



3 1761 06144152 3







THE HEAVENLY ARCANA

DISCLOSED

WHICH ARE IN THE SACRED SCRIPTURE

OR

WORD OF THE LORD

HERE THOSE WHICH ARE IN

GENESIS

TOGETHER WITH WONDERFUL THINGS SEEN IN THE

WORLD OF SPIRITS AND THE HEAVEN OF ANGELS

BY EMANUEL SWEDENBORG

ORIGINALLY PUBLISHED IN LATIN AT LONDON, A. D. 1749

Botch Edition

VOLUMES I. AND II.

NEW YORK

THE AMERICAN SWEDENBORG PRINTING AND
PUBLISHING SOCIETY

1896

MATTHEW VI. 33.

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



VOLUMES I. AND II. OF THE ROTCH EDITION

CONTAIN

THE STORY OF THE ANCIENT CHURCHES.



CONTENTS OF VOLUME I.

THE Heavenly Arcana which have been disclosed in the Sacred Scripture or the Word of the Lord are contained in the explanation, which is the internal sense of the Word. What the nature of this sense is may be seen in those things which are shown concerning it from experience in n. 1767-77 and 1869-79, and also in the context n. 1-5, 64-66, 167, 605, 920, 937, 1143, 1224, 1404, 1405, 1408, 1409, 1502 at the end, 1540, 1659, 1756, 1783, 1807.

The wonderful things which have been seen in the world of spirits and in the heaven of angels, are prefixed and subjoined to the several chapters. In this volume are the following :—

The raising of man from the dead, and his entrance into eternal life — n. 168-181.

Continuation concerning the entrance of man into eternal life — n. 182-189 ; also 314-319.

What the life of the soul or spirit then is — n. 320-323.

Some examples from spirits of what they thought in the life of the body about the soul or spirit — n. 443-448.

Heaven and heavenly joy — n. 449-459 ; also 537-546 ; and 547-553.

The societies which constitute heaven — n. 684-691.

Hell — n. 692-700.

The hells of those who have passed their life in hatred, revenge, and cruelty — n. 814-823.

THE
BOOK OF GENESIS.

1. THE Word of the Old Testament contains arcana of heaven, and each and all things therein regard the Lord, His heaven, the church, faith, and matters of faith. This no mortal gathers from the letter; for from the letter or the sense of the letter no one sees anything more than that in general they regard the externals of the Jewish Church. And yet everywhere there are internal things which do not appear at all in the external, save a very few which the Lord revealed and unfolded to the Apostles — as that the sacrifices signify the Lord; that the land of Canaan and Jerusalem signify heaven, whence they are called heavenly; and so also Paradise.

2. But that each and all things, even the least, to the smallest iota, signify and involve spiritual and heavenly things, the Christian world is to this day profoundly ignorant, and accordingly it pays little regard to the Old Testament. Yet they might know it from this alone, that the Word, because it is the Lord's and from the Lord, could not but contain interiorly such things as relate to heaven, to the church, and to faith, and could not otherwise be called the Word of the Lord, nor be said to have any life in it. For whence is its life except from the things that are of life, that is, except from this, that everything in it relates to the Lord, Who is very life itself. Whatever then does not interiorly regard Him does not live; and what-

ever expression in the Word does not involve Him, or in its manner relate to Him, is not Divine.

3. Without such life the Word as to the letter is dead ; for the Word is like a man, who, as is known in the Christian world, is external and internal. The external man separate from the internal is the body, and thus dead ; but it is the internal that lives and causes the external to live. The internal man is his soul. So the Word as to the letter alone is as the body without the soul.

4. From the literal sense alone, when the mind is fixed in it, no one can ever see that such things are contained therein. Thus in these first chapters of Genesis, nothing else is learned from the sense of the letter than that the creation of the world is treated of, and the garden of Eden, which is called Paradise, and Adam as the first created man. Who supposes anything else? But it will be sufficiently established in the following pages that these things contain arcana which have never yet been revealed ; and indeed that the first chapter of Genesis in the internal sense treats in general of the new creation of man, or his regeneration, and specifically of the Most Ancient Church ; and this in such wise that there is not the least expression which does not represent, signify, and involve these things.

5. That this is so, no mortal can ever know except from the Lord. It may therefore be stated in advance that by the Divine mercy of the Lord it has been granted me now for some years to be constantly and uninterruptedly in company with spirits and angels, hearing them speak and speaking with them in turn. In this way it has been given me to hear and see wonderful things in the other life which have never before come to the knowledge of any man, nor to his conception. I have been instructed in regard to the different kinds of spirits ; the state of souls after death ; hell, or the lamentable state of the unfaithful ; heaven, or the blessed state of the faithful ; and especially in regard to the doctrine of faith which is acknowledged in

the whole heaven. Of these things by the Divine mercy of the Lord much will be told in the following pages.

CHAPTER I.

1. In the beginning God created the heaven and the earth.

2. And the earth was a void and emptiness ; and darkness was upon the faces of the deep. And the spirit of God was moving upon the faces of the waters.

3. And God said, Let there be light, and there was light.

4. And God saw the light, that it was good ; and God divided between the light and the darkness.

5. And God called the light day, and the darkness He called night. And there was evening and there was morning, a first day.

6. And God said, Let there be an expanse in the midst of the waters, and let it be to the waters a dividing between the waters.

7. And God made the expanse, and divided between the waters that were under the expanse and the waters that were above the expanse. And it was so.

8. And God called the expanse Heaven. And there was evening and there was morning, a second day.

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

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

11. And God said, Let the earth put forth tender herbage ; herb yielding seed ; fruit-tree bearing fruit, after its kind, wherein is the seed thereof upon the earth. And it was so.

12. And the earth brought forth tender herbage, herb

yielding seed, after its kind ; and tree bearing fruit, wherein is the seed thereof, after its kind. And God saw that it was good.

13. And there was evening and there was morning, a third day.

14. And God said, Let there be lights in the expanse of the heavens, to divide between the day and the night ; and let them be for signs, and for seasons, and for days and years.

15. And let them be for lights in the expanse of the heavens, to give light upon the earth. And it was so.

16. And God made the two great lights, the greater light to rule the day, and the lesser light to rule the night ; and the stars.

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

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

19. And there was evening and there was morning, a fourth day.

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

21. And God created the great sea-monsters and every living soul that moveth, which the waters made to creep forth, after their kinds ; and every winged fowl after its kind. And God saw that it was good.

22. And God blessed them, saying, Be fruitful, and multiply, and fill the waters in the seas ; and let fowl multiply in the earth.

23. And there was evening and there was morning, a fifth day.

24. And God said, Let the earth bring forth the living soul after its kind ; beast and moving thing, and wild animal of the earth after its kind. And it was so.

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

26. And God said, Let us make man in our image, after our likeness; and let them have dominion over the fish of the sea, and over the fowl of the heavens, and over the beast, and over all the earth, and over every creeping thing that creepeth upon the earth.

27. And God created man in His own image; in the image of God created He him; male and female created He them.

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

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

30. And to every wild animal of the earth, and to every fowl of the heavens, and to every thing that creepeth upon the earth wherein is a living soul, I give all that is green of the herb for food. And it was so.

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

CONTENTS.

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

7. The first state is that which precedes—both the state from infancy, and that immediately before regeneration—and this is called a void, emptiness, and darkness. And

the first movement, which is the Lord's mercy, is the Spirit of God moving upon the faces of the waters.

8. The second state is when a distinction is made between the things which are the Lord's, and those that are man's own. Those that are the Lord's are called in the Word remains ; and here are especially knowledges of faith, which have been learned from infancy. These are stored up, and not manifested until he comes into this state ; which is a state rarely attained at this day without temptation, misfortune, and sorrow, that cause the things of the body and the world, and thus of man's own, to become quiescent, and as it were dead. The things that are of the external man are thus separated from those of the internal. In the internal are the remains, stored up by the Lord unto this time and for this use.

9. The third is a state of repentance ; in which man from his internal talks piously and devoutly, and brings forth things that are good, as works of charity, but are yet inanimate, because he thinks they are from himself. And these are called tender herbage, then herb yielding seed, and afterward, the fruit-tree.

10. The fourth state is when man is affected with love, and enlightened by faith. He talked indeed piously before, and brought forth things that were good, but from a state of temptation and distress, not from faith and charity. For this reason faith and love are now enkindled in the internal man, and are called two lights.

11. The fifth state is when man talks from faith, and thereby confirms himself in truth and good. The things which he now produces are animate, and are called fishes of the sea, and fowl of the heavens.

12. The sixth state is when man speaks truths and does good works from faith and thence from love. The things that he now produces are called the living soul, and the beast. And as he now begins to act at once both from faith and from love, he becomes a spiritual man, who is

called an image. His spiritual life is delighted and sustained by the things that are of knowledges of faith, and that are of works of charity, which are called his food, and his natural life is delighted and sustained by those that belong to the body and the senses; from which a conflict arises, until love reigns and he becomes a celestial man.

13. Those who are regenerated do not all attain this state. But some, and the greatest part at this day, only reach the first; some only the second; some the third, the fourth, the fifth, rarely the sixth; and scarcely any one the seventh.

INTERNAL SENSE.

14. In the following pages, by the Lord is meant alone the Saviour of the world, Jesus Christ; and He is called Lord without other names. He is acknowledged and adored as Lord throughout the whole heaven; because all power is His in the heavens and on earth. And so He commanded in saying—*Ye call Me Lord, and ye say well, for I am* (John xiii. 13). And after the resurrection the disciples called Him Lord.

15. Throughout the whole heaven they know no other Father than the Lord, because He and the Father are one, as He Himself said: *I am the way, and the truth, and the life. . . . Philip saith, Show us the Father . . . Jesus saith unto him, Have I been so long time with you and thou hast not known Me, Philip? He that hath seen Me hath seen the Father. How sayest thou then, Show us the Father? Believest thou not that I am in the Father, and the Father in Me? . . . Believe Me, that I am in the Father, and the Father in Me* (John xiv. 6, 8-11).

16. Verse 1. *In the beginning God created the heaven and the earth.* The most ancient time is called the beginning. It is called by the prophets, in different places, the days of old, and also the days of eternity. The beginning

involves also the earliest time when man is being regenerated, for then he is born and receives life anew. Regeneration itself is therefore called the new creation of man. To create, to form, and to make, almost everywhere in the prophets signify—with a difference—to regenerate. Thus in Isaiah: *Every one that is called by My name, and I have created him for My glory, I have formed him, yea, I have made him* (xliiii. 7). For the same reason the Lord is called the Redeemer, the Former from the womb, the Maker, and also the Creator. Thus, in the same prophet: *I am Jehovah, your Holy One, the Creator of Israel your King* (xliiii. 15). And in David: *The people which shall be created shall praise Jah* (Psalm cii. 18). And again: *Thou sendest forth Thy spirit, they are created, and Thou renewest the faces of the ground* (civ. 30). It will be seen from what follows, that the heaven signifies the internal man, and the earth the external man before regeneration.

17. Verse 2. *And the earth was a void and emptiness; and darkness was upon the faces of the deep. And the spirit of God was moving upon the faces of the waters.* Man before regeneration is called the earth, void and empty; also ground wherein nothing of good and of truth has been implanted. A void is where there is nothing of good; and emptiness where there is nothing of truth; from which there is darkness, or insensibility and ignorance of all things that are of faith in the Lord and, consequently, of spiritual and heavenly life. Such a man is thus described by the Lord through Jeremiah: *My people is stolid, they have not known Me; they are foolish sons, and have no understanding; they are wise to do evil, but to do good they have no knowledge. I beheld the earth, and lo, a void and emptiness, and the heavens, and they had no light* (iv. 22, 23).

18. "The faces of the deep" are his lusts and the falsities therefrom, of which and in which is the whole man. He is as a deep, or a something confused and obscure, be-

cause he has no light. And such men in several places in the Word are called deeps, and depths of the sea; which are dried up, or laid waste before man is regenerated. Thus in Isaiah: *Awake, as in the days of old, the generations of eternity. . . . Art thou not it that drieth up the sea, the waters of the great deep, and maketh the depths of the sea a way for the redeemed to pass over? The redeemed of Jehovah shall return* (li. 9-11). Such a man as seen from heaven appears also as a dark mass that has no life. The same words involve, in general, the vastation of man which precedes regeneration—of which many things are said in the prophets; for before a man can know what is true and be affected by good, the things must be removed which hinder and oppose. Thus the old man must die before the new can be conceived.

19. By the spirit of God, the Lord's mercy is meant; of which it is said, it moves, or broods, as a hen does upon her eggs. Here it moves upon the things which the Lord has laid up in man, and which in the Word are called remains. They are knowledges of truth and of good, which never come into the light or the day until the externals are vastated. These knowledges are here called the faces of the waters.

20. Verse 3. *And God said, let there be light; and there was light.* The first step is when man begins to know that good and truth are something higher. Men altogether external do not even know what good and truth are. For they think that all things of the love of self and the love of the world are goods, and all things that favor these loves they think to be truths—not knowing that those goods are evils, and those truths falsities. But when man is conceived anew he first begins to know that his goods are not goods; and to know as he comes more into the light, that the Lord is, and that the Lord is good and truth itself. That he ought to know that the Lord is, is said by the Lord Himself in John: *Except ye believe that*

I am, ye shall die in your sins (viii. 24). And it is also declared in John that the Lord is good itself, or life, and truth itself, or light, and thus that there is no good and truth but from the Lord: *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. But the light appeareth in darkness. . . . He was the true light, which enlighteneth every man that cometh into the world* (i. 1, 3-5, 9).

21. Verses 4, 5. *And God saw the light, that it was good; and God divided between the light and the darkness. And God called the light day, and the darkness He called night.* The light is called good because it is from the Lord, Who is good itself. The darkness consists of things which have appeared as light before man is conceived and born anew, because evil has appeared as good, and falsity as truth; yet they are darkness, and are things that are man's own which remain. All things whatsoever that are of the Lord are compared to day, because they are of light; and all things whatsoever that are man's own are compared to night, because they are of darkness—and this often in the Word.

22. Verse 5. *And there was evening and there was morning, a first day.* What the evening and the morning are, can now be discerned. Evening is every preceding state, because it is a state of shade, or of falsity and no faith. Morning is every succeeding state, because it is a state of light, or of truth, and of knowledges of faith. Evening in general signifies all things that are man's own, and morning those that are the Lord's. Thus in David: *The spirit of Jehovah spake in me, and His speech was upon my tongue, the God of Israel said, the Rock of Israel spake unto me. . . . He is as the light of the morning when the sun ariseth, a morning without clouds, when from the brightness, from the rain, there is the tender herb from the earth*

(2 Sam. xxiii. 2-4). Because it is evening when there is no faith, and morning when there is faith, the coming of the Lord into the world is called morning; and the time when He comes, because then there is no faith, is called evening. Thus in Daniel: *The Holy One said unto me, until evening when morning comes, two thousand and three hundred* (viii. 14, 26). Morning is likewise taken in the Word for every coming of the Lord; thus it is an expression of a new creation.

23. Nothing is more common in the Word than for day to be taken for time itself. As in Isaiah: *The day of Jehovah is at hand. . . . Behold the day of Jehovah cometh. . . . I will move the heavens, and the earth shall be shaken out of her place . . . in the day of the fierceness of My anger. . . . Her time is near to come, and her days shall not be prolonged* (xiii. 6, 9, 13, 22). And in the same prophet: *In the days of old is her antiquity. . . . It shall come to pass in that day that Tyre shall be forgotten seventy years, according to the days of one king* (xxiii. 7, 15). As day is taken for time, it also stands for the state of that time, as in Jeremiah: *Woe unto us, for the day hath declined, because the shadows of evening are stretched out* (vi. 4). And in the same prophet: *If ye shall have made void My covenant of the day, and My covenant of the night, that there be not day and night in their season* (xxxiii. 20, 25). Again: *Renew our days, as of old* (Lam. v. 21).

24. Verse 6. *And God said, Let there be an expanse in the midst of the waters, and let it be to the waters a dividing between the waters.* After the spirit of God, or the Lord's mercy, has brought forth into day the knowledges of truth and good, and has given the first light — that the Lord is, and that the Lord is good itself and truth itself, and that there is no good and truth but from the Lord — then He distinguishes between the internal man and the external, and thus between the knowledges which are in the internal man, and the knowledges that are of the ex-

ternal man. The internal man is called an expanse. The knowledges that are in the internal man are called the waters above the expanse; and the knowledges of the external man are called the waters under the expanse. Before man is regenerated he does not even know that there is an internal man, still less what the internal is, thinking them not to be distinct; because, being immersed in corporeal and worldly things, he has also immersed in them things that belong to the internal man, and made of things that are distinct, a confused and obscure one. Therefore it is first said, "Let there be an expanse in the midst of the waters," and then, "Let it be to the waters a dividing between the waters," and not, let it divide the waters between the waters. But immediately after — verses 7 and 8 — it is said: *And God made the expanse, and divided between the waters that were under the expanse, and the waters that were above the expanse; and it was so. And God called* 3 *the expanse Heaven.* The next thing therefore that a man observes while he is being regenerated is, that he begins to be aware that there is an internal man; or that the things in the internal man are goods and truths, which are of the Lord alone. And because the external man while being regenerated is such that he still thinks he does from himself the goods that he does, and speaks from himself the truths that he speaks, and because being such he is led by the Lord by means of them, as by his own, to do good and to speak truth, therefore the distinction from the things under the expanse precedes, and that of the things above the expanse follows. It is moreover a heavenly arcanum that man is led by means of his own, as well by fallacies of the senses as by his desires, and is turned by the Lord to those things which are true and good; and that thus does each and every moment of regeneration proceed from evening to morning, as from the external man to the internal, or from earth to heaven. Therefore the expanse, or the internal man, is now called heaven.

25. To spread forth the earth, and stretch out the heavens is a common expression in the prophets when the regeneration of man is treated of— as in Isaiah: *Thus saith Jehovah, thy Redeemer, and He that formed thee from the womb; I am Jehovah that maketh all things, that stretcheth forth the heavens alone, and spreadeth abroad the earth by Myself* (xliv. 24). Also where the Lord's coming is clearly spoken of, it is said: *A bruised reed doth He not break, and the smoking flax doth He not quench; He bringeth forth judgment unto truth.* That is, He doth not break fallacies, nor quench desires, but bends to truth and good; so it follows— *God Jehovah createth the heavens, and stretcheth them out, He spreadeth forth the earth and the productions of it, He giveth breath unto the people upon it, and spirit to them that walk therein* (xlii. 3-5): and elsewhere also, in different places.

26. Verse 8. *And there was evening and there was morning, a second day.* What evening and morning and day are, has been already stated, at verse 5.

27. Verse 9. *And God said, Let the waters under the heaven be gathered together unto one place, and let the dry land appear. And it was so.* When man knows that there is an internal and an external man, and that truths and goods flow in from the internal man, or from the Lord through the internal man, to the external— although it does not so appear— then the good and truth, or the inward knowledges that he has of truth and good, are stored up in his memory, and placed among its knowledges. For whatever is laid up in the memory of the external man, be it natural, spiritual, or celestial, remains there as a knowledge, and is brought forth therefrom by the Lord. These knowledges are the waters gathered together unto one place, and are called seas; but the external man himself is called dry land, and presently earth, as in what follows.

28. Verse 10. *And God called the dry land Earth; and the gathering together of the waters called He Seas. And*

God saw that it was good. It is very common in the Word that waters signify inward and outward knowledges; and hence that seas signify a collection of these — as in Isaiah: *The earth shall be full of the knowledge of Jehovah, as the waters cover the sea* (xi. 9). And in the same prophecy, where it treats of the want of knowledges inward and outward: *The waters shall fail from the sea, the river shall be wasted and become dry, and the streams shall vanish* (xix. 5, 6). In Haggai, where a new church is spoken of: *I will shake the heavens and the earth, and the sea and the dry land; and I will shake all nations, and the desire of all the nations shall come, and I will fill this house with glory* (ii. 6, 7). And of the regenerating man, in Zechariah: *It shall be one day, which is known unto Jehovah, not day and not night; and it shall come to pass, at evening time there shall be light. And it shall come to pass in that day that living waters shall go out from Jerusalem, half of them toward the eastern sea, and half of them toward the western sea* (xiv. 7, 8). Also in David, where the vastated man is described who is to be regenerated and will worship the Lord: *Jehovah despiseth not His prisoners. Let heaven and earth praise Him, the seas and every thing that moveth therein* (Ps. lxi. 33, 34). That the earth signifies a receptacle appears in Zechariah: *Jehovah stretcheth forth the heavens, and layeth the foundation of the earth, and formeth the spirit of man within him* (xii. 1).

29. Verses 11, 12. *And God said, Let the earth put forth tender herbage, herb yielding seed; fruit tree bearing fruit after its kind, wherein is the seed thereof, upon the earth. And it was so. And the earth brought forth tender herbage; herb yielding seed after its kind; and tree bearing fruit wherein is the seed thereof, after its kind. And God saw that it was good.* When the earth, or man, is so prepared that he can receive heavenly seed from the Lord, and produce something of good and of truth, the Lord first causes a something tender to spring forth, which is called tender

herbage ; then something more useful, which produces seed again in itself, and is called herb yielding seed ; at length, something good, which becomes fruitful, and is called the tree bearing fruit, wherein is the seed thereof, each after its kind. The man who is being regenerated is such at first that he thinks the good that he does is from himself, and that the truth he speaks is from himself ; while yet the reality is that every good and every truth is from the Lord ; and therefore he who believes them to be from himself has not yet the life of true faith—which nevertheless he may afterward receive. For he cannot yet believe they are from the Lord, because he is but in a state of preparation for receiving the life of faith. This state is here represented by things inanimate ; and afterward the state of a life of faith, by those that are animate. That it is the Lord who soweth, that the seed is His Word, and that the earth is man, He Himself has deigned to declare (Matt. xiii. 19–24, 37–39 ; Mark iv. 14–21 ; Luke viii. 11–15). Thus also He describes the sowing : *So is the kingdom of God as a man when he casteth seed into the earth, and doth sleep and rise night and day, and the seed springeth and groweth up, he knoweth not how ; for the earth bringeth forth fruit of herself, first the blade, then the ear, after that the full corn in the ear* (Mark iv. 26–28). By the kingdom of God in the universal sense is meant the whole heaven ; in a sense less universal the true church of the Lord ; and in particular, every one who is of true faith, or is regenerated by a life of faith. Such a man also is called heaven, because heaven is in him ; and the kingdom of God, because the kingdom of God is in him — as the Lord Himself teaches in Luke : *Being asked by the Pharisees when the kingdom of God should come, Jesus answered them and said, The kingdom of God cometh not with observation ; neither shall they say, Lo here ! or, Lo there ! For lo the kingdom of God is within you* (xvii. 20, 21). This is the third successive stage of the regeneration of man. It is his state of repentance, which in like manner,

proceeds from shade to light, or from evening to morning ; wherefore it is said (verse 13)—*And there was evening, and there was morning, a third day.*

30. Verses 14–17. *And God said, Let there be lights in the expanse of the heavens, to divide between the day and the night ; and let them be for signs, and for seasons, and for days and years. And let them be for lights in the expanse of the heavens, to give light upon the earth. And it was so. And God made the two great lights, the greater light to rule the day, and the lesser light to rule the night ; and the stars. And God set them in the expanse of the heavens to give light upon the earth.* What the great lights are cannot well be understood unless it is first known what the essence of faith is ; as well as what its progress is, with those who are created anew. The very essence and life of faith is the Lord alone ; for he who does not believe in the Lord cannot have life, as He Himself says in John : *He that believeth on the Son hath eternal life ; but he that believeth not the Son, shall not see life, but the wrath of God abideth on him* (iii. 36). The progress of faith with those who are created anew is of this kind : at first they have no life, for there is no life in evil and falsity, but in good and truth ; afterward they receive life from the Lord through faith — first through a faith of the memory, which is a faith of knowledge ; then through faith in the understanding, which is an intellectual faith ; after that through faith in the heart, which is a faith of love, or saving faith. Faith from knowledge and intellectual faith are represented, in verses 3 to 13, by things inanimate ; and a faith vivified by love is represented, in verses 20 to 25, by those that are animate. For this reason love and faith from love are now here first treated of, and are called lights ; love is the greater light that rules the day, and faith from love is the lesser light that rules the night ; and because these make one, “Let there be” is said of them in the original in the singular number, 3 and not in the plural. Love and faith in the internal man

are like light and heat in the external corporeal man, and are therefore represented by them. Thus the lights are said to be placed in the expanse of the heavens, or in the internal man — the greater light in his will, and the lesser light in his understanding ; but they only appear in the will and the understanding as the light of the sun does in recipient objects. It is the mercy of the Lord alone that affects the will with love, and the understanding with truth or faith.

31. That the great lights signify love and faith, and are also called the sun, the moon, and the stars, is evident in the prophets — as in Ezekiel : *When I shall extinguish thee I will cover the heavens, and make the stars thereof dark ; I will cover the sun with a cloud, and the moon shall not make her light to shine. All the luminaries in the heavens will I make dark over thee, and will set darkness upon thy land* (xxxii. 7, 8). The subject here treated of is Pharaoh and the Egyptian, by whom is meant in the Word the sensual and knowing faculty ; and here that by things of sense and of knowledge, love and faith were extinguished. In Isaiah : *The day of Jehovah . . . to make the land a desolation . . . for the stars of the heavens, and the constellations thereof shall not make their light to shine ; the sun shall be darkened in his going forth ; and the moon shall not cause her light to shine* (xiii. 9, 10). In Joel : *The day of Jehovah cometh . . . a day of darkness and of thick darkness. . . . The earth quaketh before Him, the heavens tremble, the sun and the moon are darkened, and the stars withdraw their shining* (ii. 1, 2, 10). In Isaiah, ² where the coming of the Lord and the enlightening of the gentiles, and thus a new church are treated of, and in particular the individuals who are in darkness and receive light and are regenerated, it is said — *Arise, shine ; for thy light is come. . . . Behold darkness covereth the earth, and thick darkness the peoples ; and Jehovah shall arise upon thee. . . . And nations shall come to thy light, and kings to the brightness of thy rising. . . . Jehovah shall be unto thee an*

everlasting light. . . . Thy sun shall no more go down, and thy moon shall not be withdrawn, for Jehovah shall be unto thee an everlasting light (lx. 1-3, 19, 20). In David: *Jehovah by understanding made the heavens . . . That spread forth the earth above the waters . . . That made great lights . . . the sun to rule by day . . . and the moon and stars to rule by night* (Ps. cxxxvi. 5-9). And in the same: *Praise Jehovah, sun and moon; praise Him all ye stars of light; praise Him ye heavens of heavens; and ye waters* 3 *that are above the heavens* (Ps. cxlviii. 3, 4). In all these places the lights signify love and faith. It was because lights represented and signified love and faith toward the Lord, that it was ordained in the Jewish Church that a perpetual light should burn from evening to morning; for whatever was ordained for that church was representative of the Lord. Of that light it is said: *Command the children of Israel that they bring oil for the light, to cause a lamp to burn continually. In the tent of meeting without the veil, which is before the testimony, Aaron and his sons shall order it from evening to morning, before Jehovah* (Ex. xxvii. 20, 21). That these things signify love and faith, which the Lord causes to burn and shine in the internal man, and through the internal man in the external, will of the Lord's Divine mercy be shown in its proper place.

32. Love and faith are first called great lights, and then love is called the greater light and faith the lesser light; and it is said of love that it shall rule the day, and of faith that it shall rule the night. As these are things unknown, and are especially hidden in this end of days, it is permitted of the Lord's Divine mercy to disclose how the matter is. The reason why they are hidden especially in this end of days is, that now is the consummation of the age and there is almost no love, and consequently almost no faith—as the Lord Himself predicted in the Evangelists, in these words: *The sun shall be darkened, and the moon shall not give her light, and the stars shall fall from*

heaven, and the powers of the heavens shall be shaken (Matt. xxiv. 29). By the sun is here meant love, which is obscured; by the moon faith, which does not give her light; by the stars knowledges of faith, which fall from heaven, and which are the virtues and powers of the heavens. The Most Ancient Church acknowledged no other faith than love itself. The celestial angels also do not know what faith is, except that which is of love. The whole heaven is a heaven of love, for there is no other life in the heavens than the life of love. From this is all its happiness, which is so great that nothing of it can be described or at all apprehended by any human conception. They who are in love, love the Lord from the heart, yet know, say and perceive that all love, thus all life — which is of love alone — and therefore all happiness comes from the Lord only, and that they have not the least thing of love, life, or happiness from themselves. That it is the Lord from Whom all love proceeds was also represented by the great light or the sun, when He was transfigured; for *His face did shine as the sun, and His raiment became as the light* (Matt. xvii. 2). Inmost things are signified by the face, and things which proceed from those that are inmost, by raiment. Thus the Lord's Divine, or love, is signified by the sun; and His Human, or wisdom from love, by the light.

