lord, as to His all-originating Divinity, as well as to His Divine Humanity, is called the Father, *sh.* 21, 613, 839. The kingdom of the Father comes, and His will is done as in heaven, so upon the earth, when the Lord is immediately approached, *ill.* and *sh.* 839. See also the LORD.

FEAR, *to* FEAR (*timor, timere*). The fear of God and to fear God, *sig.* the love of God, and to love God, especially a fear and to fear to do anything against Him, that is, against His precepts, inasmuch as this fear is in all love, *ill.* and *sh.* 527, *ill.* 628. What holy fear is, *ill.* and *sh.* 56. What is introduced from fear does not remain, 164 towards the end. The fearful and to fear *sig.* to be in no faith, *sh.* 891. Fear *sig.* a fear of hell and of torments there, which is with the wicked, 527.

FEED, *to*, and PASTOR (*pascere, et pastor*). To feed *sig.* to teach, and pastor or feeder, one that teaches, *ill.* and *sh.* 383.

FIG-TREE (*ficus*). A fig-tree *sig.* natural good, *sh.* 334, *ill.* 875.

FILTHY (*immundus*). See UNCLEAN.

FIRE (*ignis*). Fire *sig.* Divine Love, *ill.* and *sh.* 468. In the spiritual world love appears at a distance as fire, 422. Therefore fire upon the altar of burnt-offering *sig.* Divine celestial Love, and that for that reason it was commanded that it should burn constantly thereon, and that fire should be taken from it in the censer, and they should make incense, *ill.* and *sh.* 395. Fire, in the opposite sense *sig.* infernal love, 422, 494. Fire and brimstone *sig.* infernal love and lusts derived from it, *sh.* 452, 453. Fire *sig.* hatred, *ill.* 655, 766. What is *sig.* by hail mingled with fire, 399. See HAIL. It is attributed to Jehovah that He consumes with fire, *ill.* and *sh.* 494. The truth is testified by fire from heaven, *sh.* 599. A consuming fire from heaven was a testification that they were in evils and falsities, *sh.* 599; and in the lusts of infernal love, *ill.* 863. To be burnt with fire *sig.* the punishment of the profanation of what is sacred or holy, *sh.* 748, 766.

FIRST-BEGOTTEN (*primogenitus*). The Lord is called the first-begotten from the dead, which *sig.* that in His Humanity He is Divine Good united to Divine Truth, *ill.* and *sh.* 17. The first-begotten is said respecting the church, and that is the first-begotten which, from love of the will, through faith of the understanding, first exists in act or operation, *ill.* 17. Forasmuch as the church then first exists with man when the truth of doctrine conceived in the internal man is born in the external, *ill.* 17.

FIRST-FRUITS (*primitiæ*). First-fruits *sig.* that which first springs up, and afterwards grows; and because in the first is contained all which follows in power, hence the first-fruits were holy, *ill.* and *sh.* 623. First-fruits *sig.* such things as belong to the church, *ill.* and *sh.* 623.

FISH (*piscis*). Fish *sig.* sensual affections, which are the ultimate affections of the natural man, *ill.* 290. Fishes also *sig.* those who are in general truths, which are also ultimates of the natural man, *sh.* 405. Fishes also *sig.* those who are in external falsities, *sh.* 405.

FIVE (*quinque*). Five *sig.* something and little, *sh.* 427.

FLESH (*caro*). It *sig.* the good of the Word and of the church, *ill.* and *sh.* 832. Flesh *sig.* the selfhood of man, *sh.* 748. To eat the flesh of another *sig.* to destroy his selfhood, *sh.* 748.

FLOOD (*flumen*). See RIVER.

FLY, *to* (*volare*). To fly *sig.* to perceive and to instruct, and when spoken of the Lord *sig.* to foresee and to provide, *sh.* 244, also 245, 561, 831. See WING.

FOOD (*cibus*). Those who are in the spiritual world are nourished by food; but food there has a spiritual origin, of which various things are related, 152.

FOOT (*pes*). Feet *sig.* what is natural, and when spoken of the Lord, the Divine Natural, *ill.* and *sh.* 468. To set the right foot on the sea, and the left on the earth, *sig.* that the Lord has the universal church under His intuition and dominion, as well those therein who are in its externals, as those who are in its internals, 470. The footstool of the Lord *sig.* the church on earth, *ill.* and *sh.* 49, likewise

470. To stand upon the feet *sig.* to be reformed as to the external or natural man, *ill.* and *sh.* 510.

FOREHEAD (*frons*). The forehead *sig.* love, both good and evil, *ill.* and *sh.* 347. The Lord looks at angels in the forehead, and the angels look at the Lord through the eyes, because they look from the understanding of truth, whence proceeds conjunction, *ill.* 380. To set a seal upon the foreheads, *sig.* to separate and distinguish one from another, according to the love, 347. Written on the forehead *sig.* inherent in the love, 729. A name written on the forehead *sig.* acknowledgment from love and faith, 613.

FORTY-TWO (*quadraginta duo*). Forty-two months *sig.* complete to the end, when the New Church begins *ill.* and *sh.* 489, 583.

FOUNDATION, *to* LAY A FOUNDATION (*fundamentum, fundare*). That the foundation of the world *sig.* the establishment of the church, *sh.* 589. The foundations of the wall of the city New Jerusalem, and in general the foundations of the earth, *sig.* doctrinals of the church, *ill.* and *sh.* 902, 903, 914. The twelve foundations of the wall of the city, New Jerusalem, which were of twelve precious stones, *sig.* all of the doctrine of the New Church from the literal sense of the Word, *ill.* and *sh.* 915.

FOUNTAIN (*fons*). A fountain and fountains *sig.* the Lord and the Word, *sh.* 384, 683.

FOUR (*quatuor*). Four is spoken of goods, and three of truths; and that hence four *sig.* good and the conjunction of good and truth, *ill.* and *sh.* 322. A fourth part *sig.* all good, 322. What is *sig.* by the four angels, 342. See ANGEL. By the four winds, 343. See WIND.

FOUR-SQUARE (*quadratum*). Four-square and quadrangular *sig.* what is just, *ill.* and *sh.* 905.

FOWL *or* BIRD (*avis*). Beasts, birds, and fishes, *sig.* affections, perceptions, and thoughts, both in the good and evil sense, *ill.* and *sh.* 405, 831. See BEAST and FISHES. Birds *sig.* such things as relate to the understanding and to the thought, and thence in both senses to counsels, *ill.* and *sh.* 757. Birds *sig.* falsities from hell, also the infernal genii, who are in these falsities, *ill.* 837.

FRANCE (*Gallia*). Prophecies concerning the church in the kingdom of France, 740-744. It dissents from the Roman Catholic religion, and in many things it coheres with that religion in externals, but not so much in internals, *ill.* 740. They do not acknowlege the pope as head of the church, like a head which governs a body, but as a supreme, 742. They acknowledge the Word as holy, according as it is lived: also, that Divine power does not belong to any man, 741, 742. That it is owing to the Lord's Divine Providence that they have not yet proceeded farther, lest truths and falsities might be commixed, 741. The Lord will convince them by the Word, that He is to be approached as to His Humanity, because it is Divine, *ill.* 743, 744.

FRANKINCENSE, CENSER (*thus, thuribulum*). See INCENSE.

FREE, FREE-WILL (*liberum, liberum arbitrium*). For the doctrine of the Reformed concerning free-will, see their doctrines in what

is premised at IX. That freemen and bondmen *sig.* those who know and understand from themselves, and those who know and understand from others, 337, 604, 832.

FROG (*rana*). Frogs *sig.* reasonings from lusts, because they croak, and are pruriencies, *sh.* 702.

FRUIT (*fructus*). That fruits *sig.* the goods of love and charity, which are good works, *ill.* and *sh.* 934.

FULL (*plenum*). He in whom are truths and goods is said to be full, and he in whom are falsities and evils is said to be empty, 160.

FURLONG (*stadium*). Furlongs *sig.* the same as ways, 654. They also *sig.* the same as measures, 907.

FURNACE (*fornax caminus*). A furnace is taken for its fire, 422. The smoke of a furnace *sig.* falsities of lusts proceeding from evil loves, *sh.* 422.

GABRIEL (*Gabriel*). The angel Gabriel *sig.* ministries in heaven, and also the members of the Lord's New Church, by whom it is taught and proved from the Word that Jehovah came into the world, and that His humanity is the Son of God, 548, 564. See ANGEL.

GAD (*Gad*). The tribe of Gad *sig.* in the supreme sense omnipotence, in the spiritual sense, good of life and uses, and in the natural sense, works, *ill.* and *sh.* 352.

GALL (*fel*). See WORMWOOD.

GARDEN (*hortus*). A garden and paradise *sig.* the wisdom and intelligence of the man of the church, *sh.* 90. Illustrated by gardens and paradises in the spiritual world, where are those who are in wisdom and intelligence, 90, *ill.* 875.

GARMENT *or* VESTURE (*vestimentum*). Garments *sig.* truths, because truths clothe good, *sh.* 45, 166, 212. A garment, when spoken of in relation to the Lord, *sig.* the truths of the Word, *sh.* 166. And the Lord's vesture *sig.* the Word as to Divine Truth, 825, 830. To be clothed and to be arrayed in garments, *sig.* to be in truths, and to be presented in truths, 671, 814; also to be conjoined with societies of heaven, which are in truths, 328, 367. Mantles, robes, and cloaks, *sig.* general truths, *ill.* and *sh.* 328, 367, 378; also religious principles, 378, 379. What is *sig.* by a garment down to the foot, when spoken of respecting the Lord, 45. A vesture dipped in blood, in relation to the Lord, *sig.* violence offered to the Word, *ill.* and *sh.* 825.

GATE (*porta*). See DOOR.

GATHER THE VINTAGE, *to* (*vindemiare*). See VINEYARD.

GIFT (*donum*). To send gifts is to be associated through love and friendship, 508.

GIRDLE (*cingulum*). A girdle or zone *sig.* a band joining truths and goods of the church, *sh.* 46, 671.

GLADNESS (*lætitia*). See JOY.

GLOBE (*orbis*). A globe *sig.* the church, the same as the earth, *sh.* 551.

GLORY (*gloria*). Glory is predicated of Divine Truth, and honour of Divine Good, *sh.* 249, 921, 923. Glory is spoken of in regard to

Divine Truth, and signifies Divine Truth, *ill*, and *sh.* 629. Also of Divine Wisdom and Divine Majesty, 22. So far as the angels are in Divine Truths, they are in the splendour of glory, 629. The glory of the Lord *sig.* the Word in its Divine Light, *ill.* and *sh.* 897. To give the Lord glory and honour *sig.* to ascribe to Him all truth and all good, 249. To give the Lord glory *sig.* to acknowledge and confess that all Divine Truth is from Him, *ill.* and *sh.* 629. Glory originating in pride is in those who are in the love of self, and glory not originating in pride is in those who are in the love of uses; this glory is from spiritual light, but the former is from mere natural light, *ill.* and *sh.* 940.

GOATS (*hirci*). Those who are in faith alone are meant by goats, *ill.* 838. Concerning a herd of goats and a flock of sheep, and concerning a council, in which this passage from Paul was deliberated upon, that man is justified by faith without the works of the law, *ill.* 417.

GOD (*Deus*). See the LORD.

GOG (*Gogus*). Gog and Magog *sig.* those who are in external natural worship, and not in internal spiritual worship, *ill.* and *sh.* 859, 860, 862, 863.

GOLD (*aurum*). Gold *sig.* the good of love, *sh.* 913, *ill.* 211, 917.

GOOD (*bonum*). See also TRUTH. Concerning the goods of life, which are also the goods of charity, see CHARITY and WORKS. Concerning the conjunction of good and truth, also the conjunction of evil and falsity, see MARRIAGE. The good of love is formed by the truths of wisdom, 912. Good is formed by truths, and by a life according to them, 832. Spiritual good with man is according to truths, which become of the love of the will, *ill.* 935. Truth is the form of good, because it proceeds from good, 907, 908. In thought good is not reflected upon, because it is not seen, but only felt; but truth is reflected upon, because this is seen in thought, *ill.* 908. All that a man feels to be delightful he calls good; but he feels evil delightful, and may call it good. Only those are in good who shun evil and its delights as sins, *ill.* 908. Man cannot do good from himself, which in itself is good, but from the Lord, 178. Goods and truths from the Lord are not appropriated to man, but they continually remain the Lord's in him, *ill.* 854. After death goods and truths are taken away from the evil, and evils and falsities from the good, *ill.* and *sh.* 948. Of celestial good and truth, and of spiritual good and truth, 726. See also LOVE and TRUTH.

GOSPEL (*evangelium*). Of the law and the Gospel, see what is premised concerning the doctrine of the Reformed churches. The Gospel *sig.* the coming of the Lord and of His kingdom; and that the New Church will be established by Him; and to declare or preach the Gospel *sig.* to announce those things, *sh.* 478, 553, 626.

GRACE (*gratia*). Divine grace is infinite and eternal, and from it the Lord can never fall away; it is therefore not true, that God the Father withdrew His grace, and requires to be reconciled, *ill.* 484.

GRAPES (*uvæ*). Grapes and clusters of grapes *sig.* the goods of charity, because they are the fruit of the vine, *sh.* 649.

GRASS (*gramen*). Grass *sig.* that truth of the church which first springs up or is born in man, *ill.* and *sh.* 401. In like manner herbs of the field, 401. Green grass *sig.* that which is alive within man, and grass burnt up *sig.* that which is dead in him, *ill.* 401.

GRAVEN IMAGE (*sculptile*). See IDOL.

GREAT (*magnum*). Great in the Word is predicated of good, and high of truth, 337, 582, 656, 663, 896, 898. Small and great *sig.* all in a less or greater degree, *ill.* 810, 527, 604, 832; also all of whatever condition and quality, 866.

GREAT MEN (*magnates*). Great men *sig.* those who are in good, and, in the opposite sense, those who are in evil, *sh.* 337.

GREEN (*viride*). Green grass *sig.* what is alive, 401. The natural sphere round about the Lord appears green like the emerald, 232.

GUILE (*dolus*). A lie *sig.* falsity and false speaking, and guile *sig.* both from design, because guile and cunning proposes something to itself, *ill.* and *sh.* 624.

HAIL (*grando*). Hail *sig.* infernal falsity destroying good and truth, *sh.* 399, *ill.* 714. Hail mingled with fire *sig.* falsity originating in infernal love, *sh.* 399. Hail of a talent weight *sig.* direful and atrocious falsities, *ill.* 714.

HAIR (*capillus*). Hair *sig.* truth in ultimates, consequently, the literal sense of the Word, *sh.* 47.

HAND (*manus*). The works of a man's hand *sig.* the things proper to man, which are evils and falsities; and the works of the hands of God *sig.* the things proper to him, which are goods and truths, *ill.* and *sh.* 457. Communication is produced by the touch of the hand, and therefore the Lord touched many with His hand, whom He healed, *ill.* and *sh.* 55.

HARP (*cithara*). Harps *sig.* confessions of the Lord from spiritual good and truths, *ill.* and *sh.* 276, 616. The sound of harps, and in general the sound of stringed instruments, correspond to spiritual affections, 792. See MUSIC. The angels do not play upon harps, but their speech and confessions are so heard, 276, 616, 661.

HARVEST (*messis*). Harvest *sig.* the state of the church, and to put forth the sickle to the harvest *sig.* to make an end of the perverted church, and to effect judgment, *ill.* 643, *ill.* and *sh.* 645. The Lord's parable of the reapers explained, 645, 647.

HEAD (*caput*). The head *sig.* wisdom from love, 823; also intelligence, *sh.* 538. When spoken of in relation to the Lord, the head *sig.* the Divine Love of the Divine Wisdom, 47. The head, in the opposite sense, *sig.* insanity and folly, *sh.* 538. It *sig.* imaginary and visionary notions, 451. The seven heads of the dragon *sig.* insanity arising from truths falsified and profaned, 538. In like manner, the seven heads of the beast, rising up out of the sea, 568, 576.

HEAR, *to* (*audire*). To hear *sig.* to perceive and to obey, *ill.* 87, 104, 118. Therefore the Lord said, He that hath an ear to hear, let him hear, *sh.* 87.

HEART (*cor*). The soul *sig.* the life of the understanding and

faith, and the heart the life of the will and love, *ill.* and *sh.* 681. The heart *sig.* the good of love and charity, and the reins the truths of wisdom and faith, *ill.* and *sh.* 140.

HEAT (*calor*). It is spiritual heat which kindles the will, and produces love therein, 867. Heat after death discloses the affections of every one, 867. Spiritual light, together with spiritual heat, then discloses the intentions and endeavours, 867. A comparison made of charity and faith with heat and light, *ill.* 875.

HEAT *of the* SUN (*æstus solis*). The heat of the sun *sig.* lusts of evil, *ill.* and *sh.* 382, 691, 692.

HEAVEN (*cœlum*). The New Heaven was formed of such Christians as acknowledged the Divinity of the Lord in His Humanity, and His kingdom, and at the same time had repented of their evil works, PREFACE. This Heaven is formed of those who lived after the Lord's Coming, 612, 876. It is also distinguished into three, 876. Of the superior and inferior heavens in this Heaven, 661, 878. The 144,000 sealed from every tribe constitute therein as it were the head, and the great multitude, which could not be numbered, constitute as it were the body, 363. This Heaven is meant by the New Heaven in John, 876. From this Heaven will descend the New Church, which is the New Jerusalem, PREFACE. This New Heaven is distinct from the ancient heavens, and is under them, and they communicate by influx, PREFACE, and 612, 617, 876. The external heaven, which was before the Last Judgment, and is signified by the sea, after those who were written in the book of life were taken thence, was dissolved, *ill.* and *sh.* 878. The first heaven, which passed away, of whom it was composed, 330. It was permitted those who had lived in externals like Christians, but in internals were devils, to form to themselves by phantasies, in the world of spirits, seeming heavens in great abundance, 865, 877. These heavens are meant by the former heaven and the former earth, which passed away, 877. These fictitious and imaginary heavens, before the Last Judgment, were like dark clouds between the sun and the earth, consequently between the Lord and the men of the church, 804. Therefore these heavens were dispersed, 761, 804, 865. After the Last Judgment they were not allowed to form to themselves such heavens, but then every one was bound to the society to which he belonged, 791. Hence it appears that the heaven and earth which John saw perish, do not mean heaven and earth in the natural world, but in the spiritual world, 876. The universal heaven is as one man, whose soul and life is the Lord, and hence the Lord is heaven, 5, 363, 882, 943. Therefore, when the Lord speaks through heaven, He speaks as the soul does through the body, 882, 943. When the Lord speaks through heaven, the angels are ignorant of it, comparatively as the viscera and muscles of the body are ignorant of it, when man speaks and acts, and nevertheless they are connected in a wonderful manner, 943. A voice out of heaven is from the Lord, 809. The heavens are expanses one above another, and everywhere there is earth under the feet, 260. Under the earth *sig.* those who are in the ultimate heaven, *ill.* and *sh.* 260. The superior and inferior heavens act as one by influx,

286. All the heavens acknowledge the Lord to be the God of heaven and earth, 811.

All the heavens are distinguished into two kingdoms, the celestial kingdom and the spiritual kingdom, 387, 647, 725, 920. The celestial kingdom of the Lord is His priestly kingdom, and the spiritual kingdom is His royal kingdom, *ill.* 854. The three heavens are three degrees of love and wisdom, which degrees are called celestial, spiritual, and natural, 49. All the heavens are distinguished into innumerable societies, and these societies are according to the varieties of affections, both in general and in particular, 364. The supreme heaven is as it were in an ethereal atmosphere, the middle heaven as it were in an aërial atmosphere, and the ultimate heaven as it were in a watery atmosphere, 878. In the spiritual world there are also atmospheres, but spiritual, 238, 878. The angels of the third heaven are in the good of love from the Lord in the Lord, and these have the truths of wisdom written in their life, and not in their memory; and they clearly see those truths inwardly in themselves when they hear them: and those who do good works, and adjoin thereto truths from the Word, become angels of the third heaven, *sh.* 120, 121, 123, 920. The heavens exist from the Divine Love by the Divine Wisdom, *ill.* 875. See LOVE. Felicity in heaven is according to the quality of the affection of good and truth, 782. Heaven is not to be thought of from place, but from love and wisdom, *ill.* 611.

The church is both in the heavens and on earth, 612. The church on earth is the foundation of heaven, 645. Heaven is like the internal of man, and the church on earth like his external, wherefore heaven is first prepared and formed by the Lord, and from it afterwards the church, in like manner as the internal of man before his external, and the external by the internal, 486. When the church on earth is perverted, and no good remains in it, and consequently no truth proceeding from good, the angels of heaven lament, and supplicate for its end, consequently for the Last Judgment, and for a new church in the room of the former, 645, 761. The angels of heaven rejoice that in the spiritual world the Babylonians are removed, and that thus the New Church approaches, 790. Heaven and hell are quite distinct, and opposite, because all things in the heavens are goods and truths, and in the hells are evils and falsities, 761.