33. Every one may know very well that there is never any life without some love, and that there is never any joy but what proceeds from love; and the quality of the life and of the joy is as the quality of the love. If you were to remove the loves, or what is the same, the desires, — for these are of the love — thought would instantly cease and you would be like one dead. This has been shown me to the life. The loves of self and of the world present something like life, and something like joy; but as they are the very opposites of true love — which is to love the Lord above all things, and the neighbor as one's self — it may be

evident that they are not loves, but hatreds ; for the more any one loves himself and the world, the more he hates the neighbor, and thus the Lord. True love therefore is love to the Lord, and true life is the life of love from Him, and true joy is the joy of that life. There can be but one true love, and therefore but one true life, whence flow true joys and true blessings, such as those of angels in the heavens.

34. Love and faith can never be separated, because they constitute one and the same thing ; and therefore when the luminaries are first mentioned they are taken as one, and it is said in the singular number, " Let there be " lights in the expanse of the heavens. Some remarkable illustrations of this may be given : celestial angels, because they are in such love, from the Lord, are from love in all knowledges of faith, and from love are in such life and light of intelligence that scarcely anything of it can be described. But on the other hand, spirits who are in knowledge of the doctrinals of faith, without love, are in such frigid life and obscure light, that they cannot even approach the threshold of the outer court of the heavens, but flee away. Some of them say that they have believed in the Lord ; but they have not lived as He teaches. Of such the Lord thus speaks in Matthew : *Not every one that saith unto Me, Lord, Lord, shall enter into the kingdom of the heavens, but he that doeth My will. Many will say to Me in that day, Lord, Lord, have we not prophesied in Thy name* (vii. 21, 2 to the end). It is evident from this that they who are in love are also in faith, and so in heavenly life ; but not those who say they are in faith, and are not in a life of love. A life of faith without love is as the light of the sun without its heat — as in the winter when nothing grows, but everything is torpid and dead. But faith from love is as the light of the sun in the time of spring, when all things grow and flourish ; for it is the heat of the sun which brings forth. The case is similar in spiritual and celestial things, which are represented in the Word by those that are in the world

and on the earth. No faith and faith without love are in fact compared to winter by the Lord, where He foretells the consummation of the age — in Mark : *Pray ye that your flight be not in the winter ; for those shall be days of affliction* (xiii. 18, 19). The flight is the last time of the church, and also of every man when he dies. The winter is a life of no love. Day of affliction is its miserable state in the other life.

35. Man has two faculties, a will and an understanding. When the understanding is governed by the will they together constitute one mind, and so one life ; for then what a man wills and does, he also thinks and intends. But when the understanding differs from the will — as with them that say they have faith, and live otherwise — then the one mind is divided into two, one part wills to rise to heaven, the other inclines to hell. And as the will does everything, the whole man would rush downward to hell, but that the Lord has mercy on him.

36. They who have separated faith from love do not even know what faith is ; some in their notion of faith know it as a mere thought ; some as thought concerning the Lord, a few as the doctrine of faith. But faith is not merely the knowledge and acknowledgment of all things that the doctrine of faith embraces ; but is chiefly obedience to all that it teaches. The first thing that it teaches, to which men ought to yield obedience, is love to the Lord and love to the neighbor. Whoever is not in this love is not in faith, as the Lord so clearly teaches in Mark that it cannot be doubted : *The first of all the commandments is : Hear, O Israel, The Lord our God is one Lord. Therefore thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength. This is the first commandment, and the second, like unto it, is this : Thou shalt love thy neighbor as thyself. There is none other commandment greater than these* (xii. 29-31). In Matthew He calls it *The first and great*

commandment, and says that *On these commandments hang the Law and the Prophets* (xxii. 35-40). The Law and the Prophets are the whole doctrine of faith, and all the Word.

37. It is said the lights *shall be for signs, and for seasons, and for days, and for years*. These words contain more hidden things than can at present be told, although in the sense of the letter nothing of them appears. It shall now only be said, that there are changes of things spiritual and celestial, in general, and in particular, which are compared to the changes of days and of years. The changes of days are from morning to noon, thence to evening, and through night to morning. The changes of years are similar — from spring to summer, from this to autumn, and through winter to spring. Thence come the changes of heat and light, and of the productions of the earth. To these changes are compared the changes of spiritual and celestial things. Without changes and variety life would be all one thing, thus no life at all; and good and truth would neither be discerned nor distinguished, still less perceived. They are called in the prophets *ordinances*, as in Jeremiah: *Thus saith Jehovah, Who giveth the sun for a light by day, the ordinances of the moon and of the stars for a light by night. . . . These ordinances shall not depart from before Me* (xxxii. 35, 36). And in the same prophet: *Thus saith Jehovah; If I have not appointed My covenant with the day and night, the ordinances of heaven and earth* (xxxiii. 25). But of these things, by the Divine mercy of the Lord, at Genesis viii. 22.

38. Verse 18. *And to rule in the day, and in the night, and to divide between the light and the darkness. And God saw that it was good.* By the day good is meant; by the night, evil. Good deeds are therefore called works of the day; and evil deeds works of the night. By the light, truth is meant; and by the darkness, falsity. Thus the Lord says — *Men loved darkness rather than light. . . . He that doeth the truth cometh to the light* (John iii. 19, 21).

Verse 19. *And there was evening, and there was morning, a fourth day.*

39. Verse 20. *And God said, Let the waters make the creeping thing to creep forth, the living soul; and let fowl fly above the earth, over the faces of the expanse of the heavens.* After the great lights have been lighted and placed in the internal man, and the external receives light from them, then man first begins to live. He can scarcely be said to have lived before; for the good that he did, he supposed that he did of himself, and the truth that he spoke, he supposed that he spoke from himself. And because of himself a man is dead and there is nothing in him but what is evil and false, whatever he brings forth from himself is devoid of life, to such a degree that he cannot do good from himself that in itself is good. It is evident to every one from the doctrine of faith that man cannot even think good, nor will good, and therefore cannot do good, except from the Lord; for the Lord says in Matthew — *He that soweth the good seed is the Son of Man* (xiii. 37). Neither can good come from any but the very fountain itself of good, which is one alone, as He also says: *There is none good but one, God* (Luke xviii. 19). And yet while the Lord is restoring man to life, or regenerating him, He permits him at first to believe as he does; for a man cannot then apprehend otherwise. Nor can he otherwise be led to believe and afterward to perceive that all good and truth is from the Lord alone. While he thus believes, his truths and goods are compared to the tender herbage; then, to the herb yielding seed; afterward, to the fruit tree — all which are inanimate. But now, when he is vivified by love and faith, and believes that the Lord effects every good that he does and every truth that he speaks, he is first compared to the creeping things of the water; and the fowl that fly above the earth; and then to the beasts — which are all animate, and are called living souls.

40. The creeping things which the waters bring forth

signify faculties of knowing which pertain to the external man; birds in general signify rational and intellectual powers, of which the latter belong to the internal man. That the creeping things of the waters, or fishes, signify faculties of knowing, is evident in Isaiah: *I came and there was no man. . . . At My rebuke I will cause the sea to dry up, I will make the rivers a wilderness; their fish shall stink because there is no water, and die for thirst. I will* 2 *clothe the heavens with blackness* (l. 2, 3). It is yet more manifest in Ezekiel, where the Lord describes the new temple, or in general a new church, and a man of the church, or one who is regenerate; for every one who has been regenerated is a temple of the Lord; thus—*The Lord Jehovah said unto me, These waters, which shall issue forth toward the eastern border . . . and shall go toward the sea, shall be led into the sea, and the waters shall be healed. And it shall come to pass that every living soul that creepeth whithersoever the water of the rivers cometh, shall live; and there shall be a very great multitude of fish, because these waters come thither, and they shall be healed; and every thing shall live whither the river cometh. And it shall come to pass that fishers shall stand by it from Engedi unto En-eglaim; with the spreading of nets shall they be. Their fish shall be after their kinds, as the fish of the great sea, exceeding many* (xlvii. 8-10). Fishers from Engedi unto En-eglaim, with the spreading of nets, signify those 3 that shall instruct the natural man concerning truths of faith. That birds signify rational and intellectual things, is manifest in the prophets—as in Isaiah: *Calling a bird from the east, the man of My counsel from a far country* (xlv. 11.) In Jeremiah: *I beheld, and lo there was no man, and all the birds of the heavens were fled* (iv. 25). In Ezekiel: *I will plant the twig of a high cedar, and it shall lift up its bough and bear fruit, and be a goodly cedar; and under it shall dwell every bird of every wing; in the shadow of the branches thereof shall they dwell* (xvii. 23).

And in Hosea, where a new church is treated of, or the regenerate : *And in that day will I make a covenant for them with the wild animal of the field, and with the fowl of the heavens, and with the creeping thing of the ground* (ii. 18). That the wild animal does not signify a wild animal, nor the fowl a bird, may be evident to every one ; for the Lord is to make a new covenant with them.

41. Whatever is man's own has in itself no life ; and when presented to the sight appears hard, as if bony, and black. But whatever is from the Lord has life ; within it is what is spiritual and celestial ; and when presented to view, it appears human and living. And, what is perhaps incredible, but yet most true, every word, every idea, and every least thing of the thought of an angelic spirit is alive ; in the minutest particulars of it there is affection proceeding from the Lord, Who is life itself. Those things therefore which are from the Lord have life in them, because they have faith in Him ; and they are signified here by the living soul. Moreover, they have a kind of body, here signified by the moving, or creeping thing. As yet these things are mysteries to man ; but they are mentioned here for the reason that the living soul, and the moving thing, are treated of.

42. Verse 21. *And God created the great sea monsters, and every living soul that moveth, which the waters made to creep forth, after their kinds ; and every winged fowl after its kind. And God saw that it was good.* Fishes, as has been said, signify faculties of knowing ; here those that are animated by faith from the Lord, and so are living. Sea monsters signify the most general of them, under which and from which are particulars. There is nothing in the universe that is not under some general principle that it may exist and subsist. Sea monsters, or whales, are sometimes mentioned in the prophets, and they there signify general knowledge. Pharaoh the King of Egypt—by whom human wisdom or intelligence, that is, knowledge in

general, is represented — is called a great sea monster. As in Ezekiel: *Behold I am against thee, Pharaoh, King of Egypt, the great monster that liest in the midst of thy rivers, who hast said, The river is mine, and I have made it for myself* (xxix. 3). And in another place: *Take up a lamentation for Pharaoh, King of Egypt, and say unto him . . . Thou art as a monster in the seas, and thou hast come forth into thy rivers, and troubled the waters with thy feet* (xxxii. 2). By these words they are signified who desire by means of knowledges, and so from themselves, to enter into the mysteries of faith. In Isaiah: *In that day Jehovah, with His hard and great and strong sword, will visit upon leviathan, the great serpent, and upon leviathan, the crooked serpent, and will slay the monsters that are in the sea* (xxvii. 1). By slaying the monsters in the sea, is signified that not even general things are known. In Jeremiah: *Nebuchadnezzar the King of Babylon hath devoured me, he hath troubled me, he hath made me an empty vessel, he hath swallowed me up, like a sea monster, he hath filled his belly with my delicacies, he hath cast me out* (li. 34). That is, the knowledges of faith which here are delicacies were thus swallowed up, as Jonah by the sea monster — where sea monster stands for those who possess the generals of knowledge of faith, as things known, and act thus.

43. Verse 22. *And God blessed them, saying, Be fruitful, and multiply, and fill the waters in the seas; and let fowl multiply in the earth.* Everything that has life within it from the Lord is fruitful and multiplies immensely, not so much while man lives in the body, but wonderfully in the other life. To be fruitful is predicated in the Word of the things of love, and to multiply, of the things of faith. The fruit which is of love has seed by which it so multiplies itself. The Lord's blessing also signifies in the Word fruitfulness, and multiplication, because these are from it.

Verse 23. *And there was evening, and there was morning, a fifth day.*

44. Verses 24, 25. *And God said, Let the earth bring forth the living soul, after its kind; beast and moving thing, and wild animal of the earth, after its kind; and it was so. And God made the wild animal of the earth after its kind; and the beast, after its kind; and every thing that creepeth upon the ground, after its kind. And God saw that it was good.* Man like the earth can produce nothing of good unless knowledges of faith be first implanted within him, from which he may know what to believe and do. It is of the understanding to hear the Word, and of the will to do it. To hear the Word and not do it, is to say that one believes and yet not live accordingly. Such a man separates hearing and doing and divides the mind, and is called by the Lord foolish: *Whosoever heareth My words and doeth them, I will liken unto a prudent man, who built his house upon a rock. . . . And whosoever heareth My words and doeth them not, I will liken unto a foolish man, that built his house upon the sand* (Matt. vii. 24, 26). Things that are of the understanding, as has been shown, are signified by the creeping things which the waters make to creep forth, and by the fowl above the earth, and over the faces of the expanse; those that are of the will are signified here by the living soul which the earth brings forth, and by the beast and the creeping thing; and also by the wild animal of the earth.

45. Those who lived in the most ancient times thus designated things of the understanding and those of the will. Hence similar things are represented by the kinds of animals in the prophets, and constantly in the Word of the Old Testament. Animals are of two kinds, evil, because hurtful, and good, because gentle. Things that are evil in man are signified by beasts of such nature—as by bears, wolves, and dogs; and those that are good and gentle by animals that are so—as by bullocks, sheep, and lambs. As it here treats of those who are to be regenerated, the beasts are good and gentle and signify affections. Things

that are lower and take more from the body are called wild animals of the earth ; and these are desires and pleasures.

46. That beasts signify affections in man, evil with the evil, and good with the good, may be evident from many places in the Word—as in Ezekiel: *Behold I am for you, and I will turn unto you, that ye may be tilled and sown. . . . And I will multiply upon you man and beast, and they shall increase and be fruitful; and I will cause you to dwell as in your ancient times* (xxxvi. 9, 11). Regeneration is here treated of. In Joel: *Be not afraid ye beasts of my field, for the pastures of the wilderness are become green* (ii. 22). In David: *I was brutish; I was as a beast before God* (Ps. lxxiii. 22). In Jeremiah: *Behold the days come . . . that I will sow the house of Israel and the house of Judah with the seed of man, and with the seed of beast. . . . And I will watch over them, to build, and to plant* 2 (xxxi. 27, 28). Here also regeneration is treated of. Wild animals have a similar signification, as in Hosea: *In that day I will make a covenant for them with the wild animal of the field, and with the fowl of the heavens, and with the creeping thing of the earth* (ii. 18). In Job: *Thou shalt not be afraid of the wild beasts of the earth; for thy covenant is with the stones of the field, and the wild beasts of the field shall be at peace with thee* (v. 22, 23). In Ezekiel: *I will make with you a covenant of peace, and will cause the evil wild beast to cease out of the land, that they may dwell securely in the wilderness* (xxxiv. 25). In Isaiah: *The wild animal of the field shall honor Me . . . for I have given waters in the wilderness* (xliiii. 20). In Ezekiel: *All the birds of the heavens made their nests in his boughs, and under his branches all the wild animals of the field brought forth, and under his shadow dwelt all great nations* (xxxii. 6). This is said of the Assyrian, by whom the spiritual man is signified, and he is compared to the garden of Eden. In David: *Praise Jehovah, all His angels. . . . Praise Him from the earth ye sea monsters . . .*

fruitful tree . . . wild animal . . . and every beast . . . creeping thing, and winged fowl (cxlviii. 2, 7, 9, 10). Here the same are mentioned, the sea monster, the fruit-tree, the wild animal, the beast, the creeping thing, and the fowl. If these did not signify living things in man, it could in no wise be said of them that they should praise Jehovah. There is a precise distinction in the prophets between 3 beasts and wild animals of the earth, and beasts and wild animals of the field. So common is it in the Word to call good affections beasts, that they who are nearest the Lord in heaven are called animals, both in Ezekiel and in John: *All the angels stood round about the throne, and the elders, and the four animals, and fell before the throne on their faces, and worshipped the Lamb* (Rev. vii. 11; xix. 4). And they to whom the gospel is to be preached are called creatures, because they are to be created anew: *Go ye into all the world, and preach the gospel to every creature* (Mark xvi. 15).

47. That the words contain hidden things concerning regeneration may also be evident from its being said in the former of these verses, that the earth should bring forth the living soul, the beast, and the wild animal of the earth; and in the following verse, in another order, that God made the wild animal of the earth, and then the beast. For at the first, and afterward until he becomes celestial, man brings forth as if from himself; and so regeneration begins from the external man, and proceeds to the internal. For this reason there is here another order, and external things precede.

48. From these things it is now evident that the fifth state is, that man speaks from faith, which is of the understanding, and thereby confirms himself in truth and good; and the things which he then produces are animate, such as are called fishes of the sea and fowl of the heavens; and that the sixth state is when he speaks truth and does good from faith which is of the understanding, and thence from

love which is of the will. The things that he then produces are called the living soul and the beast. And as he then begins to act from love also, as well as from faith, he becomes a spiritual man, who is called an image—which is now treated of.

49. Verse 26. *And God said, Let us make man in our image, after our likeness; and let them have dominion over the fish of the sea, and over the fowl of the heavens; and over the beast, and over all the earth, and over every creeping thing that creepeth upon the earth.* In the Most Ancient Church, with the men of which the Lord spake face to face, the Lord appeared as Man. About these men many things might be related, but the time has not yet come. They therefore applied the name Man to none but Him and to the things which belonged to Him—not to themselves, save only to those things which they perceived that they possessed from the Lord—as every good of love and truth of faith. These they said were Man's because they are the
 2 Lord's. In the prophets therefore, in the highest sense, by Man and the Son of Man the Lord is meant, and in the internal sense wisdom and intelligence, and hence every one who is regenerate—as in Jeremiah: *I beheld the earth, and lo, a void and emptiness, and the heavens, and behold they had no light. . . . I beheld, and lo, there was no man; and all the birds of the heavens were fled* (iv. 23, 25). And in Isaiah, where, in the internal sense, by man the regenerate man is meant—in the highest sense, the Lord Himself, as such: *Thus saith Jehovah, the Holy One of Israel, and his Former . . . I have made the earth, and I have created man upon it . . . My hands have stretched out the heavens,*
 3 *and all their host have I commanded* (xlv. 11, 12). The Lord was therefore seen as a Man, by the prophets—as by Ezekiel: *Above the expanse . . . as the appearance of a sapphire stone, the likeness of a throne; and upon the likeness of the throne, a likeness as the appearance of a Man upon it above* (i. 26). And when seen by Daniel, He was

called Son of Man, or Man, which is the same : *I saw . . . and behold, with the clouds of heaven, there came One like unto the Son of Man ; and He came even to the Ancient of Days, and they brought Him near before Him. And there was given Him dominion, and glory, and kingdom ; and all peoples, nations, and tongues shall serve Him. His dominion is an everlasting dominion which shall not pass away, and His kingdom that which shall not be destroyed* (vii. 13, 14). The Lord also often calls Himself the Son of Man, 4 or Man ; and, as in Daniel, foretells His coming in glory : *They shall see the Son of Man coming in the clouds of heaven, with power and glory* (Matt. xxiv. 30). The literal sense of the Word is called the clouds of heaven. Power and glory are the internal sense of the Word, which in general and in each particular relates solely to the Lord and to His kingdom ; therefore the power and glory are in that sense.

50. What the Most Ancient Church understood by the image of the Lord is more than can be expressed. Man does not know at all that he is governed of the Lord by means of angels and spirits ; and that with every man there are at least two spirits, and two angels. Through spirits communication of man with the world of spirits is effected, and through angels with heaven. Without communication through spirits with the world of spirits, and through angels with heaven, and so through heaven with the Lord, man can by no means live. His life entirely depends on that conjunction. If the spirits and angels should withdraw, he would perish in a moment. While 2 man is unregenerate, he is governed quite otherwise than when regenerated. While unregenerate there are evil spirits with him, who so domineer over him that the angels, though present, are scarcely able to do any thing more than just to guide him so that he may not plunge into the lowest evil, and bend him to some good — in fact to bend him by means of his own desires to good, and through the

fallacies of the senses to truth. He then has communication with the world of spirits, through the spirits who are with him, but not so much with heaven, because evil spirits rule, and angels only avert their rule. But when man is regenerated, angels rule, and inspire him with all goods and truths, and with fear and horror of evils and falsities. The angels indeed lead, but only as ministers, for it is the Lord alone who governs man by angels and spirits. And because it is done through the ministry of angels it is here first said, in the plural number, Let us make man in our image; and yet, because the Lord alone governs and disposes, it is said in the following verse, in the singular number, God created him in His own image. This the Lord also clearly says in Isaiah: *Thus saith Jehovah, thy Redeemer, and He that formed thee from the womb, I Jehovah make all things, stretching forth the heavens alone, spreading abroad the earth by Myself* (xliv. 24). The angels, moreover, themselves confess that there is no power in them, but that they act from the Lord alone.

51. As regards the image, an image is not a likeness, but is according to the likeness; it is therefore said, Let us make man in our image, after our likeness. The spiritual man is an image, and the celestial man a likeness, or similitude. In this chapter the spiritual man is treated of, in the following, the celestial. The spiritual man, who is an image, is called by the Lord a son of light; as in John: *He that walketh in the darkness knoweth not whither he goeth. While ye have the light, believe in the light, that ye may be sons of light* (xii. 35, 36). He is called also a friend: *Ye are my friends if ye do whatsoever I command you* (John xv. 14, 15). But the celestial man, who is a likeness, is called a son of God, in John: *As many as received Him, to them gave He the power to become sons of God—to them that believe on His name; who were born not of blood, nor of the will of the flesh, nor of the will of man, but of God* (i. 12, 13).

52. So long as a man is spiritual his dominion proceeds from the external man to the internal, as is here said: *Let them have dominion over the fish of the sea, and over the fowl of the heavens, and over the beast, and over all the earth, and over every creeping thing that creepeth upon the earth.* But when he becomes celestial and does good from love, his dominion proceeds from the internal man to the external; just as the Lord, in David, says of Himself, and thus at the same time of the celestial man who is His likeness—*Thou hast made him to have dominion over the works of Thy hands; Thou hast put all things under his feet; the flock and all cattle, and also the beasts of the fields, the fowl of the heavens, and the fish of the sea, and whatsoever passeth through the paths of the seas* (Ps. viii. 6-8). Here therefore the beasts are first mentioned, then the fowl, and then the fishes of the sea; because the celestial man goes forth from love, which is of the will. It is otherwise with the spiritual man, with whom the fishes and the birds precede—which are things of the understanding, that relates to faith—and the beasts follow.

53. Verse 27. *And God created man in His own image; in the image of God created He him.* The word image is twice used here, because faith, which is of the understanding, is called His own image; and love, which is of the will—and which in the spiritual man comes after, but in the celestial man precedes—is called the image of God.

54. *Male and female created He them.* What is meant in the internal sense by male and female, was very well known to the Most Ancient Church. And yet, among their posterity, when the interior sense of the Word was lost this arcanum also was lost. Their highest blessings and delights were marriages; and whatever in any way could be so likened they likened to marriages, that they might perceive from it the happiness of marriage. And as they were internal men they delighted only in internal things.

External things they only saw with the eyes, but thought of what was represented. So that outward things were nothing to them, — save as they could turn their thoughts somewhat from them to internal things, and from these to celestial, and so to the Lord, Who was their all, and consequently to the heavenly marriage, from whence they perceived the happiness of their marriages to come. The understanding in the spiritual man they therefore called male, and the will female, and when these acted as one they called it a marriage.² From that church came the form of speech which became customary, whereby the church itself, from affection for good, was called a daughter and a virgin — as the virgin of Zion, the virgin of Jerusalem — and also a wife. But on these subjects see the following chapter, at verse 23, and chapter iii., verse 15.

55. Verse 28. *And God blessed them; and God said unto them, Be fruitful, and multiply, and fill the earth, and subdue it; and have dominion over the fish of the sea, and over the fowl of the heavens, and over every living thing that creepeth upon the earth.* As the most ancient people called the conjunction of the understanding and the will, or of faith and love, a marriage, whatever of good was produced from that marriage they termed fruitfulness; and whatever of truth, multiplication. Hence they are so termed likewise in the prophets — as in Ezekiel: *I will multiply upon you man and beast; and they shall multiply and be fruitful; and I will cause you to dwell as in your ancient times, and will do better unto you than at your beginnings; and ye shall know that I am Jehovah; and I will make man to walk over you, even My people Israel* (xxxvi. 11, 12). Man here means the spiritual man, who is also called Israel. “Ancient times” are the Most Ancient Church; “beginnings,” the Ancient Church after the flood. That multiplication, which is of truth, precedes, and fruitfulness, which is of good, follows, is because the man who is to be regenerated is treated of, and not the regenerate

man. When the understanding is united to the will, or² faith to love, man is called by the Lord in Isaiah a land that is married: *Thy land shall no more be termed, Desolate! but thou shalt be called, My delight is in her; and thy land, Married! for Jehovah delighteth in thee, and thy land shall be married* (lxii. 4). The fruits thereof which are of truth are called sons, and the fruits which are of good, daughters, and this very frequently in the Word. The³ earth is "filled" when there are many truths and goods; for with the Lord "blessing" and "saying"—that is operating—good and truth increase beyond measure, as the Lord says: *The kingdom of the heavens is like unto a grain of mustard seed, which a man took and sowed in his field; which indeed is less than all seeds, but when it is grown it is greater than all herbs, and becometh a tree, so that the birds of the heaven come and make their nests in the branches thereof* (Matt. xiii. 31, 32). The grain of mustard seed is the good of man before he becomes spiritual; which is the least of all seeds, because he thinks that he does good from himself. What is from himself is nothing but evil; but, as he is in a state of regeneration, there is something of good, yet the least of all. Afterward as faith⁴ is being conjoined to love it becomes greater, and an herb. At last when it is conjoined it becometh a tree; and then the birds of the heavens—which here also are truths, or things of the understanding—make their nests in its branches, which are knowledges. When a man is spiritual, as well as while he is becoming spiritual, he is in conflict; and therefore it is said, subdue the earth, and have dominion.

56. Verse 29. *And God said, Behold, I give unto you every herb yielding seed, which is upon the faces of all the earth; and every tree in which is fruit. The tree producing seed shall be to you for food.* The celestial man is delighted only with celestial things, which because they are appropriate to his life are called celestial food. The spir-

itual man is delighted with spiritual things, which because they are appropriate to his life are called spiritual food. The natural man in like manner is delighted with natural things, which are called food because they are suitable to his life ; and these are chiefly knowledges. As here the spiritual man is treated of, his spiritual food is described by representatives — by the herb yielding seed, and by the tree in which is fruit ; which, in general, are called the tree producing seed. His natural food is described in the following verse.

57. The herb yielding seed is every truth which looks to use. The tree in which is fruit, is the good of faith. Fruit is what the Lord gives to the celestial man, but seed, from which is fruit, is what He gives to the spiritual man. For this reason it is said, *The tree producing seed shall be to you for food. That celestial food is called the fruit of a tree is evident from the following chapter, where the celestial man is treated of. Here we will cite only what the Lord spake by Ezekiel : By the river, upon the bank thereof, on this side and on that side, there cometh up every tree for food ; the leaf thereof shall not wither, neither shall the fruit thereof fail ; it shall be renewed every month, because the waters thereof issue out of the sanctuary ; and the fruit thereof shall be for food, and the leaf thereof for healing (xlvii. 12).* The waters out of the sanctuary signify the life and mercy of the Lord, Who is the sanctuary. The fruit is wisdom, which is their food. The leaf is intelligence, which they have for the sake of use, or, as it is called, healing. And that spiritual food is called herbage, is seen in David : *Jehovah is my Shepherd, I shall not want. He maketh me to lie down in pastures of herbage (Ps. xxiii. 1, 2).*

58. Verse 30. *And to every wild animal of the earth, and to every fowl of the heavens, and to every thing that creepeth upon the earth wherein is a living soul, all that is green of the herb, for food. And it was so.* The natural food of the same man is here described. His natural part

is signified here by the wild animal of the earth, and by the fowl of the heavens, to which the succulent and green part of the herb is given for food. Of both his natural and spiritual food it is thus written in David: *Jehovah causeth grass to grow for the beast, and herb for the service of man, that he may bring forth bread out of the earth* (Ps. civ. 14); where the beast stands for the wild animal of the earth, and at the same time for the fowl of the heavens, which are mentioned in verses 11 and 12.