In what manner an angelic spirit, after he is prepared, ascends and enters heaven, *ill.* 611. In what manner an evil spirit, if he ascends into heaven, is tormented, *ill.* 611. A voice from heaven is variously heard below, either as the sound of waters, or as the sound of thunders, or as the sound of trumpets, or as the sound of harps, *sh.* 661. A voice from the lowest heaven is heard sometimes as the noise of a crowded multitude, a voice from the middle heaven as the sound of many waters, and a voice from the highest heaven as thunder, 811. Of the habitations of the angels according to quarters, towards the east, west, south, and north, 901. See QUARTERS.

HEIGHT (*altitudo*). Height *sig.* the good and truth of the church in every degree, *ill.* 907.

HELL (*infernum*). The hells are distinguished into two kingdoms,

the diabolical and the satanical, 387. These hells are called the Devil and Satan, because all who are in them are devils and satans, 387. Concerning the hell where those are who are in the loves of falsities and thence in the cupidities of evil, 835. Hell consists of perpetual prison-houses, *ill.* 153. Death and hell *sig.* those who in themselves are devils and satans, *ill.* and *sh.* 870, *ill.* 872. Death *sig.* the extinction of spiritual life, and hell damnation thence, 321. The Lord governs heaven and also hell, because He who governs the one must necessarily govern the other, *ill.* 62. Various things concerning the hell into which those come who have confirmed themselves in faith alone, both in doctrine and life, 153. The heavens and the hells are, with respect to situation, opposite, *ill.* 761. The delights of the love of evil are turned into their opposite undelightfulness in hell, *ill.* 763. Every one in hell is tormented by his love and its lusts, 864. The infernal genii greedily draw in lusts and inhale their sphere, 837. From the evil in the world of spirits goods and truths are taken away, that they may be in evils and falsities, and they are disposed into societies, at which period they sink down into hell, *ill.* and *sh.* 676. The more an evil spirit confirms himself in what is false and evil, the more he guards himself from the influx of heaven, and thus from being tormented by it, *ill.* 339, 340.

HERB (*herba*). See GRASS.

HEREDITARY, INHERITANCE (*hæreditarium, hæreditas*). No one has hereditary evil from Adam, but from his parents, 776. Those who are conjoined to the Lord are called heirs, 890.

HERESY (*hæresis*). Concerning various heresies, see the doctrines of the Reformed in what is premised at n. X.

HILL (*collis*), 336. See MOUNTAIN.

HOLY (*sanctum*). Of the Romish saints, see the Romish doctrines in what is premised, n. VIII. The Romish saints become infatuated when they believe that they are saints and to be invoked, *ill.* 752. The Lord only is holy, 173, 247, 796, 962. Because He is the Word, Divine Truth, and Light, 173, 790. And therefore He alone is to be worshipped, 247. The Holy Spirit is Divine Truth, and thence the holy Divine proceeding from the Lord, and the Holy Spirit is not a person nor a God by itself, *ill.* and *sh.* 173, 962. Truths from the Lord are called holy, 173. Truth is said to be holy, and just to be good, *sh.* 173. Those who are in Divine Truths from the Lord, and live according to them, are called saints or holy, *ill.* and *sh.* 586. The prophets and apostles are called holy in the Word, because they represented the holiness of the Lord, *ill.* 790.

HOLY SUPPER (*cœna*). Of the Holy Supper or the Eucharist amongst the Papists, see what is premised concerning their doctrines, n. II. The enormous falsity of the Papists in dividing the bread and wine in the Eucharist, *ill.* 795. Of the Holy Supper amongst the Reformed, see their doctrines in what is premised, n. VIII. The Lord instituted the Holy Supper in the evening, because evening, in which suppers take place, *sig.* the last state of the old church and the beginning of the new, 219, *ill.* 816. The Holy

Supper effects conjunction with the Lord, if man does the work of repentance, and directly approaches the Lord, *ill.* 224, 816. Therefore it is called the marriage-supper of the Lamb, 816. The Holy Supper is a sacrament of repentance, and an introduction into heaven, *ill.* 224, 531. Blood in the Holy Supper *sig.* the Divine Truth of the Word, consequently the Lord as to that Truth, *ill.* and *sh.* 379. In like manner the wine, 316. See BLOOD and WINE.

HONOUR (*honor*). To give the Lord glory and honour *sig.* to ascribe to Him all truth and all good; because glory relates to Divine Truth, and honour to Divine Good, *sh.* 249, 921, 923.

HORN (*cornu*). A horn *sig.* power, and when said of the Lord, omnipotence, *sh.* 270. Ten horns *sig.* the power of the Word from Divine Truths, 740, 746.

HORSE (*equus*). Horse *sig.* the understanding of the Word, *ill.* and *sh.* 298. Meditation on the Word appears like a horse, living, as man thinks spiritually, but dead, as he thinks materially, *ill.* 611. A white horse *sig.* the understanding of the truth of the Word, and also the interior or spiritual sense of the Word, *ill.* 298, 820, 826. A horse also *sig.* the understanding of the Word falsified by reasonings from self-derived intelligence, *sh.* 298. A red horse *sig.* understanding of the Word destroyed as to good, *ill.* 305. A black horse *sig.* the understanding of the Word destroyed as to truth, *ill.* 312. A pale horse *sig.* the understanding of the Word destroyed both as to good and truth, 320, *seq.* Horseman *sig.* reasonings, 447. The bridle of a horse *sig.* that by which the understanding is guided or led, *sh.* 653.

HOST (*exercitus*). See ARMY.

HOUR (*hora*). An hour is a full state, and half an hour is greatly, 389. See TIME.

HUNGER, *or* FAMINE (*fames*). Hunger or famine *sig.* a deprivation and rejection of the knowledges of truth and good, proceeding from evils of life, *sh.* 323. It *sig.* ignorance of the knowledges of truth and good, proceeding from a want or scarcity of them in the church, *sh.* 323. It *sig.* a desire to know and understand truths and goods, *sh.* 323. To hunger *sig.* a want of good, and to thirst *sig.* a want of truth, 381.

HUNGER, *to* (*esurire*). See HUNGER.

HYPOCRITE (*hypocrita*). Concerning the lot of hypocrites after death, *ill.* 294.

IDOL (*idolum*). Idols, graven and molten images, *sig.* falsities of worship and religion, *ill.* and *sh.* 459. What in particular is *sig.* by idols of gold, silver, brass, stone, and wood, *ill.* 459. The idols of the ancients represented falsities and evils of doctrine, 601. That idols neither see nor walk *sig.* that in falsities of worship there is no life, *ill.* and *sh.* 460.

IDOLS, *things sacrificed unto* (*idolothyta*). See SACRIFICE.

IMAGE, (*imago*). An image *sig.* the doctrine of the church, which is treated of, and the image of the beast *sig.* the doctrine of the church perverted, *ill.* and *sh.* 601.

IMMORTALITY (*immortalitas*). Man lives immortal after death from the power of being conjoined to the Lord by love and faith, *ill.* 224.

INCENSE (*suffitus*). Incense *sig.* worship and confession of the Lord from spiritual good and truth, *ill.* and *sh.* 277, 777. See ALTAR. The smoke of the incense *sig.* what is grateful and accepted, 394. Incense and the smoke thereof *sig.* such things, because from fragrant odour and its correspondence, *sh.* 278, 394. Of the fragrant spices from which the incense was prepared and their correspondence with spiritual goods and truths, 777. Propitiations and expiations were made by incense, *ill.* and *sh.* 393. Frankincense *sig.* the same as incense, in like manner vials, pan, or censer, *ill.* and *sh.* 277. To cast the censer into the earth *sig.* influx into the parts beneath, 395.

INFANT (*infans*). All infants are in heaven, 876, end.

INFLUX (*influxus*). The Lord flows in and operates from first things through or by ultimates, *ill.* 31, 798. There is an immediate influx into the superior and inferior heavens, and there is a mediate influx of the superior heavens into the inferior, 286. The Lord, by various degrees of influx, disposes, moderates, and tempers all things in the heavens and in the hells, 346. All things which a man wills and thinks, enter by influx, as all things which a man sees, hears, smells, tastes, and feels; but the former are not perceived by the senses, because they are spiritual, *ill.* 875. The reason is, that man is a recipient of life, and not life, and consequently life flows in, *ill.* 875. Evil spirits cannot sustain the Lord's influx from heaven, nor His sphere, 339, 340. Of the influx of spiritual light and heat, see LIGHT and HEAT.

INHERITANCE (*hæreditas*). See HEREDITARY.

INTERNAL *and* INMOST (*internum et intimum*). See EXTERNAL.

IRON (*ferrum*). Iron *sig.* truth in ultimates, and consequently truth of faith, 913. Iron and an axe *sig.* falsity from our own intelligence, *ill.* and *sh.* 847. What is meant in Daniel by iron mixed with miry clay, and mingled with the seed of man, 913, end.

ISLE *or* ISLAND (*insula*). Isles or islands *sig.* the nations more remote from the worship of God, but which yet will accede, *sh.* 34, 336.

ISSACHAR (*Issachar*). Issachar and his tribe represented, and thence in the Word signifies, in the supreme sense, the Divine Good of Truth, and the Divine Truth of Good, in the internal or spiritual sense, celestial conjugial love of good and truth, and in an external or natural sense, remuneration and good of life, but in an opposite sense, meritorious good, *ill.* and *sh.* 358.

IVORY (*ebur*). Ivory *sig.* natural truth, *sh.* 774.

JACOB (*Jacob*). Jacob *sig.* the doctrine of the church, *sh.* 137. In his stead in the spiritual world there appears a man lying on a bed, the reason, *sh.* 137.

JACINTH (*hyacinthum*). Jacinth *sig.* intelligence from spiritual love, and, in the opposite sense, science from infernal love, *ill.* and *sh.* 450.

JASPER (*jaspis*). Jasper *sig.* the Divine Truth of the Word translucent by virtue of its spiritual sense in the aggregate, thus the same as precious stones in general, *sh.* 897, 911. Jasper *sig.* truths of the Word in ultimates, 231.

JERUSALEM (*Hierosolyma*). Jerusalem *sig.* the church, *ill.* and *sh.* 880, 881. Jerusalem of the Jews *sig.* the church destroyed, which is therefore called Sodom, *sh.* 880. Jerusalem which is treated of in the Apocalypse, *sig.* the New Church of the Lord; why it is called new, and holy, and coming down out of heaven, *ill.* 879. Jerusalem as a city *sig.* the church as to doctrine, 879. All things relating to Jerusalem as a city *sig.* such things as relate to the church and its doctrine, 904.

JEW (*Judæus*). See JUDAH.

JOHN (*Johannes*). John the apostle *sig.* those who are in the good of life from charity and its faith, *ill.* 5, 6, 790, 879.

JOSEPH (*Josephus*). Joseph and his tribe represented, and thence in the Word *sig.*, in the supreme sense, the Divine Spiritual, in the internal sense the spiritual kingdom, and in the external or natural sense fructification and multiplication of truth and good; also doctrine of truth and good of the spiritual church, *ill.* and *sh.* 360.

JOY (*gaudium*). Joy is predicated of the delight of the love of good, of the heart, and of the will; and gladness is of the delight of the love of truth, of the soul, and of the understanding, *ill.* and *sh.* 507.

JUDAH, JEW (*Jehudah, Judæus*). Judah and his tribe represented, and thence in the Word *sig.*, in the supreme sense, the Lord as to celestial love; in the spiritual sense, the celestial kingdom of the Lord and the Word; and in the natural sense, the doctrine of the celestial church from the Word, *ill.* and *sh.* 350. Judah and the tribe of Judah *sig.* the church, 182. Judah *sig.* the celestial church, consequently those who are in the good of love from the Lord, and Israel *seq.* the spiritual church, consequently those who are in the truths of doctrine from the Lord, 96, 266. Judah, in the opposite sense, *sig.* diabolical love, which is the love of self, *sh.* 350. The twelve tribes were divided into two kingdoms, the Jewish and the Israelitish, and the latter represented the spiritual church, and the former the celestial church, 350.

JUDGMENT (*judicium*). The Lord in His Humanity will effect judgment, *sh.* 273. Nevertheless the Lord will judge no one to hell, but the Word judges every one, 821. The Last Judgment was effected on those who were in the world of spirits, and not upon those who are in hell, 342, 866. Immediately after death, consequently before the Last Judgment, those were judged to hell who denied God and the Word, consequently who had rejected all things of religion, 869. Those are condemned who have not lived according to the precepts of the Word, and thence could not receive faith in the Lord, *sh.* 874. The Last Judgment takes place when the wicked are so multiplied that the heavens above cannot be kept in their state of love and wisdom, 343, 865. When the church on earth is destroyed, the angels of heaven lament, and supplicate the Lord to bring it to

an end, which is effected by a last judgment, *ill.* 645, 761. Unless the Last Judgment had been accomplished, the heavens would have suffered, and the Church perished, 263. By the Last Judgment all things are reduced to order in the spiritual world, and thence in the natural world or in the earths, 274. Before the Judgment upon all took place, goods and truths were taken away from the evil, and evils and falsities from the good, *ill.* and *sh.* 948. Of the destruction of Babylon in the spiritual world by the Last Judgment, 772.

The Universal Judgment was effected upon those who in external form appeared as Christians, leading a moral and civil life like spiritual men, but who in internal form were false Christians and infernals, 330, 865, 870, 877. It was permitted them by arts to form to themselves imaginary heavens in the world of spirits, *ill.* 865. Those imaginary heavens formed by the Babylonians and the Reformed, were like dark clouds interposed between the Lord or heaven and the men of the church; therefore these heavens were dissipated; the reason of which is, that the holy truths of the Word for the New Church, which is the New Jerusalem, could not be revealed before, *ill.* 804. These heavens are meant by the former heaven which passed away, Apoc. xx. 1; 330, 877. The Lord, when He came to effect the Judgment, caused the angelic heavens to approach over them, whence changes among them were effected, 342, 343; and the interiors of their minds were laid open, which were infernal, 865. Then, because of the influx from heaven, the more the spirits had confirmed themselves in falsities and evils the deeper they cast themselves into hell, which is signified by calling on the mountains and rocks to fall on them and hide them from the face of Him that sitteth on the throne, *ill.* 339, 340. Judgment is ascribed to Divine Truth, and justice to Divine Good, and therefore both are frequently mentioned in the Word, principally respecting the Lord, *sh.* 668.

JUST, JUSTICE; RIGHTEOUS, RIGHTEOUSNESS (*justus, justitia*). He is said to be just or righteous in a natural sense, who lives according to civil and moral laws; and in a spiritual sense, who lives according to Divine laws, 815. By just is meant he who is in good of life, and by unjust he who is in evil of life, *ill.* 815, 948. Just is spoken of good, and holy of truth, *sh.* 173 towards the end. Justice is spoken of good, and judgment of truth. *sh.* 668. In like manner justice and truth, *sh.* 668.

JUSTIFICATION (*justificatio*). The tenets of the Papists concerning justification, see the doctrine of the Papists in what is premised, n. V. The tenets of the Reformed concerning justification and concerning good works, see the doctrine of the Reformed in what is premised, n. III.

KEY (*clavis*). A key *sig.* the power of opening and shutting, *sh.* 62, 174, 840. To have the keys of hell and death *sig.* to be able to save, that is, to bring forth from hell, and to shut it lest man should re-enter, 62, 174. Of the keys of Peter, see PETER.

KILL, *to* (*occidere*). To kill or slay *sig.* to destroy as to the soul,

sh. 325. To kill *sig.* to bear intestine hatred, and other significations, 307. To kill also *sig.* to accuse of being a heretic and to damn, 603. Slain is said of those who perish by falsities, *sh.* 801. Slain is also said of those who are rejected by the wicked, and hated, *sh.* 325. Slain, when said of the Lord, *sig.* that He is not acknowledged, 269, *sh.* 589. To pierce the Lord *sig.* to destroy the Word by falsities, 26. To kill sons *sig.* to turn truths into falsities, 139.

KING (*rex*). The Lord as King *sig.* Divine Truth, and from the Divine Truth in the Word He is called King, *sh.* 664. The Lord with respect to His Humanity is called King of kings and Lord of lords, and He is called King from Divine Truth, and Lord from Divine Good, and this also is meant by kingdom and dominion, where it treats of Him, 743. The spiritual kingdom of the Lord, where those are who are in truths of wisdom, is His royal kingdom, and the celestial kingdom of the Lord, where those are who are in good of love, is His priestly kingdom, and it is called dominion, *ill.* 854. The Lord with respect to His Divine Humanity, is called King, Messiah, Christ, Anointed of Jehovah, Son of God, 664. Kings *sig.* those who are in truths of wisdom from the Lord, and priests those who are in good of love from the Lord, *ill.* and *sh.* 20, 854, 921. Kings *sig.* those who are in truths originating in good, and abstractly truths originating in good, and in the opposite sense, those who are in falsities originating in evil, and abstractly falsities originating in evil, 20, 664, 704, 720, 830, 921. Kings *sig.* those who are in truths originating in good from the Lord, because the Lord, as a King *sig.* Divine Truth, and they are called sons and heirs, *sh.* 720.

KINGDOM, *to* REIGN (*regnum, regnare*). Kingdom *sig.* the church, 740, *ill.* and *sh.* 749. To reign, when said of the Lord, *sig.* to be in His kingdom, He in them, and they in Him, *ill.* and *sh.* 284. There are also in heaven those who reign, but still the Lord reigns in them, and thus by them, because they primarily regard uses, 849. The kingdom of the Father then comes, when the Lord with respect to his Divine Humanity is immediately approached, *ill.* and *sh.* 839.

LABOUR (*labor*). Labour *sig.* affliction of soul, and crucifixion of the flesh for the sake of the Lord and of eternal life, *sh.* 640. Labour or toil also *sig.* temptations, 640, 884.

LAKE (*stagnum*). A lake *sig.* where there is truth in abundance, also where falsity abounds, *sh.* 835. A lake of fire and brimstone *sig.* hell, where the love of what is false and the cupidity of the lust of evil reign, *ill.* 835, 864.

LAMB (*agnus*). The Lamb *sig.* the Lord as to the Divine Humanity, 269, 291, and also as to the Word, 273, and as to both, 595. God and the Lamb mean the Lord as to His Divinity from which are all things, and as to His Divine Humanity, 932, 808, 918.

LAMP (*lampas*). See CANDLESTICK.

LANE (*vicus*, vide *platea*). See STREET.

LAODICEA (*Laodicea*). The Laodicean church *sig.* those in the church who alternately believe and disbelieve, and thus profane holy things, *ill.* 198 *et seq.*

LAW (*lex*). Of the law and the gospel, see Doctrines of the Reformed, premised at n. IV. The works of the law, mentioned by Paul in Rom. iii. 28, mean the works of the Mosaic law, peculiar to the Jews, *ill.* and *sh.* 417. What is meant by the law of Moses, *sh.* 662. See MOSES.

LAWN (*xylinum*). See LINEN.

LEAF (*folium*). Leaves *sig.* rational, natural, and sensual truths, *ill.* and *sh.* 936. Leaves of different trees *sig.* various truths, 936. Terror excited by the agitation of leaves in the spiritual world, 936.

LEFT-HAND (*sinistrum*). See RIGHT-HAND.

LENGTH (*longitudo*). See BREADTH.

LEOPARD (*pardus*). The leopard *sig.* the lust of falsifying the truths of the Word, and thence heresies destructive of the church, *ill.* and *sh.* 572.

LEPROSY (*lepra*). Leprosy *sig.* profanation of the Word, and the Jews who profaned the Word were afflicted with leprosy, 678.

LEVI (*Levi*). Levi and his tribe represented and thence *sig.* in the supreme sense love and mercy, in the spiritual sense charity in act, which is good of life, in the natural sense consociation and conjunction, 357. Levi *sig.* the affection of truth from good, and hence intelligence, *ill.* and *sh.* 357.

LIE, LIAR (*mendacium, mendax*). A lie and also false speaking *sig.* falsity of doctrine, and guile *sig.* both as from design, *ill.* and *sh.* 624, *sh.* 924. A liar *sig.* the same as a lie, 79.

LIFE, and *to* LIVE (*vita, vivere*). Jehovah alone is Life, and therefore He calls Himself alive and living, *sh.* 58. The Lord as to His Divine Humanity is also Life in Himself, *sh.* 58, *ill.* 961. The Lord is life eternal, because life eternal is in Him and thence from Him, *sh.* 60. Man is not life in himself, but a recipient of life, *ill.* 875, *ill.* 961. Man lives immortal after death, from the power of being conjoined to the Lord through love and faith, *ill.* 224.