59. The reason why here only the succulent and green part of the herb is for the food of the natural man, is this: while man is being regenerated and becoming spiritual he is continually in combat—for which reason the Church of the Lord is called Militant. For before this his lusts had dominion; his whole man being inflamed with mere lusts and their falsities. His lusts and falsities cannot be extinguished in a moment, when he is being regenerated; for that would be to destroy the whole man, since he has acquired no other life. For a long time therefore evil spirits are left with him, that they may excite his lusts, and that these may thus be loosened in innumerable ways, even to such a degree that they can be turned by the Lord to good, and the man thus be reformed. In time of combat evil spirits—who have the greatest hatred to all that is good and true, that is, to whatever is of love and faith toward the Lord, which things alone are good and true, because they have eternal life in them—leave him no other food than that which is compared to the succulent and green part of the herb. But the Lord also gives him food which is likened to the herb yielding seed, and to the tree in which is fruit—which are states of tranquillity and peace, with their enjoyment and happiness; but this at intervals. If the Lord did not guard a man every moment, even the very least, he would instantly perish; for such deadly hatred reigns in the world of spirits against the things which are of love and faith toward the Lord, as cannot be described. That this is so I can declare with certainty, be-

cause I have been now for some years with spirits in the other life, although at the same time in the body, and have been surrounded by the evil, even by the worst, and sometimes by thousands of them, who were permitted to pour forth their venom and infest me in every way they could ; and yet they were not able to hurt the least hair of my head, I was so protected by the Lord. By the experience of these many years I have been thoroughly instructed about the nature of the world of spirits, and also of the conflict which they who are being regenerated must endure, in order that they may attain the blessing of eternal life. But as no one can by general description be so informed as to have an undoubting faith, particulars in regard to these things will of the Lord's Divine mercy be related in the following pages.

60. Verse 31. *And God saw every thing that He made, and behold it was very good. And there was evening, and there was morning, the sixth day.* It is here said "very good" and in the former instances only "good," because now the things which are of faith make one with those that are of love. A marriage is thus effected between spiritual and celestial things.

61. All things are called spiritual which are of the knowledges of faith ; and all are called celestial which are of love to the Lord and the neighbor. The former pertain to man's understanding, the latter to his will.

62. The times and states of man's regeneration in general and in particular are distinguished into six, and are called the days of his creation. For from no man he becomes by degrees first something, though little ; and afterward more, up to the sixth day, in which he becomes an image.

63. Meanwhile the Lord continually fights for him against evils and falsities, and by combats confirms him in truth and good. The time of combat is the time of the Lord's operation ; and therefore in the prophets, the regen-

erate man is called the work of the fingers of God. Nor does He rest until love acts as principal ; then the combat ceases. When the work has so far advanced that faith is conjoined to love it is called very good ; because the Lord then actuates him, as His likeness. At the end of the sixth day evil spirits depart, and good spirits take their place ; and he is introduced into heaven, or into the celestial paradise ; of which in the following chapter.

64. This now is the internal sense of the Word, its veriest life, which is nowhere manifest from the sense of the letter. But so many are its arcana that volumes would not suffice for the unfolding of them. A very few only are here set forth, and such as may confirm what has been shown, that regeneration is here treated of, and that it proceeds from the external to the internal man. It is thus that the angels perceive the Word. They know nothing at all of what is in the letter, not even the proximate meaning of a single word ; still less do they know the names of the countries, cities, rivers, and persons, which so often occur in its historical and prophetic portions. They have only an idea of the things signified by the words and the names. Thus by Adam in paradise they perceive the Most Ancient Church, yet not the church, but the faith of the Most Ancient Church in the Lord ; by Noah they perceive the church that remained with their descendants, and continued to the time of Abram ; by Abraham, not him at all who lived, but a saving faith, which he represented, and so on. Thus they perceive spiritual and celestial things, entirely apart from the words and names.

65. Certain ones were taken up to the first entrance-court of heaven, when I was reading the Word, and from there talked with me. They said they could not there understand the least thing of a word or letter, but only what was signified in the nearest interior sense ; which they de-

clared to be so beautiful, and in such order of sequence, and so affecting them, that they called it glory.

66. There are in the Word, in general, four different styles. The first is that of the Most Ancient Church. Their mode of expression was such that when they mentioned terrestrial and worldly things they thought of the spiritual and celestial things which these represented. They therefore not only expressed themselves by representatives, but also formed these into a certain historical series, as it were, that they might be the more living; and this was to them in the very highest degree delightful. This is the style of which Hannah prophesied, saying—*Speak what is high! high! Let what is ancient come out of your mouth* (1 Sam. ii. 3). Such representatives are called in David, *Dark sayings of old* (Ps. lxxviii. 2-4). These particulars concerning the creation, the garden of Eden, etc., down to the time of Abram, Moses had from the descendants of the
 2 Most Ancient Church. The second style is historical, which is found in the books of Moses from the time of Abram onward, and in those of Joshua, Judges, Samuel, and the Kings. In these books the historical events are just as they appear in the sense of the letter; and yet they all and each contain quite other things in the internal sense—of which, by the Lord's Divine mercy, in their order in the following pages. The third style is prophetic, and was born of the style of the Most Ancient Church which was greatly revered. But it is not in connected and historical form like the most ancient, but broken, and even scarcely intelligible except in the internal sense, wherein are deepest arcana, which follow in beautiful connected order, and relate to the external and the internal man; to the many states of the church; to heaven itself; and in the inmost sense to the Lord. The fourth style is that of the Psalms of David, which is intermediate between the prophetic style and that of common speech. The Lord is there treated of in the internal sense, under the person of David as King.

CHAPTER SECOND.

67. Since by the Divine mercy of the Lord it has been given me to know the internal meaning of the Word, in which are contained deepest arcana that have not before come to any one's knowledge, nor can come unless it is known how matters are in the other life—for these are regarded, related, and involved by very many things in the internal sense of the Word—it is permitted me to disclose the things which I have heard and seen now for some years in which it has been given me to be in the company of spirits and angels.

68. It is not hidden from me that many will say that no one can ever speak with spirits and angels as long as he lives in the body; and many will say that it is all fantasy, others that I relate such things to gain credence, and others again other things. But by this I am not deterred, for I have seen, I have heard, and I have felt what I relate.

69. Man was so created by the Lord as to be able while living in the body, at the same time to speak with spirits and angels—as in fact was done in the most ancient times; for, being a spirit clothed with a body, he is one with them. But because in process of time men so immersed themselves in corporeal and worldly things as to care almost nothing for anything else, the way was closed. Yet, as soon as the corporeal things recede in which man is immersed, the way is opened and he is among spirits and in a common life with them.

70. As it is permitted me to disclose what for several years I have heard and seen, it shall here be told, first, how the case is with man when he is resuscitated; or how he enters from the life of the body into the life of eternity. In

order that I might know that men live after death, it has been given me to speak and be in company with many who were known to me in the life of their body ; and this not merely for a day, or a week, but for months, and almost a year, speaking and conversing with them just as in the world. They wondered exceedingly that while they lived in the body they were, and very many others are, in such incredulity as to believe they will not live after death ; when in fact scarcely a day intervenes after the death of the body before they are in the other life ; for death is a continuation of life.

71. But as these matters would be scattered and disconnected if inserted among those contained in the text of the Word, it is permitted, by the Lord's Divine mercy, to append them in some order ; and indeed at the beginning and end of each chapter—besides those that are introduced here and there.

72. At the end of this chapter, accordingly, it is permitted to tell how man is raised from the dead and enters into the life of eternity.

CHAPTER II.

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

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

3. And God blessed the seventh day, and hallowed it ; because that in it He rested from all His work which God created for to make it.

4. These are the generations of the heavens and of the earth, when He created them, in the day that Jehovah God made earth and heavens.

5. And no shrub of the field was yet in the earth, and

no herb of the field had yet sprung up ; for Jehovah God had not caused it to rain upon the earth. And there was no man to till the ground.

6. And He caused a mist to rise from the earth, and watered all the faces of the ground.

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

8. And Jehovah God planted a garden in Eden, in the east, and there He put the man whom He had formed.

9. And out of the ground made Jehovah God to grow every tree that is pleasant to the sight, and good for food ; and the tree of lives, in the midst of the garden ; and the tree of the knowledge of good and evil.

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

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

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

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

14. And the name of the third river is Hiddekel ; this goeth eastward toward Asshur. And the fourth river it is Phrath.

15. And Jehovah God took the man, and put him into the garden of Eden, to till it, and to keep it.

16. And Jehovah God commanded the man concerning it, saying, Of every tree of the garden eating thou mayest eat :

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

CONTENTS.

73. When from being dead a man has become spiritual, from spiritual he becomes a celestial man, who is now treated of—verse 1.

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

75. His knowing, and his rational faculties are described by the shrub and the herb out of the ground watered by the mist—verses 5, 6.

76. His life is described by the breathing into him of the breath of lives—verse 7.

77. Afterward his intelligence is described by the garden in Eden, in the east; in which the trees pleasant to the sight are perceptions of truth, and the trees good for food are perceptions of good. Love is meant by the tree of lives, faith by the tree of knowledge—verses 8, 9.

78. Wisdom is meant by the river in the garden. From thence were four rivers, the first of which is good and truth; the second is knowledge of all things of good and truth, or of love and faith. These are of the internal man. The third is reason, and the fourth is outward knowledge, which are of the external man. All are from wisdom, and this is from love and faith in the Lord—verses 10–14.

79. The celestial man is such a garden. But as the garden is the Lord's, it is permitted this man to enjoy all these things, and yet not to possess them as his own—verse 15.

80. And it is allowed him by every perception from the Lord to know what is good and true, but not from himself and the world, nor to search into the mysteries of faith by things sensual and of outward knowledge, through which his celestial nature is destroyed—verses 16, 17.

INTERNAL SENSE.

81. In this chapter the celestial man is treated of. The preceding chapter treated of the spiritual man, who from being dead was made spiritual. But as at this day it is not known what the celestial man is, and scarcely what the spiritual, or the dead, it may be well to state briefly what they severally are, in order that the difference may be known. First, the dead man acknowledges no other truth and good than what is of the body and the world; this he highly esteems. The spiritual man acknowledges spiritual and celestial truth and good, but from faith — from which also he acts — and not so much from love. The celestial man believes and perceives spiritual and celestial truth and good, and acknowledges no other faith than that which is from love, from which also he acts. Secondly, The ends ² of the dead man have regard only to the life of the body and the world; nor does he know what eternal life is, and what the Lord is; and if he knows he does not believe. The ends of the spiritual man regard eternal life, and so the Lord. The ends of the celestial man regard the Lord, and so His kingdom, and eternal life. Thirdly, the dead ³ man when he is in combat almost always yields; and when he is in no combat, evils and falsities prevail with him and he is a slave. His bonds are external, such as fear of the law, of the loss of life, wealth, gain, and reputation therefor. The spiritual man is in combat, but always conquers. The bonds by which he is held are internal, and are called the bonds of conscience. The celestial man is not in combat, and if evils and falsities assail, he disdains them; and therefore he is called also a conqueror. He has no bonds by which he is held that are apparent. His bonds, which are not apparent, are perceptions of good and truth.

82. Verse 1. *And the heavens and the earth were finished, and all the host of them.* By this is meant that the

man has now become so far spiritual that he is the sixth day. Heaven is his internal man, and the earth his external man. The host of them are love, faith, and the knowledges of them, which before were signified by the great luminaries and the stars. That the internal man is called heaven, and the external man earth, may be evident from passages cited from the Word in the preceding chapter — to which may be added these from Isaiah: *I will make a man more rare than fine gold, and man than the precious gold of Ophir. Therefore will I strike the heavens with terror, and the earth shall be shaken out of her place* (xiii. 12, 13). And in another place: *Thou forgettest Jehovah thy Maker, That stretched forth the heavens, and laid the foundations of the earth. . . . But I will put My words in thy mouth, and will hide thee in the shadow of Mine hand, to stretch forth the heaven, and lay the foundation of the earth* (li. 13, 16). It is manifest from these passages, that both heaven and earth are predicated of man. The subject treated of, indeed, is the Most Ancient Church; but the interiors of the Word are such that whatever is said of the church is said of each individual of the church, who unless he were a church, could not be a part of the church; just as he who is not a temple of the Lord cannot be what is signified by the temple, which is the church, and heaven. And for this reason the Most Ancient Church is called man in the singular number.

83. When man has become the sixth day the heavens and the earth are said to be finished, and all the host of them. For then faith and love make one, and when they make one, not faith but love begins to be first, that is, not the spiritual but the celestial — which is, to be a celestial man.

84. Verses 2, 3. *And on the seventh day God finished His work which He had made; and He rested on the seventh day, from all His work which He had made. And God blessed the seventh day, and hallowed it; because that*

in it He rested from all His work, which God created for to make it. "The seventh day" is the celestial man; and as during the six days the Lord wrought, he is called His work. And because the combat then ceases, the Lord is said to rest from all His work. For this reason the seventh day was hallowed, and was called the Sabbath, from rest. And thus man was created, formed, and made. These things are very evident from the words.

85. That the celestial man is the seventh day, and that for this the seventh day was hallowed, and was called the sabbath from rest, are arcana not hitherto disclosed — and for the reason that men have not known what the celestial man is; few, what the spiritual man is, whom, for want of knowledge, they could not but make the same with the celestial — when yet there is a great difference, as may be seen above (n. 81). As regards the seventh day, and as to the celestial man being the seventh day, or the sabbath, this is evident because the Lord Himself is the Sabbath. And therefore He says — *The Son of Man is Lord also of the sabbath* (Mark ii. 28); which words involve that the Lord is very Man, and the very Sabbath. His kingdom in the heavens and on earth is called, from Him, a sabbath, or eternal peace and rest. The Most Ancient Church, ² which is the subject here, was more a sabbath of the Lord than those that followed. Every successive inmost church of the Lord is also a sabbath. So is every regenerate man when he becomes celestial, because he is a likeness of the Lord. The six days of combat or labor precede. These things were represented by the days of labor and by the seventh day which was the sabbath, in the Jewish Church; for everything that was ordained in that church was representative of the Lord, and of His kingdom. The same was represented also by the ark, when it went forward and when it rested — by its going forward in the wilderness, combats and temptations, by its rest, a state of peace. Therefore when it set forth Moses said — *Rise up, Jehovah,*

and let Thine enemies be scattered, and let them that hate Thee flee before Thee. And when it rested he said, Return, O Jehovah, unto the ten thousands of the thousands of Israel (Num. x. 35, 36). It is there said of the ark that it departed from the mount of Jehovah, to search out a rest
 3 for them (ver. 33). The rest of the celestial man is described by the sabbath in Isaiah: *If thou turn away thy foot from the sabbath, not doing thy pleasure on the day of My holiness, and call the things of the sabbath delights of the Holy Jehovah, honorable, and shalt honor it, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own word, then thou shalt be delightful to Jehovah, and I will make thee to ride upon the high places of the earth, and I will feed thee with the heritage of Jacob* (lviii. 13, 14). The celestial man is such that he does not act from his own desire, but according to the Lord's good pleasure, which is His desire. He thus enjoys internal peace and happiness—which is here expressed by being lifted upon the high places of the earth—and at the same time external tranquillity and delight—which is signified by feeding upon the heritage of Jacob.

86. When the spiritual man, who has become the sixth day, is beginning to become celestial—here first treated of—it is the eve of the sabbath; and this was represented in the Jewish Church by the hallowing of the sabbath from the evening. The celestial man is the morning, and is to be treated of presently.

87. Another reason why the celestial man is the sabbath, or rest, is that combat ceases when he becomes celestial; evil spirits depart, and good spirits and celestial angels draw near; and when these are present evil spirits cannot be, but flee far away. And because not the man himself but the Lord alone has fought for man, it is said that the Lord rested.

88. The spiritual man when he becomes celestial is said to be God's work, because the Lord alone has fought for

him, created, formed^d and made him; and for this reason it is said that on the seventh day God finished His work, and twice that He rested from all His work. In the prophets man is occasionally called the work of the hands and of the fingers of Jehovah—as in Isaiah, where the regenerate man is spoken of: *Thus saith Jehovah, the Holy One of Israel, and his Former, Ask of Me signs concerning My sons, and concerning the work of My hands command ye Me. I have made the earth, and created man upon it. I, My hands have stretched out the heavens, and all their host have I commanded. . . . For thus saith Jehovah, that created the heavens, He is God, that formed the earth and made it, He establisheth it, He created it not a waste, He formed it to be inhabited. . . . I am Jehovah, and there is no God else besides Me* (xlv. 11, 12, 18, 21). It is evident from this that the new creation, or regeneration, is the work of the Lord alone. The words create, form, and make are used quite distinctively, as here in Isaiah—“created the heavens,” “formed the earth, and made it;” and in another place: *Every one that is called by My name, and I have created him for My glory, I have formed him, yea, I have made him* (xliii. 7). So in the foregoing chapter, and in this—as here: *He rested from all His work which God created for to make it.* And this is always with a distinct idea, in the internal sense. So also when the Lord is called Creator, or Former, or Maker.

89. Verse 4. *These are the generations of the heavens and of the earth, when He created them, in the day that Jehovah God made earth and heavens.* “The generations of the heavens and of the earth” are the formations of the celestial man. That his formation is now treated of, is very evident even from the particulars which follow—as, that no herb had as yet sprung up; that there was no man to till the ground; and that Jehovah God formed man, and afterward every beast, and the fowl of the heavens—notwithstanding that these are treated of in the preceding

chapter. Here therefore another man is treated of; which is further manifest from the fact that now for the first time it is said "Jehovah God," but in preceding passages, relating to the spiritual man, only "God"; that now "the ground" and "the field" are spoken of, but then only "the earth"; and that in this verse the heaven is first placed before the earth and then earth before heaven—because, with the spiritual man, in whom reformation begins from the earth or the external man, the earth signifies the external man and heaven the internal; but here, where the celestial man is treated of, it begins from the internal man, or from heaven.

90. Verses 5, 6. *And no shrub of the field was yet in the earth, and no herb of the field had yet sprung up, for Jehovah God had not caused it to rain upon the earth; and there was no man to till the ground. And He caused a mist to rise from the earth, and watered all the faces of the ground.* By the shrub of the field, and the herb of the field, is meant, in general, all that his external man produces; the earth means the external man while he was spiritual; "the ground," and also "the field," is the external man while he is becoming celestial; "rain," which is presently called "a mist," is the tranquillity of peace when conflict ceases.

91. But what these things involve cannot be perceived unless the state of man be known while from spiritual he is becoming celestial; for they are deeply hidden. While he is spiritual the external man is not yet willing to yield obedience to and serve the internal, and so there is a conflict. But as he becomes celestial the external man begins to obey and serve the internal; and therefore conflict ceases, and tranquillity ensues (see n. 87). This tranquillity is signified by rain, and mist; for it is as by a mist that the external man is bedewed and watered from the internal. This tranquillity which is of peace produces what are called the shrub of the field and the herb of the field, which in

particular are things of reason and knowledge from a celestial spiritual origin.

92. None can know what the tranquillity of peace of the external man is, when conflict or unrest from lusts and falsities ceases, but he who has known the state of peace. This state is so joyous that it surpasses every conception of joy. It is not only a cessation of conflict, but is life coming down from interior peace, so affecting the external man as cannot be described. Then truths of faith and goods of love are born which derive their life from the joyousness of peace.

93. The state of the celestial man gifted with the tranquillity of peace, refreshed by the rain, and freed from the servitude of evil and falsity, the Lord thus describes in Ezekiel: *I will make with them a covenant of peace, and will cause the evil wild beast to cease out of the land, and they shall dwell securely in the wilderness, and sleep in the woods. And I will make them, and the places round about My hill, a blessing; and I will cause the shower to come down in its season; there shall be showers of blessing. And the tree of the field shall yield its fruit, and the earth shall yield her increase, and they shall be secure in their land, and they shall know that I am Jehovah, when I have broken the bars of their yoke, and have delivered them out of the hand of those that made them serve them. . . . Ye My flock the flock of My pasture, ye are man, and I am your God (xxxiv. 25-27, 31).* And that this state is attained on the third day, which signifies the same in the Word as the seventh, is shown in Hosea: *After two days will He revive us, in the third day He will raise us up, and we shall live in His sight; and we shall know and follow on to know Jehovah. His going forth is prepared as the dawn, and He shall come unto us as the rain, as the latter rain that watereth the earth (vi. 2, 3).* And in Ezekiel, where the subject is the Most Ancient Church, it is compared to the bud of the field: *I made thee as the bud of the field, and thou*

didst increase and wax great, and thou attainedst to ornaments of ornaments (xvi. 7). And in Isaiah it is likened to a branch of the planting and a work of the hands of Jehovah God (lx. 21).

94. Verse 7. *And Jehovah God formed man, dust from the ground, and breathed into his nostrils the breath of lives; and man became a living soul.* To form man, dust from the ground, is to form his external man, which before was not man; for it is said in the fifth verse that there was no man to till the ground. To breathe into his nostrils the breath of lives is to give him the life of faith and of love. "Man became a living soul" means that the external man also became living.

95. The subject here is the life of the external man—in the two preceding verses the life of his faith, or understanding, in this verse the life of his love, or will. Before, the external man was not willing to obey and serve the internal, but continually fought against it; wherefore the external was not then man. But now when he has become celestial the external begins to yield obedience to and serve the internal, and becomes also man—and this through a life of faith, and a life of love. A life of faith prepares him, and a life of love makes him to be a man.

96. As to the saying that Jehovah God breathed through the nostrils, the case is this: in ancient times, and in the Word, by the nostrils was understood whatever was grateful for its odor, which signifies perception. We therefore read occasionally concerning Jehovah, that He "smelled an odor of rest" from burnt offerings, and from things that represented Himself and His kingdom. And because things which are of faith and love are most grateful to Him, it is said that He breathed through the nostrils the breath of lives. Hence the Anointed of Jehovah, or the Lord, is called the breath of the nostrils (Lam. iv. 20). And the Lord Himself signified the same by breathing on the disciples—in John: *He breathed on them and said, Receive ye the Holy Spirit* (xx. 22).

97. Life is described by breathing and by breath for the further reason that the men of the Most Ancient Church perceived the states of love and faith by the states of respiration, which states were gradually changed in their posterity. Of this respiration nothing can yet be said, because at this day such things are wholly unknown. The most ancient people were well acquainted with it; and so are those who are in the other life; but no one now on this earth. Hence they likened the spirit or life to the wind; and the Lord does this, when speaking of the regeneration of man, in John: *The wind [or spirit] bloweth where it listeth, and thou hearest the sound thereof, but knowest not whence it cometh or whither it goeth. So is every one that is born of the spirit* (iii. 8). So in David: *By the Word of Jehovah were the heavens made, and all the host of them by the breath [or spirit] of His mouth* (Ps. xxxiii. 6). And in the same: *Thou takest away their breath [spiritum] they die and return to their dust. Thou sendest forth thy spirit [spiritum], they are created; and Thou renewest the faces of the ground* (Ps. civ. 29, 30). That the breath is taken to denote the life of faith and love is manifest in Job: *The spirit is in man, and the breath of Shaddai maketh them to understand* (xxxii. 8). And again: *The spirit of God hath made me, and the breath of Shaddai hath given me life* (xxxiii. 4).

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

99. Life, or the order of life, with the spiritual man is such that though the Lord flows in, through faith, into what is of understanding, reason, and knowledge, in him, yet, because his external man is in conflict with the internal, it appears as if intelligence did not flow in from the Lord,

but from the man himself, by learning and reasoning. But the life or the order of life of the celestial man is, that the Lord flows in, through love and the faith of love, into things of his understanding, reason, and knowledge, and there being no conflict he perceives that it is so. Thus the order which has been hitherto inverted in the spiritual man is restored in the celestial. This order, or man, is called a garden in Eden, in the east. In the highest sense the garden planted by Jehovah God in Eden, in the east, is the Lord Himself. In an inmost sense, which is also a universal sense, it is the Lord's kingdom, and the heaven in which man is placed when he has become celestial. His state then is, that he is with angels in heaven, and is as one among them; for man was so created that while he is living in the world he may at the same time be in heaven. Then all his thoughts and ideas of thoughts, even his words and actions, in which is what is celestial and spiritual, are opened and lie open even from the Lord; for the Lord's life is present in each one, and this enables him to have perception.

100. That a garden signifies intelligence, and Eden love, is manifest also in Isaiah: *Jehovah will comfort Zion, He will comfort all her waste places, and make her wilderness like Eden, and her desert like the garden of Jehovah. Joy and gladness shall be found therein, thanksgiving, and the voice of a song* (li. 3). Here the wilderness, joy, and thanksgiving, are words in the prophecy expressing celestial things of faith, or those which are of love. And the desert, gladness, and the voice of a song, are spiritual things of faith, which are those of the understanding. The former relate to Eden, the latter to the garden. For in this prophet there very constantly occur two expressions concerning the same thing, one of which signifies what is celestial, the other what is spiritual. What further the garden in Eden signifies, may be seen at the tenth verse following.

101. That the Lord is the east, is also evident from the Word, in different places — as in Ezekiel: *He led me to the gate, the gate which looketh toward the east; and behold the glory of the God of Israel came from the way of the east; and His voice was as the voice of many waters; and the earth shone with His glory* (xliiii. 1, 2, 4). Because the Lord is the east, it was a holy representative in the Jewish Church, before the temple was built, to turn the face to the east when they prayed.

102. Verse 9. *And out of the ground made Jehovah God to grow every tree that is pleasant to the sight, and good for food; and the tree of lives in the midst of the garden; and the tree of the knowledge of good and evil.* A tree signifies perception; a tree pleasant to the sight, perception of truth; a tree good for food, perception of good. “The tree of lives” signifies love, and faith from love. “The tree of the knowledge of good and evil” signifies faith from the sensual, or from outward knowledge.

103. That the trees here signify perceptions is because the celestial man is treated of. It is otherwise when the subject is the spiritual man; for on the nature of the subject depends that of the predicate.

104. But at this day it is unknown what perception is. It is a certain internal sense, from the Lord alone, whether a thing is true and good—very well known to the Most Ancient Church. With the angels it is so clear that they know and perceive thereby what is true and good, what is from the Lord and what from themselves, and also the character of any one who comes to them, merely by his approach, and from a single one of his ideas. The spiritual man has no perception, but has conscience. The dead man has not even conscience; and very many do not know what conscience is, still less what perception is.

105. “The tree of lives” is love, and faith therefrom; “in the midst of the garden” is in the will of the internal man. The will, which in the Word is called the heart, is

the especial thing which the Lord possesses in a man and an angel. But as no one can do good from himself, the will or heart is not man's, although predicated of man. Lust is man's, which he calls will. As the will is the midst of the garden where the tree of lives is, and man has no will, but lust, therefore the tree of lives is the mercy of the Lord, from Whom all love and faith and so all life proceeds.

106. But as to what the tree of the garden is, or perception; the tree of lives, or love, and faith from love; the tree of knowledge, or faith from the sensual and from outward knowledge, more will be said hereafter.

107. Verse 10. *And a river went out of Eden to water the garden; and from thence it was parted, and became four heads.* The river out of Eden signifies wisdom from love, which is Eden. "To water the garden" is to bestow intelligence. From thence to be parted into four heads, is a representation of intelligence, by four rivers, as follows.

108. When the Most Ancient people compared man to a garden, they also compared wisdom and things which are of wisdom to rivers. Nor did they merely make the comparison, but called them so; for such was their manner of speech. So afterward with the prophets, who sometimes made the comparison, and sometimes so called them — as in Isaiah: *Thy light shall rise in darkness, and thine obscurity shall be as the light of day. . . . And thou shalt be like a watered garden, and like a spring of waters, whose waters do not fail* (lviii. 10, 11). They are here treated of who receive faith and love. Again: *As valleys are they planted, as gardens by the river side; as tents which Jehovah hath planted, as cedars beside the waters* (Num. xxiv. 6); where the subject is the regenerate. In Jeremiah: *Blessed is the man that trusteth in Jehovah. . . . He shall be like a tree planted by the waters, and shall send forth his roots by the river* (xvii. 7, 8). That sometimes they are not compared to a garden and to a tree by the rivers, but

are so called, appears in Ezekiel: *The waters made her to grow, the depth of waters made her great: The river ran round about her plantation, and sent out its canals unto all the trees of the field. . . . She became fair in her greatness, in the length of her branches, for her root was by many waters. The cedars in the garden of God did not hide her; the fir trees were not like her boughs, and the plane trees were not as her branches; nor was any tree in the garden of God like unto her in her beauty. He made her fair by the multitude of her branches, and all the trees of Eden that were in the garden of God envied her* (xxxix. 4, 7-9). From this it is evident that when the Most Ancient people likened man, or what is the same the things that are in man, to a garden, they added also the waters and the rivers by which it was to be irrigated; and that by waters and rivers they meant the things which caused his increase.