LIGHT (*lux*). The Lord is the Light which enlightens the understanding of angels and men, and light proceeds from the Sun of the spiritual world, in which He is, *ill.* and *sh.* 796. The light of heaven is Divine Truth, and by that light falsities are discovered, also the thoughts of every one, and this light is spiritual light, 754, 867, 922. The light of the sun, or of the day, *sig.* the spiritual truth of the Word, and the light of the moon or of the night *sig.* the natural truth of the Word, *sh.* 414. A comparison made between charity and faith, and heat and light, *ill.* 875, end. Of glory arising from spiritual light, and of glory arising from natural light, *ill.* 940. The light of infatuation is the light of the confirmation of falsity, which is similar to that in which owls and bats see, *ill.* 566, 695.

LIGHT, *or* LAMP (*lucerna*). See CANDLESTICK.

LIGHTNING (*fulgur*). Lightnings, thunderings, and voices, *sig.* enlightenment, perception, and instruction, *ill.* and *sh.* 236. They also *sig.* confirmations, reasonings, and argumentations in favour of falsities, 396.

LINEN (*linum*). Linen *sig.* truth, and in an eminent sense Divine Truth, *sh.* 671.

LINEN (*byssus*). FINE LINEN (*byssinum*). Linen and fine linen *sig.* genuine truth, *sh.* 814, 826. Cotton (*xylinum*) *sig.* the same, *sh.* 814, 815.

LION (*leo*). The lion *sig.* the power of truth, *ill.* and *sh.* 241. The lion, when respecting the Lord, *sig.* the Divine Truth of the Word as to power, *sh.* 241. In like manner one of the cherubim, who appeared like a lion, 241. The lion has prevailed, *sig.* that the Lord has conquered the hells, 265. To roar like a lion, when spoken of the Lord, *sig.* grievous lamentation that the church is taken from Him by the hells, *ill.* and *sh.* 471.

LIVE, *to* (*vivere*). See LIFE.

LOCUST (*locusta*). Locusts *sig.* falsities in the extremes, of a quality belonging to those who are called sensual men, *ill.* and *sh.* 424, 430. Locusts also *sig.* pigmies, *sh.* 424.

LOINS (*lumbi*). Loins and thighs, *sig.* conjugial love, and in general, love; and in reference to the Lord, Divine Love, *sh.* 830. This from correspondence, 830.

The LORD *and* GOD (*Dominus et Deus*). The doctrine concerning God and Christ the Lord, among the Reformed, see their doctrinals in what is premised, n. I. II. Upon a just idea of God is founded the whole heaven, and the whole church, and all things of religion, because thereby conjunction is effected with God, and by conjunction heaven and eternal life, PREFACE and 469. The Divine Esse is Divine Esse in itself, and it is one, the same, itself, and indivisible, and the Divine Esse is God, *ill.* 961. An invisible God cannot be approached, neither God as a spirit, if by a spirit is understood air, but God is visible, in order that there may be conjunction, *ill.* 224. There is not any church, unless one God be acknowledged, in whom is a Trinity, 476. There is not one God except in one person *ill.* 490. The angels cannot utter the word gods, and if they were willing, the expression of itself would terminate in one, yea, in the only God, *ill.* 961. God is to be thought of from essence to person, and not from person to essence, and those who think of God from person, make God three, but those who think from essence, make God one, *ill.* 611. Those also make God one who think of God from the attributes of the Divine essence, also from the proceeding attributes, which are creation, preservation, salvation, redemption, enlightenment, and instruction, *ill.* 611, 961. Those who are in faith alone make God three, principally in the customary prayer of their faith, that they pray to God the Father, that He would have mercy for the sake of the Son, and send the Holy Spirit, *ill.* 611, 618, 537. By God and the Father are meant the Lord as to Divine Truth and as to Divine good, or as to Divine Wisdom and as to Divine Love, 21, 193. The Lord from eternity is Jehovah the Father, *sh.* 291. The Lord is the Father, *sh.* 21. The Lord and God the Father are one, *ill.* 693. The Divine which is called the Father, and the Divine which is called the Son, are one, like soul and body, and therefore together they are the Father, *ill.* and *sh.* 613, 743, 839, *ill.* 962.

Therefore the Lord is often called Jehovah the Redeemer, and Jehovah our Righteousness, *sh.* 613, *ill.* and *sh.* 962. The Lord from the Essential Divinity (*ex divino a quo*), through the Divine Humanity, is the Saviour, 368, *ill.* and *sh.* 961. Jehovah came into the world, and took upon Him Humanity, in order to redeem and save mankind, wherefore also Jehovah is called the Redeemer, *sh.* 281, *ill.* and *sh.* 962. The Lord united the Humanity to the Divinity which was in Himself and is called the Father, in order that angels and men might be united to God the Father in Him and through Him, *sh.* 222. The Lord came into the world, to unite mankind to God the Father in Him and through Him, *sh.* 618, 883. God the Father cannot be approached, except by Christ and through Him, *ill.* 484. Men at this day approach God the Father, from an idea of the humanity of Christ as the son of Mary, and thus as a common man, and not as the Son of God, and consequently God, 504. The Alpha and the Omega, the Beginning and the End, *sig.* the Lord, *sh.* 29. They *sig.* that He is the Very and Only One from first things to ultimates, from whom all things proceed, therefore who is the Very and Only Love, the Very and Only Wisdom, and the Very and Only Life in Himself, and consequently the Very and Only Creator, Saviour, and Enlightener from Himself, and consequently the all in all of heaven and the church, 29, 38, 92, *ill.* 962. They *sig.* that all things are made, governed, and done by Him, 888. Who is, who was, and who is to come, *sig.* that the Lord is eternal, infinite, and Jehovah, *sh.* 13, 57, 522. They *sig.* that the Lord is and was the Word, 686. He is the first and the last, *sig.* that the Lord is the only God, 92. Jehovah in the New Testament is called the Lord, 193. The Lord is the Ancient of Days mentioned in Daniel, *sh.* 291. The Messiah is Christ, and He is the Son of God, *sh.* 520.

The Lord alone is the God of heaven and earth, *sh.* 42, 888. All the heavens acknowledge that the Lord is the God of heaven and earth, *ill.* 811. A conversation of the English clergy with their former king concerning the Lord, that He is the God of heaven and earth, *ill.* 341, 716. Because all things of the Father are His, and no one can come to the Father but by Him, therefore He is the God of heaven and earth, *sh.* 618. To the Lord belongs all power in heaven and earth, *sh.* 613, 743, 752. The Lord governs all things from Himself from first things by ultimates, *ill.* 31. The Lord came into the world, and took upon Him a humanity, that He might be at the same time in ultimates and in first things, and thus might save men, because the influx and the operation of the Lord is from first things through or by ultimates, 798. The Lord from Himself knows all things, *ill.* 262. The Lord is omnipotent *sh.* 811. All things in the Apocalypse relate to the acknowledgment that the Lord is the God of heaven and earth, and to a life according to His commandments, 903, 957. The kingdom of the Father comes when the Lord is immediately approached, *sh.* 839. The Lord governs heaven and hell, forasmuch as He who governs the one must govern the other, *ill.* 62. Those who have confirmed in themselves a trinity of persons, cannot receive the truth that the Lord is the

one God, who is the God of heaven and earth, notwithstanding they had read it frequently in the Word, *sh.* 618. The mystical union, which is called the hypostatic union, is a figment respecting the influx of the Divinity of the Lord upon His Humanity, *ill.* 565. The universal of faith concerning the Lord, and concerning salvation by Him, 67. Those who believe in the Lord are saved, *sh.* 553. Those who do not believe in Him, nor live according to His commandments, are condemned, 874. The Lord is in man according to man's reception, from faith and from a life according to His commandments, *ill.* 949. Acknowledgment of the Lord causes His presence, and affection which is of love causes conjunction with Him, *ill.* 937. The Lord with respect to His Divine Humanity is to be approached, because in this He is visible, and because the Father and He are one, like soul and body; hence it may appear that when He is approached as to His Divine Humanity, which is the body, He is approached as to the all-begetting Divinity (*divinum a quo*), which is the soul, consequently the Father, *ill.* 341, 743, 962. No one can be conjoined to the Lord except he immediately approaches Him, because aspect, which is of the understanding derived from the affection which is of the will, conjoins, 933. The Humanity of the Lord is Divine, and ought to be approached, *ill.* and *sh.* 962. The marriage of the church with the Lord is with His Divine Humanity, and then the marriage is full, *ill.* and *sh.* 812. Therefore the New Church is called the bride, and the Lamb's wife, *sh.* 813. The will of the Father is done as in heaven so upon the earth, when the Lord is approached as to His Divine Humanity, *sh.* 839. The New Church is formed of those who approach the Lord only, and do repentance from evil works, *ill.* and *sh.* 69—72. Conjunction is with the Divine Humanity of the Lord, and such is the nature of the conjunction, that they are in the Lord and the Lord in them, *sh.* 883. Conjunction is effected by truths of the Word, and by a life according to them, 883. The Lord cannot be conjoined to any one who is in evil, wherefore man must first do the work of repentance, *ill.* 937. The Lord alone can teach and lead all; because He is God, and because heaven and the church are as one man, whose soul and life is the Lord, 383. The Lord only is to be invoked and worshipped, and not any angel, *ill.* 818, 946. The Lord only is Righteousness, and He only is merit, 86. The Lord is called salvation, *sh.* 368. In the Lord is the Divine Celestial, the Divine Spiritual, and the Divine Natural; therefore these three degrees of love and wisdom are in the three heavens, and also in man, from creation, *ill.* 49. The Lord is in the Divine Celestial with the angels of the third heaven, in the Divine Spiritual with the angels of the second heaven, and in the Divine Natural with the angels of the lowest heaven, and with men on earth; and nevertheless He is not divided, because He is present with every one according to his quality, 466.

Those who do not approach the Lord, cannot understand the Word, *ill.* 42, 566, 958. The Lord is the book of life, which is the Word, 958. The Lord is called the Son of God as to His Divine Humanity, and the Son of Man as to the Word, 44. The Lord is called the

Lamb as to the Divine Humanity, and also as to the Word, moreover Christ, 6, 15, 269, 273, 291, 595. The Lord is the Word, and all things thereof, *ill.* 819, 820. In the Word of both Testaments the Lord alone is treated of, and hence it may appear that the Lord is the Word, *ill.* and *sh.* 478, 820. The Lord fulfilled all things of the Word in the natural, spiritual, and celestial sense, *ill.* 820. Because men do not immediately approach the Lord, they cannot be in spiritual light, and in spiritual things they think sensually, *ill.* 841. The knowledge and acknowledgment of the Lord conjoin all the knowledges of good and truth, or spiritual truths, in one, *ill.* 916. The coming of the Lord is His coming in the Word, and this is signified by His coming in the clouds of heaven, *ill.* 820, 944. See CLOUDS. By light from heaven were seen the tabernacle, and afterwards the temple, and, lastly, in the place thereof, the Lord alone standing on the foundation-stone, which was the Word, *ill.* 926.

To the Son of Man the kingdom belongs, *sh.* 291. He is called King whence, *sh.* 664; see KING. The Lord in His Divine Humanity reigns over all, *sh.* 520. The celestial kingdom is the priestly kingdom of the Lord, and the spiritual kingdom His royal kingdom, *ill.* 854. What is meant by reigning with the Lord, 284; see KINGDOM. The Lord is heaven, 943; see HEAVEN. Those who are in the Lord and the Lord in them, whatsoever they will and ask, they obtain, because they will and ask of the Lord, *ill.* and *sh.* 951. The Lord appears above the heavens in a sun, because no one can sustain His presence, such as it is in itself, and He is present with every one by veilings and coverings, *sh.* 54, 465. Because the Lord is love itself and wisdom itself, and these are not in place, He is omnipresent, *ill.* 961. Man cannot see the Lord such as He is in Himself, and live; therefore He presents Himself to be seen in the heavens by angels, whom He fills with His majesty, *ill.* 938. The truths of the Word are mirrors, or glasses, by which also He makes Himself to be seen, *ill.* 938. The Lord from the sun looks at the angels in the forehead, and so turns them to Himself, and in like manner men as to their spirit; and angels and men look at the Lord through the eyes, *ill.* 938, 280. The angels continually behold the Lord as a sun, and continually have Him before their eyes, and this in every turn of their face and body, which is wonderful, 938. The Lord in the Word is meant by angel, 465; see ANGEL. Whatever enters by influx from the Lord into man, continues to be the Lord's in him, and never becomes man's, 758. The Lord does not enter by influx into the selfhood of man, but He exquisitely separates what appertains to Him from their selfhood, 758. Of the Lord's speaking through heaven with man, 943. The Lord speaks from Divine Love through Divine Wisdom, because out of the third heaven through the second, 615. What is meant by the name of the Lord, *sh.* 618; see NAME. The Lord from His Divine Humanity will effect judgment, *sh.* 273. By the birth of the Lord from eternity is meant His birth foreseen from eternity, and provided for in time, *ill.* 961. The Lord glorified His Humanity, that is, made it Divine, as the Lord regenerates man, and makes him spiritual, *ill.* 193. The Lord alone bore the evils and

falsities of the church, and all the violence offered to the Word, *sh.* 829; and this was effected by combats against the hells, and thus He became the Saviour and Redeemer, 829. The Lord permitted the Jews to treat Him as they treated the Word, 410. Those who are in faith alone, and pray from their form of faith, cannot do otherwise than make God three, and the Lord two, *ill.* 537, *ill.* 611. Those who deny the Divinity of the Lord in His Humanity, act almost in consort with the Socinians and Arians, 571. The New Church cannot be established, and thus the Lord acknowledged as the God of heaven and earth, before those who are meant by the dragon, the beast, and the false prophet, are removed, *sh.* 473. Scarcely any one in the spiritual world, from acknowledgment in thought, could pronounce or utter one God, or Jesus, or Divine Humanity with respect to the Lord, although it was confirmed to many by the Word, *ill.* 294.

LOVE (*amor*). There is celestial love, in which the angels are who are in the Lord's celestial kingdom, and there is spiritual love, in which the angels are who are in the Lord's spiritual kingdom; concerning which two kingdoms, and concerning the loves there, 120, 121, 123, 387, 647, 725, 854, 920. Love in the celestial kingdom is love to the Lord, and a love of doing uses from the Lord, which love is there called mutual love, 353. Spiritual love is love to our neighbour, which is called charity, 128. Spiritual love derives its essence from celestial love, 395. It is love from which wisdom is derived, *ill.* 875. The heavens exist from Divine Love through Divine Wisdom, *ill.* 875. Love and wisdom are not anything unless they are in use, *ill.* 875. Love and wisdom, when they are in the endeavour of the will to use, are notwithstanding in act and exist, *ill.* 875. All after death become affections of their ruling love, 756. Those go to heaven who are affections of celestial love and of spiritual love, consequently, who are affections of the love of good and truth, 756. Felicity in heaven is according to the quality of the affection of good and truth, 782. Heaven is regulated, and also the church before the Lord, according to affections which are of love, 908, end. All things of the New Church will be from the good of love, *ill.* 907, 908, 912, 917. Knowledge which is of thought in the spiritual world occasions presence, and affection which is of love occasions conjunction there, *ill.* 937. According to conjunction, love will be reciprocal, *ill.* 937. Divine Love and Divine Wisdom are not in place, but with man according to reception, *ill.* 796. Hence charity and faith are not in place, but with those who are in place, according to reception, *ill.* 949, 961. The good of love is formed by truths of wisdom, *ill.* 912. There does not exist a grain of true, living, and spiritual faith, except so far as it is derived from spiritual love, which is charity, *ill.* 908. In the world they do not attend to the affections but to the thoughts, the reason, 756. Self-love, especially the love of ruling from self-love, is infernal, 691, 729. The love of ruling from self-love is the Devil, and hence the pride of self-derived intelligence is Satan, 453. The love of ruling from self-love, and hence the pride of self-derived intelligence, are the heads of all infernal loves, and this is unknown in the world, the reason, 502. But

the love of dominion from the love of uses is celestial, and those who reign in heaven are in this love, 502, 849. When the love of ruling from self-love and the pride of self-derived intelligence, constitute the head, then the love of uses, which is celestial love, constitutes the feet and the soles of the feet; and on the contrary, 502. Celestial and spiritual love torment and excruciate those who are in self-love and in the pride of self-derived intelligence, when they flow in, 691. Self-love described as to its delight, and that this love immerses the mind of man in his selfhood, which is mere evil, and consequently draws it away from God, whence man becomes a worshipper of nature, 692; and he becomes sensual corporeal, 692. The delights of the love of self and of the world, which in the world are felt as delightful in the highest degree, are changed into opposite infelicities in hell, *ill.* 763. After death those who are in the affections of the love of evil, which are lusts, come into hell, 756. Every love is felt under some species of delight, and therefore unless man knew what evil is, he might feel evil as good, and thence confirm it by falsities, from which man perishes, *ill.* 531, 908.

LOWER EARTH (*terra inferior*). See SPIRITUAL WORLD.

LUKEWARM (*tepidus*). Concerning the lukewarm, 202, 204. See PROFANATION.

MAGOG (*Magogus*, vide *Gogus*). See GOG.

MAN (*homo*). Man *sig.* intelligence and wisdom, *ill.* and *sh.* 243. Man in the complex *sig.* the church, *ill.* 910. Son of man *sig.* the doctrine of truth belonging to the church, and when spoken of the Lord *sig.* the Word, 910. Man is a man after death, and then he is the affection which is of his love, 558. Of the consociation of man with spirits and angels, *ill.* 943. Man communicates immediately with those who are in the world of spirits, but mediately with those who are in heaven or hell, 552, end, 558. Man does not know anything of the spirits with whom he is, nor spirits of man, *ill.* 943.

MANASSES (*Menasche*). Manasses *sig.* the will of the church, and Ephraim its understanding; that Manasses *sig.* the will, *ill.* and *sh.* 355.

MANNA (*man*). Manna *sig.* the good of celestial love conjoined to wisdom, and, in the supreme sense, the Lord, *sh.* 120.

MANTLES (*togæ*). See GARMENTS.

MARK (*character*). It is an acknowledgment and a confession, 605. To receive a mark on the right hand and on the forehead *sig.* to acknowledge from faith and love, 605.

MARK, *to* (*signare*, vide *signum*). See SIGN.

MARRIAGE (*conjugium*). The conjunction of the Lord and the church in the Word is called a marriage, 359, 380. For this reason the Lord is called the bridegroom and husband, and the church the bride and the wife, *ill.* and *sh.* 797, *sh.* 813. Therefore in the Word it is called a marriage or nuptials, *sh.* 812. The marriage of the church is with the Divine Humanity of the Lord, *ill.* and *sh.* 812. There is a full marriage when the Lord is approached as to His Divine Humanity, *sh.* 812. The Word is the medium of conjunction, or of

the marriage of the church with the Lord, 881. The marriage of the Lord and the church is also the marriage of good and truth, 359, 380. The Lord flows in or enters by influx, from the good of love into truths with angels and men, and thus conjoins them to Himself, 359, 380. Good conjoins truth to itself, especially celestial good, 121. The affection and thence the desire of conjunction of good and truth is described by comparisons, 122, 130. The marriage of good and truth is the marriage of love and wisdom, also of charity and faith, 97, *ill.* 875. Good is the esse of a thing, and truth is the existere of a thing thence, 97. Good is according to the quality of the truths by which it exists, and these truths are conjoined to good, 97. See GOOD and TRUTH. Good without truths described, 122, 130. Where there are falsities there is no good, except spurious, or meritorious, or pharisaical good, *ill.* 97. In all the particulars of the Word there is a marriage of good and truth, and there are words therein which have relation to good, and words which have relation to truth, *ill.* 373, 483, 689. See the WORD.

MARTYR (*martyr*). A martyr *sig.* confession of the truth, in like manner a witness, 112. To martyrs in heaven are given crowns, *ill.* 103. See CROWNS.

MASSES (*missæ*). The tenets of the papists concerning masses, see their doctrines in what is premised at n. III.

MEASURE, *to* MEASURE (*mensura, metiri*). To measure *sig.* to know and scrutinize the quality or state of a thing, *ill.* and *sh.* 486, 904. Measure *sig.* the quality or state of a thing, *ill.* and *sh.* 486, 910. Measures, balances, and scales, *sig.* estimation of a thing as to its quality, *sh.* 313, 315.

MERCHANDISE, *to* (*mercari*). See *to* TRADE.

MERIT (*meritum*). The Lord only is Righteousness, and He only is merit, 86. Those who give faith the preference place merit in works, but not those who give charity the preference, *ill.* 86. Good and truth from the Lord are not appropriated to man, but they are continually the Lord's; wherefore no one can say that he merits, *ill.* 854. The Divine of the Lord is not conjoined with the selfhood of man, but is exquisitely separated by the Lord, and the Divine continually remains the Lord's, and never becomes man's, 758. The Babylonians have transcribed the merit and righteousness of the Lord unto themselves, 758.