109. That wisdom and intelligence, though appearing in man, are, as has been said, of the Lord alone, is plainly taught in Ezekiel, by similar representatives: *Behold waters issued out from under the threshold of the house eastward, for the forefront of the house was toward the east. . . . And he said, These waters issue forth toward the eastern border, and shall go down into the plain, and they shall go toward the sea; into the sea shall they be led, and the waters shall be healed. And it shall come to pass that every living soul that creepeth in every place whither the water of the rivers cometh, shall live. . . . And by the river upon the bank thereof, on this side and on that side, shall grow every tree for food, whose branch shall not wither, neither shall the fruit thereof fail; it shall be renewed every month, because the waters thereof issue out of the sanctuary; and the fruit thereof shall be for food, and the leaf thereof for healing* (xlvii. 1, 8, 9, 12). Here the Lord is signified by the east, and by the sanctuary from whence the waters and the rivers flow. So in John: *He shewed me a pure river of water of life, clear as crystal, proceeding out of the*

throne of God and of the Lamb. In the midst of the street of it, and on either side of the river, was the tree of life, bearing twelve fruits, yielding its fruit every month. And the leaf of the tree was for the healing of the nations (Rev. xxii. 1, 2).

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

111. But how these things are in the internal sense can with great difficulty be told, because at this day they are unknown. Thus, it is unknown what faith from love is, what wisdom is, and intelligence from wisdom — because external men are scarcely acquainted with any thing but outward knowledge; and this they call intelligence and wisdom, and faith. They do not even know what love is; and many do not know what the will and the understanding are, and that they constitute one mind. And yet each of these is distinct, and indeed most distinct from the others; and the whole heaven is organized by the Lord most distinctly, according to the diversities of love and faith, which are innumerable.

112. But let it be known that there is never any wisdom except from love, and thus from the Lord; nor ever any intelligence except from faith, thus also from the Lord; and that there is never any good except from love, thus from the Lord; nor ever any truth except from faith, thus from the Lord. What are not from love and faith and so from the Lord are called such, but they are spurious.

113. Nothing is more common in the Word than for the good of wisdom or of love to be signified and represented by gold. All the gold in the ark, in the temple, in the golden table, in the candlestick, in the vessels, and upon the garments of Aaron, signified and represented the good of wisdom, or of love. So in the prophets, as in Ezekiel: *By thy wisdom, and by thine intelligence thou hast gotten thee riches, and hast gotten gold and silver into thy treasures* (xxviii. 4). Here it is distinctly said that gold and silver, or good and truth—for silver here and also the silver in the tabernacle* and in the temple signifies truth—are from wisdom and intelligence. In Isaiah: *The multitude of camels shall cover thee, the dromedaries of Midian and Ephra; all they from Sheba shall come; they shall bring gold and frankincense, and shall show forth the praises of Jehovah* (lx. 6). So also the wise men from the east who came to Jesus when He was born *and fell down and worshipped Him, and opened their treasures, and offered Him gifts; gold, and frankincense, and myrrh* (Matt. ii. 1, 11). Here also gold signifies good. Frankincense and myrrh are things that are grateful because from love and faith—which are therefore called the praises of Jehovah. It is accordingly said in David: *He shall live, and to him shall be given of the gold of Sheba, and he shall pray for him continually; all the day shall he bless him* (lxxii. 15).

114. The truth of faith too is signified and represented in the Word by the precious stones—as in the breastplate of judgment, and upon the shoulders of Aaron's ephod. The gold, blue, purple, double-dyed scarlet, and fine linen of the breastplate represented the things which are of love; the precious stones, those which are of faith from love. So the two stones of memorial upon the shoulders of the ephod, which were of onyx encompassed with settings of

* The Latin has *ark*, probably a slip for tabernacle.

gold (Exod. xxviii. 9-22). This signification is clearly set forth in Ezekiel, when the subject treated of is the man who is possessed of heavenly riches, which are wisdom and intelligence: *Full of wisdom, and perfect in beauty, thou wast in Eden, the garden of God; every precious stone was thy covering, the ruby, the topaz, the diamond; the Tarshish, the onyx, the jasper; the sapphire, the chrysoptase, the emerald, and gold; the workmanship of thy tabrets and of thy pipes was in thee; in the day that thou wast created they were prepared. . . . Thou wast perfect in thy ways from the day that thou wast created* (xxviii. 12, 13, 15). That these signify celestial and spiritual things of faith, and not stones, may be manifest to every one. Indeed each particular stone represented a certain essential of faith.

115. When the most ancient people spoke of countries, they understood the things which they signified; just as they at this day who are in the idea that the land of Canaan and Mount Zion signify heaven, do not even think of the country, or the mountain, when they are mentioned, but only of the things which they signify. So it is here with the land of Havilah, which is also mentioned in Gen. xxv. 18, where it is said of the sons of Ishmael that *They dwell from Havilah unto Shur, which is before Egypt, as one goeth to Asshur.* They who are in the heavenly idea perceive from these words nothing but intelligence and things that flow from intelligence. And so by compassing, when it is said that the river Pishon "compasseth the whole land of Havilah," they perceive a flowing in—as in the onyx stones on the shoulders of Aaron's ephod being encompassed with settings of gold (Exod. xxviii. 11) they perceive that the good of love flows into the truth of faith. So frequently in other places.

116. Verse 13. *And the name of the second river is Gihon; that is it that compasseth the whole land of Cush.* The second river, which is called Gihon, signifies knowledge of all things that are of good and truth, or of love and

faith. The land of Cush signifies the mind, or mental faculty. The will and the understanding constitute the mind. The things that belong to the first river relate to the will; those that belong to this second river relate to the understanding, to which pertain knowledges of good and truth.

117. The land of Cush, or Ethiopia, also abounded in gold, precious stones, and spices—which as has been said signify good, truth, and things therefrom which are grateful—such as those of the knowledge of love and of faith. This may be evident from passages cited before (n. 113, in Isa. lx. 6; Matt. ii. 1, 11; David, Ps. lxxii. 15). That such things are meant in the Word by Cush or Ethiopia as also by Sheba, is evident in the prophets—as in Zephaniah, where the rivers of Cush are also mentioned: *Every morning will He give His judgment for light. . . . For then will I be turned to the peoples with a clear language, that they all may call upon the name of Jehovah, that they may serve Him with one shoulder. From the crossing of the rivers of Cush My worshippers . . . shall bring Mine offering* (iii. 5, 9, 10). And in Daniel, where the subject treated of is the King of the north and of the south: *He shall have power over the treasures of gold and silver, and over all the desirable things of Egypt; and the Libyans and Ethiopians shall be under his steps* (xi. 43). Egypt here stands for outward knowledges, and the Ethiopians for inward. In Ezekiel: *The traders of Sheba and of Raamah, they were thy traders . . . in the chief of all spices, and in every precious stone, and gold* (xxvii. 22). These things likewise signify knowledges of faith. In David, when he is speaking of the Lord, and so of the celestial man: *In His days shall the just flourish, and abundance of peace, till the moon be no more. . . . The kings of Tarshish and of the isles shall bring presents; the kings of Sheba and Seba shall offer gifts* (Ps. lxxii. 7, 10). That heavenly things of faith are here signified, may be seen from the particulars that precede and that follow. Similar things were signi-

fied by the queen of Sheba, who came and proposed hard questions to Solomon, and brought him spices, gold, and precious stones (1 Kings x. 1-3). For all particulars in the historical portions of the Word signify, represent, and involve arcana, as in the prophets.

118. Verse 14. *And the name of the third river is Hiddekel; this goeth eastward toward Asshur. And the fourth river it is Phrath.* The river Hiddekel is reason, or the clear seeing of reason. Asshur is the rational mind; that the river goeth eastward toward Asshur, signifies that clearness of reason comes from the Lord through the internal man into the rational mind, which belongs to the external man. Phrath or Euphrates, is knowledge, which is the ultimate, or boundary.

119. That Asshur signifies the rational mind, or the rational of man, is very evident in the prophets—as in Ezekiel: *Behold Asshur was a cedar in Lebanon, with fair branches, and a shadowing forest, and lofty in height; and its branch was among the thick boughs. The waters made him grow, the depth of waters exalted him, the river ran round about his plantation* (xxx. 3, 4). The rational is called a cedar in Lebanon; its branch among the thick boughs signifies knowledges in the memory, which are as here described. This is still more evident in Isaiah: *In that day there shall be a highway from Egypt to Asshur, and Asshur shall come into Egypt, and Egypt into Asshur, and the Egyptians shall serve Asshur. In that day shall Israel be the third with Egypt and with Asshur, a blessing in the midst of the land; which Jehovah Zebaoth shall bless, saying, Blessed be Egypt My people, and Asshur the work of My hands, and Israel, Mine inheritance* (xix. 23-25). By Egypt here and elsewhere in many places is signified knowledge, by Asshur reason, and by Israel intelligence.

120. As by Egypt, so by the Euphrates sciences or knowledges are signified; as also things of sense whence knowledges are derived. This is evident from the Word in the

prophets. As in Micah: *Mine enemy . . . said, Where is Jehovah, thy God? . . . The day that He shall build thy walls, that day shall the decree be far removed, and that day shall they come, even unto thee, from Asshur; and to the cities of Egypt, and . . . to the river [Euphrates]* (vii. 10-12). So the prophets spoke of the coming of the Lord, Who was to regenerate man that he might become as a heavenly man. In Jeremiah: *What hast thou to do in the way to Egypt, to drink the waters of Sihor? And what hast thou to do in the way to Asshur, to drink the waters of the river [Euphrates]?* (ii. 18). Here likewise Egypt and Euphrates stand for knowledges, Asshur for reasonings from them. In David: *Thou hast brought a vine out of Egypt, Thou didst drive out the nations, and plantedst it. . . . Thou hast sent forth her layers unto the sea, and her branch unto the river [Euphrates]* (lxxx. 8, 11). Here also the river Euphrates stands for the faculties of sense and knowledge. For the Euphrates was the boundary of Asshur, to which the dominion of Israel extended,—as knowledge in the memory is the boundary of the intelligence and wisdom of the spiritual and celestial man. The same is signified by these words, spoken to Abraham: *Unto thy seed will I give this land, from the river of Egypt unto the great river, the river Euphrates* (Gen. xv. 18). These two boundaries have a similar signification.

121. From these rivers it may be evident what celestial order is, or how the things of life proceed—namely, from the Lord, Who is the East. From Him is wisdom, through wisdom intelligence, through intelligence reason; and so through reason the knowledges which are of the memory are vivified. This is the order of life. Such are celestial men. Therefore, as the elders of Israel represented celestial men, they were called wise, intelligent, and knowing (Deut. i. 13, 15). Likewise Bezaleel, who made the ark, of whom it is said that he was *filled with the spirit of God,*

in wisdom, in understanding, and in knowledge, and in all workmanship (Exod. xxxi. 3; xxxv. 31; xxxvi. 1, 2).

122. Verse 15. *And Jehovah God took the man, and put him into the garden of Eden, to till it, and to keep it.* By the garden of Eden are signified all things with the celestial man, as described. "To till it and to keep it" signifies that it is given him to enjoy all those things, but not to possess them as his own, since they are the Lord's.

123. The celestial man acknowledges that each and every thing is the Lord's because he perceives it; and indeed the spiritual man acknowledges this, but with the mouth, because he learns it from the Word. The worldly and corporeal man neither acknowledges nor admits it; but whatever he has he calls his own, and believes that if he should lose it he would utterly perish.

124. That wisdom, intelligence, reason, and knowledge are not of man but of the Lord, is very evident from what the Lord teaches — as in Matthew, where the Lord compares Himself to *a householder who planted a vineyard, and hedged it about, and let it out to husbandmen* (xxi. 33). And in John: *The Spirit of Truth . . . shall guide you into all truth; for He shall not speak of Himself; but what things soever He shall hear, these shall He speak. . . . He shall glorify Me; for He shall receive from Me, and shall declare it unto you* (xvi. 13, 14). And again: *A man can receive nothing except it be given him from heaven* (iii. 27). He to whom it is given to know even a few of the deeper things of heaven, knows that this is really so.

125. Verse 16. *And Jehovah God commanded the man concerning it, saying, Of every tree of the garden eating thou mayest eat.* To eat of every tree is to learn and know from perception what is good and true; for, as was said, the tree is perception. The men of the Most Ancient Church had knowledge of true faith by revelations; for they spoke with the Lord and with angels. Also they were instructed by visions and dreams, of which they had the

most delightful and paradisal. They had perception from the Lord continually, of such sort that when they thought from the things that were in the memory they at once perceived whether the thing was true and good; even so that when any thing false was presented they were struck not merely with aversion, but with horror. And such is the state of angels. But afterward in place of the perception of the Most Ancient Church, there followed a knowledge of truth and good from what had been revealed before; and after that, from what was revealed in the Word.

126. Verse 17. *But of the tree of the knowledge of good and evil, thou shalt not eat of it; for in the day that thou eatest thereof dying thou wilt die.* The preceding words and these signify that it is lawful by every perception from the Lord to acquire knowledge of what is true and good; but not from self and the world, or to search into the mysteries of faith by things of sense and of outward knowledge, whereby the celestial of faith is destroyed.

127. The fact that men were disposed to search into the mysteries of faith by means of the senses and of outward knowledge was the cause of the fall of the Most Ancient Church, that is to say, of their posterity—of which in the following chapter—and also is the cause of the fall of every church; for thence come both falsities and evils of life.

128. The worldly and corporeal man says in his heart—If I am not informed concerning faith and matters of faith by the senses, that I may see them, or by outward knowledge, that I may understand them, I will not believe. And he confirms himself by the consideration that natural things cannot be contrary to spiritual. He would therefore be informed by the senses on subjects that are heavenly and Divine—which yet is as impossible as for a camel to go through the eye of a needle. The more he would be wise by such means the more he blinds himself, until he believes nothing, not even that there is anything spiritual and that

there is eternal life. This comes from the principle he assumes. And this is to eat of the tree of the knowledge of good and evil, whereof the more one eats the more dead he becomes. But he who would be wise not from the world but from the Lord, says in his heart that he ought to believe in the Lord, that is, in the things that the Lord has said in His Word, because they are truths; and from this principle he thinks. He confirms himself by reason and knowledge, by things sensual and natural; and such as are not confirmative he casts aside.

129. Every one may know that principles assumed, even the most false, govern a man; and that all a man's knowledge and reasoning favors his principles. For innumerable assenting considerations flow in; and thus he is confirmed in falsities. He therefore with whom it is a principle to believe nothing until he sees and understands it, cannot believe at all; for spiritual and heavenly things he neither sees with his eyes nor conceives by imagination. But the true order is, that a man should receive wisdom from the Lord, that is, from His Word. Then all things follow and he is enlightened even in matters of reason and knowledge. For it is by no means forbidden that he should acquire knowledges, since they are serviceable to life and delightful. Nor is it denied to one who is in faith, to think and speak as the learned of the world. But it should be from this principle — that he believes in the Lord's Word, and confirms spiritual and celestial truths by natural truths, in terms familiar to the learned world, as far as he is able. His principle will therefore be from the Lord, and not from himself. The one is life, and the other is death.

130. To him who would be wise from the world, things of sense and of knowledge are his garden; the love of self and of the world are his Eden; his east is the west, or himself; his river Euphrates is his entire knowing faculty, which is condemned; the second river, where Asshur is, is unsound reasoning, whence falsities arise; the third river,

where Cush is, is principles therefrom of evil and falsity, which are the knowledges of his faith; the fourth river is the wisdom thence which in the Word is called magic. And therefore Egypt, which signifies knowledge, after it became magical, signifies such a man. And indeed for the reason — of which in different places in the Word — that he desires to be wise from himself; of whom it is thus written in Ezekiel: *Thus saith the Lord Jehovih: Behold I am against thee, Pharaoh, king of Egypt, thou great monster that liest in the midst of thy rivers, who hast said, My river is mine own, and I have made it for myself. . . . And the land of Egypt shall be a desolation and a waste, and they shall know that I am Jehovah, because he hath said, The river is mine, and I have made it* (xxix. 3, 9). Such men are also called trees of Eden in hell, in the same Prophet, where also Pharaoh, or Egypt is spoken of, in these words: *When I shall have made him go down into hell, with them that go down into the pit. . . . To whom art thou thus become like in glory, and in greatness, among the trees of Eden, since thou hast been brought down with the trees of Eden into the lower earth . . . in the midst of the uncircumcised, with them that are slain with the sword? This is Pharaoh and all his multitude* (xxxii. 16, 18). The trees of Eden here stand for knowledges external and internal from the Word, which they thus profaned by reasonings.

18. And Jehovah God said, It is not good that the man should be alone, I will make him a help, as it were with himself.

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

20. And the man gave names to every beast and to the fowl of the heavens, and to every wild animal of the field ; and for man He found not a help as it were with himself.

21. And Jehovah God caused a deep sleep to fall upon the man, and he fell asleep ; and He took one of his ribs, and closed up the flesh in the place thereof.

22. And Jehovah God builded the rib which He had taken from the man, into a woman, and brought her unto the man.

23. And the man said, This now is bone of my bones, and flesh of my flesh ; for this she shall be called Wife, because she was taken out of man.

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

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

CONTENTS.

131. The posterity of the Most Ancient Church is now treated of, which desired *proprium* [or the sense of being their own].

132. Because man is such as not to be content to be led by the Lord, but desires to be led also by himself and the world, or from his *proprium*, this *proprium* is here treated of, as being granted to him — verse 18.

133. And first it is given him to become acquainted with affections of good and knowledges of truth, which are given him by the Lord ; but still he craves a *proprium* — verses 19, 20.

134. He is therefore let into the state of the *proprium* and the *proprium* is given him. This is described by the rib built into a woman — verses 21, 23.

135. Celestial and spiritual life also were adjoined to the *proprium*, so as to appear as one — verse 24.

136. And innocence was insinuated into the proprium by the Lord, so that it might still be not unacceptable — verse 25.

INTERNAL SENSE.

137. In the first three chapters of Genesis, in general, the Most Ancient Church is treated of, which is called man, from its first to its last time when it came to an end. This chapter, in the verses already considered, treats of its most flourishing state, when it was a celestial man; here now it treats of those and the posterity of that church who desired proprium.

138. Verse 18. *And Jehovah God said, It is not good that the man should be alone, I will make him a help as it were with himself.* “Alone” signifies that he was not content to be led by the Lord, but desired to be led by himself and the world; “a help as it were with himself” signifies the proprium, which in the following verses is also called a rib built into a woman.

139. In ancient times they were said to dwell alone who were led of the Lord as celestial men, because evils or evil spirits no longer infested them. And this was represented in the Jewish Church by the nations being driven out and the Jews dwelling alone. It is therefore sometimes said of the church of the Lord, in the Word, that it is alone — as in Jeremiah: *Arise, get you up to a quiet nation, that dwelleth securely . . . that hath no doors, and no bar; they dwell alone* (xlix. 31). In the prophecy of Moses: *Israel dwelt securely alone* (Deut. xxxiii. 28). It is still more manifest in the prophecy of Balaam: *Lo, the people dwell-eth alone, and is not reckoned among the nations* (Num. xxiii. 9), where the nations stand for evils. This posterity of the Most Ancient Church did not wish to dwell alone, that is, to be a celestial man, or as a celestial man to be led of the Lord, but desired like the Jewish Church to be

among the nations. And because they desired this it is said, "it is not good that the man should be alone;" for he who so desires is already in evil, and it is permitted him.

140. That by "a help as it were with himself" is signified the proprium, may be evident from the nature of the proprium, and from what follows. But, as this man of the church, now treated of, was of good natural quality, a proprium was conceded to him — yet such as to appear as his; and therefore it is said "a help as it were with himself."

141. Innumerable things might be said concerning the proprium, as to how it is with the corporeal and worldly man, how with the spiritual man, and how with the celestial man. With the corporeal and worldly man the proprium is his all; he knows nothing but his proprium. If he should lose his proprium, as has been said, he would think he would perish. To the spiritual man also his proprium appears similar; for, although he knows the truth that the Lord is the life of all, and gives wisdom and intelligence, and therefore gives men to think and act, yet he does not so much believe as say this. But the celestial man well knows that the Lord is the life of all, and gives power to think and act, for he perceives that it is so; and he has no desire for a proprium. And yet, although he does not desire a proprium, one is given him by the Lord, which is connected with every perception of good and truth and with every happiness. The angels are in such a proprium, and are at the same time in the most exalted peace and tranquillity; for within their proprium are the things which are the Lord's, Who rules their proprium, or rules them through their proprium. This proprium is the veriest celestial; but the corporeal man's proprium is infernal. But more shall be said of the proprium hereafter.

142. Verses 19, 20. *And Jehovah God formed out of the ground every beast of the field, and every fowl of the heavens, and brought it unto the man, to see what he would*

call it; and whatsoever the man called every living soul, that was the name thereof. And the man gave names to every beast, and to the fowl of the heavens, and to every wild animal of the field; and for man He found not a help as it were with himself. By beasts celestial affections are signified, by fowl of the heavens spiritual affections; or by beasts things which are of the will, and by fowl, those that are of the understanding. To bring them to the man, to see that he should call them by name, is to give him to learn their qualities; and that he gave them names means that he perceived their qualities. And yet, although he came to know the qualities of the affections of good and of the knowledges of truth given him by the Lord, still he desired his own; which is expressed by the same terms as before, that "there was not found a help as it were with himself."

143. That in ancient times by beasts and animals were signified affections and like things in man, may at this day appear strange. But as the men of those times were in a celestial idea, and in the world of spirits such things are represented by animals, and by such animals in fact as they are like, therefore they meant nothing else when they thus spoke. And nothing else is meant in the Word whenever beasts are mentioned, in general and in particular. The whole prophetic Word is full of similar representatives. He therefore who has not learned to know what each beast in particular signifies, cannot at all understand what the Word in its internal sense contains. But, as has been said before, beasts are of two kinds — evil, because noxious, and good, because innocent. By the good, such as sheep, lambs, and doves, good affections are signified. It is so here, because the celestial or celestial spiritual man is treated of. That in general beasts signify affections, may be seen confirmed by some passages from the Word in n. 45 and 46 above, so that there is no need of further confirmation.

144. As to the fact that to call by name signifies to learn the quality, it should be known that by a name the ancients meant nothing else than the essence of a thing; and by seeing and calling by name, learning the quality. It was for this reason that they gave names to their sons and daughters according to things that were signified; for there was something peculiar in each name by which and through which they learned whence and of what quality they were — as will be further seen hereafter, where by the Divine mercy of the Lord the twelve sons of Jacob are to be treated of. Since therefore whence they were and what they were was involved in the name, they meant this by calling by name. Such manner of speaking was common to them; but one who does not understand this may wonder that such things should be signified.

145. In the Word likewise the essence of a thing is signified by its name; and learning its qualities is signified by seeing and calling by name. Thus in Isaiah: *I will give thee the treasures of darkness, and hidden riches of secret places; that thou mayest know that I am Jehovah which call thee by thy name, the God of Israel; for Jacob My servant's sake, and Israel My chosen, I have even called thee by thy name, I have surnamed thee, and thou hast not known Me* (xlv. 3, 4). Here calling by name and surnaming signifies foreknowing the quality. Again: *Thou shalt be called by a new name, which the mouth of Jehovah shall declare* (lxii. 2); which means to become of another character, as is evident from what precedes and follows. In the same: *O Israel, fear not, I have redeemed thee, I have called thee by thy name, thou art Mine* (xliii. 1), that is, He knew his quality. Again, in the same: *Lift up your eyes on high, and see who hath created these, that bringeth out their host by number. He shall call them all by name* (xl. 26); that is to say, He knows them all. In the Apocalypse: *Thou hast a few names in Sardis which have not defiled their garments. . . . He that overcometh, the same*

shall be clothed in white garments, and I will not blot out his name out of the book of life, and I will confess his name before My Father and before His angels (iii. 4, 5). And in another place: *Whose names are not written in the Lamb's Book of Life* (xiii. 8). By names in these passages names are not at all meant, but qualities; nor is the name of any one known at all in heaven, but his quality.

146. From what has been said may be seen the connection of the things signified. In the 18th verse it is said that "It is not good that the man should be alone, I will make him a help as it were with himself"; and presently beasts and birds are treated of — which yet had been treated of before — and the same again immediately follows, that "for the man he found not a help as it were with himself," that is, although it was given him to know his quality as to affections of good and knowledges of truth, yet he desired a proprium. For they who are such as to desire a proprium, begin to esteem lightly the things which are of the Lord, in whatsoever manner they are represented and shown to them.

147. Verse 21. *And Jehovah God caused a deep sleep to fall upon the man, and he fell asleep; and He took one of his ribs, and closed up the flesh in the place thereof.* By the rib, which is a bone of the breast, man's proprium is meant, in which there is little vitality, and yet a proprium which is dear to him; by the flesh in place of the rib, is meant a proprium in which there is vitality. By a deep sleep the state is meant into which he was let in order that he might seem to himself to have a proprium — a state which is a semblance of sleep; for in that state he knows not but that he lives, thinks, speaks, and acts from himself. And when he begins to know that this is false, he arouses as from sleep and becomes wakeful.

148. The reason that man's proprium, and indeed a proprium which is dear to him, is called a rib, which is a bone of the breast, is that with the Most Ancient people the

breast signified charity, because the heart and lungs are there ; and bones signified those things which are of lower worth, because there is the least vitality in them. But flesh signified those that had some vitality. The reason of these significations is deeply hidden, but was known to the Most Ancient people — of which, by the Lord's Divine mercy, hereafter.

149. In the Word likewise the proprium, and indeed a proprium vivified by the Lord, is signified by bones — as in Isaiah : *Jehovah shall . . . satisfy thy soul in dry places, and shall set free thy bones, and thou shalt be like a watered garden* (lviii. 11). Again : *And ye shall see, and your heart shall rejoice, and your bones shall flourish like the tender grass* (lxvi. 14). In David : *All my bones shall say, Jehovah, who is like unto Thee* (Ps. xxxv. 10). It is still more evident in Ezekiel, where it is said of bones that they should take on flesh, and breath should be put into them : *The hand of Jehovah was upon me . . . in the midst of the valley, and it was full of bones. . . . And He said unto me . . . Prophecy over these bones, and say unto them, O ye dry bones, hear the Word of Jehovah. Thus saith the Lord Jehovih unto these bones, Behold I will cause breath to enter into you and ye shall live. And I will lay sinews upon you, and will bring up flesh upon you, and cover you with skin, and put breath in you, and ye shall live, and shall know that I am Jehovah* (xxxvii. 1, 4-6). As seen from heaven man's proprium appears but as a bony, inanimate, and unsightly thing, and thus as in itself dead ; but vivified by the Lord it appears as of flesh. For man's proprium is nothing but a dead thing ; and yet it appears to him as something, indeed as everything. Whatsoever with him is living is of the Lord's life ; and if this were withdrawn he would fall dead as a stone. For he is only an organ of life ; and such as the organ is, such is the affection of the life. The Lord alone has proprium [or, what is truly His own]. From His proprium He redeemed man,

and from His proprium He saves man. The Lord's proprium is Life; and from His proprium He vivifies man's proprium, which in itself is dead. The Lord's proprium is signified by His words in Luke: *A spirit hath not flesh and bones, as ye see Me have* (xxiv. 39). It is also signified by the command that not a bone of the paschal lamb should be broken (Exod. xii. 46).

150. Man's state when he is in his proprium or when he thinks that he lives of himself, is compared to a deep sleep, indeed by the ancients it was called a deep sleep; and in the Word it is said that there is poured out upon such the spirit of deep sleep (Isa. xxix. 10), and that they sleep a sleep (Jer. li. 57). That man's proprium in itself is dead, or that no one has any life of himself, is so clearly shown in the spiritual world that even evil spirits who love nothing but their proprium and obstinately insist that they live of themselves, are brought to know by actual experience, and confess that they do not live of themselves. During a period now of several years it has been given me to know beyond others how the fact is with respect to man's proprium, namely, that of myself I did not think the least thing; and it has been given me to perceive manifestly that every single idea of thought flowed in, and sometimes how and from whence it flowed. The man who thinks he lives of himself is therefore in a false persuasion; and in believing that he has life of himself he attributes every evil and falsity to himself—which he would by no means do if he believed as the fact really is.

151. Verse 22. *And the rib which Jehovah God had taken from the man builded He into a woman, and brought her unto the man.* By building is signified raising up what is fallen; by the rib is signified the proprium not made alive; by the woman, the proprium vivified by the Lord; by bringing her to the man is signified that a proprium was given him. Because the posterity of this church did not desire to be like their progenitors a celestial man, but to

lead themselves, and thus desired a proprium, this was granted to them ; but yet it was a proprium vivified by the Lord — which is called a woman, and afterward wife.

152. Every one who reflects even slightly may know that the woman was not from the rib of a man, and that these words involve deeper meanings than any one has hitherto known. And that the proprium is signified by the woman, he may know from the fact that it is the woman that was beguiled ; for nothing ever beguiles man but his proprium, or what is the same, love of himself and of the world.

153. It is said that the rib was built into a woman, and not that the woman was created, or formed, or made, as before where it treats of regeneration. The reason why it is said that it was built, is, that building signifies raising up that which is fallen. So it is in the Word where building is said of evils, raising up of falsities, and renewing of both. Thus in Isaiah : *They shall build the old wastes, they shall raise up the former desolations, and they shall renew the waste cities, the desolations of generation and generation* (lxi. 4). Here and in other places wastes stand for evils ; desolations, for falsities. The word build is applied to the former, and raise up, to the latter ; and just so the distinction is clearly made elsewhere in the prophets. As in Jeremiah : *Again will I build thee, and thou shalt be built, O Virgin of Israel* (xxxii. 4).

154. There is never anything evil and false that is not man's own and from his proprium ; for man's proprium is evil itself. From this a man is nothing but evil and falsity. This has been evident to me, from the fact that when the things of man's proprium are presented to the sight in the world of spirits, they appear so hideous that nothing can be depicted more hideous, with a difference according to the nature of the proprium ; so that he to whom the things of his proprium are visibly presented is struck with horror, and would fain fly from himself as from a devil. And yet the proprium that has been vivified by the Lord is comely

and beautiful — with variety according as the life is such that the celestial of the Lord can be applied to it. And indeed they that have been endued with charity, or vivified by it, appear as boys and girls of most lovely countenance ; and those endued with innocence, as naked infants variously adorned, with wreaths of flowers encircling the breast, and garlands upon their heads, living and sporting in an aura sparkling as with diamonds, with a perception of happiness from the inmost.

155. These words — the rib was built into a woman — have more things inwardly concealed in them than any one can ever know from the letter ; for the Word of the Lord is such that the things contained in its inmosts relate to the Lord Himself and His kingdom. From this is all the life of the Word. Here, in like manner, it is the heavenly marriage which is regarded in the inmosts. The heavenly marriage is of such sort that it is in the proprium, and that the proprium vivified by the Lord is called the Bride and also the Wife of the Lord. The proprium thus vivified by the Lord has a perception of all good of love and truth of faith. It has thus all wisdom and intelligence, joined with ineffable felicity. But the nature of this vivified proprium which is called the Bride and Wife of the Lord cannot be told in a few words ; only this, that the angels perceive that they live from the Lord, and yet when not reflecting know not but that they live of themselves. But there is a common affection which is such that if they fall back even the least from the good of love and truth of faith they perceive a change. When therefore they are in the common perception that they live from the Lord, they are in their peace and happiness, which is ineffable. And it is this proprium also which is meant in Jeremiah, where it is said — *Jehovah hath created a new thing in the earth, a woman shall encompass a man* (xxx. 22). It is the heavenly marriage which is signified here also ; and by the woman is signified the proprium vivified by the Lord, of

which woman encompassing is predicated; for the proprium is such that it encompasses, as a rib made flesh encompasses the heart.

156. Verse 23. *And the man said, This now is bone of my bones and flesh of my flesh; for this she shall be called wife,* because she was taken out of man.* “Bone of bones and flesh of flesh” signifies the proprium of the external man; bone signifies the proprium not thus vivified; flesh, the proprium vivified; and the man signifies the internal man; and because this is joined with the external man in such wise as is said in the following verse, the proprium which before was called woman, is called wife. “This now” signifies that it thus comes to pass now, because the state is changed.

157. Because “bone of bones and flesh of flesh” signified the proprium of the external man, within which is the internal man, in ancient times all they were said to be “bone of bones and flesh of flesh” who could be called their own [*proprii*] being of one house, or one family, or in some blood relationship—as Jacob was called by Laban: *Surely thou art my bone and my flesh* (Gen. xxix. 14). And as Abimelech called his mother’s brethren and the family of the house of his mother’s father—*Remember that I am your bone and your flesh* (Judges ix. 1-3). The tribes of Israel also say of themselves to David: *Behold we are thy bone and thy flesh* (2 Sam. v. i).

158. That “the man” signifies the internal man, or what is the same an intelligent and wise man, is evident in Isaiah: *I look, and there is no man even among them, and there is no counsellor* (xli. 28). And in Jeremiah: *Run ye to and fro through the streets of Jerusalem and see . . . if ye can find a man, if there be any that doeth judgment, that seeketh truth* (v. 1). One that doeth judgment is put

*The Hebrew word which is here rendered *uxor* [wife] by Swedenborg, is the same that in the preceding verse is rendered *mulier* [woman].

for one who is wise, and one that seeketh truth, for one who is intelligent.

159. But how these things are, is not easily perceived unless it be known what the state of the celestial man is. The state of the celestial man is such that in him the internal man is distinct from the external ; so distinct that he perceives what things are of the internal and what are of the external, and how the external is governed by the Lord by means of the internal. But the state of their posterity, because they desired proprium, which is of the external man, was so changed that they no longer perceived the internal man to be distinct from the external, but as if the internal were one with the external ; for such does perception become when proprium is desired.

160. Verse 24. *Therefore shall a man leave his father and his mother and shall cleave unto his wife, and they shall be one flesh.* To leave father and mother is to leave the internal man ; for it is the internal which conceives and brings forth the external. To cleave unto his wife means that the internal should be in the external ; one flesh signifies that they should be together there — and because before, the internal and the external from the internal was spirit, but now they have become flesh. Thus was heavenly and spiritual life adjoined to the proprium so that they should be as one.

161. These descendants of the Most Ancient Church were not evil, but still good. And because they desired to live in the external man, or in their proprium, it was also granted them by the Lord ; but from mercy the celestial spiritual was insinuated therein. How the internal and the external make one, or how they appear as if one, cannot be known unless the influx of the one into the other be known. But that only an idea of it may be conceived, take for example an action — if there be not charity or love and faith within it, and the Lord in these, the action is not an action that can be called a work of charity, or a fruit of faith.

162. All the laws of truth and right flow from heavenly principles, or from the order of life of the heavenly man. For the whole heaven is a heavenly man, from the fact that the Lord alone is the heavenly man and is the all in each and all things of heaven and of the heavenly man; and hence these laws are called heavenly. As all the law of truth and right descends from heavenly principles or from the order of life of the heavenly man, especially does the law of marriages. It is the heavenly marriage from which and in accordance with which all marriages on earth must be, and this marriage is such that there is one Lord and one heaven, or one church whose head the Lord is. Hence it is the law of marriages that there shall be one man and one wife; and when it is so they represent the heavenly marriage, and are an image of the heavenly man. Not only was this law revealed to the men of the Most Ancient Church, but it was even inscribed upon their internal man; and therefore a man had then but one wife, and constituted one house. But their descendants, when they ceased to be internal men and became external, then married more
2 wives than one. Because the men of the Most Ancient Church in their marriages represented the heavenly marriage, marriage love was as it were heaven and heavenly happiness to them. But when the church declined they no longer perceived happiness in marriage love, but in pleasure from many—which is of the external man. This is called by the Lord hardness of heart, on account of which they were permitted by Moses to take several wives—as the Lord Himself teaches: *For your hardness of heart Moses wrote you this precept. But from the beginning of the creation God made them male and female. For this cause shall a man leave his father and mother, and shall cleave to his wife; and the twain shall become one flesh; so that they are no more twain, but one flesh. What therefore God hath joined together let not man put asunder* (Mark x. 1-9).

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

164. Man's proprium, as before stated, is nothing but evil, and when presented to view is most hideous ; but when charity and innocence from the Lord are insinuated into his proprium, it appears good and beautiful — according to what was said in n. 154. Charity and innocence are virtues which not merely excuse but as it were abolish man's proprium, or the evil and falsity pertaining to a man — as any one may see in infants ; for while they are loving each other and their parents, and their infantile innocence at the same time beams forth, then their very evils and falsities not merely do not appear, but are even pleasing. Hence it may be known that no one can be admitted into heaven unless he has something of innocence ; as the Lord has said : *Suffer the little children to come unto me, and forbid them not, for of such is the kingdom of God. Verily, I say unto you, whosoever shall not receive the kingdom of God as a little child he shall not enter therein. And He took them up in His arms, put His hands upon them, and blessed them* (Mark x. 14-16).

165. That nakedness of which they were not ashamed signifies innocence, is very evident from what follows when integrity and innocence departed, in that then they were ashamed of their nakedness, and it appeared disgraceful and they hid themselves. And that nakedness of which they are not ashamed signifies innocence, is evident also from things represented in the world of spirits ; for when spirits wish to exculpate themselves and prove that they are blameless, they present themselves naked, to testify their innocence. Especially is it evident from the innocent in heaven, who appear as naked infants, and encircled with wreaths in accordance with the kind of innocence. But

those with innocence in less degree appear clothed in beautiful and shining raiment, as you might say, of diamond silk — as angels were sometimes seen by the prophets.

166. These are things which the Word contains in this chapter. But the things explained are few; and yet these few cannot but appear obscure to some, because the subject is the celestial man, of whom at this day scarcely any one has knowledge.

167. But if any one were informed how many hidden things are contained within every line he would be amazed. So many are the arcana contained that they can never be declared. Very little of this shines forth from the letter. To state the truth briefly — the words of the letter, just as they are, are represented in the world of spirits to the life in beautiful order; for the world of spirits is representative, and whatever is represented to the life there is perceived in the second heaven, by angelic spirits, as to the particulars that are within the representations. The things seen by angelic spirits are perceived by angels in the third heaven abundantly and fully, with angelic ideas that are inexpressible; and this too, according to the Lord's good pleasure, in all variety, which is infinite. Such is the Word of the Lord.

THE RAISING OF MAN FROM THE DEAD, AND HIS ENTRANCE
INTO ETERNAL LIFE.

168. Since I am permitted, as has been said, to describe in series the manner in which man passes from the life of the body into the life of eternity, in order that it might be known how a man is awakened from the dead it has been shown me, not by hearing but by actual experience.

169. I was brought into a state of insensibility as to the

bodily senses, and so almost into the state of the dying — the inward life however, together with the thought, remaining unimpaired — so that I might perceive and retain in memory what those that die and are resuscitated experience — with respiration adequate to life, and afterward with tacit respiration.

170. Celestial angels were present, who occupied the region of the heart, so that as to the heart I seemed united with them — to such a degree at length that scarcely any thing of my own was left to me except thought and thence perception — and this for some hours.

171. Thus I was withdrawn from communication with spirits in the world of spirits, who supposed that I had quitted the life of the body.

172. Besides the celestial angels who occupied the region of the heart, there were also two angels seated at the head ; and I perceived that it is so with every one.

173. The angels who sat at the head were very silent, communicating their thoughts only by the face, so that I perceived that another face was as it were induced upon me, and indeed two, for there were two angels. When the angels perceive that their faces are received, they know that the man is dead.

174. After they recognized their own faces they induced certain changes about the region of the mouth, and in this way communicated their thoughts ; for, to talk by means of the region about the mouth is common to the celestial angels. The speech of their thought it was given me to perceive.

175. Then was perceived an aromatic odor, as of an embalmed corpse ; for while celestial angels are present the odor of the body is perceived as aromatic, and when evil spirits perceive this they cannot approach.

176. Meanwhile I was kept as to the region of the heart somewhat closely united to the celestial angels, as I perceived and also felt by the pulse.

177. It was made known to me that the pious and holy thoughts that a man has at the moment of death, are detained by the angels. It was also made known that for the most part those that die think about eternal life — rarely of salvation and happiness — and therefore the angels keep them in thought about eternal life.

178. They are kept in this thought by the celestial angels for some length of time before these withdraw and they are left to spiritual angels, with whom they are next associated. Meanwhile they are not conscious of living otherwise than in the body, but this obscurely.

179. As soon as the interiors of the body grow cold, the vital substances are separated from the man, wherever they are, though imprisoned within a thousand labyrinthine interlacings. For the efficacy of the Lord's mercy, which I had perceived before as a living and powerful drawing force, is so great that nothing vital can remain behind.

180. The celestial angels who sat at the head were with me for some time after I was as it were raised up. They did not speak, except tacitly. From their speech of thought I perceived that they made all fallacies and falsities of no account, not indeed smiling at them as amusing, but as if they were caring nothing for them. Their speech is that of thought, without sound, with which they begin to speak with the souls with whom they are first present.

181. Up to this time the man thus raised by celestial angels is in an obscure life. When the time is at hand for him to be committed to the charge of spiritual angels, then, after a little while, as the spiritual approach, the celestial angels withdraw. And it was shown me how these operate that the man may come into the use of light — concerning which more will be seen in what is prefixed to the following chapter.

CHAPTER THIRD.

CONTINUATION CONCERNING THE ENTRANCE OF ONE RAISED
FROM THE DEAD INTO ETERNAL LIFE.

182. WHEN celestial angels are with one who is raised up they do not leave him, for they love every one. But if a soul is such that he can no longer be associated with the celestial angels, he is eager to part from them ; and when this is the case, spiritual angels approach and give him the use of light ; for until now he has seen nothing, but has only thought.

183. It has been shown me how these angels operate. They seem as it were to roll off a coat of the left eye toward the septum of the nose, that the eye may be opened, and the use of light permitted. The man cannot perceive otherwise than that this is really done, but it is an appearance.

184. When the little membrane seems to have been rolled off, some light is seen, but obscure — as when a man on first waking sees light through his eyelids ; and he is in a tranquil state, still watched over by the celestial angels. There then appears a certain shade of heavenly hue, with a little star. But it was perceived that this takes place with variety.

185. Afterward something appears to be gently rolled from off the face, and perception is given the man. The angels then take the greatest pains that no idea shall come from him but what is very gentle, or of love ; and it is given him to know that he is a spirit.

186. He then sets out in life ; which at first is happy and joyous, for he seems to himself to have come into eter-

nal life. This is represented by a white light of a beautiful golden tinge, significative of his first life, as celestial and spiritual.

187. That he was next taken into the society of good spirits was represented by a young man sitting on a horse directing him toward hell, but the horse cannot move a step. He is represented as a young man, because when he first enters eternal life he is among angels, and so appears to himself to be in the bloom of early manhood.

188. His subsequent life was represented by the young man dismounting from the horse and going on foot, because he cannot move him from the spot; and he is given to know that he should be instructed in a knowledge of truth and good.

189. Afterward foot paths were seen, inclining gently upward — signifying that through a knowledge of truth and good and through knowledge of himself he should gradually be led toward heaven. For without knowledge of himself and a knowledge of truth and good no one can be led thither. A continuation of the subject may be seen at the end of this chapter.

CHAPTER III.

1. And the serpent was subtle beyond every wild animal of the field which Jehovah God had made. And he said unto the woman, Yea, hath God said, Ye shall not eat of every tree of the garden?

2. And the woman said unto the serpent, Of the fruit of the tree of the garden we may eat.

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

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

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

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

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

8. And they heard the voice of Jehovah God going to itself in the garden in the breeze of the day, and the man hid himself, and his wife, from the face of Jehovah God, in the midst of the tree of the garden.

9. And Jehovah God called unto the man and said unto him, Where art thou?

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

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

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

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

CONTENTS.

190. The third state of the Most Ancient Church is treated of, which so desired proprium as to love it.

191. Because from self-love, or their own love, they began to believe nothing that they did not apprehend by the senses, the sensual is represented by the serpent, self-love

or their own love by the woman, and the rational by the man.

192. Hence the serpent, or the sensual, persuaded the woman to inquire into matters pertaining to faith in the Lord, whether they are really so — which is signified by eating of the tree of knowledge; and that the rational of man consented, is signified by the man that he did eat (verses 1-6).

193. But they perceived that they were in evil; from which remnant of perception — signified by their eyes being opened, and by their hearing the voice of Jehovah (verses 7, 8) — and from the fig leaves of which they made themselves girdles (verse 7), and from their shame or hiding in the midst of the trees of the garden (verses 8, 9), as well as from their acknowledgment and confession (verses 10-13), it is evident that natural goodness still remained in them.

INTERNAL SENSE.

194. Verse 1. *Now the serpent was subtle beyond every wild animal of the field which Jehovah God had made. And he said unto the woman, Yea, hath God said, Ye shall not eat of every tree of the garden?* By the serpent man's sensual is here meant, wherein he trusts; by the wild animal of the field, here as before, is meant every affection of the external man; by the woman, the proprium; by the serpent's saying, "Yea, hath God said, Ye shall not eat of every tree of the garden" is signified that they first doubted. The third posterity of the Most Ancient Church is here treated of, which began not to believe in things revealed unless they saw and perceived with their senses that they were so. Their first state, that it was one of doubt, is described in this and in the next following verse.

195. The Most Ancient people did not compare all things in man to beasts and birds, but called them so.

Such was their language. Such also it remained in the Ancient Church, after the flood; and similar language is preserved in the Prophets. The things of sense with man they called serpents; for just as serpents are next to the earth, so are things of sense next to the body. Reasonings from things of sense concerning the mysteries of faith, they therefore called the poison of the serpent; and the reasoners themselves they called serpents. And because these reason much from things that are of sense, or visible — as are things earthly, corporeal, worldly, and natural — it is said “the serpent was subtle beyond every wild animal of the field.” So in David: *They sharpen their tongue like a serpent; the poison of the asp is under their lips* (Ps. cxl. 3); where those are meant who lead men astray by reasonings. And again: *They go astray from the womb, speaking falsehood. They have poison like the poison of a serpent; as the deaf venomous asp stoppeth her ear, that she may not hear the voice of the charmers, sharing the fellowship of the wise* (Ps. lviii. 3-5). Reasonings, which are such that they do not even hear what is wise or the voice of the wise, are here called the poison of a serpent. Hence came the form of speech among the ancients, that the serpent stoppeth her ear. In Amos: *As if a man came into a house and leaned his hand on the wall and a serpent bit him. Shall not the day of Jehovah be darkness and not light? and thick darkness, and no brightness in it?* (v. 19, 20). The hand on the wall stands for one’s own power and trust in things of sense, whence is the blindness which is here described. In Jeremiah: *The sound of Egypt is like that of the serpent as it goeth; for they shall march in strength, and come against her with axes, as hewers of wood; they shall cut down her forest, saith Jehovah, because it can not be searched; for they are multiplied more than the locust, and are innumerable. The daughter of Egypt is put to shame; she shall be delivered into the hand of the people of the north* (xlvi. 22-24). Egypt stands for reasoning concerning

what is Divine from things of sense and outward knowledge. Reasonings are called the sound of the serpent; and the blindness therefrom is signified by the people of the north. In Job: *He shall suck the poison of asps; the viper's tongue shall slay him. He shall not see the rivers, the flowing rivers of honey and butter* (xx. 16, 17). Rivers of honey and butter are spiritual and celestial things which are not to be seen by reasoners. Reasonings are called the poison of asps, and the viper's tongue. More may be seen respecting the serpent below, at verses 14 and 15.

196. In ancient times they were called serpents who had faith in things of sense rather than in things revealed. At this day it is still worse; for there are not only those that believe nothing but what they see and feel, but those who confirm themselves by deductions of science unknown to those of most ancient time, and thus blind themselves to a much greater degree. That it may be known how they blind themselves who form conclusions respecting heavenly things from things sensual, scientific, and philosophical, so that they then see and hear nothing at all, and are not only deaf serpents but also flying serpents, which are much more destructive, and are likewise mentioned in the Word — take for example what they believe concerning the spirit. One who is sensual or believes only in his senses denies that there is a spirit, because he does not see it, saying, — “It is nothing, for I do not perceive it with my senses. What I see and touch, that I know exists.” The scientific man, or one who draws conclusions from the sciences, says — “What is the spirit but perhaps a breath, or heat” — or some other thing recognized by his science — “which being extinguished it vanishes? Have not animals also a body, senses, and something analogous to reason? And these they say will die, while the spirit of man will live.” Thus they deny that there is a spirit. Philosophers, who would be more discerning than other men, talk of the spirit by terms which they themselves do not understand; for they

dispute about them, contending that not a single word is applicable which takes anything from what is material, or organic, or that has extension. Thus they so abstract it from their conceptions that it vanishes from them. And ³ those who are somewhat more sane say that it is thought; but when they reason about thought, because they disconnect it from anything substantial they at length conclude that it will vanish when the body expires. Thus do all who reason from sensual, scientific, and philosophical considerations deny that there is a spirit; and as they deny that it exists, they believe nothing at all that is said about the spirit and about spiritual things. And yet if the simple in heart are asked, they say that they know there is a spirit, because the Lord has said that they are to live after death. These do not extinguish their rational, but make it to live by the Lord's Word.

197. By the serpent, among the most ancient who were celestial men, circumspection was signified, and thus also the sensual faculty, by virtue of which they were circumspect lest they should be injured by evils. This is evident from the Lord's words to the disciples: *Behold I send you forth as sheep in the midst of wolves. Be ye therefore prudent as serpents, and simple as doves* (Matt. x. 16). And also by the brazen serpent which was lifted up in the wilderness; by which was signified the sensual faculty of the Lord, Who alone is the Celestial Man, and alone is circumspect and provident for all; for which reason they who looked upon it were saved.

198. Verses 2, 3. *And the woman said unto the serpent, Of the fruit of the tree of the garden we may eat; but of the fruit of the tree which is in the midst of the garden, God hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die.* "The fruit of the tree of the garden" is good and truth revealed to them from the Most Ancient Church; "the fruit of the tree which is in the midst of the garden," of which they might not eat, is good and truth of

faith, which they were not to learn from themselves. That they were not to touch it means that they were not to think about good and truth of faith from themselves, or from their sense and outward knowledge; that they would die thereof means that thus faith or all wisdom and intelligence would perish.

199. That the fruit of the tree of which they might * eat signifies good and truth of faith revealed to them from the Most Ancient Church, or knowledges of faith, may be evident from the fact that it is "the fruit of the tree of the garden" of which it is said they might eat, and not "of every tree of the garden" as said before, where the celestial man or Most Ancient Church is treated of (chap. ii. 16). "The tree of the garden," as it is there called, signifies perception, which is of good and truth; which good and truth, because they are from that tree, are here called fruit. And they are thus signified by fruit frequently in the Word.

200. The reason why the tree of knowledge is here said to be in the midst of the garden—whereas before (chap. ii. 9) the tree of lives is said to be in the midst of the garden, and not the tree of knowledge—is that the midst of the garden signifies the inmost, and the inmost of the celestial man or of the Most Ancient Church was the tree of lives, which is love, and faith therefrom; while the midst of the garden or inmost of this man, or of this posterity—who may be called a celestial spiritual man—was faith. The case cannot be more fully described, because at this day it is entirely unknown what kind of men they were who lived in that most ancient time. They were of a genius entirely different from what is ever possessed by any one at the present day; of a genius which—to give only an idea of it—was such that from good they knew truth, or from love what was of faith. But when that gen-

* The Latin has *non comederent*.

eration passed away, another followed of a totally different character, which did not from good know truth, or from love know the things of faith ; but from truth knew good, or from the knowledges of faith they knew the things of love. And with most of them there was scarcely more than this knowledge. Such was the change effected after the flood, lest the world should perish.

201. Since therefore such a nature as that of the most ancient people before the flood is not found and does not exist at the present day, it cannot easily be explained to the apprehension what these words in their genuine sense involve. They are well known in heaven ; for the angels and angelic spirits who are called celestial are of such a nature as the most ancient people when regenerated before the flood ; and the angels and angelic spirits who are called spiritual are of such a nature as those after the flood who were regenerated — both with a variety which is indefinite.

202. The Most Ancient Church, which was a celestial man, was such that they not only could not eat of the tree of knowledge, that is, learn of faith from things of sense and outward knowledge, but they were not permitted even to touch that tree, that is to think about any subject of faith from sense and outward knowledge, lest they should fall from celestial into spiritual life, and so on downward. And such is the life of the celestial angels. Those of them who are more interiorly celestial do not even suffer faith or anything that partakes of what is spiritual to be mentioned ; and if mentioned by others, instead of faith they perceive love, with a difference known only to them. Thus they derive whatever is of faith from love and charity. Still less can they bear to hear anything of reason, and least of all anything of outward knowledge respecting faith ; for they have a perception of what is good and true from the Lord, through love. They know instantly by perception whether a thing is so, or not so. Therefore when a matter of faith is spoken of they make no other answer than that it is so,

or is not so ; for they perceive it from the Lord. This is what is signified by the Lord's words in Matthew : *Let your speech be yea, yea, nay, nay ; whatsoever is more than these cometh of evil* (v. 37). This then is what is meant by its not being allowed them to touch the fruit of the tree of knowledge ; for if they touched it they would be in evil, or would die. Nevertheless celestial angels, like others, converse on various subjects, as others do ; but their speech is celestial, formed and derived from love, and therefore more ineffable than the speech of spiritual angels.

203. Spiritual angels, however, talk about faith, and confirm matters of faith by those of understanding, of reason, and of acquired knowledge. But they never draw conclusions from these respecting faith — which is done only by those who are in evil — for they too have from the Lord a perception of all things that are of faith — though not such perception as celestial angels have. The perception of spiritual angels is a kind of conscience, which is made living by the Lord and appears like celestial perception ; yet it is not celestial, but only spiritual perception.

204. Verses 4, 5. *And the serpent said unto the woman, Ye shall not surely die, For God doth know that in the day ye eat thereof then your eyes shall be opened, and ye shall be as God, knowing good and evil.* That their eyes would be opened if they ate of the fruit of the tree signifies that if from sense and outward knowledge, that is, if from themselves they searched into matters of faith, they would see manifestly that the case was not so ; that they would be “as God, knowing good and evil” signifies that if they did so from themselves, they would be as God, and could direct themselves.

205. Every line involves a particular state or change of state in the church. The first verses involve that although thus inclined they still perceived it to be unlawful ; these verses, that they began to doubt whether it was not allowable for them, because they would thus see whether the

things were true which they had heard from the ancients, and so their eyes would be opened ; at length that because the love of self began to reign in them, they could direct themselves, and thus be like the Lord. The love of self carries with it that men are not willing to be led by the Lord, but by themselves ; and when directed by themselves they consult sense and outward knowledge as to what is to be believed.

206. Who more strongly believe that they have open eyes, and as God know good and evil, than those that love themselves and at the same time have worldly learning? But who are more blind? Only question them, and it will be seen that they do not know, still less believe, that the spirit exists ; they have no knowledge at all what spiritual and celestial life is. Nor do they acknowledge eternal life, for they believe they are to die as the brutes. They do not acknowledge the Lord at all, but worship only themselves and nature. Those who wish to speak cautiously say that a certain supreme entity, they know not what, governs all things. These are their principles, which they abundantly ² confirm within themselves by things of sense and outward knowledge ; and if they dared they would do it before the universe. Such men, although they desire to be acknowledged as gods, or as very wise, if questioned as to whether they know what it is not to have proprium [or the sense of being their own], would answer that it is to have no being, that if deprived of this they would be nothing. If asked what it is to live from the Lord, they think it a fantasy. If asked whether they know what conscience is, they would say it is but a certain imaginary thing, which may be of service to the common people, to keep them in restraint. If asked whether they know what perception is, they would only laugh and call it a matter of enthusiasm. Such is their ³ wisdom. Such open eyes have they. And such gods are they. From principles like these which they think clearer than day they begin, and go on, and thus reason about the

mysteries of faith. What can come of it but an abyss of darkness? These beyond others are serpents which seduce the world. But the descendants of the Most Ancient Church were not yet of such a character. Those that became such are treated of from the 14th to the 19th verses of this chapter.

207. Verse 6. *And the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree desirable to give intelligence, and she took of the fruit thereof and did eat, and she gave also unto her man with her and he did eat.* "Good for food" signifies lust; "pleasant to the eyes," fantasy; "desirable to give intelligence," pleasure. These are of proprium, or the woman. That the man did eat signifies that the rational consented — n. 265.