METALS (*metallum*). All metals are correspondences, and therefore they are in the spiritual world, 775. They correspond to good and truth, *ill.* 913. Therefore metals in the Word, as gold, silver, brass, iron, *sig.* such things as are of the church, with respect to good and truth, *ill.* 211, 775.

METAPHYSICS (*metaphysica*). Concerning a metaphysician among the draconists, who was desirous to cast out the inhabitants of a certain city, because he knew how to conceal things under forms, *ill.* 655.

MICHAEL (*Michael*). What is *sig.* by Michael the angel, 548. See ANGEL

MIDST (*medium*). In the midst *sig.* in the inmost, and thence in all things around, *ill.* and *sh.* 44, 933.

MIGHTY (*fortis*). The mighty or powerful *sig.* those who are in erudition, 337, 832.

MILITARY SERVICE (*militia*). See WAR.

MILL (*mola*). A mill *sig.* inquiry, search into, and confirmation of truth out of the Word, 791, *ill.* and *sh.* 794. What is *sig.* by being cast as a millstone into the sea, 791.

MINISTER (*minister*). He who is in truths, consequently he who serves, is called a servant; and he who is in goods, consequently he who ministers, is called a minister, *sh.* 128, 937. Hence ministry is operation, 128.

MIRACLE (*miraculum*). Signs, by which are meant miracles, *sig.* testifications that truth is falsity, and, in the opposite sense, that falsity is truth, *ill.* and *sh.* 598, 704, 834. The sign of fire coming down from heaven *sig.* attestation that it is truth although it is false, *sh.* 599, 600. What is further signified by sign, see SIGN.

MISERABLE (*miser*). What is *sig.* by miserable and poor, see POOR.

MIX, *to* (*miscere*). Wine mixed pure, *sig.* truth falsified, *sh.* 635.

MONTH (*mensis*). A month *sig.* a full state, *sh.* 489, end. It *sig.* man's state of life as to truth, *ill.* and *sh.* 935.

MONUMENT (*sepulchrum*). See *to* BURY.

MOON (*luna*). The moon *sig.* the truth of faith grounded in the good of charity, 53, 332. It *sig.* intelligence and faith, and is named respecting the church, 413, 533. The moon, in the opposite sense, *sig.* self-derived intelligence, and faith grounded in man's self, *sh.* 919. The sun, moon, and stars being darkened *sig.* that the goods of love and the truths of faith are no longer seen in the church, neither are the knowledges of good and truth known; passages adduced from the Word, where it is so expressed, 413.

MORAL (*moralis*). Of moral spiritual life, and of moral life merely natural, *ill.* 386, 450.

MORNING (*mane*). Morning *sig.* the coming of the Lord, and then the New Church, *sh.* 151. Thence the Lord is called the morning-star, 151, 954. See STAR. Morning *sig.* the commencement of a new church, and evening the end of the former church, *sh.* 151.

MOSES (*Moses*). The law of Moses means all things which are written in his five books, *ill.* 417, *sh.* 662. The same is meant by Moses himself, *sh.* 662, 417.

MOUNTAIN (*mons*). A mountain *sig.* celestial love, which is love to the Lord, and a hill *sig.* spiritual love, which is love to our neighbour, because those who are in celestial love dwell in the spiritual world upon mountains, and those who are in spiritual love upon hills, *ill.* and *sh.* 336. A great and high mountain *sig.* the third heaven, *ill.* 896. The Mount of Olives, near Jerusalem, where the Lord often abode, *sig.* the Divine Love of the Lord, *sh.* 336, *ill.* and *sh.* 493. Mountains and hills, in the opposite sense, *sig.* the loves of self and the world, *sh.* 336. Mountain *sig.* love of evil, and rock faith of falsity, 339. Seven mountains *sig.* the Divine Goods of the Word and of the church

profaned, and by the seven mountains may also be understood Rome, 737.

MOUTH, FROM THE MOUTH (*os, oris*). Mouth *sig.* doctrine, preaching, and discourse, 574; and also reasoning, 574. Out of the mouth *sig.* from the thought and discourse, 452.

MULTITUDE (*turba*). A great multitude *sig.* those who are in the inferior heavens, also those who are in the externals of the church, 363, 803.

MUSIC (*musica*). The sound of musical instruments corresponds to affections; the sound of string-instruments to affections of spiritual love, consequently which are of truth; but the sound of wind-instruments, which are continuous, to affections of celestial love, consequently which are of good, *ill.* 792. Confessions and celebrations of the Lord were formerly made by songs, accompanied by various instruments of music, according to the correspondence of the sound to the affections, 276.

MYRIAD (*myrias*). See TEN THOUSAND.

NAKED, NAKEDNESS (*nudas, nuditas*). Nakedness *sig.* innocence, also ignorance of good and truth, *sh.* 213, at the end. To walk naked *sig.* to live without truths, 706. Nakedness and the shame of nakedness *sig.* the evil, filthy, and profane love in which man is born, *ill.* and *sh.* 213, 706. What is *sig.* by to make desolate and naked, 747.

NAME (*nomen*). All names of places and persons in the Word *sig.* things. A name *sig.* the quality of any one, *ill.* 165, 824. The name of God *sig.* all by which God is worshipped, the all of doctrine, and universally the all of religion, *ill.* and *sh.* 81, 180. To write in or upon any one the name of God, *sig.* to inscribe Divine Truth so that it may be in him, 194. The name of God *sig.* the quality of worship, 81, 111. The name of Jehovah and the Father *sig.* the Divine Humanity of the Lord and the Word; also all by which He is worshipped, *sh.* 81, 584, *ill.* and *sh.* 839. The name of the Lord *sig.* the Lord as to His Divine Humanity, *ill.* and *sh.* 839. What is further *sig.* by the name of the Lord, *sh.* 618. To ask the Father in the name of the Lord, is not to approach the Father immediately, nor to ask Him for the sake of the Son, but to approach the Lord, which is thereby to approach the Father in Him, and through Him, *ill.* 341, *sh.* 618, *ill.* and *sh.* 962. The name of the Father is the Divine Humanity of the Lord, *ill.* and *sh.* 839.

NAPTHALI (*Napthali*). Napthali and his tribe represented, and thence in the Word signifies in the supreme sense, the inherent power of the Lord's Divine Human; in the spiritual sense, temptation and victory; and in the natural sense, struggle on the part of the natural man, *ill.* 354. It also *sig.* a perception of use, and what use is after temptation, *sh.* 354.

NATION (*gens*). Nations in the Word mean those who are in goods or in evils of life, and people, those who are in truths or in falsities of doctrine, *ill.* and *sh.* 483. Nations, in the abstract sense, *sig.* goods or evils of life, 147. Nations *sig.* those who are in the

good of love and charity from the Lord, 667, 920, 923. Nations and kings mean the same as nations and people, *sh.* 921.

NEAR (*propinquum, prope*). Near *sig.* nearness of state, also absolute necessity, *ill.* 947. See also AFAR OFF and SHORTLY.

NEIGHBOUR (*proximus*). See CHARITY.

NICOLAITANE (*Nicolaita*). The works of the Nicolaitanes *sig.* meritorious works, 86, 115.

NIGHT (*nox*). Night *sig.* falsity of faith, *sh.* 922, 940. What is *sig.* by day and night, or in the day and in the night, 414, 637. See DAY and SUN.

NUMBER, *to* NUMBER (*numerus, numerare*). All numbers in the Word have a signification, *ill.* 348. Numbers in the Word *sig.* things, and they are, as it were, a sort of adjectives conjoined to substantives, adding or determining some quality to the things of which the Word treats, 10, 287, 348, 738, 842. Number *sig.* the quality of a thing as to truth, 608—610. To number *sig.* to know the quality, consequently, what the qualities are, *ill.* and *sh.* 364.

OATH (*juramentum, jurare*). See *to* SWEAR.

ODOUR (*odor*). Fragrant odours which exist in heaven, correspond to affections which belong to charity, and thence to perceptions which are of faith, 278, 394.

OFFERING (*minchah*). See BREAD.

OIL (*oleum*). Oil *sig.* the good of love, 316, *sh.* 493, *ill.* 779. Anointings were made by oil, because anointing represented the Lord as to His Divine Humanity, who, as to His Divine Humanity, was the only anointed of Jehovah, not with oil, but with the good of love, *ill.* 779. They anointed kings, priests, prophets, the altar, the tabernacle, the garments of Aaron, in a word, all the holy things of the church; and in ancient times they anointed statues, and also warlike arms, *sh.* 779. They anointed these things with the oil of holiness; and they anointed themselves and others with common oil, to testify their gladness and benevolence of mind, *sh.* 779. Oil was offered, together with sacrifices, upon the altar, *sh.* 778.

OLIVE-TREE, OLIVE (*olea, oliva*). Olive *sig.* love and charity, *ill.* and *sh.* 493. The mount of olives *sig.* the same, *sh.* 493. See MOUNTAIN.

OMNIPOTENCE (*omnipotentia*). The Almighty *sig.* He who is, lives, and has power from Himself, and governs all things from first things by ultimates, *ill.* 31, 522. The Lord is called the Omnipotent, *sh.* 811.

OMNIPRESENCE (*omnipresentia*). The Lord is omnipresent, because He is Love and Wisdom, or Good and Truth, which are Himself, and which are not in place, but with those who are in place, according to reception, *ill.* 961.

OMNISCIENCE (*omniscientia*). The Lord from Himself knows all things, and hence omniscience belongs to Him, *ill.* 262.

ONE HUNDRED AND FORTY-FOUR. See TWELVE.

ORDER (*ordo*). Of successive and simultaneous order; in ultimates or extremes is the simultaneous order of the successives, *ill.* 678.

Supreme in successive order becomes inmost in simultaneous order, and consequently in series, 900.

OVER *or* UPON (*supra*). Over or upon *sig.* within, because those things which are superior and supreme in successive order, are interior and inmost in simultaneous order, 900. See ORDER.

OVERCOME, *to* (*vincere*). To overcome *sig.* to fight against evils and falsities, and to be reformed, *sh.* 88, 105, 890.

OWL (*noctua*). Light arising from the confirmation of what is false corresponds to the light by which owls and bats see, *ill.* 566, 695. Those who have confirmed falsities in themselves are such with respect to their spiritual sight, and are called owls and bats, *ill.* 566.

PALE (*pallidum*). Pale *sig.* without life, and that which is without goods and truths, 320. A pale horse *sig.* the understanding of the Word destroyed both as to good and truth, 320.

PALM (*palma*). Palms *sig.* Divine Truth, and to hold palms in the hands *sig.* confession from Divine Truths, *ill.* and *sh.* 367.

PAPISTS (*pontificii*). The doctrines of the Papists concerning baptism, the eucharist, masses, repentance, justification, purgatory, the seven sacraments, holy things, and power, see what is premised concerning their doctrines. Concerning Babel, collected from Isaiah, Jeremiah, and Daniel, 717. The city Babylon *sig.* the Roman Catholic religion, 631. There is no church among them, but a religion (*religiosum*); because they do not approach the Lord, nor read the Word, and because they invoke the dead, 718. This religion is holy and splendid in externals, and yet profane and abominable in internals, *ill.* 731. Through externals they are held in the belief that this religion is even super-eminent, insomuch that the common people cannot believe otherwise, when nevertheless it has for its end dominion and the possession of all things in the world, 787. Those who are of that religion are in external affections without internal affections, and thence they are in the worship of men living and dead, 792. The love of exercising dominion over the Divine things of the Lord, and thence over the holy things of the church, is the devil, and that therefore they have profaned all the truths and goods of the Word in various ways, *ill.* 802. Babel *sig.* the profanation of what is holy, and the adulteration and falsification of the whole Word, and thence of the church, 717, 729, *ill.* 802. They profane, 723, 728, 781, *ill.* 802. Babylon is called the hold of demons, and of every unclean bird, because there are atrocious evils and falsities there, *sh.* 757. Certain tenets of theirs enumerated, which are detestable, namely, concerning the eucharist, invocation of the dead, masses, the Divine power transferred to themselves, and the prohibition of reading the Word, *ill.* 753, 795. By abominable arts and schemes they have diverted men from the worship of the Lord, consequently from Divine worship, *ill.* and *sh.* 800. Some things relating to their worship, 777, 778, 780. They have extended their dominion over things of a secular nature, and over supreme judges, and they continually aspire to their former despotic power, 799 end. The vicarship is an invention and a fiction, *ill.* 752; also 802.

By dominion over the souls of men as a means they amass together riches without end; and in the preceding ages, when they enjoyed despotic power, they collected together prodigious treasures, *ill.* 752, 759. The same dominion still possesses their minds, but at this day it is restrained, *ill.* 759. They are enriched by the holy things of the Word adulterated, 772. Various things relating to their acquisition of riches enumerated, *ill.* 784. The heads or chiefs in their ecclesiastical hierarchy make unlawful gain, of which, 799. The laity bring them precious things, and buy of them such things as they say belong to eternal life, 786, 789. Those who bring and buy, are meant by pilots of ships, and by those employed upon ships, and by mariners, 786.

They acknowledge and in a manner esteem the Word as holy, because it treats of the Lord, whose power they have transferred to themselves, and also of the keys given to Peter, whose successors they affirm themselves to be; but this holy acknowledgment they possess from without, and not from within, 725, *ill.* 733, 739. They have not denied this Divine Truth, that to the Lord belongs all power in heaven and on earth; but they have profaned it, by having transferred His power to themselves, *ill.* 738. They have seen, but as it were with their eyes shut, that the Humanity of the Lord is Divine; but they have not yet acknowledged it, because they have transferred all things of the Lord to themselves, *ill.* 738. At first they held the Word sacred; but they successively adulterated it, and at length profaned it, *ill.* 737. They have adulterated the truths of the Word by applying them to dominion; and they have profaned the Word by applying and attributing to themselves Divine power, 719, *sh.* 781. They have often deliberated respecting the reading of the Word by the laity, but rejected it, 733, 734. The Word in various ways, and by various pretences, is prohibited to be read, 733, 734. The Word is taken out of the hands of the laity and common people, lest their adulterations and profanations should become apparent, 739. In heart they defame the Word, and hate it, *ill.* 733, 735. They have not any truth, and consequently neither any good, *ill.* 765, 766, 780. They have not any perception of truth, because they do not approach the Lord, nor read the Word, *ill.* 796. They have not any spiritual affection of truth and good, 792. There does not remain with them any inquiry after spiritual truth, 794. They have not any understanding of spiritual truth, 793. They have not any conjunction of spiritual good and truth, because they have no conjunction with the Lord, but with men living and dead, *ill.* 797, 798. The power of binding and loosing, or of opening and shutting heaven, is a Divine power, and not given to man, 798. What the Lord said in the Word to Peter, and concerning the keys, is not to be understood of Peter, but of that Divine Truth which Peter then confessed, and that truth is meant by the rock on which the Lord would build His church, 768, 798. Otherwise they might claim to themselves the power that they all should sit upon thrones, and judge the twelve tribes of Israel, according to the Lord's words to the disciples, 798, at the end. They have fortified themselves by various things, as by the tribunal of the inquisition, by terrors in regard to purgatory, by a plurality of monas-

teries, by possessions and riches, and moreover by a prohibition of the reading of the Word, by external holiness, consequently by masses, and by the worship of the dead among the common people, and by various splendid exhibitions and delights, 770; but nevertheless they shall be destroyed, 770.

Those who are in the kingdom of France are not united with the Roman Catholic religion, *ill.* 740-744. That religion in the various kingdoms is not equally cultivated, 740, 745. There are chiefly two sorts of men who cultivate that religion, the one who acknowledge it, because they are born and brought up in it, but who nevertheless approach God, and hold the Word to be sacred; the other, who love and kiss that religion, 786. Those who acknowledge it because they are born and brought up in it, but who nevertheless approach God and hold the Word to be sacred, after death come into heaven, and many societies are formed of them in the spiritual world, 786, *ill.* 531. From that religion have emanated the falsities of the Reformed churches, concerning which, 751, 801 at the end.

The doctrinals of the Roman Catholic religion were dispersed by the Last Judgment, and after it, 631. Their evils and falsities infested the heavens, and the heavens are rejoiced that they are removed, 790. Of the Last Judgment upon the Babylonians, and of their treasures which they had also amassed there, and that their treasures there were dissipated and reduced to dust, 772. After that they did not possess any precious things, but instead of them mean things, which corresponded with their falsities, 772-776. Those who exercise dominion from the love of self and the love of the world, after death will to be in the same loves, but they are deprived of them, and reduced to miserable states, 782. The delights originating in their love of dominion, and the satisfactions arising from their love of wealth, after death are changed into opposites, *ill.* 763. After death they are deprived of all these things, 764, 770. Of the punishments of those after death who had exercised dominion from the instigation of the love of self and the world, *ill.* 765. After death they entertain hatred against the Lord, because they then see that the Lord alone reigns over heaven and the church, and not in the least any man from himself, 766. At the day of the Last Judgment those who, from the instigation of the love of self, had exercised dominion over the holy things of the church were cast into hell, and those who had looked to the Lord and shunned evils as sins were preserved, 755. Of their elation of heart from dominion, and of the confidence of their mind from wealth, 764. Every one ought to beware of having any connexion with that religion by acknowledgment and affection, lest he perish, *ill.* and *sh.* 760.

PAPS (*mamma, mammilla*). That paps and breasts *sig.* love, and in an eminent sense Divine Love, 46, at the end.

PARADISE (*paradisus*). See GARDEN.

PASTOR (*pastor*). See *to* FEED.

PATMOS (*Patmos*). The isle of Patmos *sig.* a place and state in which John could be enlightened, *ill.* 34.

PATIENCE (*patientia*). Patience is said of temptation, 593, 638.

PAUL (*Paulus*). The passage in Paul to the Romans, iii. 28, Man is justified by faith without the works of the law, is falsely understood, *ill.* and *sh.* 417, 750.

PEACE (*pax*). Peace is the Divine salutation, *sh.* 12. Peace *sig.* all that comes from the Lord, in particular charity, spiritual security, and internal tranquillity, *ill.* and *sh.* 306. Peace signifies tranquillity of soul from not being infested by falsities, consequently not by hell, and this peace is from the Lord, *sh.* 640.

PEARL (*margarita*). Pearls *sig.* knowledges of things good and true, *sh.* 727, 916. The one pearl of great price, mentioned in Matthew, *sig.* the knowledge and acknowledgment of the Lord, 916.

PEOPLES (*populi*). Peoples *sig.* those who are in truths or in falsities of doctrine, and abstractly truths or falsities; and nations *sig.* those who are in goods or evils of life, and abstractly goods or evils, *ill.* and *sh.* 483.

PERDITION (*perditio*). See DESTROYER.

PERGAMOS (*Pergamus*). The church in Pergamos *sig.* those who place the all of the church in good works, and not anything in truths of doctrine, 107, *seq.*

PERSON (*persona*). The spiritual sense is abstracted from persons: wherefore where a person is named in the Word, he signifies something in the church, 78, 79, 96.

PERSUASION (*persuasio*). In the spiritual world there is a power of persuasion, which deprives others of the understanding of truth, 428.

PETER (*Petrus*). Peter among the apostles represented truth and faith, 790. Where it refers to Peter and the keys given to him, Peter is not meant, but the Divine Truth which Peter then confessed, and that truth is signified by the rock on which the Lord would build His church, *ill.* 768, 798. In the Word which is in heaven, instead of Peter is read truth originating in good which is from the Lord, *ill.* 768.

PHILADELPHIA (*Philadelphia*). The church in Philadelphia *sig.* those in the church who are in Divine Truths from the Lord, 172, *seq.*

PLACE (*locus*, vide *spatium*). See SPACE.

PLAGUE (*plaga, quæ vulnus*). Plagues *sig.* evils of love and falsities of faith, thus spiritual plagues, by which a man perishes as to his soul, *ill.* 456, 498, *ill.* and *sh.* 657, 957. The plagues of Egypt enumerated; they *sig.* the falsities and lusts by which the church there perished, 503, 657. It is attributed to Jehovah, that He smites with plagues, *sh.* 498.

PLATTER (*paropsis*). See CUP.

POOR (*pauper*). The poor *sig.* those who are not in truths, and the needy or indigent those who are not in goods, 95. The miserable and the poor *sig.* those who are without the knowledges of truth and good, *sh.* 209.

POPE (*papa*, vide *pontificii*). See PAPISTS.

POPE SEXTUS V. (*Sextus Quintus papa*). A discourse with him concerning the Lord, the Word, the vicarship, the Romish saints, the treasures in monasteries, *ill.* 752.

PRAISE, *to* PRAISE (*laus, laudare*). To praise God *sig.* to worship Him, *sh.* 809. See also ALLELUJAH.

PRAYER, PRAYERS (*oratio, preces*). The prayers of the saints are those things which belong to faith and charity, 278. The Lord wills that man should first ask and will, and the Lord afterwards answers and gives, in order that it may be appropriated to man, *ill.* and *sh.* 376. Those who are in the Lord and the Lord in them, whatsoever they will and ask, they obtain, because they will and ask of the Lord, *ill.* and *sh.* 951. Concerning the meaning of these words in the Lord's prayer, "Our Father, who art in the heavens, hallowed be Thy name. Thy kingdom come. Thy will be done as in heaven so upon the earth," *ill.* and *sh.* 839. All things contained in the Lord's prayer are fulfilled, when the Lord is immediately approached, *ill.* and *sh.* 839.

PREDESTINATION (*prædestinatio*). See ELECTION.

PRESENT (*munus*). See GIFT.

PRESS (*torcular*). An oil-press *sig.* the good of love, and a wine-press the truth of faith, 651; see OIL and WINE. Thence a press *sig.* examination of good and truth, and, in the opposite sense, examination of evil and falsity; and this is meant by the great wine-press of the wrath of God, *sh.* 651. To tread the wine-press of the wrath of God, when said of the Lord, *sig.* to bear the evils and falsities of the church, and the violence offered to the Word, *sh.* 829. What is further *sig.* by treading the press, 652.

PRIEST (*sacerdos*). Priests *sig.* those who are in the good of love from the Lord, and abstractly goods of love, and kings *sig.* those who are in truths of wisdom from the Lord, and abstractly truths of wisdom, 20, *ill.* and *sh.* 854. See KING. The celestial kingdom, in which those are who are in the good of love, is the Lord's priestly kingdom, and the spiritual kingdom, in which those are who are in the truths of wisdom, is the Lord's royal kingdom, *ill.* 854.

PRINCE (*princeps*). The prince of the kings of the earth *sig.* the Lord with respect to Divine Truth, 18.

PRISON (*carcer, custodia,* vide *captivus et vinctus*). See CAPTIVE and BOUND.

PROFANATION (*prophanatio*). There are many kinds of the profanation of what is holy: concerning the profanation of what is holy by the papists, 717, 723, 728. See PAPISTS. It is provided of the Lord, that it should not be known what spiritual truth and spiritual good are, lest the Holy Word in the church should be profaned, because what is known may be profaned, but not that which is not known, 314, 316, 686, 688. It is a most grievous kind of profanation, at one time to believe, and at another time not to believe, 198. As these with respect to thought are sometimes in heaven, and at other times in hell, and because they cannot remain in one or the other, they extirpate things interior, and become mere phantasies, 202, 204. With them evils and goods, also truths and falsities, are mixed, 202, 204; and the things of the church among them in no respect cohere, *ill.* 208. They are meant by the lukewarm, 202, 204.

PROPHET (*propheta*). A prophet in like manner as prophesy *sig.*

doctrine from the Word, and to prophesy *sig.* to teach it; and prophet, as said of the Lord, *sig.* the Word, *ill.* and *sh.* 8, 943. Concerning the two states of the prophets, the one when they wrote the Word, the other when they saw the things which are in heaven, *ill.* and *sh.* 945. The false prophet means the beast from the earth, and that beast *sig.* the clergy who are in faith alone, *ill.* and *sh.* 594, 701, and *sh.* 834.

PROVIDENCE (*providentia*). It is of the Lord's providence that those who are in evils of life, and thence in falsities of doctrine, know nothing of holy truths, lest, if they knew them, they should profane them, 314, 316, 686, 688.

PURGATORY (*purgatorium*). The tenet of the Papists concerning purgatory, see the doctrines of the Papists in what is premised, n. VI. Purgatory is a mere Babylonian fiction, invented for the sake of gain, *ill.* 784.

PURPLE (*purpura*). Purple *sig.* celestial good, and scarlet celestial truth, *sh.* 725.

QUARTERS OF THE WORLD (*plagæ mundi*). The angels dwell according to the quarters; in the east those who are more in love to the Lord, in the west those who are less in that love; in the south those who are more in wisdom from the Lord, and in the north, those who are less in that wisdom, *ill.* 901, 906. The reason is, because the Lord is the Sun of heaven, from whose face is the east and west, and on the sides are the south and north, 901. The men of the Church, with respect to their spirit, are, like the angels, either in the east, or in the west, or in the south, or in the north of the spiritual world, *ill.* 906. Concerning the turning of the angels to the Lord as the Sun, and then towards the quarters, 380, 938.

QUICKLY (*cito*). See SHORTLY.

RAIN (*pluvia*). Rain *sig.* Divine Truth from heaven, *sh.* 496. An inundating rain *sig.* devastation of truth, and also temptations, *sh.* 496.

RAINBOW (*iris*). Many kinds of rainbows appear in the spiritual world, *ill.* 232, 566. A rainbow *sig.* regeneration, which is when man from natural becomes spiritual, *sh.* 466, *ill.* 566.

RATIONALITY (*rationalitas*). See UNDERSTANDING.

REAP, *to* (*metere*). See HARVEST.

REASON (*ratio*). See UNDERSTANDING.

REBUKE, *to*, and *to* CHASTEN (*arguere et castigare*). They *sig.* to tempt, 215.

RED (*rubrum*). Red is said respecting the good of love, because it proceeds from the fire of the sun, 167, *ill.* 231, *sh.* 305. Infernal redness *sig.* the love of evil, 305.

REDEMPTION, REDEEMER (*redemptio, redemptor*). Jehovah is called the Redeemer, *sh.* 281, 613. Jehovah is called the Redeemer, because He assumed the human nature, *ill.* and *sh.* 962. Redemption *sig.* deliverance from hell by the Lord, and salvation by conjunction with Him, 619. The redeemed are meant by the bought from the earth, 619.

REED (*calamus*). It signifies feeble power, *sh.* 485. A golden reed, with which they were measured, *sig.* a power or faculty of knowing and understanding the quality of a thing, *sh.* 904. See MEASURE.

REFORMATION, *the* REFORMED (*reformatio, reformati*). The doctrines of the Reformed concerning God, Christ the Lord, justification by faith, and good works; the law and the gospel, repentance and confession, original sin, baptism, the holy supper, and the church; see their doctrines in what is premised. The Apocalypse treats of the Reformed from chap. vii. to xvi. inclusive, and of the Papists, chap. xvii. and xviii. 387, 388. Prophecies concerning the Reformed, that they would secede from the Roman Catholic religion, and that they would acknowledge the Word, from which and according to which would be their church, 746-750. The Reformed retained some things from the Roman Catholic religion, *ill.* 751, 801, at the end. Many things concerning the Reformed Church at this day, see FAITH. The Reformed constitute the centre or middle part in the spiritual world, *ill.* 631.

To reform and regenerate men is of the Lord alone; since it is a Divine Work, therefore a work of omnipresence, omniscience, and omnipotence, *ill.* 798. Man can reform and regenerate himself as if from himself, and nevertheless from the Lord, *ill.* 224. The interior operations of the Lord in regenerating man are myriads of myriads, which yet are for the sake of the extremes, in which man shall be, jointly with the Lord, *ill.* 463. Man is regenerated, first as to his internal man, and afterwards as to his external; and the internal man cannot be regenerated by merely knowing and understanding, but by willing and loving, and thence by understanding and knowing, *ill.* 510. Man is reformed by truths and by a life according to them, 815, *ill.* 832. Truths of doctrine, among those who do not live according to them, gradually perish, *ill.* 85. A man who is reformed, first respects truths of doctrine, and afterwards goods of life; when he respects truths of doctrine, he is like unripe fruit, and afterwards, as he respects goods of life, he becomes like ripe fruit; and his first state is called reformation, but the latter regeneration, *ill.* 84. The state of man is thereby inverted, 84.

REFORMED (*Reformati*). See REFORMATION.

REGENERATION (*regeneratio*, vide *reformatio*). See REFORMATION.

REIGN, *to* (*regnare*). See KINGDOM.

REINS (*renes*). The reins *sig.* truths of intelligence and faith, and the heart *sig.* goods of love and charity, *ill.* and *sh.* 140.

RELIGION (*religio*). The doctrine of truth constitutes the church, and a life according to doctrine constitutes religion; but where there is not life, there is neither religion nor church, *ill.* 923. It is in the teaching of every religion, that there is a God from whom proceeds good, and that there is a devil from whom proceeds evil; and therefore that good ought to be done, because it is of God and from God, and that evil ought to be shunned, because it is of the devil and from the devil, 272. In every religion there are precepts like those in the decalogue, 272. Among the mysteries of the faith of the present church there is this, that religious good, which contributes to salva-

tion, is not allowed to be done by man, *ill.* 484, 675. In the Christian world at this day there is neither church nor religion, *ill.* 675.

REPENTANCE (*pœnitentia*). The tenets of the Papists concerning repentance, see their doctrines premised at n. IV. The tenets of the Reformed concerning repentance, see their doctrines premised at n. V. Actual repentance described, *ill.* 531, at the end. Baptism and the holy supper are sacraments of repentance, and the decalogue is the universal doctrine of repentance, *ill.* 531, at the end. Man without repentance is in the evils in which he is born; hence unless the evils are removed by actual repentance, they remain, *ill.* 531, 836. The Lord loves all, but He cannot be conjoined with them so long as they are in evils, wherefore men must first perform repentance, *ill.* 937. Evil contains in itself innumerable lusts in simultaneous order, and these lusts cannot be removed by man, but by the Lord only; and they are removed by the Lord when He is approached, because the Lord enters by the way of the soul into man, *ill.* 678. Repentance was represented by various things among the children of Israel, concerning which, 492. The New Church is formed of those who approach the Lord only, and perform repentance from evil works, *ill.* and *sh.* 69, 72; see CHURCH. Concerning the successive state of man's thought, before he is willing to reflect upon evils of life, and to do repentance, *ill.* 710. Those who acknowledge faith alone as the only means of salvation, neither think of repentance nor will it, 450, 457, 710. The Reformed, who are in faith alone, can with difficulty perform actual repentance; the reason, 531. Those who perform repentance perceive what good is, and come into good, and are saved, 379.

RESPIRATION (*respiratio*). See WIND.

RESURRECTION (*resurrectio*). The first resurrection *sig.* salvation and life eternal, 851, 852. In the Apocalypse the second resurrection is not mentioned, 851, 853. Concerning this resurrection after the Last Judgment, of those who were guarded by the Lord in the inferior earth, 325, 326, 329, 843, 845, 846, 850, 884, 885. See SPIRITUAL WORLD. Concerning the lot of every one after death, that all are instructed, and afterwards sent to various societies, and that at length they remain where their love and faith is, 549. Various particulars relative to the state of men after death, as that they are in a body like as in the world, but a spiritual body, and that they remain in the world of spirits until they put off the natural affections, and put on spiritual affections, besides many other things, *ill.* 153.

RETALIATION (*talio*). The law of retaliation *sig.* that to every one is done according to the quantity and the quality of his deeds, and that evil returns upon every one as he has committed it, *ill.* 762. This law derives its origin from the following: "All things whatsoever ye would that men should do to you, do ye even so to them," *ill.* 762. From this law punishment is as it were inherent in its own evil, *ill.* 762. The delights of the love of self and the world are converted into their opposite infelicities in hell, 763.

REVELATION (*Apocalypsis*). See APOCALYPSE.

REVENGE (*vindicta*). See VENGEANCE.

REUBEN (*Ruben*). Reuben and his tribe represented, and thence in

the Word *sig.*, in the supreme sense, omniscience ; in the spiritual sense, wisdom, intelligence, and science, also faith ; and in the natural sense, sight, *ill.* and *sh.* 351. Reuben, in the opposite sense, *sig.* wisdom separated from love, also faith separated from charity, 134, *ill.* and *sh.* 351. This is represented and signified by the adultery of Reuben with Bilhah, his father's woman, 134.

REWARD (*merces*). Reward *sig.* internal beatitude, and thence external, which are from the Lord alone, 949. Hence reward *sig.* the felicity of life eternal, arising from the delight and pleasantness of love, and of the affection of good and truth, *ill.* and *sh.* 526.

RICHES (*divitiæ*). Riches *sig.* spiritual riches, which are knowledges of good and truth, *sh.* 206.

RIGHT (*dextrum*). In the spiritual world the south is on the right hand, and the north on the left, 933.

RIGHTEOUS (*justus*). See JUST.

RIVER *and* FLOOD (*fluvius et flumen*). A river *sig.* truths in abundance, and also falsities in abundance, *sh.* 409, 563, 683. What is *sig.* by the great river Euphrates, see EUPHRATES. The river of the water of life *sig.* Divine Truth from the Lord, *ill.* and *sh.* 932.

ROAR, *to* (*rugire*). See LION.

ROBE (*stola*). See GARMENT.

ROCK (*petra*). A rock, when spoken of the Lord, *sig.* Divine Truth, 768, *sh.* 915 ; in like manner a stone, 915. A rock, in the opposite sense, *sig.* the faith of falsity, and mountain the love of evil, 339. Those who are in falsities of faith, enter by holes and clefts into rocks, *ill.* and *sh.* 338. What is *sig.* by hiding themselves in mountains and rocks, 339.

ROD *or* STAFF (*baculus*). A rod or staff *sig.* power, in like manner as a sceptre, *ill.* and *sh.* 485. A rod of iron *sig.* the power of truth in ultimates, 148. To rule with a rod of iron *sig.* to convince by the literal sense of the Word, and, at the same time, by rational arguments grounded in natural light, *sh.* 148, 544, 828.

SACKCLOTH (*saccus*). To clothe in sackcloth represented lamentation over devastated truth in the church, *ill.* and *sh.* 492.

SACRAMENTS (*sacramenta*). The tenets of the papists concerning the seven sacraments, see the doctrines of the papists premised, n. VII. Baptism is a sacrament of repentance, and an introduction into the church ; and the holy supper is a sacrament of repentance, and an introduction into heaven, *ill.* 531.

SACRED SCRIPTURE (*Scriptura Sacra*). See *the* WORD.

SACRIFICE (*sacrificium*). To eat, when said of sacrifices, *sig.* to appropriate to one's self what is holy ; and to eat things sacrificed unto idols, which belong to the sacrifices of the Gentiles, *sig.* to defile and profane what is holy, 114, 135.

SALVATION (*salus*). The Lord's being called salvation *sig.* that the Lord is the Saviour, also that salvation is in Him and from Him, *sh.* 368, 804.

SAND (*arena*). Why the multitude is described by the sand of the sea, 860.

SARDIS (*Sardes*). The church in Sardis *sig.* those who are in dead worship, 154. Concerning dead worship, 154, 157, 161.

SARDINE (*sardius*). The sardine stone *sig.* the goods of the Word in ultimates, 231.

SATAN (*satanas*). See *the* DEVIL.

SCALES *or* BALANCES (*lances*). See MEASURE.

SCARLET (*coccinum*). Purple *sig.* celestial good; and scarlet, celestial truth, *sh.* 725.

SCEPTRE (*sceptrum*). A sceptre *sig.* power, in like manner as staff, *ill.* 485.

SCIENCE (*scientia*). There are with man scientifics in great variety, *ill.* 775. See INTELLIGENCE.

SCORPION (*scorpius*). A scorpion *sig.* deadly persuasion, *sh.* 425.

SEA (*mare*). The sea *sig.* heaven in its extreme part, *ill.* and *sh.* 878; for this reason, that in the extremes, and at a distance, the heavens appear like seas, which are atmospheres, in which those live who are in the most common truths grounded in the literal sense, wherefore the seas there are appearances, 238, 404, 878. See ATMOSPHERE. The sea *sig.* the church among those who are in truths of a general kind, also among those who are in external natural worship, and but little in spiritual, *ill.* and *sh.* 238, 869. The sea *sig.* the external of the church, thus the church as consisting of those who are in its externals; and the earth *sig.* the internal of the church, thus the church as consisting of those who are in its internals; wherefore the sea *sig.* the church among the laity, because the laity are in its externals, and the earth the church among the clergy, because the clergy are in its internals, *sh.* 398, 402, 470, 567, 594, 677, 680. The sea as of glass mingled with fire *sig.* a collection of those who are in external worship and not at the same time in internal, *ill.* 659, 661. The sea which shall be no more, Apoc. xxi. 1, *sig.* a collection consisting of various Christians before the Last Judgment, from which those who were written in the book of life were taken away and saved, *sh.* 878. The sea also *sig.* hell, *ill.* and *sh.* 791.

SEAL (*sigillum*). Sealed with seven seals *sig.* entirely or totally hidden, 257. To open the seals *sig.* to examine and know the states of all, and to judge every one according to his state, 259, 295, 388. See BOOK.

SEAL, *to* (*obsignare*). To seal with seals, 257. See SEAL. Not to seal the words of this prophecy *sig.* that the Apocalypse must not be shut, but is to be opened, PREFACE towards the end. and 947.

SEE, *to*, VISION (*videre, visio*). To see *sig.* to understand, *ill.* 7. What is *sig.* by being in vision, *sh.* 36. Of the state of the prophets when they were in vision, *ill.* and *sh.* 945. See SPIRIT.

SEED (*semen*). Seed *sig.* those in the church who are in truths of doctrine, and abstractly truths of doctrine, *sh.* 565. Seed, in the opposite sense, *sig.* falsities of doctrine, 565, at the end. What is *sig.* in Daniel by iron and clay, which shall mingle with the seed of man, 913, at the end.

SELL, *to* (*vendere*). See *to* BUY.

SENSUAL MEN (*sensuales*). What is the quality of those men who are called sensual, also the quality of sensual things, which are the ultimates of the mind of man, *ill.* from the *Arcana Cœlestia*, 424, 430. Sensual men and sensual things further described, 455. Locusts *sig.* them, 424, 430.

SEPULCHRE (*sepulchrum*). See *to* BURY.

SERAPHIM (*seraphim*). See CHERUBIM.

SERPENT (*serpens*). The serpent *sig.* sensual things, which are the ultimates of man's life, hence also craftiness and various evils, *ill.* and *sh.* 455, 841. A serpent *sig.* a seducer, *sh.* 562.

SERVANT (*servus*). Servants *sig.* those who are in truths, and who by truths serve others; therefore the prophets were called the servants of Jehovah, and even the Lord is so called with respect to His Divine Humanity, *sh.* 3. Servants *sig.* those who are in truths, and ministers those who are in goods, because the latter minister and the former serve, 128. What is *sig.* by bondmen and freemen, 337, 604, 832. See FREE.

SEVEN (*septem*). Seven *sig.* all persons and all things, and hence what is full and perfect, and is predicted of anything holy, and of anything profane, *ill.* and *sh.* 10, 737. The number seven adds what is holy and also what is profane, *sh.* 737.

SHAME (*pudor*). What is *sig.* by the shame of nakedness. See NAKEDNESS.

SHEEP (*ovis*). Concerning two flocks, one of sheep, and the other of goats, *ill.* 417.

SHIP (*navis*). Ships *sig.* knowledges of good and truth, *ill.* and *sh.* 406.

SHORTLY *or* QUICKLY (*cito*). Shortly or quickly *sig.* certainly, *ill.* 4, 943, 947, 949. Near *sig.* nearness of state, not nearness of time, 9, *ill.* 947. See AFAR OFF.

SICKLE (*falx*). A sickle *sig.* the Divine Truth of the church, because harvest *sig.* the state of the church; and to put forth the sickle to the harvest *sig.* to make an end of the church destroyed by falsities, and to effect judgment, *ill.* 643, *ill.* and *sh.* 645. See HARVEST.

SIGN, *to* SEAL *or* MARK (*signum, signare*). A sign *sig.* a revelation of things to come, *sh.* 532, 656. A sign is said of truth, and in such case it is testification, and a sign is also said of quality, and in such case it is manifestation, *sh.* 532. Sign instead of miracle, see MIRACLE. To mark or seal on the foreheads *sig.* to distinguish and separate one from another according to love, 347.

SILK (*sericum*). Silk *sig.* mediate celestial good and truth, 773, at the end.

SILVER (*argentum*). Gold *sig.* the good of love, and silver the truth of wisdom, *ill.* and *sh.* 913.

SIMEON (*Simeon*). Simeon and his tribe represented, and thence in the Word *sig.*, in the supreme sense, providence; in a spiritual sense, spiritual love, which is love to our neighbour, and is called charity; and, in the natural sense, obedience and hearing, *ill.* 356.

SIN (*peccatum*). Concerning original sin, see the doctrines of the Reformed premised at n. VI.

SINGING, A SONG (*cantus, canticum*). A song *sig.* acknow-

ledgment and confession from joy of heart, because singing exalts, *sh.* 279. A new song *sig.* an acknowledgment, confession, and glorification of the Lord, that He is the God of heaven and earth, 279, 617. The song of Moses *sig.* confession from a life according to the precepts of the Decalogue, and the song of the Lamb *sig.* confession from faith respecting the Divinity of the Lord's Humanity, *ill.* 662.