208. This was the fourth posterity of the Most Ancient Church, which suffered themselves to be seduced by love for what was their own, and were not willing to believe what was revealed, unless they saw it confirmed by things of sense and outward knowledge.

209. The words here used — that the tree was good for food, pleasant to the eyes, desirable to give intelligence — are such as were suited to the genius of those who lived in that most ancient time. They relate especially to the will, for their evils came from the will. Where the Word treats of the men after the flood, such words are used as relate not so much to the will as to the understanding; for the most ancient people had truth from good, but those after the flood had good from truth.

210. To make known what proprium is: — proprium is all the evil and falsity springing from the love of self and of the world; and from not believing in the Lord or in the Word, but in self; and thinking that what cannot be apprehended from sense and outward knowledge is nothing. In this way men become nothing but what is evil and false, and so look at all things perversely. What is evil they see

as good, and good as evil; what is false they see as true, and what is true as false; things that are they suppose to be nothing, and those that are nothing they think to be everything. Hate they call love; darkness, light; death, life; and the converse. Such in the Word are called the lame and the blind. This then is man's proprium, which in itself is infernal and accursed.

211. Verse 7. *And the eyes of them both were opened, and they knew that they were naked.* "Their eyes were opened" signifies that from an inward dictate they perceived and acknowledged "that they were naked," that is, that they were no longer in innocence as before, but in evil.

212. That a dictate from within is signified by their eyes being opened, is evident from similar expressions in the Word—as from what Balaam says of himself, who because he had visions called himself *the man whose eyes are opened* (Num. xxiv. 3, 4). And of Jonathan—when he tasted of the honey-comb, and it was dictated to him from within that it was evil—it is said his eyes saw, that is, were enlightened, so that he knew what he had not known (1 Sam. xiv. 27-29). Moreover, in many places in the Word the eyes are taken for the understanding, and so for an inward dictate therefrom—as in David: *Enlighten mine eyes lest I sleep the sleep of death* (Ps. xiii. 3)—eyes meaning the understanding. In Ezekiel: *Which have eyes to see and see not* (xii. 2)—meaning, which are not willing to understand. In Isaiah: *Cover their eyes, lest they see with their eyes* (vi. 10); signifying that they should be made blind lest they understand. Moses said to the people, *Jehovah hath not given you a heart to know, and eyes to see, and ears to hear* (Deut. xxix. 4)—heart standing for will, eyes for understanding. In Isaiah it is said of the Lord, that He would *open the blind eyes* (xlii. 7); and in the same prophet: *The eyes of the blind shall see out of obscurity and out of darkness* (xxix. 18).

213. *They knew that they were naked.* That this signifies that they perceived and acknowledged that they were not as before in innocence, but in evil, is evident from the last verse of the preceding chapter, where it is said, "And they were both naked, the man and his wife, and were not ashamed," and where it may be seen that not to be ashamed that they were naked signifies to be innocent. When they are ashamed, as here when they sewed fig leaves together and hid themselves, the opposite is signified. For when men are in no innocence nakedness is a shame and reproach, because they are conscious of thinking evil. Hence nakedness is taken for reproach and evil in the Word, and is predicated of a perverted church — as in Ezekiel: She was *naked and bare and trodden in her own blood* (xvi. 7, 22). Again: *They shall leave her naked and bare; and the nakedness . . . shall be discovered* (xxiii. 29). In John: *I counsel thee to buy . . . white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear* (Apoc. iii. 18). And concerning the last day: *Blessed is he that watcheth, and keepeth his garments, lest he walk naked and they see his shame* (xvi. 15). In Deuteronomy: *If a man . . . hath found some nakedness in his wife, let him write her a bill of divorcement* (xxiv. 1). And for the same reason was the command to Aaron and his sons that they should have linen breeches when they went up to the altar, and to minister — *to cover the flesh of their nakedness . . . that they bear not iniquity and die* (Exod. xxviii. 42, 43).

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

215. That man's proprium is only evil and falsity, has been made evident to me from the fact that whatever spirits have said at any time from themselves has been so false

and evil that if only it was given me to perceive that they spoke from themselves, I knew at once that it was false—even though while talking they were so strongly persuaded of its truth as to have no doubt about it. Similar to them is the man who so speaks from himself. Likewise whenever any have begun to reason about things relating to spiritual and heavenly life, or matters of faith, I have been enabled to perceive that they doubted, and even denied; for to reason about faith is to doubt and deny. And because they reason from themselves or from their proprium, they fall into utter falsities—even into an abyss of profound darkness, that is of falsities. And when they are in this abyss the least scruple weighs more than a thousand truths, just as a little mote brought near the pupil of the eye prevents one from seeing the universe, or anything in the universe. Of these the Lord thus speaks in Isaiah: *Woe unto them that are wise in their own eyes, and intelligent in their own sight* (v. 21). Again: *Thy wisdom and thy knowledge, it hath perverted thee, and thou hast said in thine heart, I, and none else besides me; and evil shall come upon thee, thou shalt not know the dawning thereof; and trouble shall fall upon thee which thou canst not atone; and desolation shall come upon thee suddenly, which thou knowest not* (xlvii. 10, 11). In Jeremiah: *Every man is become stupid by knowledge; every goldsmith is put to shame by his graven image, for his molten image is falsehood, there is no breath in them* (li. 17). A graven image stands for the falsity which is of the proprium; a molten image, for the evil of the proprium.

216. *And they sewed fig leaves together and made themselves girdles.* To sew leaves together is to excuse; the fig is natural good; to make themselves girdles is to be affected with shame. The most ancient people thus talked, and thus described this posterity of the church—signifying that, in place of the innocence which they had before,

they had natural good, by which their evil was concealed ; and being in natural good they were affected with shame.

217. At the present day it is entirely unknown that the vine in the Word signifies spiritual good and the fig tree natural good, because the spiritual sense of the Word has been lost ; and yet these are signified or involved whenever the words occur ; so also in what the Lord says of the vine and of the fig tree in the parables ; and in this passage in Matthew : *Jesus seeing a fig tree by the way came to it and found nothing thereon but leaves only ; and He said unto it, Let no fruit grow on thee henceforth forever. And immediately the fig tree withered away* (xxi. 19). By this was meant that nothing good, not even natural good, was found on earth. The same is meant by the vine and the fig tree in Jeremiah : *Were they ashamed that they had committed abomination ? Nay, they were not at all ashamed, neither could they blush ; therefore . . . gathering I will gather them, saith Jehovah ; there shall be no grapes on the vine nor figs on the fig tree, and the leaf falleth* (viii. 12, 13). This signifies that all good, both spiritual and natural, had perished, because they were such that they could not even be affected by shame — just as those at this day who are in evil are so shameless that they boast of their wickedness. In Hosea : *I found Israel like grapes in the wilderness ; I saw your fathers as the first ripe on the fig tree at the beginning* (ix. 10). And in Joel : *Be not afraid ye beasts of My fields . . . for the tree shall bear her fruit, the fig tree and the vine shall yield their strength* (ii. 22). The vine here stands for spiritual good, and the fig tree for natural good.

218. Verse 8. *And they heard the voice of Jehovah God going to itself in the garden in the breeze of the day, and the man hid himself, and his wife, from the face of Jehovah God, in the midst of the tree of the garden.* By the voice of Jehovah God going to itself in the garden, is meant a dictate, which they feared. This dictate is the remnant of

perception which they had. By the breeze, or breath, of the day, is signified the time when the church still had a remnant of perception; by their hiding themselves from the face of Jehovah God, is meant that they feared the dictate—as they are wont who are conscious of evil; by the midst of the tree of the garden, in which they hid themselves, is signified natural good—that is called the midst which is inmost; the tree, as was said before, is perception; and because there was little perception it is said tree, in the singular, as if only one remained.

219. That by the voice of Jehovah God going to itself in the garden, is meant a dictate which they feared, may be evident from the signification of a voice in the Word—where the voice of Jehovah is taken for the Word itself, for the doctrine of faith, for conscience, or internal admonition, and for every reproof therefrom; and for that reason thunder is called the voice of Jehovah—as in John: *The angel cried with a great voice, as a lion roareth; and when he cried the seven thunders uttered their voices* (Apoc. x. 3, 4); denoting that there was then an external and an internal voice. And in the same chapter: *In the days of the voice of the seventh angel . . . the mystery of God is to be accomplished* (x. 7). In David: *Sing unto God . . . sing praises unto the Lord; to Him that rideth upon the heavens of heavens which are of old. Lo, He shall utter, in His voice, a voice of strength* (lxviii. 32, 33). “The heavens of heavens which are of old” stand for the wisdom of the Most Ancient Church, “a voice” for revelation, as well as for an internal dictate. Again: *The voice of Jehovah is upon the waters . . . the voice of Jehovah is in power . . . the voice of Jehovah is in glory . . . the voice of Jehovah breaketh the cedars; the voice of Jehovah cleaveth the flames of fire . . . the voice of Jehovah shaketh the wilderness . . . the voice of Jehovah maketh the hinds to calve, and strippeth the forests bare* (xxix. 3-9). And in Isaiah: *Jehovah maketh the excellence of His voice to be*

heard . . . for by the voice of Jehovah shall Asshur be thrown down (xxx. 30, 31).

220. By the voice going to itself, is meant that only a little of perception was left, as if alone with itself, and as it were unheard. This is evident also from the following verse, where it is said that Jehovah called to the man. So in Isaiah: *The voice of one crying in the wilderness. . . . The voice said, cry (xl. 3, 6).* The wilderness stands for a church wherein is no faith; the voice of one crying, for the announcement of the Lord's coming—in general, for every announcement of the Lord's coming, as with the regenerate who perceive a dictate.

221. That by the breeze, or breath, of the day, is signified the time when the church still had a remnant of perception, may be evident from the signification of day and night. The most ancient people compared the states of the church to the times of day and night; to the times of day when the church was still in light. Here, therefore, the state is compared to the breath, or breeze, of the day, when they had something of perception left, by virtue of which they knew that they had fallen. The Lord also calls a state of faith, day; and a state of no faith, night—as in John: *I must work the works of Him that sent Me while it is day; the night cometh when no one can work (ix. 4).* And for the same reason the states of man's regeneration are called days, in the first chapter.

222. That to hide themselves from the face of Jehovah, is to fear the dictate—as they are wont who are conscious of evil—is evident from their answer, in verse 10, where these words occur: *I heard Thy voice in the garden and I was afraid, because I was naked.* The face of Jehovah or of the Lord is mercy, peace, and every good; as is clearly evident from the blessing—*Jehovah make His face to shine upon thee, and be merciful unto thee; Jehovah lift up His countenance upon thee and give thee peace (Num. vi. 25, 26).* And in David: *God be merciful unto us and bless*

us, and cause His face to shine upon us (Ps. lxxvii. 1). And in another place: *Many there be that say, Who will show us good? Jehovah, lift Thou up the light of Thy countenance upon us* (iv. 6). For the same reason the mercy of the Lord is called "the angel of His faces," in Isaiah: *I will make mention of the mercies of Jehovah . . . He hath requited them according to His mercies, and according to the multitude of His mercies . . . and He became their Saviour. In all their affliction He* was afflicted, and the angel of His faces saved them. In His love and in His pity He redeemed them* (lxiii. 7-9).

223. The face of the Lord being mercy, peace, and every good, it is evident that He never looks at any one but from mercy; and that He never turns away His face from any one; but that it is man when in evil who turns away his face—as is said by the Lord through Isaiah: *It is your iniquities that separate between you and your God, and your sins do hide His face from you* (lix. 2). So also here, they hid themselves from the face of Jehovah "because they were naked."

224. Mercy, peace, and every good, which are "the face of Jehovah," are what cause the dictate with those that have perception; also with those that have conscience, but differently. And they always operate mercifully, but are received according to the state in which a man is. The state of this man, or of this posterity of the Most Ancient Church, was one of natural good; and they who are in natural good are of such a character that they hide themselves, through fear and through shame, because they are naked. Those who are in no natural good do not even hide themselves, because they are not ashamed—of whom in Jeremiah (viii. 12, 13)—see the preceding n. 217.

225. That "the midst of the tree of the garden" signifies natural good in which there is some perception, which is called a tree, may also be evident from the garden in

* The Latin has *non*; but elsewhere *Ipsi*, as n. 7091.

which the celestial man was ; for all that is good and true is called a garden — but with a difference according to the man who cultivates it. Good is not good unless its inmost is celestial, from which, or through which from the Lord, there is perception. This inmost is called the midst — as elsewhere in the Word.

226. Verses 9, 10. *And Jehovah God called unto the man, and said unto him, Where art thou? And he said, I heard Thy voice in the garden and was afraid, because I was naked, and I hid myself.* What it is to call, what the voice in the garden is, and why they were afraid and hid themselves because they were naked, has already been explained. It is common in the Word for man to be first asked where he is and what he is doing, although the Lord knew all before ; but the reason for asking is that man may acknowledge and confess.

227. But it should be known whence perception, dictate, and conscience are. As this is entirely unknown at the present day something may be said on the subject. It is most true that man is ruled by the Lord through spirits and angels. When evil spirits begin to have control, then angels are in the effort to avert evils and falsities ; and thus a conflict arises. It is this conflict which is felt through perception, dictate, and conscience. From these, as also from temptations, man might know clearly that spirits and angels are with him, if he were not so entirely absorbed in things of the body as to believe nothing that is said about angels and spirits. Such men, for this reason, though they should feel the conflicts a hundred times, would yet say they were fancies, and caused by some disorder of the mind. It has been given me to feel the conflicts and have a living sense of them thousands and thousands of times — even almost continually now for some years — as well as to know who and what and where they were who caused them, when they came, and when they departed ; and I have talked with them.

228. How exquisitely the angels perceive whether anything enters a man that is against the truth of faith and the good of love, is indescribable. They perceive the quality of what enters, and when it enters, a thousand times better than the man himself, who scarcely knows anything of it. The least of thought in man is more perceptible to angels than its greatest is to him. This indeed is incredible, but it is very true.

229. Verses 11, 12, 13. *And He said, Who told thee that thou wast naked? Hast thou eaten of the tree whereof I commanded thee that thou shouldest not eat? And the man said, The woman whom Thou gavest to be with me, she gave me of the tree, and I did eat. And Jehovah God said unto the woman, Wherefore hast thou done this? And the woman said, The serpent beguiled me and I did eat.* What these words signify is evident from those already explained, namely, that man's rational suffered itself to be deceived by his proprium, which was dear to him, or by the love of himself, so that he believed nothing unless he saw it and felt it. Every one may see that Jehovah God did not talk to a serpent, and that there was no serpent; and that He did not talk to the sensual of man which is signified by the serpent; but that the words involve other things. These are, that men perceived that they had been beguiled by the senses; and that because they loved themselves they desired to know whether that was true which they heard about the Lord and about faith in Him, and at first wished to believe so.

230. The dominant evil of this posterity was the love of self, and not at the same time the love of the world so much as at the present day; for they lived within their households and families, and did not aspire after wealth.

231. The evil not only of the Most Ancient Church, which was before the flood, but of the Ancient Church after the flood, and of the Jewish Church, and then of the new church, or church of the Gentiles, after the Lord's advent,

as also the evil of the church of the present day, is, that they do not believe in the Lord, or in the Word, but in themselves and in their senses. Hence there is no faith; and when there is no faith, there is no love of the neighbor; and thus all is false and evil.

232. At this day, when men can confirm the unbelief of the senses by knowledges unknown to the ancients, it is much worse than formerly. The darkness therefrom is so great that it cannot be described. If a man knew how great is the darkness from this cause he would be astounded.

233. To explore the mysteries of faith by means of outward knowledge is as impossible as for a camel to go through the eye of a needle—as impossible as for a rib to rule the purest fibrils of the breast and heart. So gross, and much more gross, are sense and outward knowledge in comparison with what is spiritual and celestial. He who would investigate but the hidden things of nature, which are innumerable, with difficulty discovers one, and while investigating falls into errors, as is well known. What then if he would search into the hidden things of spiritual and heavenly life, where there are myriads for one that is invisible in nature? For the sake of illustration, take only this example:—Man of himself cannot but do evil and turn away from the Lord; yet man does not do this, but evil spirits that are with him; nor do evil spirits, but the evil itself which they have made their own; and yet man does evil, and turns away, and is to blame. Nevertheless he does not live except from the Lord. On the other hand, a man can never of himself do good and turn to the Lord, but he does it from angels; neither can the angels do this, but the Lord alone; and yet a man can do good and turn to the Lord as if of himself. That this is the case cannot be apprehended by the senses, or by science and philosophy. If they are consulted these things are utterly denied, and yet in themselves they are true. So in all other in-

stances. It is therefore evident that they who take counsel 3 of sense and outward knowledge as to the things to be believed, cast themselves headlong not only into doubt, but also into denial, that is, into profound darkness; and when into darkness, into all lusts as well. For when men believe a falsity they do it also; and when they believe that the spiritual and heavenly do not exist, they believe there is nothing but what is corporeal and worldly, and thus love whatever is of self and the world. In this way do lusts and evils come from falsity.

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

15. And I will put enmity between thee and the woman, and between thy seed and her seed. He shall trample on thy head, and thou shalt wound his heel.

16. And unto the woman He said, I will greatly multiply thy sorrow and thy conception. In sorrow thou shalt bring forth sons, and thy obedience shall be to thy man, and he shall rule over thee.

17. And to the man He said, Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree of which I commanded thee, saying, Thou shalt not eat of it, cursed is the ground for thy sake; in great sorrow shalt thou eat of it, all the days of thy life.

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

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

CONTENTS.

234. The subsequent state of the church is described, down to the flood; and as then the church utterly destroyed itself, it is foretold that the Lord would come into the world and save the human race.

235. Because they were no longer willing to believe anything but what they comprehended by the senses, the sensual, which is the serpent, cursed itself and became infernal — verse 14.

236. Therefore, lest all mankind should rush into hell, the Lord promised that He would come into the world — verse 15.

237. The church is further described by the woman; which so loved self or the proprium that they could no longer apprehend anything of truth, although a rational was given them, which should rule — verse 16.

238. Then that the rational, such as it was, consented, and thus also cursed itself, and became infernal; so that reason no longer remained, but reasoning — verse 17.

239. Their curse and vastation are described, as also their wild animal nature — verse 18.

240. Then their aversion to all things of faith and love, and that thus from men they became not men — verse 19.

INTERNAL SENSE.

241. Such was the nature of the most ancient people, who were celestial, that whatever they saw at any time, on earth and in the world, they saw indeed, but their thoughts were about the heavenly and Divine things which were signified and represented. Their sight was merely instrumental, and therefore their speech also. Every one may know the nature of the case from his own experience. For if one fixes his mind intently upon the sense of the words of a speaker, he hears the words indeed, but as it

were does not hear them — taking in only the sense ; and he who thinks more deeply does not even mark the sense of the words, but the more universal import of the sense. But the descendants now treated of were not like their fathers ; when they saw earthly and worldly things they kept them in mind, because they loved them, and thought about them, and from them about things heavenly and Divine. Thus things of sense began to be with them the chief thing, and not as with their fathers instrumental ; and when what is earthly and worldly is made the chief thing, men reason therefrom concerning heavenly things, and so blind themselves. Every one may know how this is also from his own experience ; for he who attends to the words of a speaker, and not to the sense of the words, takes in but little of the sense, and less of the general import of the sense, and sometimes from a single word, or from a grammatical form, judges of all that a man says.

242. Verse 14. *And Jehovah God said unto the serpent, Because thou hast done this, cursed art thou above every beast, and above every wild animal of the field ; upon thy belly shalt thou go, and dust shalt thou eat, all the days of thy life.* “Jehovah God said unto the serpent” signifies that they perceived their sensual to be the cause ; that the serpent was “cursed above every beast, and wild animal of the field” signifies that the sensual turned itself from the celestial and turned to the corporeal, and thus cursed itself. The beast, and wild animal of the field, here as before, signify affections ; that the serpent should go upon his belly is, that the sensual could no longer look upward to what is heavenly, but looked downward to things corporeal and earthly ; that he should eat dust all the days of his life is, that the sensual became so that it could not live from any thing else than from what is corporeal and earthly, and thus became infernal.

243. In the most ancient celestial men the sensual things of the body were in such condition that they were pliant

to and served their internal man ; and beyond this they did not care for them. But after they began to love themselves they preferred sensual things to the internal man ; these were therefore separated, and became corporeal, and thus damned.

244. *Jehovah God said unto the serpent.* That this signifies that they perceived their sensual to be the cause, has been shown before ; these words need not therefore be dwelt upon.

245. *He said unto the serpent, Cursed art thou above every beast, and above every wild animal of the field.* That this signifies that the sensual turned itself away from the celestial, and turned to the corporeal, and thus damned itself, or cursed itself, is sufficiently evident from the internal sense of the Word. Jehovah God, or the Lord, never curses any one, is never angry with any one, never leads any one into temptation, punishes no one — still less does He curse any one ; but these things are done by the diabolical crew. From the Fountain of mercy, peace, and goodness such things can never come. But here and elsewhere in the Word it is said not only that Jehovah God turns away His face, is angry, punishes, and tempts, but also that He kills and even curses, in order that men should believe that the Lord governs and disposes each and all things in the universe, even evil itself and punishments and temptations ; and that they might, after they have received this most general idea, learn how He rules and disposes, and that He turns the evil of punishment and the evil of temptation into good. The order of teaching and learning in the Word is from most general truths ; and therefore the letter abounds with such most general truths.

246. That the beast and the wild animal of the field signify affections, may be evident from what has been said before about the beast and the wild animal (n. 45 and 46) ; to which may be added what is said in David : *Thou sendest the rain of Thy good-will ; Thou confirmest Thy weary in-*

heritance ; Thy wild animal shall dwell therein (Ps. lxxviii. 9, 10) ; where the wild animal stands for affection for good ; for it is to dwell in God's inheritance. The reason why here, as also in chapter ii. 19, 20, it is said the beast and wild animal of "the field," while in chapter i. 24, 25, it is said the beast and wild animal of "the earth" is, that the church or the regenerate man is treated of ; but in the first chapter it treats of a non-church, or man who is to be regenerated. For "field" is a word that is applied to a church or to one who is regenerated.

247. That the serpent should go upon his belly means that the sensual could no longer look upward to heavenly things, as before, but looked downward to things corporeal and worldly, is evident from the fact that in the ancient time by the belly were signified things nearest to the earth, by the breast, those that are above the earth, and by the head, those that are highest. So here, the meaning is that the sensual, which in itself is the lowest of man, should go upon its belly, because it turned itself to what is earthly. This was also signified in the Jewish Church by the prostration of the belly even to the earth, and by sprinkling dust upon the head ; as in David : *Wherefore hidest Thou Thy face, and forgettest our affliction and our oppression ? For our soul is bowed down to the dust, and our belly cleaveth unto the earth. Rise up for our help, and redeem us for Thy mercy's sake* (xliv. 23-26). Here also it is evident that when man turns himself away from the face of Jehovah, he cleaves to the dust and with his belly to the earth. In Jonah also, by the belly of the great fish into which he was cast, the lower things of the earth are signified, as is evident from his prophecy : *Out of the belly of hell cried I, and Thou heardest my voice* (Jonah ii. 3) ; where "hell" is put for the lower earth.

248. Therefore when man looked to heavenly things it was said that he walked erect, and that he looked upward or forward, which is the same ; and when he looked to cor-

poreal and earthly things, that he was bowed down to the earth, and looked downward or backward. As in Leviticus: *I am Jehovah your God, Who brought you forth out of the land of Egypt, that ye should not be their bondmen; and I have broken the bonds of your yoke, and made you to go erect* (xxvi. 13). In Micah: *Ye shall not remove your necks, and shall not walk erect* (ii. 3). In Jeremiah: *Jerusalem hath sinned a sin, therefore . . . they despise her, because they have seen her nakedness; yea, she sighed and turned backward. . . . From on high hath He sent fire into my bones . . . and hath made me to turn backward; He hath made me desolate* (Lam. i. 8, 13). In Isaiah: *Jehovah, thy Redeemer . . . That turneth wise men backward, and maketh their knowledge foolish* (xliv. 24, 25).

249. That by eating dust all the days of the life is signified that the sensual became so that it could not live from anything else than from what is corporeal and earthly, and thus became infernal, is evident also from the signification of dust in the Word — as in Micah: *Feed Thy people . . . as in the days of old. . . . The nations shall see, and be ashamed of all their might. . . . They shall lick the dust like a serpent; like serpents of the earth shall they come trembling out of their close places* (vii. 14, 16, 17). The days of old stand for the Most Ancient Church; the nations, for those that trust in their proprium, of whom it is said that they lick dust like a serpent. In David: *Strangers shall bow before Him, and His enemies shall lick the dust* (lxxii. 9). Strangers and enemies stand for those that only regard earthly and worldly things. In Isaiah: *Dust shall be the serpents' meat* (lxv. 25). Because dust signified those that did not regard spiritual and celestial things, but those of the body and the earth, the disciples were commanded by the Lord, that if a city or house was not worthy they should shake off the dust of their feet (Matt. x. 14). That dust signifies what is damned and infernal may be further seen at verse 19.

250. Verse 15. *And I will put enmity between thee and the woman, and between thy seed and her seed. He shall trample on thy head, and thou shalt wound his heel.* It is not unknown to any one at this day, that this is the first prophecy of the Lord's advent into the world. It is indeed clearly evident from the very words; and from this and from the prophets the Jews knew that the Messiah was to come. But not yet has any one known what in particular is meant by the serpent, by the woman, by the seed of the serpent, by the seed of the woman, by the head of the serpent which he should trample upon, and by the heel which the serpent should wound. These shall therefore be explained. By the serpent here is meant, in general, all evil, in particular the love of self; by the woman is meant the church; by the seed of the serpent, all unbelief; by the seed of the woman faith in the Lord; by "He," the Lord Himself; by the head of the serpent, the dominion of evil in general, and of the love of self in particular; by trampling on is signified subduing, so that it shall go upon its belly and eat the dust; by heel is meant the lowest natural, such as the corporeal which the serpent wounds.

251. That all evil in general and the love of self in particular, is meant by the serpent, is because all evil is from sense and outward knowing, which were at first signified by the serpent. For this reason, evil itself of whatever kind is now meant by the serpent, and in particular the love of self, or hatred toward the neighbor and the Lord, which is the same as the love of self. This evil or hatred, because it is manifold, having many kinds and still more varieties, is distinguished in the Word by different kinds of creeping things, as by snakes, basilisks, asps, vipers, fiery serpents, adders — both flying and creeping serpents — according to the differences of venom, that is of hatred. Thus in Isaiah: *Rejoice not, O Philistia, all of thee, because the rod that smote thee is broken, for out of the serpent's root shall come forth a basilisk, and his fruit shall be a fiery flying serpent*

(xiv. 29). The serpent's root is the faculty of sense and outward knowledge; the basilisk is evil from the falsity thence; the fiery flying serpent is the lust that comes from the love of self. And elsewhere in the same prophet it is said of the same things: *They hatch basilisk's eggs, and weave the spider's web; he that eateth of their eggs dieth; and when one is crushed a viper cometh out* (lix. 5). In the Apocalypse this serpent is called "the great red dragon," and "the old serpent," also "the devil and satan, which seduceth the whole earth" (xii. 3, 9; xx. 2). By "the devil," here and elsewhere, no one devil is ever meant as chief of others, but the whole crew of evil spirits, and evil itself.

252. That by the woman is meant the church, may appear from the heavenly marriage, of which above (n. 155). The heavenly marriage is of such a nature that heaven and thus the church is united to the Lord by means of their proprium, even so that the union is in their proprium; for without proprium [or the sense of being their own] there is no union; and when the Lord of His Mercy insinuates innocence, peace, and good into this proprium, it appears still as proprium, but heavenly, and most happy — as may be seen above (n. 164). But the quality of the heavenly and angelic proprium, which is from the Lord, and that of the infernal and devilish proprium, which is from self, cannot yet be described. The difference is like that between heaven and hell.

253. From the heavenly and angelic proprium the church in the Word is called woman, and also wife, bride, virgin, and daughter. It is called a woman in the Apocalypse: *A woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars. . . . And the dragon . . . persecuted the woman which brought forth the man-child* (xii. 1-5, 13). By the woman is here meant the church; by the sun, love; by the moon, faith; by the stars, truths of faith, as before — which things evil spirits hate,

and persecute with all their might. The church is called a woman and also a wife in Isaiah: *For thy Maker is thy Husband, Jehovah Zebaoth is His name, and thy Redeemer, the Holy One of Israel, the God of the whole earth is He called. For Jehovah hath called thee as a woman forsaken, and grieved in spirit, and a wife of youth* (liv. 5, 6). Husband and Maker are in a sort of plural here because they are together in man's proprium; a woman forsaken and a wife of youth stand, in particular, for the Ancient and the Most Ancient Church. So in Malachi: *Jehovah hath been witness between thee and the wife of thy youth* (ii. 14). The church is called a wife and bride in the Apocalypse: *I saw the Holy City coming down from God out of heaven prepared as a bride adorned for her husband. . . . Come, I will show thee the bride, the Lamb's wife* (xxi. 2, 9). To call the church a virgin and daughter is common in the prophets.

254. That all unbelief is meant by the seed of the serpent, is evident from the signification of the serpent, as all evil. Seed is what produces and is produced, or what begets and is begotten; and as the church is here treated of, it is unbelief. It is called in Isaiah, where the perverse Jewish church is spoken of, a seed of evil doers, the seed of the adulterer, and a seed of falsehood: *Woe to the sinful nation, a people laden with iniquity, a seed of evil doers, children that are destroyers; they have forsaken Jehovah, they have provoked the Holy One of Israel, they are gone away backward* (i. 4). Again: *Draw near hither ye sons of the sorceress, the seed of the adulterer. . . . Are ye not born of transgression, a seed of falsehood* (lvii. 3, 4)? And again: *Thou art cast out of thy sepulchre, like an abominable branch. . . . Because thou hast destroyed thy land, thou hast slain thy people; the seed of evil doers shall not be named forever* (xiv. 19, 20). The subject treated of is the serpent or dragon, which is here called Lucifer.

255. That faith in the Lord is meant by the seed of the

woman appears from the signification of the woman, which is the church. Its seed is nothing else than faith. From faith in the Lord it exists, and is called the church. In Malachi faith is called the seed of God: *Jehovah hath borne witness between thee and the wife of thy youth. . . . And did He not make one, although He had the residue of the spirit? And wherefore one, seeking the seed of God? Therefore take heed to your spirit, lest any one deal treacherously against the wife of thy youth* (ii. 14, 15). Here the wife of youth is the Ancient and Most Ancient Church, whose seed, or faith, is treated of. In Isaiah: *I will pour waters upon him that is thirsty, and streams upon the dry ground; and I will pour My spirit upon thy seed, and My blessing upon thine offspring* (xliv. 3); where also the church is treated of. In the Apocalypse: *The dragon was wroth against the woman, and went away to make war with the remnant of her seed, which kept the commandments of God, and have the testimony of Jesus Christ* (xii. 17). And in David: *I have made a covenant with My chosen, I have sworn unto David My servant, thy seed will I establish for ever. . . . And I will make his seed to endure for ever, and his throne as the days of the heavens. . . . His seed shall endure to eternity, and his throne as the sun before Me* (Ps. lxxxix. 3, 4, 29, 36); where by David is meant the Lord; by the throne, His Kingdom; by the sun, love; by seed, faith.

256. Not only faith but the Lord Himself also is called the seed of the woman; both because He alone gives faith and thus is faith, and because it pleased Him to be born — and indeed into a church which had fallen entirely into an infernal and diabolical proprium, through love of self and of the world — in order that of His own power He might unite the Divine celestial proprium to the human proprium in His human essence, so that they should become one in Him. For unless He had united them the world would

have perished utterly. Because the Lord is thus the seed of the woman, it is not called "it," but "He."

257. That the head of the serpent means in general the dominion of evil, and in particular that of the love of self, may be evident from the nature of the love of self, which is such that it seeks, not merely dominion, but dominion over all things on earth; and is not content with this, but would have dominion over all things of heaven; nor over these only, but over the Lord; and even then would not rest. This is latent in every spark of the love of self. If only it were favored and freed from restraint, you would perceive that it would at once rush on and increase even to this. Hence it is evident how the serpent, or the evil of the love of self, desires to rule; and him over whom it cannot rule, it hates. This is the head of the serpent, which lifts itself up and which the Lord treads down, and that even to the earth, so that it goes upon its belly and eats the dust, as is said in the verse just preceding. The serpent, or dragon, which is called Lucifer is thus described in Isaiah: *O Lucifer . . . thou hast said in thine heart, I will ascend into the heavens, I will exalt my throne above the stars of God; and I will sit upon the mount of congregation, in the sides of the north; I will ascend above the heights of the clouds; I will become equal to the Most High. Yet thou shalt be cast down to hell, to the sides of the pit* (xiv. 12-15). The serpent or dragon is also described in the Apocalypse: *A great red dragon, having seven heads, and ten horns, and many crowns upon his heads. . . . But he was cast down to the earth* (xii. 3, 9). Here it is described how it lifts up its head. In David: *Jehovah saith unto my Lord, Sit thou at My right hand, until I make thine enemies a stool for thy feet. Jehovah shall send the sceptre of thy strength out of Zion. . . . He shall judge the nations, He hath filled with dead bodies, He hath bruised the head over much land. He shall drink of the brook in the way; therefore shall He lift up the head* (Ps. cx. 1, 2, 6, 7).

258. It is evident now, from this and from the preceding verse, that trampling on, or bruising, means treading down, even so that it goes upon its belly and eats the dust. So likewise in Isaiah: *Jehovah hath brought down them that dwell on high; the lofty city, He layeth it low; He layeth it low even to the earth; He bringeth it even to the dust; the foot shall tread it down* (xxvi. 5, 6). Again: *He shall cast down to the earth with the hand; they shall be trodden under feet, the crown of pride* (xxviii. 2, 3).

259. That by the heel is meant the lowest natural or the corporeal, cannot be understood unless it be known how the Most Ancient people regarded what is in man. His celestial and spiritual things they referred to the head and face; what spring from these, such as charity and mercy, they referred to the breast; and natural things, to the feet — the lower natural to the sole, the lowest natural and corporeal to the heel. Nor did they merely refer them to these, but actually called them so. The lowest things of reason, or outward knowledge, are meant also by what Jacob prophesied of Dan: *Dan shall be a serpent upon the way, an adder in the path, biting the horse's heels; and his rider falleth backward* (Gen. xlix. 17); also by what is said in David: *The iniquity of my heels hath compassed me about* (Ps. xlix. 5); and by what is related of Jacob when he came forth, that *His hand took hold of Esau's heel*, and hence he was called Jacob (Gen. xxv. 26). The name Jacob is from a heel, because the Jewish Church signified by Jacob would
2 wound the heel. The serpent can only wound the lowest natural things in man; but, unless it be of the viper sort, not the interior natural, still less the spiritual, and least of all the celestial. These the Lord preserves and stores up, unconsciously to the man. The things which the Lord stores up are called in the Word a remnant. But how the serpent destroyed these lowest things in the Antediluvians, by means of the sensual and the love of self; and how by things sensual — traditions, and things of naught — and by

the love of self and of the world, he destroyed them in the Jews ; and how at this day he has destroyed and is destroying them by things of sense, outward knowledge, and philosophy, and likewise through the same loves, shall, of the Lord's Divine Mercy, be told hereafter.

260. From all this it is evident that it was revealed to the church of that time that the Lord would come into the world that He might save them.

261. Verse 16. *And unto the woman He said, I will greatly multiply thy sorrow and thy conception. In sorrow thou shalt bring forth sons, and thine obedience shall be to thy man, and he shall rule over thee.* By the woman is now signified the church, from the proprium which it loved ; by greatly multiplying thy sorrow is signified conflict, and from conflict, anxiety ; by conception is signified all thought ; by the sons which in sorrow she should bring forth are signified the truths which the church should thus bring forth ; by the man here as before is signified the rational, to which the church should be obedient, and which would rule over her.

262. That by the woman is signified the church has been stated already ; here it is the church perverted by the proprium, which was signified by the woman before ; for the subject is the posterity of the Most Ancient Church, which became perverted.

263. When therefore the sensual thus turns itself away, or curses itself, as a consequence evil spirits begin strongly to contend, and the angels that are with man, to labor ; and the conflict therefrom is described by greatly multiplying the sorrow — in respect to the conception and the bringing forth of sons, that is, in respect to the thoughts and bringings forth of truth.

264. That the conception and the bringing forth of sons, in the Word, is not to be taken otherwise than in a spiritual sense — that is, conception for the thought and imagination of the heart, and sons for truths — is evident from these words in Hosea : *Ephraim, their glory shall fly away like a*

bird, from the bringing forth, and from the womb, and from conception; even though they bring up their sons yet will I bereave them, that they be not a man; yea woe also unto them when I depart from them (ix. 11, 12). Here Ephraim signifies those that are intelligent, or the understanding of truth; and sons signify truths themselves. So in another place it is said of Ephraim, or the man of understanding who has become unwise — *The sorrows of a travailing woman shall come upon him; he is an unwise son; for at the time he will not stand in the place of the breaking forth of sons* (Hos. xiii. 13). And in Isaiah: *Be ashamed, O Zidon, for the sea hath spoken, the stronghold of the sea, saying, I have not travailed nor brought forth, neither have I brought up young men and caused maidens to grow up. As when the report came from Egypt, they shall travail as at the report of Tyre* (xxiii. 4, 5). Zidon here stands for those who have been in knowledges of faith and by outward knowledges destroyed them, and have hence become barren. And in the same prophet: *Before she travailed she brought forth, and before her pain came she was delivered of a man child. Who hath heard such a thing? Who hath seen such things? Does the earth travail in one day? . . . And shall not I cause to bring forth? saith Jehovah. Shall I that cause to bring forth, also close up? saith thy God* (lxvi. 7-9). Regeneration is here treated of, and in like manner truths of faith are signified by sons. Goods and truths — because they are the conception and birth of the heavenly marriage — are also called sons, by the Lord — in Matthew: *He that soweth the good seed is the Son of Man; the field is the world; and the seed are the sons of the kingdom* (xiii. 37, 38). And goods and truths of a saving faith He calls *sons of Abraham* (John viii. 39). For the seed, as was said in n. 255, is faith; and hence the Lord, because He Himself is the seed, called Himself the Son of Man, that is, the Faith of the Church.

265. That by a man is signified the rational, is evident from verse 6 of this chapter — that “the woman gave unto her man with her, and he did eat”, by which is signified that the rational consented — and from what was shown respecting a man in n. 158, where it means one who is wise and intelligent. But here, wisdom and intelligence having been lost through eating of the tree of knowledge, the rational is signified — because nothing else was left; for the rational is the emulator and as it were semblance of intelligence.

266. Since every law and every precept springs from what is celestial and spiritual, as from its true beginning, it follows that this law also does, which is a law of marriages — that the wife, because she acts from desire, which is of the proprium, and not so much from reason as the man, is subject to the prudence of the man.

267. Verse 17. *And to the man He said, Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree of which I commanded thee, saying, Thou shalt not eat of it; cursed is the ground for thy sake; in great sorrow shalt thou eat of it, all the days of thy life.* By the man’s hearkening to the voice of his wife is signified that the man or the rational consented. And because the rational consented, it also turned itself away, or cursed itself, and so therefore did the whole external man — which things are signified by “cursed is the ground for thy sake.” That in great sorrow he should eat of it, means that the state of his life would be miserable — and this even to the end of that church, that is, all the days of his life.

268. That the ground signifies the external man may be evident from what has been said before about the earth, the ground, and the field. When a man has been regenerated, he is no longer called the earth but the ground, because celestial seed has been implanted within him. Man is both compared to the ground and is called ground in many places in the Word. It is the external man or its

affection and memory in which the seeds of good and truth are implanted, and not the internal man ; for there is nothing of man's own in the internal, but in the external. Goods and truths are in the internal, and when they no longer appear to be present the man is external or corporeal—notwithstanding that they have been stored up by the Lord in the internal. This the man does not know, for they do not come forth except when the external as it were dies—as is usual in temptations, misfortunes, sicknesses, and at the moment of death. The rational also pertains to the external man (n. 118) and in itself is a kind of medium between the internal and external ; for through the rational the internal operates into the corporeal external ; and when the rational consents it separates the external from the internal, so that it no longer knows that there is an internal, nor therefore what intelligence and wisdom are, which are of the internal.

269. That Jehovah God or the Lord did not curse the ground, or the external man, but that the external man turned itself away or separated itself from the internal, and so cursed itself, is evident from what has been shown before (n. 245).

270. That to eat of the ground in great sorrow signifies a miserable state of life, is very evident from what precedes and follows—also from this, that eating in the internal sense is living—and from the fact that such a life follows when evil spirits begin to contend, and the angels with a man to labor. Still more miserable is it afterward, when evil spirits are beginning to rule : evil spirits then govern his external man, and angels the internal, of which there is little left—so little that the angels can scarcely take any thing thence with which to defend him. Hence come misery and anxiety. That men who are [spiritually] dead rarely feel such misery and anxiety is because they are no longer men, although they esteem themselves men above others. For they know no more than brutes of what is spir-

itual and celestial, and of eternal life. Like them they look downward to earthly or outward to worldly things, favor only their proprium, and indulge their natural inclination and senses — all the rational consenting. And because they are dead they would not sustain any conflict or temptation — which if it came upon them would be so grievous that they could not live; and they would thus curse themselves the more, and plunge themselves more deeply into infernal damnation. For this reason it is spared them until they pass over into the other life, when they can no longer die from any temptation and misery. Then they undergo sufferings the most severe. These things likewise are signified by “cursed is the ground,” and “in great sorrow shalt thou eat of it.”^b

271. That the days of the life signify the end of the days of the church, is known from its being not a single man, but the church and its state, that is here treated of. The end of the days of that church was the time of the flood.

272. Verse 18. *And the thorn and the thistle shall it bring forth to thee, and thou shalt eat the herb of the field.* By “the thorn and the thistle” is meant a curse and vastation; that he should “eat the herb of the field” signifies that he should live like a wild animal. Man lives like a wild animal when the internal man is so separated from the external that it does not operate into it, except in the most general way. For, that man is man he has through the internal man from the Lord; and that man is a wild animal he has from the external man, which separated from the internal in himself, is nothing but a wild animal; he has a similar nature, similar desires, similar appetites, similar fantasies, and similar sensations. His organic forms are also similar. That nevertheless he is able to reason, and, as it appears to himself, acutely, he has from the spiritual substance through which the Lord’s life can flow in, but

which with such a man is perverted, and becomes the life of evil, which is death. Hence he is called a dead man.

273. That "the thorn and the thistle" signify a curse, and vastation, is evident from the harvest and a fruit tree signifying the opposites, which are blessings, and increase. That the thorn, thistle, briar, bramble, and nettle have such a signification is evident from the Word—as in Hosea: *Lo, they are gone away because of destruction; Egypt shall gather them; Memphis shall bury them; their desirable things of silver, the nettle shall possess them; the bramble shall be in their tents* (ix. 6). Egypt and Memphis here stand for those that would be wise concerning Divine things from themselves and from their outward knowledge. In the same prophet: *The high places of Aven, the sin of Israel, shall be destroyed; the thorn and the thistle shall come up on their altars* (x. 8). "The high places of Aven" stand here for the love of self; "the thorn and the thistle on their altars," for profanation. In Isaiah: *They smite upon the breasts for the pleasant fields, for the fruitful vine. Upon the land of My people shall come up the brierly thorn* (xxxii. 12, 13). And in Ezekiel: *There shall no more be a pricking brier to the house of Israel, nor a grieving thorn, from all that are round about them* (xxviii. 24).

274. That to "eat the herb of the field," or wild food, is to live like a wild animal, is evident in Daniel, where it is said of Nebuchadnezzar, *Thou shalt be driven from men, and thy dwelling shall be with the beasts of the field, and they shall make thee to eat the herb as oxen . . . and seven times shall pass over thee* (iv. 25). And in Isaiah: *Hast thou not heard, I did it long ago, from the days of old, and formed it? Now have I brought it to pass, and it shall be to lay waste strongholds, fenced cities, in heaps; and their inhabitants, short of hand, were dismayed and put to shame; they became the herb of the field, and the green of the herb, the grass on the house-tops, and a field parched before the standing corn* (xxxvii. 26, 27). Here it is explained what

is signified by "the herb of the field," "the green of the herb" and the "parched field," for the subject here is the time before the flood, which is meant by "long ago" and by "the days of old."

275. Verse 19. *In the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken; for dust thou art, and unto dust shalt thou return.* By eating bread in the sweat of the face is signified turning away from what is heavenly; to return unto the ground out of which he was taken, is to return to the external man such as he was before regeneration; that he was dust and should return to dust, is, that he was condemned and infernal.

276. That eating bread in the sweat of the face signifies turning away from what is heavenly, may be evident from the signification of bread. By bread is meant all that is spiritual and celestial, which is the food of angels—deprived of which they could not live, just as man could not live if deprived of bread or food. The celestial and spiritual in heaven also correspond to bread on earth; and these are represented by bread, as is evident from many passages. That the Lord is the Bread, because all that is celestial and spiritual is from Him, He Himself teaches in John: *This is the bread that cometh down from heaven . . . he that eateth this bread shall live forever* (vi. 58). And for this reason bread and wine are the symbols in the Holy Supper. This celestial was also represented by the manna. That the celestial and spiritual are angelic food is also evident from the Lord's words: *Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God* (Matt. iv. 4); that is, from the Lord's life, from which is all that is celestial and spiritual. The last² posterity of the Most Ancient Church, next before the flood, which is the subject here, was so lost and immersed in sensual and corporeal things, that they were not willing to hear what truth of faith was, what the Lord was, and that He

would come and save them ; but whenever such things were mentioned they turned away. This aversion is described by eating bread in the sweat of the face. Just as the Jews, who being such that they would not acknowledge heavenly things, and wished no other than a worldly Messiah, could not but have an aversion to the manna and call it vile bread, because it was a representative of the Lord ; and therefore serpents were sent among them (Num. xxi. 5, 6). Moreover, the heavenly things which they received in adversity, in affliction, and with tears, were called by them the bread of adversity, the bread of affliction, and the bread of tears.* Here what was received with aversion is called bread of the sweat of the face.

277. This is the internal sense. He who keeps close to the letter understands only that man must procure bread for himself out of the ground by labor, or by the sweat of the face. By "the man," however, is not meant here an individual man, but the Most Ancient Church ; neither is ground meant by "the ground," nor bread by "bread," nor a garden by "the garden," but things that are celestial and spiritual, as has been sufficiently shown.

278. That by returning unto the ground out of which he was taken, is signified that the church would return to the external man, such as it was before regeneration, is evident from the ground's signifying the external man, as was said before. And that "dust" signifies that this was condemned and infernal, is evident likewise from what has been said respecting the serpent — that he should eat dust, because he was accursed. To what was there shown concerning the signification of dust, may be added also what is said in David : *All they that go down to the dust shall bow themselves before Jehovah, and he whose soul He hath not made alive* (Ps. xxii. 29). And in another place : *Thou hidest Thy face, they are troubled ; Thou takest away their breath, they die, and return to their dust* (civ. 29) ; which means

* Isa. xxx. 20 ; Deut. xvi. 3 ; 1 Kings xxii. 27 ; Ps. lxxx. 5, cxxvii. 2.

that when they turn themselves away from the face of the Lord they expire, or die, and so return to the dust, that is, become damned and infernal.

279. Now all these verses involve, in a series — that the sensual turned itself away from the celestial (verse 14); that the Lord would come into the world to unite them (verse 15); that because the external turned itself away a conflict arose (verse 16); that misery resulted from it (verse 17); that damnation resulted from it (verse 18); and at length hell (verse 19). These things followed in succession in that church, from its fourth posterity down to the flood.

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

21. And Jehovah God made for the man and for his wife coats of skin, and clothed them.

22. And Jehovah God said, Behold the man is become as one of us, knowing good and evil; and now lest he put forth his hand and take also of the tree of lives, and eat, and live forever:

23. And Jehovah God sent him forth from the garden of Eden, to till the ground from whence he was taken.

24. And He drove out the man, and He placed at the east of the garden of Eden the cherubim, and the flame of a sword that turned itself, to keep the way of the tree of lives.

CONTENTS.

280. The Most Ancient Church is here treated of, in sum, and those who fell away — thus its posterity also, down to the flood, when it expired.

281. The Most Ancient Church itself, which was celestial, and from its life of faith in the Lord was called Eve, and the mother of all living — verse 20.

282. Its first posterity, in which there was celestial-spiritual good ; and the second and third, in which there was natural good, signified by the coat of skin which Jehovah God made for the man and for his wife — verse 21.

283. The fourth posterity, in which natural good began to be lost ; who, if they were created anew or instructed in the celestial things of faith, would have perished — which is meant by “ Lest he put forth his hand and take also of the tree of lives, and live forever ” — verse 22.

284. The fifth posterity, that they were deprived of all good and truth, and reduced to the state in which they were before regeneration — which is meant by “ He sent him forth from the garden of Eden, to till the ground from whence he was taken ” — verse 23.

285. The sixth and the seventh posterity, that they were withdrawn from knowledge of good and truth, and left to their own filthy loves and persuasions ; and it was so provided, lest they should profane the holy things of faith ; which is signified by driving them out and placing the cherubim with the flame of a sword, to keep the way to the tree of lives — verse 24.

INTERNAL SENSE.

286. Thus far in what precedes the Most Ancient people are treated of, as to their regeneration — First, those who lived like wild animals and at length became spiritual men ; then those who became celestial men, and who constituted the Most Ancient Church ; afterward those, and their descendants in succession, who fell away — the first posterity, the second, the third, and finally those that followed, down to the flood. In the verses which follow, to the end of this chapter, there is a recapitulation, from the man of the Most Ancient Church to the flood. It is thus the conclusion of all that precedes.

287. Verse 20. *And the man called his wife's name*

Eve, because she was to be the mother of all living. By the man is here meant the man of the Most Ancient Church, or the celestial man; by his wife and the mother of all living is meant the church. It is called "the mother" from the fact that it was the first church; and "living" from faith in the Lord, Who is Life itself.

288. That by the man is meant the man of the Most Ancient Church, or the celestial man, has been shown before — and indeed that the Lord alone is Man, and that from Him every celestial man is man, because in His likeness. From this any one who was of the church, whosoever and whatsoever he was, was called a man; and at length every one who in body appeared as a man, to distinguish him from the beasts.

289. That by a wife is meant the church — in a universal sense the Lord's Kingdom in the heavens and on earth — was also shown before; that the same is also meant by mother follows therefrom. It is common for the church to be called a mother in the Word — as in Isaiah: *Where is the bill of your mother's divorcement* (l. 1). In Jeremiah: *Your mother was sore ashamed; she that bare you was suffused with shame* (l. 12). In Ezekiel: *Thy mother's daughter that loatheth her man and her sons . . . your mother was a Hittite, and your father an Amorite* (xvi. 45). Man here stands for the Lord, and for every one who is celestial; sons for truths of faith; a Hittite for what is false; and an Amorite for what is evil. In the same: *Thy mother was like a vine in thy likeness planted by the waters; she became fruitful, and full of branches, by reason of many waters* (xix. 10). Here mother stands for the Ancient Church. The Most Ancient Church especially is called mother, because she was the first — as also the only one that was celestial; and therefore she was beloved of the Lord more than all.

290. *The mother of all living.* That the church is so called on account of her faith in the Lord, Who is Life

itself, may likewise be evident from what has been shown before. There can be only one Life, from which is the life of all; and there can be no life — which is life — except through faith in the Lord, Who is Life; nor can there be faith in which is life except from Him, thus in which He is. Therefore it is said in the Word that the Lord alone liveth; and He is called *Jehovah that liveth* (Jer. v. 2; xii. 16; xvi. 14, 15; xxiii. 7; Ezek. v. 11): *He that liveth for ever* (Dan. iv. 34; Apoc. iv. 10; v. 14; x. 6): In David, *The Fountain of life* (Ps. xxxvi. 9): In Jeremiah, *The Fountain of living waters* (xvii. 13). Heaven, because it lives from Him, is called, *The land of the living* (Isa. xxxviii. 11; liii. 8; Ezek. xxvi. 20; xxxii. 23-27, 32; Ps. xxvii. 13; lii. 5; cxlii. 5). And they that are in faith in the Lord are called *the living* — as in David: *Who putteth our soul among the living* (Ps. lxvi. 9). And they that are in faith are said to be *in the book of lives* (Ps. lxix. 28); and in *the book of life* (Apoc. xiii. 8; xvii. 8; xx. 15). And therefore they that receive faith in Him are said to be *made alive* (Hosea vi. 2; Ps. lxxxv. 6). It follows from this that those on the other hand who are not in faith are called dead — as also in Isaiah: *The dead shall not live, the Rephaim shall not rise; because Thou hast visited and destroyed them* (xxvi. 14); that is, those that are puffed up with the love of self; to rise again signifies to enter into life. They are also said to be *pierced* (Ezek. xxxii. 23-26, 28-31). And hell is called *death* (Isa. xxv. 8; xxviii. 15). They are also called by the Lord dead (Matt. iv. 16; John v. 25; viii. 21, 24, 51, 52).

291. In this verse the first period is described, when the church was in the flower of its youth, representing the heavenly marriage; and for this reason it is described by marriage and is called Eve, from a word meaning life.

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

good and in natural good. That He instructed them is expressed by making and clothing, and spiritual and natural good are signified by a coat of skin.

293. That these things are signified does not appear at all from the letter, and yet it is plain that things deeper than those of the letter are involved; for any one may know that Jehovah God did not make them coats of skin.

294. Neither would it be evident to any one, except by revelation of a more interior sense, and then from the Word where similar things occur, that a coat of skin signifies good, spiritual and natural. The general term skin is here used, but that of a kid, sheep, or ram is meant, which animals in the Word signify affections of good, charity, and things pertaining to charity. Such a signification have the sheep in sacrifices. They are called sheep who are gifted with the good of charity, that is with spiritual and natural good. Hence the Lord is called the Shepherd of the sheep; and they who are gifted with charity are called His sheep, as every one knows.

295. That they are said to be clothed with a coat of skin is because the most ancient people, on account of their innocence, were said to be naked; and afterward when they lost their innocence they became conscious that they were in evil, and this is called nakedness. Here, in order that all may appear historically connected, after the manner of speaking among the most ancient people, they are said to be clothed, lest they should be naked or in evil. That they were in good, spiritual and natural, is evident from what was said and shown of them from the first to the thirteenth verse of this chapter; and now from this, that Jehovah God made coats and clothed them; for the first posterity of the church is here treated of, but especially the second and the third, who were endued with such good.

296. That by the skins of kids, of sheep, of she goats, of badgers,* and of rams, spiritual and natural goods are sig-

* Possibly the male kid is meant. See "Index Biblicus," under *Ovis*.

nified, may be evident from the internal sense of the Word, where it speaks of Jacob, and of the ark. Of Jacob it is said that he was clothed with the raiment of Esau, and on his hands and neck, where he was naked, with skins of kids of the goats; and when Isaac smelled them he said, *The smell of my son is as the smell of a field* (Gen. xxvii. 15, 16, 27). That these signify spiritual and natural goods will of the Lord's Divine Mercy be seen in that place. Of the ark it is said that the covering of the tent was rams' skins and badgers' skins (Exod. xxvi. 14; xxxvi. 19); and that when they set forward, Aaron and his sons covered the ark with a covering of badgers' skins. The table also and its vessels, the candlestick and its vessels, the golden altar, and the vessels of ministry and of the altar, they covered with badgers' skins (Num. iv. 6, 8, 10-12). By the Lord's Divine Mercy it will there also be shown that these signify spiritual and natural good; for whatever was in the ark, the tabernacle, the tent, and whatever was upon Aaron when he was clothed with the sacred vestments, signified what is celestial-spiritual — so that there was not the least thing which did not distinctly represent something.

297. It is celestial good which is not clothed because it is the inmost and is innocent; and it is celestial-spiritual good which is the first clothed; then natural good, for these are more external and are compared to garments, and are also called garments — as where the Ancient Church is spoken of in Ezekiel: *I clothed thee with broidered work, I shod thee with badgers' skin, I girded thee about with fine linen, and covered thee with silk* (xvi. 10). In Isaiah: *Put on the garments of thy beauty, O Jerusalem, the city of holiness* (lii. 1). In the Apocalypse: *Which have not defiled their garments; and they shall walk with Me in white; for they are worthy* (iii. 4, 5). And of the four and twenty elders it is there said that they were *clothed in white garments* (iv. 4). Thus the more external goods, which are celestial-spiritual, and natural, are garments. And there-

fore they who are gifted with goods of charity appear in heaven clothed in splendid apparel ; but here, because still in the body, in a coat of skin.