SIX (*sex*). Six *sig.* what is complete, 489; in like manner a sixth part, *sh.* 610, at the end. Six *sig.* all truth of good, *ill.* and *sh.* 610. 666 *sig.* all the truth of the Word falsified, *ill.* 610.

SIXTEEN (*sexdecim*). 16 and 1600 *sig.* the marriage of good and truth, or of evil and falsity; in like manner 4 and 2, 654.

SLEEP (*somnus*). Natural life without spiritual life is called sleep, and is like sleep, *ill.* and *sh.* 158. See also WATCHFUL.

SLEEP, *to* (*dormire*). See SLEEP.

SMALL (*parvus*). What is meant by small and great, see GREAT.

SMOKE (*fumus*). The smoke of incense *sig.* what is grateful and accepted, *ill.* 394. Smoke *sig.* Divine Truth in ultimates, *ill.* and *sh.* 674. It sometimes *sig.* the same as clouds, 674, at the end. In the opposite sense smoke *sig.* profane falsity, 807. It *sig.* the pride of one's own intelligence, *sh.* 452, 453. The smoke of a furnace *sig.* falsities of lusts from evil loves, *sh.* 422.

SMYRNA (*Smyrna*). The church in Smyrna *sig.* those who are in goods as to life, but in falsities as to doctrine, 91, *seq.*

SODOM (*Sodom*). Sodom *sig.* the love of ruling originating from self-love, *ill.* and *sh.* 502.

SON, DAUGHTER (*filius, filia*). Son *sig.* truth, *ill.* 139. A son *sig.* truth of doctrine and understanding, and consequent perception and thought of what is true and good, *ill.* and *sh.* 543. A man-child *sig.* truth conceived in the spiritual man and born in the natural, 543. The man-child, whom the dragon persecuted, *sig.* the doctrine of the New Jerusalem, *ill.* 543. Daughter and virgin *sig.* the affection of what is true and good, and they *sig.* the church as to that affection, 543, end. The daughter and virgin of Zion, of Jerusalem, of Israel, of Judah, in the Word *sig.* the church in regard to the affection of goodness and truth, *sh.* 612, end, 620. Where virgins and young men are mentioned together, virgins *sig.* the affection of truth, and young men the understanding of truth, *sh.* 620. Those who are conjoined to the Lord by love and faith, are called His sons and heirs, because they are born again from Him, *sh.* 890. The Lord is called the Son of God as to His Divine Humanity, and the Son of Man as to the Word, 44.

SONG (*canticum*). See SINGING.

SORE (*ulcus*). See WOUND.

SOUL (*anima*). Soul *sig.* the life of the understanding and of faith, and heart the life of the will and of the love, *ill.* and *sh.* 681, 781, 812. To love their soul *sig.* to love self and the world, thus the things peculiar to man; whence it is known what is *sig.* by loving their soul more than the Lord, *ill.* and *sh.* 556. Concerning the immortality of the soul, 224. See IMMORTALITY.

SOUND (*sonus*). Sounds correspond to affections, and thence the

sound of instruments *sig.* affections of two kinds, 792; see MUSIC. Thought exists from affection, and thought is the form of affection, as speech is of sound: similarly faith and charity, *ill.* 655, 875.

SOUND, *to* (*clangere*). See TRUMPET.

SPEECH (*loquela*). Of the speech of spirits and angels, see TONGUE. Of the speech of angels with men, see ANGEL, and HEAVEN.

SPIRIT (*spiritus*). The Holy Spirit is not a person by Himself, because the Lord is omnipresent, 666, *ill.* 962. A deliberation in a grand council concerning the Holy Spirit, that it is not a God by itself, but that it is the Divine proceeding from the Divinity in the Lord through His Divine Humanity glorified, *ill.* 962. Spirit, when spoken of God, *sig.* the Divine Truth of the Word, 87. The spirit and the life of doctrine are from the Word, because from the Lord, *sh.* 602. The seven spirits *sig.* all who are in Divine Truths, thus abstractly from persons they *sig.* Divine Truth, 14, 237. The Divine proceeding in the Word is called the Spirit of the nostrils of Jehovah, the blast of God, and breath, 343; see WIND. To be in the spirit *sig.* to be in a spiritual state, in which the things in the spiritual world clearly appear; and to be in vision *sig.* the same, *sh.* 36, 226, 722. Of the two states of the prophets, one, when they wrote the Word, in which they heard the Lord speaking, the other, when they saw the things which are in heaven, in which state they are said to have been in the spirit, also in vision, *sh.* 945. Spirits who are in the world of spirits, are together with men, and men with spirits; and yet spirits know nothing of man, nor man of spirits, for this reason, that man is in a natural state, and spirits are in a spiritual state, 943.

SPIRITUAL WORLD, *and the* WORLD OF SPIRITS (*mundus spiritualis, et mundus spirituum*). The spiritual world means both heaven and hell. The world of spirits is in the midst between heaven and hell, 552. All after death come first into the world of spirits, which is like a forum or public place of resort, and as a stomach which first receives the food, 791. In the world of spirits there are societies, and spirits are there prepared either for heaven or for hell, 784, 866, 884. The wicked there at first have intercourse with the good, that they may be examined and proved, 843, 850, 886. Those who are in the world of spirits are associated with men on earth, 552, 784. How long those who were formerly in the world of spirits remained there, and how long they remain there at this day, before they are elevated into heaven or cast into hell, 866. The dragon and his angels were cast into the world of spirits, whence they are in communication with men on earth, who are in the draconic faith, 552, 558. Those who had worshipped the Lord, and lived according to His commandments, were guarded by the Lord in the inferior earth, lest they should be seduced by the draconists; and after the Last Judgment, when the draconists were removed, they were taken up by the Lord into heaven, 325, 326, 329, 843, 845, 846, 850, 884, 886. In the spiritual world there are all the objects that exist in the natural world, but all things which appear in that world are correspondences, 772.

SPOT (*macula*). A spot *sig.* a falsity, and that hence the unspotted *sig.* him who is in truths, and without falsities, *ill.* and *sh.* 625.

SPUED (*vomitus, vomere*), *ill.* and *sh.* 205.

STAFF (*baculus*). See Rod.

STAND, *to* (*stare*). To stand before God *sig.* to hear and to do what is perceived, *sh.* 366, 369. To stand upon one's feet *sig.* to be reformed as to the external or natural man, *ill.* and *sh.* 510.

STAR (*stella*). Stars *sig.* the knowledges of good and truth, *ill.* and *sh.* 51, 74, 333. Stars *sig.* Divine truth spiritual, which is the truth of faith originating in the good of charity, 420. Stars *sig.* intelligence, 408. The seven stars *sig.* the church in heaven, 65. The Lord is called a star from the light of His Divine Wisdom, *sh.* 954. The Lord is called the morning-star from the light which will rise for the New Church, which is the New Jerusalem, *ill.* 151, 954. Stars falling from heaven *sig.* that the knowledges of good and truth from the Word are dissipated, *ill.* 333. What is *sig.* by the sun, moon, and stars being darkened, *sh.* 413; see Sun.

STING (*aculeus*). Stings *sig.* hurtful falsities from evils, *sh.* 439.

STONE (*lapis*). A stone *sig.* truth in ultimates, 231. Precious stones and diamonds *sig.* Divine Truths of the literal sense of the Word, also the truths of doctrine derived from the Word translucent from its spiritual sense, 321, *ill.* and *sh.* 540, also 823, 915. Precious stones correspond to the truths and goods of the Word, and in heaven they are from that origin, 231. Precious stones and diadems also *sig.* the truths of the Word falsified and profaned, *ill.* and *sh.* 540. The Lord in regard to Divine Truth is called the Corner-stone, the Stone of Israel, and the Rock, *ill.* and *sh.* 915.

STREETS (*plateæ*). Streets *sig.* the truths and falsities of doctrine, *sh.* 501.

SUN (*sol*). The Lord as to Divine Love and Divine Wisdom shines as a Sun before the angels of heaven; and thence the proceeding as heat is His Divine Love, and the proceeding as light is His Divine Wisdom, by which He is omnipresent, 796, *ill.* 961. The Lord appears as a Sun high above the heavens, because the angels cannot sustain His presence, such as He is in Himself, *sh.* 54, *ill.* 961. The sun, when spoken of the Lord, *sig.* Divine Love and Divine Wisdom, *ill.* and *sh.* 53, 831. The sun *sig.* the good of love, and in the opposite sense, that love adulterated, 332. The sun, in the opposite sense, *sig.* self-love, *sh.* 53, 690, 919; also natural love, *sh.* 919. The sun, moon, and stars being darkened, *sig.* that good of love, truth of faith, and knowledges of good and truth, are no longer seen and known, by reason of evils from falsities and falsities from evils in the church, *sh.* 413. What is *sig.* in Joshua by the sun standing still in Gibeon, 53.

SWEAR, *to*, OATH (*jurare, juramentum*). To swear is to attest that a thing is true, *sh.* 474. Oaths were representative of a covenant, the conditions of which were sworn to; but they were abolished with the other representatives, *sh.* 474. The children of Israel, because they were in representative rites, were permitted to swear by Jehovah, *sh.* 474. Jehovah or the Lord swore by Himself, because by Divine Truth, which is Himself, *sh.* 474.

SWORD (*gladius*). A sword *sig.* truth fighting against falsity, and falsity fighting against truth, *ill.* and *sh.* 52. In like manner a sword (*machœra*), and a sword (*romphœa*), 52, 108, 308, 836. A sword (*gladius*), because upon the thigh, *sig.* combat from love; a sword (*machœra*), because in the hand, *sig.* combat from power; and a sword (*romphœa*), because from the mouth, *sig.* combat from doctrine; and a sword (*romphœa*) proceeding out of the mouth of the Lord *sig.* combat from the Word, 836.

SYNAGOGUE (*synagoga*). The synagogue of Satan *sig.* the doctrine of falsity, 97.

SYNCRETIST (*syncretista*). Of the conjunction of faith and charity by a syncretist, *ill.* 386.

TABERNACLE (*tabernaculum*). The tabernacle *sig.* the Lord's Divine Humanity, and in the representative sense heaven and the church, *ill.* and *sh.* 585, *sh.* 882. The tabernacle *sig.* the celestial church, which is with those who are in love and thence in wisdom from the Lord; and the temple *sig.* the spiritual church, which is with those who are in charity and thence in faith from the Lord, 585, 882. The temple of the tabernacle of the testimony *sig.* the inmost of heaven, where the Lord is in His holiness in the Word and in the law, which is the decalogue, 669, 895. The temple and tabernacle seen after the destruction of a place of worship, wherein was an image of faith separated from charity, *ill.* 926. Of the tabernacle in the wilderness, and of the feast of tabernacles, 585.

TAIL (*cauda*). The tail is the ultimate of the head, because the head is continued to the tail, 438. It *sig.* the sum of all things relating to doctrine, when the head *sig.* its primary part, *sh.* 438. The tail also *sig.* all the truths of the Word falsified, 438, 541.

TARTARY (*Tartaria*). Great Tartary in Asia described, from a conversation with spirits and angels, who were from thence, among whom is the ancient Word, 11.

TEETH (*dentes*). Teeth *sig.* sensual things, which are the ultimates of the natural mind, *sh.* 435. Gnashing of teeth is disputation from falsities of faith, *ill.* 386, *sh.* 435.

TEMPLE (*templum*). The temple *sig.* the Lord's Divine Humanity, also the church in heaven and the church in the world; and it *sig.* those three conjointly, because they cannot be separated, *sh.* 191, 529. The tabernacle *sig.* the Lord's Divine Humanity and the church celestial, in which the Lord is in Divine Good; and the temple *sig.* the Lord's Divine Humanity and the church spiritual, in which the Lord is in Divine Truth, 585, 882. See TABERNACLE. The temple *sig.* the spiritual heaven, and worship from spiritual love, 649. In the New Church there will be temples, but still the Lord will be the temple, *ill.* 926. Concerning a place of worship which was seen, in which was an image of faith separated from charity, and concerning its destruction through light from heaven, when in its place appeared the tabernacle, the temple, and lastly the Lord alone, *ill.* 926.

TEMPTATION (*tentatio*). Those in the world who conquer in temptations, conquer to eternity, 301. Something concerning temptations, 215, 639.

TEN (*decem*). Ten *sig.* full, much, and many, also everything, and all, *sh.* 101 ; in like manner a tenth part, 515.

TEN THOUSAND (*myrias*). Myriads or tens of thousands have relation to truths, and thousands to goods, *ill.* and *sh.* 287. Myriads of myriads *sig.* great abundance, 447.

TENT (*tentorium*). See TABERNACLE.

TESTIMONY, WITNESS, *to* TESTIFY (*testimonium, testis, testari*). To testify or bear witness has relation to truth, and truth testifies of itself, consequently the Lord, because He is Truth itself, 6, 199, 953. The Lord testifies from Himself, and He is His own witness, *sh.* 669, 6, 199, 490, 953. The testimony of Jesus *sig.* that the Lord is the God of heaven and earth ; it also *sig.* a life according to His commandments, in particular according to the precepts of the decalogue, *sh.* 490, 555, *ill.* 819. Testimony *sig.* the acknowledgment of the Divine Humanity of the Lord, *sh.* 490, 846. The testimony *sig.* the decalogue, *ill.* and *sh.* 669. The two witnesses in like manner *sig.* the acknowledgment of the Lord and a life according to His precepts, 490. The two witnesses are the two doctrines, one concerning the Lord, and the other concerning a life according to the commandments of the decalogue, 498, 515. Of the two witnesses lying dead in the great city, which is Sodom and Egypt, and what was done to them, *ill.* 531.

THICK DARKNESS (*caligo*). See DARKNESS.

THIEF, THEFT (*fur, furtum*). The Lord will come as a thief *sig.* that the truths and goods of worship shall be taken from the wicked, and that they shall not know when and how this is done, *sh.* 164. This is attributed to the Lord, although it is hell which takes away and steals them, 164.

THIGH (*femur*). See LOINS.

THIRST, *to* THIRST (*situs, sitire*). To thirst is said respecting a lack of truth, and to be hungry of a lack of good, 381. To thirst *sig.* to desire truths, also to be in want of truth, and from the want of truth to perish, *sh.* 956. See also HUNGER.

THOUGHT (*cogitatio*). See UNDERSTANDING.

THOUSAND (*mille*). The thousand years which are mentioned concerning the kingdom of the faithful, and the binding and loosing of the dragon, *sig.* some time, *ill.* 842, 844, 849, 855, 856. The millenarians thence impress their minds with vain ideas respecting the last state of the church, 842. A thousand two hundred and sixty days *sig.* until the end and a beginning, *ill.* 491, 547.

THOUSANDS (*chiliades*), what, 287. See TEN THOUSAND.

THREE (*tres, tria*). Three in the Word relates to truths, 322. Thence three in the Word *sig.* all with respect to truth, so a third part, 400 ; also complete and entire, because in everything there must be a trine, that it may be something, *sh.* 505, *ill.* 875. The Lord spake three times *sig.* that it is Divine Truth, and ought to be believed, *sh.* 505, at the end, 887. Seven is expressive of holy things, and three of things not holy ; otherwise they *sig.* the same things, 505, at the end. See SEVEN. Three and a half *sig.* until the end and a beginning, *ill.* 505, *sh.* 562. To be divided into three parts *sig.* to be entirely destroyed, 712.

THRONE (*thronus*). He who sat on the throne is the Lord, *sh.* 808, at the end. The throne *sig.* heaven, *sh.* 14, 221, 932. It *sig.* judgment in representative form, *sh.* 229, 865, 932. It also *sig.* government, 932. The thrones on which the apostles should sit *sig.* judgment from the Divine Truths of the Word and of the church from the Lord, *sh.* 233. A throne is also expressive of the kingdom of evil and falsehood, *sh.* 694. What is *sig.* by the throne of Satan, 110. What by the throne of the beast, 694.

THUNDER (*tonitru*). A voice out of heaven, when from the Lord, is heard as thunder, *ill.* and *sh.* 472, 615. Lightnings, thunderings, and voices, *sig.* enlightenment, perception, and instruction, *sh.* 236. They also *sig.* reasonings, argumentations, and confirmations in favour of falsities, 396, 710.

THYATIRA (*Thyatiræ*). The church in Thyatira *sig.* those who are in faith from charity, and thence in good works, also those who are in faith separate from charity, and thence in evil works, 124, *seq.*

TIME (*tempus*). There is no time in the Divine idea, *sh.* 4. Times and spaces in the spiritual world are appearances according to states of life, *ill.* 947. Thence time, and such things as belong to time, *sig.* states of life, 427, *ill.* 476, 785, 935, 947. No time *sig.* that there is no state of the church, thus no church, *ill.* and *sh.* 476. Time, times, and half a time, *sig.* to the end until a beginning, *sh.* 562.

TONGUE (*lingua*). Tongue *sig.* the doctrine of a church, and as to speech, religion, *sh.* 282. To gnaw the tongue *sig.* to detain the thought from hearing truths, thus not to endure to hear truths, *ill.* 696. The spiritual language which is common to spirits and angels, has nothing in common with the language of men in the world; and every letter in the alphabet *sig.* a thing, hence letters conjoined a certain sense of the thing; and vowels, because they are sounds, *sig.* the affections of a thing and its sense; thence it appears why the Lord is called the Alpha and the Omega, 29, 38.

TRADE, *to* (*negotiari*). To trade and merchand *sig.* to acquire knowledge of good and truth from the Word, 606, *sh.* 759. See also *to* BUY. In the opposite sense it *sig.* to procure knowledge of things evil and false, and to make gain by them, *ill.* 759, 771. The merchandise of Babylon are the holy things of the Word adulterated and profaned, 772. By those things they have traded and acquired gain, 772, 783, 784. Even the heads in their ecclesiastic hierarchy are such, *ill.* 799.

TRAVAIL IN BIRTH, *to* (*parturire*). See *to* BRING FORTH.

TREE (*arbor*). The tree of life *sig.* the Lord as to Divine Love, 89, 933, 951. Trees *sig.* men as to affections and consequent perceptions, *ill.* and *sh.* 400. All things pertaining to a tree correspond to such things as are in man; what by the tree itself, the branches, the leaves, the flowers, the fruit, and the seed, *ill.* from such things seen in the spiritual world, 936.

TRIBE (*tribus*). The twelve tribes of the children of Israel *sig.* the church as to all its goods and truths, and they *sig.* those in the church

who are in goods and truths from the Lord through the Word, 348, 349. They *sig.* those things according to the series in which they are named, *sh.* 349. Every tribe *sig.* something of the church, 349. The tribe which is first named is as the head and the all in the rest, 350. Why the twelve tribes are divided into four classes, and thence in each class there are three, 360. 12,000 of each tribe, and thence 144,000 together, *sig.* the superior heavens, and the church in them, which church is the internal; and they form as it were the head and face of the rest, *ill.* 348-350, 363. 144,000 sealed out of the tribes *sig.* those who have approached the Lord alone, and lived according to His commandments, of whom the new Christian Heaven is formed, 612. The tribes of the earth wailing *sig.* that there are no longer any goods and truths in the church, 27.

TRUMPET (*buccina, tuba*). Trumpets from heaven *sig.* various things, *ill.* and *sh.* 226. To sound trumpets, *sig.* to call together upon solemn occasions, also to examine and to discover of what quality they are, 391, *sh.* 397.

TRUTH (*veritas, verum*). Of the marriage of good and truth, see MARRIAGE. Truth is the form of good, and good is the essence of truth, and thus they make one, 906, at the end. Good without truth is not good in spirit, and truth without good is not truth in spirit, *ill.* 386. Good is formed by truths, not by truths in the understanding only, but by a life according to them, *ill.* 832. To live according to truths is good, and thus truth becomes good through the life, 923. The good of doctrine also is truth, because it only teaches what good is, 923. Good in the thought is not reflected upon, because it is only felt; but truth is reflected upon, because it is seen therein, 908. Of celestial good and truth, and of spiritual good and truth, 726. Good with man is according to truths, which become of the will or the love, *ill.* 935. Truth does not operate anything of itself but from good, neither does good operate anything of itself but through truth, 649. The good of love is formed by truths of wisdom, in like manner the good of charity by truths of faith, *ill.* 912.

No one can see any doctrinal truth in the Word except from the Lord, *ill.* 566. The Divine Truths of the Word are like mirrors, in which the Lord is seen, *ill.* 938. The acknowledgment of the Lord keeps in connexion all knowledges of good and truth, or truths, *ill.* 916. There is a connexion of all spiritual truths, which is like the connexion of the viscera, organs, and members in man's body, *ill.* 916. The rational mind of man is opened more interiorly, in proportion as he sees truths in the Word, 911. The angels who are in the celestial kingdom of the Lord, see spiritual truth within themselves, as the eye sees natural objects, *ill.* and *sh.* 920. By means of truths all things belonging to the church and religion become spiritual; many of these truths enumerated from the *Arcana Cœlestia*, 161. Man cannot be reformed but by means of truths, 815. Nor by means of truths only, but at the same time by a life according to them, *ill.* 832. Without truths evils cannot be removed, 706. Evils and falsities are discovered by means of goods and truths from the Word, 673. Of those who are in good with respect to life, and not in truths with respect to doctrine, 107, 110.

TURTLE (*testudo*). Concerning turtles which were seen ; who and of what quality those were whom they represented, *ill.* 463.

TWELVE (*duodecim*). The number twelve *sig.* all things of the church in regard to its truths and goods, *ill.* and *sh.* 348, 907. Numbers arising from twelve by multiplication signify the same as twelve, as 144, 12,000, 144,000, 348, 909. The 144,000 sealed out of every tribe of Israel, *sig.* those in heaven and the church who approach the Lord alone, and live according to His precepts, 348, 612, *seq.*

ULCER (*ulcus*). See WOUND.

ULTIMATE (*ultimum*). See EXTREME, EXTERNAL.

UNCLEAN (*immundus*). Clean is expressive of goods, and shining of truths, 814. Unclean is expressive of the adulteration and falsification of the Word, 924. Unclean or filthy is expressive of those who are in falsities from evil, 702, 924, 948.

UNCTION or ANOINTING, *to* ANOINT (*unctio, ungere*). See OIL.

UNDERSTANDING, INTELLIGENCE (*intellectus, intelligentia*). Genuine wisdom and intelligence are procured by knowledges of truth and good from the Word, consequently by spiritual truths from the Lord, 189. Wisdom consists in knowing there is a God, what God is, and what is of God, *ill.* 243. All wisdom is derived from love, *ill.* 875. See LOVE. Those who are of the celestial kingdom of the Lord, see Divine Truths within themselves, as the eyes see objects, *ill.* and *sh.* 920. The temple of wisdom described, *ill.* 875. No one can see the temple of wisdom, still less enter therein, unless he perceives that what he knows and understands is so little comparatively that it is like a drop of water to the ocean, *ill.* 875. Love and wisdom neither first exist nor subsist, but in use, *ill.* 875. Every man has the faculty of willing good and understanding truth, consequently liberty and rationality, and this faculty is never taken away from any one, 427, 429. The understanding of every man may be elevated into the light of heaven, and perceive spiritual truths when he hears them ; and this is done according to the affection of knowing and understanding them, 914. Even devils can understand mysteries of wisdom, *ill.* 940. Those who have confirmed themselves in falsities, are not willing to understand truths, and it appears as if they were not able, 765. Many may be in the understanding of the knowledges of good and truth, but they in fact are not in them, unless they are in a life according to knowledges, 337. Whatever is in the understanding, and not at the same time in the life, is not in man, but still, as it were, in an outer court, 337. The understanding can be elevated into the light of heaven, but if the will is not at the same time elevated into the heat of heaven, the things of the understanding perish and fall into the love of the will, 335. With the evil the light of heaven may be received in the understanding removed from the love of the will, but if the light of heaven falls into the evil of the will, there arises darkness, *ill.* 386. Man has an understanding in spiritual things equally as in things of a civil nature, *ill.* 224.

There is an interior thought, which is called perception, and there

is an exterior thought, which properly is called thought, and the latter is in natural light, whereas the former is in spiritual light, 914, *ill.* 947. Of the material thought and of the spiritual thought relative to God, heaven, and our neighbour, *ill.* 611. The rational faculty is the first receptacle of spiritual truths, 936.

It is hurtful to close the understanding in spiritual things, 224. What evils arise, when from religion the understanding is shut in regard to matters of faith, *ill.* 564, 575. A thousand visionary notions may be obtruded by removing understanding from faith, 451, 575. The tenet that the understanding is to be held in subjection to faith, is derived from the Roman Catholic religion, and it obstructs the passage of light out of heaven from the Lord, so much so that a man cannot afterwards be enlightened, *ill.* 914. The learned have attributed everything to thought and the church attributes all things to faith, because thought, and consequently faith, comes into the sight of the understanding, but affection, and consequently charity, does not come into the sight of the understanding, but into the love of the will, and the love of the will perceives only from delight, *ill.* 908.

UPON (*supra*). See OVER.

USE (*usus*). See WORK.

VASTATION (*vastatio*). See CONSUMMATION.

VENGEANCE *or* REVENGE (*vindicta*). Vengeance is attributed to the Lord, when nevertheless the evil breathe revenge against the Lord when they perish, *ill.* and *sh.* 806. See WRATH.

VESSEL (*vas*). Vessels *sig.* scientifics, because they are continents, *ill.* 775. What is signified by vessels of brass, of wood, of iron, and of marble, 775.

VESTURE (*vestimentum*). See GARMENT.

VIAL (*phiala*). See CUP.

VINEYARD (*vinea*). A vineyard *sig.* the church, where the Word is and the Lord is known, in particular the spiritual church, *ill.* and *sh.* 650. To gather the vintage, or to collect grapes, *sig.* to bring forth the fruit, and to make an end, the same as to reap, *ill.* and *sh.* 649.

VIRGIN (*virgo*). See DAUGHTER.

VIRTUE *or* POWER (*virtus*) is expressive of celestial good, *sh* 373, 674.

VISION (*visio*, vide *videre*). See *to* SEE.

VOICE (*vox*). A great voice, when from heaven, *sig.* Divine Truth, *sh.* 37, 50, 226. A voice of instruments *sig.* affection, 792.

WALK, *to* (*ambulare*). To walk *sig.* to live, and when spoken concerning the Lord, to live from Him, *sh.* 167.

WALL (*murus*). A wall *sig.* what defends, and when it is spoken of the church, it *sig.* the Word in its literal sense, *sh.* 898. The wall of the city Jerusalem *sig.* the Word in its literal sense, 898, 902. The foundation of its wall *sig.* doctrinals from the Word, *sh.* 902.

WAR (*bellum*). Wars *sig.* spiritual wars, which are impugnings of

truth, and are conducted by reasonings from falsities, *sh.* 500, 548, 586. The ministry of the Levites was called military service, *sh.* 500, at the end. The various kinds of arms *sig.* such things as belong to spiritual war, *sh.* 436. See ARMS.

WASH, *to* (*lavare*). To wash *sig.* to cleanse and purify from evils and falsities, and so to reform and regenerate, *ill.* and *sh.* 378. Washings formerly represented and signified such things; in like manner baptism, 378.

WATCHFUL, WATCHFULNESS, WATCHING (*vigilia*). Spiritual life which exists from the affection and perception of truth, is signified by watchfulness and watching, *sh.* 158, 705. Natural life without spiritual life is called sleep, and resembles sleep, *ill.* and *sh.* 158.

WATER (*aqua*). Water *sig.* truths, *sh.* 50. Living water or the water of life *sig.* Divine Truth from the Lord, *sh.* 932. The voice of waters *sig.* Divine Truth out of heaven, and from the Lord through heaven, 50, 614, 615. The angel of the waters *sig.* the Divine Truth of the Word, 685. Water also *sig.* the Divine Truths of the Word adulterated and profaned, 719, 745.

WAY (*via*). In the spiritual world there are actually ways which lead to heaven, and thence ways *sig.* leading truths, 176.

WEALTH (*opes*, vide *divitiæ*). See RICHES.

WEDDING (*nuptiæ*). See MARRIAGE.

WEEK (*septimana*). A week *sig.* state, and the seventh week a holy state, 489.

WHEAT (*triticum*). Wheat and barley *sig.* good and truth of the church from the Word, *ill.* and *sh.* 315.

WHITE (*album*). White is predicated of truth, because it proceeds from the light of heaven, which *sig.* truth, *ill.* 167, 231, 305; see COLOUR. To make white *sig.* to purify truths from falsities, 379.

WHITE STONE (*calculus albus*). A white stone *sig.* truths suffragant and united to good, 121.

WHOREDOM (*meretricatio, scortatio*). See ADULTERY.

WIDOW (*vidua*). Widows *sig.* those who are without protection, because without truths, which nevertheless they desire, *ill.* and *sh.* 764.

WILDERNESS (*desertum*). Wilderness *sig.* the church in which all the truths of the Word are falsified, *sh.* 546. It *sig.* the church in which no truths are, because they have not the Word, *sh.* 546. It *sig.* a state of temptation, in which man is as it were without truths, *sh.* 546.

WILL (*voluntas*). To will *sig.* inwardly to love; because what a man inwardly wills he loves, and what he inwardly loves he wills, 956. To will is an internal act, because it is an endeavour to act, *ill.* 875.

WIND (*ventus*). Wind *sig.* influx from heaven, and, in the opposite sense, influx from hell, *ill.* and *sh.* 343. This influx from heaven is called the blast of God, breath, and breathing, 343. Respiration, which is of the air, corresponds to the understanding and to faith, 708. Wind, especially an east wind, *sig.* the dispersion of falsities by influx, *sh.* 343.

WINE (*vinum*). Wine *sig.* Divine Truth, and, in an opposite sense, Divine Truth both falsified and profaned, *ill.* and *sh.* 316. The wine of Babylon *sig.* the abominable tenets of the Roman Catholic religion, grounded in the truths of the Word adulterated and profaned, *ill.* 758. See PAPISTS. That bread and wine were offered upon the altar together with sacrifices: bread was the meat-offering, and wine was the drink-offering, 778. See BREAD.

WING (*ala*). WINGS *sig.* defences and powers, *ill.* and *sh.* 245, 561. See *to* FLY. The voice of wings *sig.* reasonings, 437.

WISDOM (*sapientia*, vide *intellectus*). See UNDERSTANDING.

WITNESS (*testis*, vide *testimonium*). See TESTIMONY.

WO, or ALAS (*væ*). Wo or alas *sig.* lamentation over calamity, unhappiness, and damnation, *sh.* 416, 518, 769, 785, 788.

WOMAN (*mulier*). Woman *sig.* the church, *sh.* 434.

WOOD (*lignum*). Wood *sig.* good, in particular natural good, *sh.* 774. What is *sig.* by thyine wood, 774. Wood *sig.* good according to the species of tree, *ill.* 775. Wood, in the opposite sense, *sig.* evil and what is accursed, *sh.* 774.

WORD, *the*, or SACRED SCRIPTURE (*Verbum seu Scriptura Sacra*). The Lord is the Word and the all of the Word, *ill.* 200; *ill.* and *sh.* 819. The Word is holy and Divine, *ill.* 752. No one can see any doctrinal truth in the Word but from the Lord, because the Lord is the Word, 42, *ill.* 566, 958. The Word is hidden to all to whom the Lord does not open it, 257. The Word is the medium of conjunction with the Lord, *ill.* 881. The Word is in heaven among the angels, 669.

The Word is the beginning of the work of God, *ill.* and *sh.* 200. The Word vivifies and enlightens, *ill.* 200. The spiritual life of man is from the Word, 411. The spirit and the life of the doctrine of the church is from the Word, 602. The Word is not understood without doctrine, and doctrine is not understood without a life according to doctrine, 320. The Word by means of the literal sense communicates with the universal heaven, *ill.* 200. The Word in its origin is purely Divine; when it passed through the third heaven it was made Divine celestial, when it passed through the second heaven it was made Divine spiritual, and when it came into the world it was made Divine natural, whence there are three senses in the Word, the celestial, the spiritual, and the natural, 959. The spiritual truth of the Word is like light from the sun, and the natural truth of the Word is like light from the moon and stars, *ill.* 414. Those who read the Word from the love of self and the world, thus from a use merely natural, see no truth therein; but it is different with those who, from the affection of truth, are in spiritual use, *ill.* 255, 889. It is of the Divine Providence of the Lord that those who are in evils of life and in falsities of doctrine, do not see either truth or good in the Word; because if they saw and knew it, they would profane it, 314, 316, 686, 688.

In the Word there are appearances, and by them its truths may be falsified, unless genuine truths are known, *ill.* 439. Of those who falsify the Word, from experience, and what the falsification of the

Word is, *ill.* 566, at the end. Spiritual death proceeds from falsification and adulteration of the Word, 411. The Reformed do indeed acknowledge that the church is founded on the Word, but still they found it upon one single assertion of Paul falsely understood, 750, *ill.* 417. See FAITH. Concerning a place into which light flowed immediately from heaven, and a table on which were placed truths from the Word, and what happened to those who had falsified those truths; of another table, on which was the Word, which no one who had falsified truths was allowed to touch, and what happened when a certain leader in the doctrine of faith alone touched it, *ill.* 566. All the truths of the Word are falsified and destroyed by the draconists, *ill.* 541.

The papists declare the Word to be holy, but for what reasons and in what manner, *ill.* 725, 733. At first they acknowledged the Word to be sacred, but afterwards they adulterated and profaned it, *ill.* 737. By them the Word is taken away from the laity, lest the adulterations and profanations of it should be perceived, 739. The reading of the Word by the laity has at times been deliberated among them, but rejected, 734. The papists at heart despise and reject the Word, 735. Of the acknowledgment of the Word by the French nation, 740-744. See FRANCE.

In the Word there are two senses within its natural sense, the celestial and the spiritual, and the celestial sense is for those in heaven who are in the celestial kingdom of the Lord, and the spiritual sense is for those in heaven who are in the spiritual kingdom of the Lord, 725. 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, 898. The spiritual sense is in every particular of the Word, and thence the Word is internally spiritual, *ill.* 1. That the Word is guarded by the Lord lest its spiritual sense should be injured, was represented by open purses full of gold and silver, *ill.* 255. No one sees the spiritual sense but from the Lord, 824. The Word in its literal sense is transparent to those who are in genuine truths, 897; and thence to those who will be of the Lord's New Church, 897. A man who reads the Word holily is illustrated by the light from the spiritual sense flowing into its natural sense, 911. The coming of the Lord in the clouds of heaven *sig.* the opening of the Word as to its spiritual sense, in which He alone is treated of, *ill.* and *sh.* 642. The spiritual sense of the Word could not be revealed till after the Last Judgment, *ill.* 804, 825. Violence was offered to the Word by the Roman Catholics, also by the Reformed, who were in faith separate from charity, and also by the Jews; but violence was offered by them to the literal sense of the Word, not to its spiritual sense, because this has been hitherto unknown and shut up, 825, 829. The Lord bore every violence offered to the Word, consequently to Himself, because He is the Word, 829.

The spiritual sense of the Word is abstracted from persons, 78, 79, 96. See PERSON. In the Word there is a marriage of good and truth, and therefore there are words which particularly have relation to good, and words which particularly have relation to truth, 373, 483, 689.

See MARRIAGE. Why the interpretations given from the Lord in the Word were given in the natural sense, not in a spiritual sense, 736. From the most ancient times there was a Word in Asia, before the Israelitish Word, and this Word still remains, and is in Great Tartary, 11. Of the true states of the prophets, the one in which they wrote the Word, and the other when they were in spirit or vision, *sh.* 945. See SPIRIT.

WORK, WORKS, (*opus, opera*). The doctrine of the Reformed concerning good works, see the doctrines of the Reformed premised at n. III. Man cannot do good from himself, but from the Lord, 178, *ill.* 224. Works are internal and external; and such as the internal works are, such are the external; consequently such as the mind is inwardly, which produces them, *ill.* 76, *ill.* and *sh.* 641. Good works are charity and faith in internals and their effects in externals, 949. Works are the continents of charity and faith, 141. Love and wisdom are not anything unless they are in use, in like manner charity and faith are not anything unless they are in works, and in these they exist, *ill.* 875. There are internal acts, in which they must be, in order that they may exist, which are of the will, and are called endeavours, *ill.* 875. These internal acts ought to close in external acts, in order that they may abide, *ill.* 868, 875. Man regards works in their external form, which may appear similar both in the good and wicked, but the Lord regards works in their internal and external form at the same time, *ill.* 76. The Lord's saying to the seven churches, *I know Thy works, sig.* that the Lord sees all the interiors and exteriors of man at once, 76, 94, 109. Love, wisdom, and use cohere as one; in like manner, charity, faith, and works, *ill.* 352. The internal operations from the Lord are ten thousand times ten thousand in number, but they are for the sake of the extreme operation, in which man will be jointly with the Lord, *ill.* 463. Man ought to do good which belongs to charity, and believe truth which belongs to faith, as from himself, 218, 222, *ill.* 224, 875; but still nevertheless he ought to believe that it is from the Lord, *ill.* 875. The reason is, because man is not life in himself; also because his action is the mind acting; and because the Lord has commanded that man shall do good, *ill.* 875. All of religion consists in doing good to our neighbour, *ill.* 484, at the end, 571. To do the commandments of the Lord is to love Him, *ill.* 556. Those who immediately approach the Lord live according to Divine laws, as the natural man lives according to civil laws, but between whom there is a difference, 920. Spiritual use is for the sake of the Lord, our neighbour, and salvation; and natural use is for the sake of self and the world, 889. There is a spiritual moral life, and a natural moral life, which in their external form appear alike, *ill.* 386. The works of the Lord *sig.* all things in heaven, in the world, and in the church, created and made by Him, 663. The works of the hands of God *sig.* good and truth, 457. See HAND.

Those who primarily respect goods of charity, which are good works, are in reality in truths of doctrine, but not the contrary, 82. Every

man respects truths of doctrine in the first place, but he is then like unripe fruit; but with those who are regenerated the state is inverted, and then they respect goods of charity in the first place, and become like ripe fruit, which contains prolific seed, *ill.* 83, 84. See REFORMATION. Those who are in works alone, and not in truths, are in darkness and in thick darkness, and they act as the Gentiles did formerly; and in the world of spirits they assist the evil, who through them commit evil, 110. How those who are in good works and not in truths appear in heaven, 107.

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WORLD (*mundus*). The world *sig.* all who are in the world, the good as well as the wicked; it also *sig.* the church, *sh.* 589. The foundations of the world *sig.* the establishment of the church, *sh.* 589.

WORLD OF SPIRITS (*mundus spirituum*). See SPIRITUAL WORLD.

WORMWOOD (*absinthium.*) Wormwood *sig.* infernal falsity; in like manner gall, *ill.* and *sh.* 410. See BITTER.

WORSHIP (*cultus*). Worship is according to doctrine, 777, 778. Worship with man is perfected according to life, and therefore it is at first natural, afterwards moral, and lastly spiritual, 161. Concerning external worship separated from internal, *ill.* 859. Worship without truths of faith and goods of charity is dead worship, 154, 161, *ill.* 157.

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WOUND (*vulnus*). Sores, ulcers, or wounds *sig.* evils in the extremes, from internal malignity, which are lusts, *sh.* 678.

WRATH (*ira*). Wrath and revenge are attributed to the Lord, when yet the evil are wrathful, and breathe revenge, *ill.* 525, 635, 658, *sh.* 806. The wrath of God *sig.* evils and falsities in the church,

673. The day of the wrath of the Lamb *sig.* the Last Judgment, *sh.* 340, 525, 806. The wrath of the Lamb also *sig.* the influx of the Lord from heaven into the evil, 339. Wrath, when said of the evil, *sig.* hatred, 558, 565, 655, at the end, 658. Wrath is said of evil, and anger of falsity, *ill.* and *sh.* 635.

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YOUNG MAN (*juvenis*). Where virgins and young men are mentioned together, virgins *sig.* the affections of truth, and young men truths, *sh.* 620.

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ZECHARIAH. Chap. 12—14 summarily, *ill.* 707.

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ZONE (*zona*). See GIRDLE.

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TO THE

MEMORABLE RELATIONS.

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II. Concerning the STATE OF MAN AFTER DEATH in general, and the state of those in particular who have confirmed themselves in falsities of doctrine. Respecting both, the following general observations occur: First; Men, for the most part, rise again on the third day after their decease, and they know no other than that they are still alive in the world. Secondly; All flock into a world, which is in the midst between heaven and hell, called the world of spirits. Thirdly; They are there introduced or translated to various societies, and thereby examined as to their quality. Fourthly; The good and faithful are there prepared for heaven, and the wicked and unfaithful for hell. Fifthly; After preparation, which continues some years, a way for the good is opened to a certain society in heaven where they are to dwell to eternity; but for the wicked a way is opened to hell: besides many other particulars. Afterwards the nature of hell is described; those there who are in falsities from confirmation are called satans, and those who are in evils of life, devils, 153.

III. A company of spirits were seen praying to God, that He would send His angels to instruct them on various subjects relating to faith, because on most points they were in doubt, forasmuch as the churches differ so among themselves, and yet all of their ministers exclaim, *Believe us; we are God's ministers, and know:* Angels appeared whom they questioned concerning charity and faith, repentance, regeneration, concerning God, the immortality of the soul, baptism and the holy supper. The angels made replies that might come within their understanding; observing, moreover, that whatever does not enter the understanding, is like seed sown in sand, which, however watered with rain, yet withers away; and that the understanding closed by religion, no

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IV. There were seen in a manger large purses, containing silver in great abundance, and near them angels, as guards; in an apartment adjoining, modest virgins, with a chaste wife; and also near that apartment stood two little children; and lastly a harlot and a dead horse: afterwards I was instructed what these things signified, that they represented and described the Word such as it is in itself, and such as it is at this day. Also, concerning those who thought they should shine like stars in heaven, who, when examined, were found to have studied the Word from self-love, that they might appear great in the world, and be worshipped. When they were admitted into heaven, they were found to be without truths, and were stripped of their garments, and expelled; but still their pride remained, and a belief in their own merit. But the case is different with those who study the Word from the affection of knowing truth, because it is truth; these are taken up into heaven, and saved, 255.

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XIII. There was seen a magnificent dock in which were vessels of various sizes, and boys and girls sitting on the decks, who expected turtles, which rose up out of the sea. When they emerged, I saw that they had two heads, one of which they could draw back into the shells of their body; the other head appeared in form like a man's, and from this they talked with the boys and girls, who on account of their elegant discourse caressed them, and also gave them delicacies. What these things signified, was thus explained by an angel. They had been men in the world, and were consequently so many spirits after death, who say, that God, with those who have obtained faith, does not see anything they think or do, but only regards their faith, which is concealed in the interiors of their mind; and that such men can quote and declare holy things from the Word before their congregations and churches, altogether like others, but these they utter from the great head which appears like a man's, in which they then insert the small one, or draw it into the body. These spirits were afterwards seen floating in the air, in a ship with seven sails, and those who were therein, ornamented with laurel and clad in purple garments, exclaimed that they were the most eminent for wisdom of all the clergy. But these appearances were images of pride and conceitedness, flowing from the ideas of their minds. When they were on the ground, I spoke with them, first from reason and afterwards from the Sacred Scripture, and by many arguments, I demonstrated that this doctrine of theirs was insane, and inasmuch as it was contrary to Sacred Scripture, it was from hell; but the arguments by which I proved it, on account of their abundance, cannot be quoted here, but may be seen in the MEMORABLE RELATION itself. Afterwards, they were seen in a sandy place, in tattered garments, having their loins girt about as it were with fishing nets, through which their nakedness appeared; and lastly, they sank down to a society, in the neighbourhood of the Machiavelians, 463.

XIV. There was heard a noise like the grinding of a mill, and after the noise I saw a house full of clefts and chinks, the entrance into which appeared under ground, and therein was a man collecting

passages from the Word and other books, in favour of JUSTIFICATION BY FAITH ALONE, and scribes on one side who copied what he collected into a book. I inquired what he was then collecting. He said he was collecting on this subject, that God the Father withdrew His grace and favour from the human race, and that therefore He sent His Son, who made expiation and propitiation. To this I replied, that it was contrary both to Scripture and reason that God could withdraw His grace and favour, for thus He would withdraw His essence, and consequently would cease to be God; and when I had proved this even to conviction, he became exasperated, and ordered his scribes to turn me out; but as I walked out of my own accord, he threw after me the first book he could lay hands on, and that book was the Word, 484.

XV. There was heard a noise like the rubbing of two mill-stones. Approaching the place whence the sound proceeded, I saw a house, in which were many small cells, in which sat the learned of this age confirming justification by faith alone. As I drew near to one of them, I asked what he was then studying; he said, The ACT OF JUSTIFICATION, which is the principal or most important article of all the doctrines in our orthodoxy. I asked, whether he knew any sign when justifying faith enters, and when it has entered; and he said, that this was effected passively and not actively. To this I replied, "If you take away the activity therein, you also take away the reception, and consequently this act would only be an ideal phantom, or a creature of the imagination, and is but the pillar or statue of Lot's wife, tingling like dry salt when scratched by a scribe's pen or finger-nail." The man growing angry took up a candlestick to throw at me, but the candle going out, he threw it in the face of his companion, 484.

XVI. I went towards a house where a number of people were assembled, debating whether the good which a man does in a state of justification by faith is religious good or not. It was agreed that religious good is such good as contributes to salvation; but victory inclined to those who contended that all the good which a man does contributes nothing to salvation, since no good proceeding from the will of man can have any connexion with what is a free gift; neither can any good proceeding from man be connected with the merit of Christ, which is the only means of salvation; nor can man's operations be coupled with the operation of the Holy Ghost, which effects all things without the aid of man; from which it was concluded, that good works also in a state of justification by faith contribute nothing to salvation, but faith alone. This reasoning being heard by two Gentiles who stood at the door, one of them said to the other, "These people have no religion, for who does not know, that what is called religion consists in doing good to one's neighbour for the sake of God, consequently, from God and with God?" 484.

XVII. I was seized with a grievous disease, caused by the smoke arising from that Jerusalem mentioned in the Apocalypse, xi. 8, which is called Sodom and Egypt; and I was seen by those who were in that city as dead, who said among themselves, that I was not worthy of burial, as is related concerning the two witnesses mentioned in the

same chapter; moreover I heard many blasphemies from the dwellers in that city, because I had preached repentance, and faith in the Lord Jesus Christ; but as a judgment was executed upon them, I saw that the whole of that city fell, and was overflowed with water, and afterwards that they ran about among heaps of stones, lamenting their lot, yet they believed that through the faith of their church they were renewed and made just. But it was said to them, that they were the farthest off from being such, because they never performed any act of repentance, and thence they knew not any one evil that was damnable in themselves. After that it was said to them from heaven, that faith in the Lord and repentance are the two means of regeneration and salvation, and that this is most obvious from the Word, and above all, from the decalogue, baptism, and the holy supper, as may be seen in the MEMORABLE RELATION, 531.

XVIII. There was a debate among spirits, whether a man can see any genuine truth in the Word, without immediately approaching the Lord, who is the Word itself, but because there were some who contradicted it, an experiment was made, and then those who approached God the Father could not see any truth, but all who approached the Lord were enabled to see them. During this dispute there came up out of the abyss certain spirits, mentioned in Apoc. chap. ix., when they proceeded to examine the mysteries of justification by faith alone, saying, that they themselves approach God the Father, and see their own mysteries as clear as the day; but answer was made that they saw them in the light of infatuation, and that there was not one single truth belonging to them. Being angry at these assertions, they adduced many things from the Word which were truths, but they were told that in themselves they were truths, but in them they were truths falsified. That such was the case was evidenced by their being led to a house where there was a table, into which house the light flowed immediately from heaven, and they were told to write the truths they had adduced from the Word on a piece of paper, and place it on the table; when this was done, the paper on which the truths were written shone like a star, but when they drew nearer, and fixed their eyes attentively upon it, the paper appeared black as if from smoke. After that the angelic spirits were led to another table like the other, on which lay the Word encompassed by a rainbow, but when a certain leader of the doctrine of faith alone touched it with his hand, an explosion took place as from a gun, and he was cast into a corner of the room, and lay there for the space of an hour to all appearance dead. The angelic spirits then conversed with each other about the falsification of the Word, and in what it consists, which is shown by an example, 566.

XIX. In what manner man, when he is prepared for heaven, enters therein. After preparation he sees a way which leads to a society in heaven, wherein he will live to eternity, and near the society there is a door, which is opened, and after he has entered examination is made, whether there is a light and heat in him, or a truth and good, similar to those which are with the angels of that society. When this is discovered, he goes about and inquires where his house

is, for there is a new house provided for every novitiate angel, which being found, he is received and recognized as one of that society. But with regard to them in whom there is neither light nor heat, that is, the good and truth of heaven, their lot is grievous, for when they enter, they are miserably tormented, and from the torment cast themselves down headlong; this arises to them from the sphere of the light and heat of heaven, in whom these properties are opposed. After this, they no longer desire heaven, but associate themselves with their like in hell. Hence it appears that it is vain to suppose that heaven consists in admission through favour, and that being admitted they enter into the enjoyments therein, like those who in this world enter into a house where there is a marriage. Many who believed that heaven consisted only in admission through favour, and after admission eternal joy, from leave ascended into heaven, but because they could not sustain the light and heat, or the faith and love there, they threw themselves down headlong, and then they were seen by those who stood below like dead horses. Among those who stood below and saw them thus fall, were some children with their master, and he instructed them what this appearance of dead horses signified, what they saw were certain persons who so appeared at a distance, observing that they were those who, when they read the Word, think of God, their neighbour, and of heaven materially and not spiritually; and that those think materially of God, who think from person concerning essence, and of his neighbour and his quality from his face and speech, and of heaven and the state of love therein from place; but that those think spiritually, who think of God from His essence and thence of His person, of his neighbour from his quality and thence of his face and speech, and of heaven from a state of love therein and thence of place. After this he taught them that a horse signifies the understanding of the Word; and because the Word with those who think spiritually while they read it, is a living letter, they therefore appear at a distance like sprightly horses; and, on the contrary, because the Word with those who think materially, while they read it, is a dead letter, therefore these appear at a distance like dead horses, 611.

XX. One of the dragonist spirits invited me to see the delights of his love, and he carried me to a place like an amphitheatre, on the benches whereof were seated satyrs and harlots, and then he said, "Now you shall see our pastimes;" and he opened a gate and let in as it were oxen, rams, sheep, goats, and lambs, and presently after through another door he let in lions, panthers, tigers, and wolves, who rushed in upon the flock, and tore them in pieces and killed them; but all these appearances were produced by means of phantasies: upon seeing this, I said to the dragon, "In a short time thou shalt see this theatre converted into a lake of fire and brimstone." The pastime being finished, the dragon went forth attended by his satyrs and harlots, and he saw a flock of sheep, whence he perceived that one of the Jerusalem cities was near, from the sight of which a desire seized him to take that city, and cast out its inhabitants, but because it was surrounded by a wall, he proposed to take it by stratagem, and then he

sent one skilful in incantation; being let in, one of the inhabitants of the city discoursed intelligently concerning faith and charity, explaining which of them is the primary, and how far charity is conducive to salvation; the dragon, enraged at the reply, departed out of the city, and collecting together a great number of his followers, prepared to lay siege to it, but while he was in the endeavour to approach and assail it, fire from heaven consumed them, according to what is foretold in the Apocalypse, chap. xx. 8, 9, 655.

XXI. A paper was sent down from heaven to a society of English, which contained an exhortation to acknowledge the Lord the Saviour to be the God of heaven and earth, according to His words in Matt. xxviii. 18; but they consulted two prelates who were in the society what they should do, who advised them to send back the paper to heaven whence it came: when this was done, that society sank under ground, but not very deeply. After some days some of them came up thence, and related what their lot was after they had sunk down, moreover that they had there addressed themselves to the prelates, and argued with them on account of their advice, and that they had made many remarks concerning the state of the church at this day, blaming their doctrine of the trinity, their justifying faith, their charity, and other matters which pertained to the orthodoxy of the prelates, and finally demanded, whether they would renounce these errors, because they were contrary to the Word; it was however to no purpose; and because they had called their faith dead and also devilish, according to James in his epistle, one of the prelates took off his cap from his head, and laid it on a table, and said he would not take it up again until he had avenged himself on the scoffers of his faith; but then there appeared a monster rising up from beneath, like the beast described in the Apocalypse, chap. xiii. 1, 2, which took the cap and carried it away, 675.

XXII. A conversation held with some English bishops in the spiritual world, concerning the tracts published in the year 1758, which they had received in the world, but thought of no value, and had discouraged everybody they could from reading; passages from the Apocalypse, chap. xvi. 12-16, were read and explained to them, and they were told that they and others like them were the persons there alluded to. This conversation with the bishops was heard from heaven by their King (George II.), who inquired the cause; and being informed of their false notion concerning the Lord's Divine Humanity, of their rejection of charity, and the nature of the hierarchy which they affect and exercise, which occasioned the shameful rejection of the above-mentioned works, the king was astonished, and bid them depart thence, exclaiming, "How is it possible for any one so to harden his heart against hearing anything that relates to heaven and life eternal?" 716.

XXIII. I had some discourse in the spiritual world with Pope Sextus V., who came out from a society in the west; he told me that he presided over a society of Catholics, who excelled in judgment and industry, and that he was made their governor, because half a year before his death he had been of opinion that the vicarship was in

vented for the sake of dominion, and that the Lord the Saviour, because He is God, ought alone to be adored and worshipped, also, that the Sacred Scripture is Divine, in which belief he continued to his life's end. He also mentioned many other things relating to the Romish saints, the treasure in the castle of St. Angelo, at Loretto, respecting the society over which he presides, and of the stupidity of such popes and cardinals as desire to be adored as Christ. Also concerning his message to those on earth respecting Christ, the Word, and the Holy Spirit, which he subscribed and transmitted, 752.

XXIV. A conversation in the spiritual world with the Babylonian nation, respecting the keys that were given to Peter, and respecting their belief that the Lord transferred to him his power over heaven and hell, which they vehemently insisted upon; but this being contrary to the spiritual sense of the Word, they desired to see the Word which is in heaven, in which Word there is not the natural but the spiritual sense, because it is for the use of the angels who are spiritual, in which Word they saw plainly that Peter is not mentioned, but instead of Peter, TRUTH ORIGINATING IN GOOD WHICH IS FROM THE LORD. On seeing this, in a rage they rejected it, and would have torn it to pieces with their teeth, if it had not been instantly taken from them, 768.

Concerning the adulteration and profanation of all the truth of the Word, and thence of everything holy in the church, proceeding from the Roman Catholic religion; and also how that profanation was and is occasioned, 802.

XXV. I saw an army mounted on red and black horses, all of them with their faces turned towards the tails, and the hinder part of their heads towards the heads of the horses, who cried out, "Let us fight against those who ride upon white horses." This ludicrous cavalry sallied forth from a place which is called Armageddon, Apoc. xvi. 16, and it was constituted of those who in their youth had imbibed the tenet respecting justification by faith alone, and who afterwards, when they were promoted to eminent stations, rejected the things of faith and religion from the internals of their mind to the externals of their body, where at length they disappeared. The quality of those who appeared in Armageddon is described, and it was heard from thence, that they were desirous to engage in dispute with the angels of Michael, which was also permitted, but at some little distance from Armageddon; and they disputed among themselves on the understanding of these words of the Lord's Prayer, OUR FATHER WHO ART IN THE HEAVENS, HALLOWED BE THY NAME. THY KINGDOM COME. They were then told by the angels of Michael, that the Lord the Redeemer and Saviour is the Father of all in the heavens, since He Himself taught that the Father and He are one; that the Father is in Him and He in the Father; that he who sees Him sees the Father; that all things of the Father are in Him; also that it is the will of the Father that they should believe in the Son, and that they who do not believe in the Son, shall not see life, but that the wrath of God abideth on them; also that to Him belongs all power in heaven and on earth, and that to Him belongs all power over all flesh; that no one sees or can see God the Father but the Son alone who is in the bosom of the Father; be-

sides many other passages. After this combat, the Armageddons being overcome, one part of them were cast into the abyss mentioned, Apoc. chap. ix. and the other part were driven forth into a desert, 839.

XXVI. Two angels descended, the one from the eastern heaven, where they are under the influence of love, and the other from the southern heaven, where they are under the influence of wisdom, and they conversed concerning the essence of the heavens, whether it consists in love or wisdom, and they agreed that it consists of love and of wisdom thence derived; hence that the heavens were created by God from love through wisdom. After this sight, I went into a garden, through which I was conducted by a spirit, and at length to a palace which was called the TEMPLE OF WISDOM, of a quadrangular shape, its walls of crystal, its roof of jasper, and its foundation of precious stones of various kinds; and he said, that no one could enter that temple except he who was in the belief that the things which he knows, understands, and is wise in, are so little in comparison with those which he does not know, nor understand, and is not wise in, as to be scarcely anything; and because I was in this belief, it was given me to enter, and I saw that this whole temple seemed built to be the form of light. I related in this temple what I had heard from the two angels concerning love and wisdom, and they asked whether they had not mentioned a third, which is use; and they said, that love and wisdom without use are only ideal entities, but that in use they become realities; and that it is the same with charity, faith, and good works. After this I left the temple and walked in the garden, and I saw some spirits sitting under a laurel and eating figs; I asked them in what manner they understood that man can do good from God, and yet do it as from himself. They replied, that God operates it inwardly in man, but if man does good from his own will and from his own understanding, he defiles it, so that it is no longer good. In reply to this, I said that man is only an organ of life; and that if he believes in the Lord he does good of himself from the Lord, but if he does not believe in the Lord, and still more if he does not believe in any God, he does good of himself from hell; and moreover, that the Lord gave man free-will to act either from the one or the other. That the Lord gave man this freedom, is confirmed by the Word, wherein man is commanded to love God and his neighbour, to operate the goods of charity as a tree bears fruit, and to do His commandments in order that he may be saved, and that every one will be judged according to his works; and that all these things would not have been commanded if man could not have done good of himself from the Lord. After this in returning home with the angelic spirit, he illustrated what faith and charity are, and what their conjunction effects, by a comparison with light and heat, which meet in a third, because light in heaven in its essence is the truth of faith, and heat there in its essence is the good of charity; hence as light without heat, like the light of winter in the world, strips the trees of leaves and fruit, so is faith without charity; and as light united to heat, like the light of spring, vivifies all things, so is faith united to charity, 875.

XXVII. I was carried to a place, where those were who are meant by the FALSE PROPHET, and one of them there invited me to see their place of worship. I went and saw it, and therein was the image of a woman in a scarlet robe, holding in her right hand a golden medal, and in her left a string of pearls, but these things were induced by phantasies. When the interiors of my mind were opened by the Lord, instead of the place of worship, I saw a house full of crevices, and instead of the woman I saw a beast, like that described in chap. xiii. 2; and under ground there was a marsh, in which the Word lay deeply hidden; presently, however, by the blowing of an east wind, the place of worship was removed, the marsh dried up, and the Word was exposed to view; and then by light from heaven there appeared a TABERNACLE such as that in which Abraham was, when the three angels came to him and foretold the birth of Isaac: and afterwards by light sent forth from the second heaven, instead of the tabernacle there appeared a TEMPLE, such as that at Jerusalem: after these things, light shone from the third heaven, and then the temple disappeared, and the LORD ALONE was seen, standing upon the foundation-stone, where was the Word; but because an excessive holiness then filled their minds, this latter light was withdrawn, and instead of it, light from the second heaven was sent forth, from which the former appearance of the temple returned, and within it the tabernacle, 926.

XXVIII. A discourse among the angels concerning God, that His Divine is the Divine Esse in itself and not from itself, and that it is one, the same, itself, and individual; also that God is not in place but with those who are in place; and that His Divine Love appears to the angels as a Sun, and that the heat thence proceeding is in its essence love, and the light thence proceeding in its essence wisdom. The Divine attributes proceeding, which are creation, salvation, and reformation, are of one God and not of three, 961.

XXIX. There was seen a magnificent palace, in which was a temple, wherein were seats placed in three rows: in the temple was a council convened by the Lord in which they were to deliberate concerning the Lord and concerning the Holy Spirit; when so many of the clergy as there were seats for entered, the council began. As the first proposition was concerning the Lord who assumed humanity in the Virgin Mary, an angel standing at a table read before them what the angel Gabriel said to Mary, THE HOLY SPIRIT SHALL COME UPON THEE, AND THE POWER OF THE MOST HIGH SHALL OVERSHADOW THEE, AND THE HOLY THING WHICH IS BORN OF THEE SHALL BE CALLED THE SON OF GOD, Luke i. 35; and also Matt. i. 20-25; and moreover many passages from the prophets, that Jehovah Himself is about to come into the world, and also that Jehovah Himself is called the Saviour, Redeemer, and Righteousness; from which it was concluded, that Jehovah Himself assumed the humanity. The other deliberation respecting the Lord was WHETHER HE AND THE FATHER ARE NOT THEREFORE ONE, JUST AS THE SOUL AND BODY ARE ONE. This was confirmed by many passages in the Word, and also from the symbol of faith or creed of the present church; from which

it was concluded, that the soul of the Lord was from God the Father, and thence that His Humanity is Divine, and that it ought to be approached in order to approach the Father, because by it He sent Himself into the world, and made Himself visible to man, and thereby also accessible. This was succeeded by the third deliberation, which was respecting the HOLY SPIRIT, and then they first discussed the idea of three Divine persons from eternity, and it was established from the Word, that the Holy Divine, which is called the Holy Spirit, is sent by the Lord from the Father. At length from what was deliberated in this council the conclusion was formed, that in the Lord the Saviour there is a Divine Trinity, consisting of the Divinity from which all things are, which is called the Father, the Divine Humanity which is called the Son, and the Divine Proceeding which is called the Holy Spirit, and that thus there is one God in the church. After this council was finished, there were given to those who sat on these seats splendid garments, and they were conducted to the New Heaven, 962.

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