298. Verse 22. *And Jehovah God said, Behold the man is become as one of us, knowing good and evil; and now lest he put forth his hand and take also of the tree of lives, and eat, and live forever.* The reason it is first said "Jehovah God," in the singular number, and He afterward speaks in the plural, is that by Jehovah God is meant the Lord, and at the same time the angelic heaven. That the man knew good and evil signifies that he had become celestial, and thus wise and intelligent. That he should not "put forth his hand and take of the tree of lives," means that he must not be instructed in the mysteries of faith, for thus he never could be saved to eternity, that is "live for ever."

299. There are two arcana here : first, that Jehovah God means the Lord, and at the same time heaven ; second, that if they had been instructed in the mysteries of faith they would have been lost to eternity.

300. As regards the first arcanum, that by Jehovah God is meant the Lord and at the same time heaven, it is to be observed that in the Word, always for a hidden reason, the Lord is sometimes called Jehovah alone, sometimes Jehovah God, sometimes Jehovah and then God, sometimes the Lord Jehovah, sometimes the God of Israel, and sometimes God only. Thus in the first chapter of Genesis — where it is also said in the plural, "Let us make man in our image" — He is called only God ; and He is not called Jehovah God until, in the following chapter, the celestial man is treated of. He is called Jehovah because He alone is, or lives, thus from His essence ; and God because he can do all things, thus from His power — as is evident in the Word, where this distinction is made (Isa. xlix. 4, 5 ; lv. 7 : Ps. xviii. 2, 28-32 ; xxxviii. 15). For this reason every angel or spirit that spake with men, and whom they believed to

have any power, they called God — as in David : *God stood in the congregation of God ; He shall judge in the midst of the gods* (Ps. lxxxii. 1) ; and in another place : *Who in the skies can be compared unto Jehovah? Who among the sons of the gods can be likened unto Jehovah* (lxxxix. 6)? And again : *O give thanks unto the God of gods. . . . O give thanks unto the Lord of lords* (cxxxvi. 2, 3). Men also on account of their power were called gods (as in Psalm lxxxii. 6 ; John x. 34, 35), and Moses was a god to Pharaoh (Exod. vii. 1). For this reason also the name of God in the Hebrew is in the plural, *Elohim*. But as angels have not the least power of themselves — as indeed they confess — but from the Lord only, and there is but one God, therefore the Lord alone is meant in the Word by Jehovah God. Yet wherever anything is effected by the ministration of angels, as in the first chapter of Genesis, the plural number is used. And here also, because the celestial man as a man could not be compared to the Lord, but to angels, it is said the man was become “ as one of us, knowing good and evil,” that is, wise and intelligent.

301. The other arcanum is, that if they had been instructed in the mysteries of faith they would have been lost forever. This is signified by the words, “ Now lest he put forth his hand and take also of the tree of lives, and eat, and live for ever.” The case is this : When men have become inverted orders of life, and are unwilling to live and be wise except of themselves and from their proprium, then whatever they hear that relates to faith they reason whether it is so or not ; and as they do this from themselves, from their sensual ideas and knowledges, they cannot but deny, and when they deny they blaspheme and profane. And at length they do not care if they commingle things profane with those that are holy. When a man has come into such a state of profanation, he is in the other life condemned beyond all hope of salvation. For ideas commingled by profanation remain commingled, so

that whenever a holy thought comes into the mind the profane idea joined with it is also present. The effect is that the man cannot be in any other society than that of the damned. Whatever is present connected with any idea of one's thought is most exquisitely perceived in the other life, even by spirits in the world of spirits, and still more by angelic spirits — so exquisitely that from one single idea they know the quality of a man. The profane ideas thus adjoined to what is holy cannot be separated except by infernal torment, and torment so great that if a man only knew he would beware of profanation as of hell itself.

302. This is the reason that the mysteries of faith were never revealed to the Jews, who were of this character. It was not even told them plainly that they were to live after death, nor that the Lord would come into the world to save them. Nay, in such ignorance and stolidity were they kept, and still are kept, that they did not know and do not know that there is an internal man, or that there is any thing internal; for if they had known or now knew, so as to acknowledge it, their quality is such that they would profane it; and so there would be no hope of any salvation for them in the other life. This is what is meant by the Lord in John: *He hath blinded their eyes and hardened their heart, that they might not see with their eyes and understand with their heart, and turn and I should heal them* (xii. 40). And for this reason the Lord spake to them in parables, and explained none to them, that seeing they should not see, and hearing they should not hear and understand, as He says in Matthew (xiii. 13). For this reason also all the mysteries of faith were covered and concealed under the representatives of their church; and the prophetic style was similar for the same reason. But it is one thing to know and another to acknowledge. One who knows and does not acknowledge is as if he did not know. But it is one who acknowledges and then blasphemes and profanes who is meant by these words of the Lord.

303. A man acquires to himself a life by all the things that he is persuaded of, that is, which he acknowledges and believes. What he is not persuaded of, or does not acknowledge and believe, does not affect his mind. And therefore no one can profane holy things unless he is so persuaded that he acknowledges them, and yet denies them. Those who do not acknowledge can know, but are as if they did not know, or as those who know things which are nothing. Such were the Jews at the time of the Lord's coming. And when men are so it is said in the Word that they are "laid waste," or that there is no longer any faith. Then there is no harm if the interiors of the Word are opened to them; for they are as those that "seeing, see not," and that "hearing, hear not," and whose "heart is gross," of whom the Lord says by Isaiah: *Go and tell this people, Hearing hear ye but understand not, and seeing see ye but perceive not. Make the heart of this people fat, and make their ears heavy, and cover their eyes, lest they see with their eyes, and hear with their ears, and their heart should understand, and turn again, and be healed* (vi. 9, 10). And that the mysteries of faith are not opened until men are in such a state, that is, are so vastated that they no longer believe — in order, as was said, that they might not be able to profane them — the Lord also plainly says in the following words in Isaiah: *I said, Lord, how long? And He answered, Until cities be wasted without inhabitant, and houses without man, and the land be laid waste in desolation, and Jehovah shall remove man* (vi. 11, 12). He is called a man who is wise and intelligent, or acknowledges and believes. The Jews were thus vastated, as already said, at the time of the Lord's coming. And for the same reason they are still kept in such vastation by their cupidities, especially by avarice, that although they hear a thousand times about the Lord, and that the representatives of their church in every particular signify the Lord, yet they acknowledge and believe nothing. This now was the reason that the ante-

diluvians were cast out of the garden of Eden, and vastated until they were not able to acknowledge any thing that was true.

304. From all this it is evident that these are the things meant by the words, "Lest he put forth his hand and take also of the tree of lives, and eat, and live for ever." To take of the tree of lives and eat is to know and acknowledge whatever is of love and faith. To eat signifies here, as before (n. 126), to acquire knowledge. To live for ever is not to live for ever in the body, but to live in eternal damnation after death. A man who is dead is not called dead for the reason that he is to die after the life of the body, but that he is to live a life of death; for death is damnation and hell. The same is signified by living in Ezekiel: *Do ye hunt the souls of My people? and make souls to live for yourselves? And ye profane Me among My people . . . to slay souls that shall not die, and make souls to live that shall not live?* (xiii. 18, 19).

305. Verse 23. *And Jehovah God sent him forth from the garden of Eden, to till the ground from whence he was taken.* To be "sent forth from the garden of Eden" is to be deprived of all intelligence and wisdom; "to till the ground from whence he was taken" is to become corporeal, as he was before regeneration. That to be "sent forth from the garden of Eden" is to be deprived of all intelligence and wisdom is evident from the signification of the garden and of Eden which has been given before. For the garden signifies intelligence, or understanding of truth; and Eden, because it signifies love signifies also wisdom, or a will for good. That "to till the ground from whence he was taken" is to become corporeal, as he was before regeneration, was shown at verse 19, where similar words occur.

306. Verse 24. *And He drove out the man, and He placed at the east of the garden of Eden the cherubim, and the flame of a sword that turned itself, to keep the way of*

the tree of lives. Driving out the man is depriving him entirely of all will for good and understanding of truth—to such a degree that he is alienated from them, and is not a man. Placing the cherubim at the east is providing that he may not enter into any hidden thing of faith; for the east of the garden of Eden is the celestial, from which is intelligence. By the cherubim is signified the Lord's Providence lest such a man should enter into the things of faith. By "the flame of a sword that turned itself" is signified his own love with its insane lusts, and the persuasions therefrom—which are such that he would fain enter, but is borne away from them to things corporeal and earthly—and this, "to keep the way of the tree of lives"; that is, that he might not profane holy things.

307. The sixth, and the seventh posterity are here treated of—that perished by the flood—who were entirely cast out from the garden of Eden, or from all intelligence of truth, and became as if not men, being left to their insane lusts and persuasions.

308. What the east and the garden of Eden signify, has already been explained; it is therefore unnecessary to dwell upon them. And that the cherubim signify the Lord's Providence lest man from his proprium, from sense and outward knowledge, should insanely enter into the mysteries of faith and profane them, and thus perish, may be evident from every passage in the Word where cherubim are mentioned. Because the Jews were of such a character that if they had clearly known anything about the Lord's coming, about the representatives and types of the church as signifying the Lord, about the life after death, about the interior man and the internal sense of the Word, they would have profaned these truths and been forever lost, therefore this fact was represented by the cherubim upon the mercy-seat over the ark, upon the curtains of the tabernacle, upon the veil, and likewise in the temple; and they signified that the Lord kept guard (Exod. xxv. 18-21;

xxvi. 1, 31 : 1 Kings vi. 23-29, 32, 35). For the ark in which was the Testimony, signified the same as is here signified by the tree of lives, that is, the Lord and celestial things, which are of the Lord alone. And hence the Lord is often spoken of as the God of Israel sitting upon the cherubim ; and it was from between the cherubim that He spake with Moses and Aaron (Exod. xxv. 22 ; Num. vii. 89). The same ² is manifestly described in Ezekiel, where these words occur : *The glory of the God of Israel was gone up from the cherub whereupon it was, to the threshold of the house. He called to the man clothed with linen . . . and said unto him, Go through the midst of the city, through the midst of Jerusalem, and set a mark upon the foreheads of the men that groan and that sigh for all the abominations that are done in the midst thereof. And to the others He said . . . Go ye through the city after him, and smite ; let not your eye spare, neither have ye pity. Slay to destruction the old man, the young man, and the maiden and the little child, and women. . . . Defile the house, and fill the courts with the slain (ix. 3-7).* And again : *He said unto the man clothed in linen, Go in between the wheels, even under the cherub, and fill thy hands with coals of fire from between the cherubim, and scatter them over the city. . . . The cherub stretched forth his hand from between the cherubim, unto the fire that was between the cherubim, and took and put it into the hands of him that was clothed in linen, and he took it and went out (x. 2, 7).* In these passages it is evident that the Lord's providence lest they should penetrate into the mysteries of faith, is signified by the cherubim ; and that for the same reason they were left to their insane lusts — which also are signified here by the fire that should be scattered over the city, and no one should be spared.

309. *The flame of a sword that turned itself.* That this signifies their own love with its insane lusts and persuasions — which are such that they indeed wish to enter in [to the

mysteries of faith], but are borne away from them to things corporeal and earthly — may be confirmed by so many passages from the Word as to fill pages : we will cite only these from Ezekiel : *Prophesy, and say, Thus said Jehovah, Say, A sword, a sword, it is sharpened, and also furbished, to slay a slaughter, sharpened that it may be as lightning. . . . Let the sword be repeated the third time, the sword of their pierced, the sword of a great piercing, which entereth to them into their bed-chambers . . . that their heart may melt, and it shall multiply stumbling blocks. I have set the terror of the sword in all their gates. Ah, it is made as lightning* (xxi. 9, 10, 14, 15). The sword here stands for such desolation of man that he sees nothing of good and truth, but mere falsities and things contrary — which is to multiply stumbling blocks. Also what is said in Nahum concerning those who wish thus to enter into the hidden things of faith : *The horseman mounting, and the flame of the sword and the flash of the spear, and a multitude of the slain* (iii. 3).

310. The particulars of this verse involve so many of the profoundest mysteries relevant to the genius of this people which perished by the flood, that they cannot be explained — a genius which was entirely different from that of those who lived after the flood. It may be said in a few words, that their earliest ancestors, who constituted the Most Ancient Church, were celestial; and thus celestial seed was implanted in them. Hence their descendants had within them seed of celestial origin. Seed of celestial origin is of such a nature that love rules the whole mind, and makes it one. For the human mind consists of two parts, the will and the understanding; love or good is of the will, and faith or truth is of the understanding. From love or good they perceived what was of faith or of truth, so that the mind was one. When men are of this kind the seed therefrom remains in their posterity, and if they decline from truth and good it is most perilous; for

they thus pervert their whole mind, so that they can scarcely be restored in the other life. It is otherwise with men in whom there is not celestial but spiritual seed, like those after the flood, and those that live at the present day. They have no love and thus no will of good, but yet faith or understanding of truth can be given them. And from faith or understanding of truth they can be led to some charity, but by another way—namely, through a conscience which is given by the Lord, by knowledges of truth and of good therefrom. Their state is therefore entirely different from the state of the men before the flood—which state, by the Divine mercy of the Lord, will be spoken of hereafter. These are hidden things which are entirely unknown to men of the present day; for at this day they do not know what the celestial man is, nor indeed what the spiritual man is; still less do they know the nature of the mind and life of man thence, and the state after death.

311. The state of those who perished by the flood is such in the other life that they cannot be in the world of spirits, or with other spirits; but are in a hell apart from the hells of others, and indeed as it were under a certain mountain. It appears as an intervening mountain because of their dreadful fantasies and persuasions. Their fantasies and persuasions are such that they induce upon other spirits such a stupor that they do not know whether they are alive or dead; for they take away from them all understanding of truth, so that they perceive nothing. They were in such persuasion also while they lived; and because they would be such in the other life that they could not abide with other spirits without inducing a kind of death upon them, they all became extinct, and the Lord of His Divine mercy induced other states upon the men after the flood.

312. The state of these antediluvians is fully described in this verse—in that they were cast out of the garden, or

separated from celestial good ; and that there were placed at the east of the garden of Eden the cherubim. Because they were of such a nature it is said, “at the east of the garden of Eden” * — words which are only applicable to them, and could not be said of those that lived afterward — of whom it would be said, “from the garden of Eden to the east.” So it is said “The flame of a sword” turning itself ; but if said of those at this day it would be, “A sword of flame.” Nor of these would it be said “the tree of lives,” but “the tree of life”—besides other things in the series that can never be explained, being understood only by angels to whom the Lord reveals them. For every state has numberless arcana not one of which is known to mankind.

313. From what has now been said respecting the first man, it is evidently not true that hereditary evil comes from him into all that live at the present day, and that, as they falsely think, there is no other hereditary evil than that which has issued from this source. For it is the Most Ancient Church that is here treated of and is called Man ; and when he is called Adam it signifies that man was from the ground, or that from non-man he became man through regeneration by the Lord. This is the origin of the name, and this is the signification of the name. But as to hereditary evil, the case is this : every one who commits actual sin thereby induces a nature upon himself ; and the evil therefrom is implanted in his children, and becomes hereditary. It thus descends from every parent, from grandfather, great-grandfather, great-great-grandfather, and from their progenitors in succession ; so that it is multiplied and increases in the descending posterity. And it remains with every one, and with every one is augmented by his own actual sins. Nor is it dissipated so as to do no harm except with those that are regenerated by the Lord. Any one may know this if he gives attention to the subject,

* Literally, “from the east to the garden of Eden.”

from the fact that evil inclinations of parents visibly remain in their children ; so that one family, nay, one nation can thereby be distinguished from another.

CONTINUATION — ENTRANCE OF MAN INTO ETERNAL LIFE.

314. After the use of light is given to one resuscitated, or to a soul, so that he can look about him, the spiritual angels before mentioned render him all the kindly services he can desire in that state, and give him information about things in the other life, but only so far as he is able to receive it. If he has been in faith and desires it, they show him the wonderful and magnificent things of heaven.

315. But if the person resuscitated, or the soul, is not such as to wish to be instructed, he then desires to be out of the company of angels, as they clearly perceive — for in the other life there is a communication of all ideas of thought. And yet they do not leave him when he desires to be away from them, but he dissociates himself from them. Angels love every one, and desire nothing more than to render him kindly services, to instruct him, and take him to heaven. In this consists their highest delight.

316. When a soul thus dissociates himself from the angels he is received by good spirits, who also render him every kindly service while he is in their company ; but if his life in the world had been such that he could not be in the company of the good, then he desires to be away from these also. And this process continues until he associates himself with such as are in entire accord with his life in the world, with whom he finds as it were his own life. And it is remarkable that he then leads with them a similar life to that he lived in the body. But when he has relapsed into that life, from this point a new beginning of life is made. Some after a longer, others after a shorter period of time are borne away thence toward hell ; but those that have

been in faith toward the Lord are led by degrees from this new beginning of life to heaven.

317. Some however advance more slowly, others more rapidly to heaven. I have even seen some to be taken up into heaven immediately after death. Two examples only may be mentioned.

318. A person came to me and talked with me. From certain signs it was evident that he was but recently departed from life on earth. At first he did not know where he was, thinking he was still in the world; and when it was given him to know that he was in the other life, and now had no possessions, such as home, property, and things of that kind, but was in another kingdom where he was deprived of all that he had in the world, he became anxious, not knowing whither to go, or where he should dwell. But it was told him that the Lord alone provides for him, and for all. He was then left to himself, that he might think just as in the world; and he thought—for in the other life the thoughts of all can be plainly perceived—what then he should do, being destitute of all things whereby he might live. But while in this state of anxiety he was brought into the company of celestial spirits, who were of the province of the heart, and who rendered him all kindly services that he could even desire. This done, being left again to himself, from charity he began to think how he could return so great kindness—from which it was evident that he had been in the charity of faith while in the life of the body, and he was therefore taken up straightway into heaven.

319. I saw another also who was taken at once by angels into heaven, and was accepted by the Lord, and the glory of heaven shown to him. Much other experience might be adduced that some are carried to heaven after some lapse of time.

CHAPTER FOURTH.

WHAT THE LIFE OF THE SOUL OR SPIRIT IS.

320. As regards the life of souls or recent spirits, in general, after death — it has been made evident by many experiences that when a man has come into the other life he does not know he is in it, but thinks he is still in the world, and indeed in his body — insomuch that when told that he is a spirit he is struck with wonder and amazement ; both for the reason that he is in every respect like a man, as to his senses, desires, and thoughts, and because while he lived in the world he had not believed that there is a spirit, while some have not believed that a spirit could be like this.

321. Another fact is that a spirit has much more excellent faculties of sense, and much more excellent gifts of thought and speech, than while he lived in the body, so much so as to be beyond comparison — although spirits do not become aware of this until reflection is given them by the Lord.

322. Men should beware of the false notion that spirits are without the faculties of sense, which are far more exquisite than in the life of the body, as I know from thousands and thousands of experiences. But if they will not believe, because of their suppositions concerning the spirit, let them have it in mind when they come into the other life, where actual experience will make them believe. Not only have spirits sight, since they live in light, and good spirits, angelic spirits, and angels in so great light that that of mid-day in the world can scarcely be compared to it — which light by the Lord's Divine mercy will be described hereafter — they have also hearing, so exquisite that the hearing of men in the body bears no comparison with it.

They have talked with me now for some years almost continually, but their speech too by the Lord's Divine mercy, will be described hereafter. They have also the sense of smell, as will be shown by the Lord's Divine mercy hereafter; and they have a most exquisite sense of touch — from which are the pains and torments of hell — since all sensations have relation to the sense of touch, of which they are only different forms and varieties. They have desires and affections, with which those that they had in the life of the body cannot be compared — about which, of the Lord's Divine mercy, much will be said hereafter. They think much more clearly and distinctly than they did in the life of the body; more things are involved in a single idea of their thought than in a thousand when they thought in the life of the body. They talk among themselves with such acuteness, subtleness, sagacity, and clearness that if a man perceived any thing of it he would be astounded. In short they have lost nothing whatever from being just like men — but more perfect — except flesh and bones, and the consequent imperfections. They acknowledge and perceive that it was the spirit which felt while they lived in the body; that although feeling appeared in the body, yet it was not of the body; and therefore the body being cast off the sensations live, much more exquisite and more perfect. Life consists in feeling; for there is no life without feeling, and as the feeling is, such is the life — as every one may know.

323. At the end of the chapter some examples will follow of those who in the life of the body thought otherwise.

CHAPTER IV.

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

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

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

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

5. And unto Cain and to his offering He had not respect. And Cain's wrath was kindled greatly, and his countenance fell.

6. And Jehovah said unto Cain, Why art thou wroth? and why is thy countenance fallen?

7. If thou doest well, is there not an uplifting? And if thou doest not well sin coucheth at the door; and unto thee shall be his desire, and thou shalt rule over him.

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

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

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

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

12. When thou tillest the ground it shall no more yield unto thee her strength; a fugitive and a wanderer shalt thou be in the earth.

13. And Cain said unto Jehovah, Mine iniquity is greater than can be taken away.

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

15. And Jehovah said unto him, Therefore whosoever slayeth Cain, it shall be avenged sevenfold. And Jehovah set a mark upon Cain, lest any finding him should smite him.

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

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

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

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

20. And Adah bare Jabal : he was the father of the dweller in tents, and of cattle.

21. And his brother's name was Jubal : he was the father of all that play on the harp and pipe.

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

23. And Lamech said unto his wives, Adah and Zillah, Hear my voice, ye wives of Lamech, and give ear unto my speech ; that I have slain a man to my wounding, and a boy to my hurt.

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

25. And the man knew his wife again ; and she bare a

son, and called his name Sheth. For God hath appointed me another seed instead of Abel ; for Cain slew him.

26. And to Sheth, to him also was born a son, and he called his name Enosh. Then began men to call upon the name of Jehovah.

CONTENTS.

324. Doctrines separated from the church, or heresies, are treated of; and a new church raised up afterward, called Enosh.

325. The Most Ancient Church had faith in the Lord through love ; but there sprang up those who separated faith from love. Doctrine of faith separated from love was called Cain. Charity, which is love toward the neighbor, was called Abel — verses 1 and 2.

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

327. That the state of those who were in faith separate was changed into evil, is described by the wrath of Cain being kindled, and his countenance falling — verses 5 and 6.

328. And that the quality of the faith is known from the charity, also that charity desires to be with faith, if faith be not made the chief, and be not exalted above charity — verse 7.

329. That charity was extinguished in those who separated faith and preferred it to charity, is described by Cain's killing his brother Abel — verses 8 and 9.

330. Charity extinguished is called the voice of bloods — verse 10 ; perverted doctrine is the curse from the ground — verse 11 ; the falsity and evil therefrom are the fugitive and wanderer in the earth — verse 12. And because they averted themselves from the Lord, they were in

peril of eternal death—verses 13 and 14. But as it is through faith that charity would afterward be implanted, to do it violence was a sacrilege—which is the mark set upon Cain—verse 15; and its removal from the position which it held before, is meant by his dwelling on the east of Eden—verse 16.

331. The heresy then widely spread was called Enoch—verse 17.

332. The heresies that sprang from this also are called by their names, and in the last of them, called Lamech, nothing more of faith remained—verse 18.

333. A new church then arose; which is meant by Adah and Zillah, and is described by their sons Jabal, Jubal, and Tubal-Cain—the celestial things of the church by Jabal, the spiritual by Jubal, and the natural by Tubal-Cain—verses 19–22.

334. That this church arose when the all of faith was extinguished, and the all of charity, and when this was violated—which was most sacrilegious—is described in verses 23 and 24.

335. In verse 25 a summary of the subjects is presented; that after faith separated which is Cain had extinguished charity, a new faith was given by the Lord, through which charity was implanted. This faith is Sheth.

336. The charity implanted by faith is Enosh, or another Man, which is the name of that church.

INTERNAL SENSE.

337. As the degeneration of the Most Ancient Church is here treated of, or the falsification of its doctrine, and consequently its heresies and sects, under the names of Cain and his descendants, it should be known that it can in no way be understood how the doctrine was falsified, or what was the nature of the heresies or the sects of that church, unless it be rightly known what the nature of the

true church was ; but from this these things may be understood. The Most Ancient Church has been sufficiently treated of before, and it has been shown that it was a celestial man ; and that it acknowledged no other faith than what was of love to the Lord and the neighbor. They had faith, or a perception of all things of faith, from the Lord, through this love ; and for this reason they were unwilling to mention faith, lest it should be separated from love — as has been shown before (n. 200–203). Such is the celestial man ; and as such he is described also, by representatives, in David, when the Lord is spoken of, Who is called the King, and the celestial man, who is called the King's son : *Give the King Thy judgments . . . and Thy justice unto the King's son. . . . The mountains shall bring peace to the people, and the hills in justice. . . . They shall fear Thee with the sun, and before the moon, a generation of generations. . . . In His days shall the just flourish ; and abundance of peace, till the moon be no more* (Ps. lxxii. 1, 3, 5, 7). By the sun is signified love ; by the moon, faith ; by the mountains and the hills, the Most Ancient Church ; by a generation of generations, the churches after the flood. It is said “till the moon be no more” because faith will be love. See also what is said in Isaiah (xxx. 26). Such was the Most Ancient Church, and such was its doctrine. But at this day the church is entirely different. For faith at this day precedes ; but through faith charity is given by the Lord, and then charity becomes the principal thing. It follows from this that when in the most ancient time they made confession of faith, and so separated faith from love, doctrine was falsified. They who thus falsified doctrine, or separated faith from love, or made profession of faith alone were then called Cain ; and such a thing with them was an enormity.

338. Verse 1. *And the man knew Eve his wife, and she conceived and bare Cain, and said, I have gotten a man, Jehovah.* The man and Eve, his wife, as is known, mean

the Most Ancient Church. Its first offspring or first-born is faith, which is here called Cain; her saying, "I have gotten a man, Jehovah," signifies that with those called Cain, faith was recognized and acknowledged as a thing by itself.

339. That by the man and his wife the Most Ancient Church is signified, has been sufficiently shown in the three preceding chapters, so that it cannot be doubted. And as the man and his wife were the Most Ancient Church, it is therefore evident that its conception and bringing forth can be no other than has been said. It was customary with the most ancient people to give names, and by names to signify things, and thus establish a genealogy. For the things pertaining to the church are thus related, one being conceived and born of another, as in generation. It is therefore common in the Word to call such things in the church, conception, birth, offspring, children, little ones, sons, daughters, young men, and so on. The prophetic writings are full of such examples.

340. *She said, I have gotten a man, Jehovah.* That this signifies that with those who were called Cain, faith was recognized and acknowledged as a thing by itself, is manifest from what was said at the beginning of this chapter. Before, it was as if they knew not what faith was, because they had perception of all things that were of faith. But when they began to make a distinct doctrine of faith, then they brought forth the things that they had perception of and reduced them to doctrine, and called it "I have gotten a man, Jehovah," as if they had found out something new. And thus what had been written on the heart was made a matter of outward knowledge. Every thing new in ancient times they called by a name, and in this way set forth what the names involved—as for example, what Ishmael signifies—that Jehovah had heard her affliction (Gen. xvi. 11); Reuben—that Jehovah had looked upon her affliction (Gen. xxix. 32); Simeon—that Jehovah had heard that

she was little loved (ver. 33) ; Judah — “This time will I praise Jehovah” (ver. 35) ; and an altar built by Moses was called, “Jehovah is my banner” (Exod. xvii. 15). Here doctrine itself, of faith, is called “I have gotten a man, Jehovah,” or Cain.

341. Verse 2. *And again she bare his brother Abel; and Abel was a shepherd of the flock, and Cain was a tiller of the ground.* The second offspring of the church is charity, which is signified by Abel, and brother. A shepherd of the flock is one who does the good of charity. A tiller of the ground is one who is devoid of charity, howsoever much he may be in faith separated from love, which is no faith.

342. That the second offspring of the church is charity may be evident from what a church conceives and brings forth ; which is none other than faith and charity. The same was signified by the first children of Leah from Jacob — by Reuben, faith ; by Simeon, faith in act ; by Levi, charity (Gen. xxix. 32–34). And for this reason the tribe of Levi received the priesthood, and represented the shepherd of the flock. Because charity is the second offspring of the church, it is called a brother and is named Abel.

343. That a shepherd of the flock is one who does the good of charity, every one may know, for it is a familiar figure in the Word of both the Old Testament and the New. He who leads and teaches is called a shepherd, and they that are led and taught are called the flock. He who does not lead to the good of charity and does not teach the good of charity is not a true shepherd, and he who is not led to good and does not learn what is good is not of the flock. That this is the signification of shepherd and flock it is really superfluous to confirm from the Word, but yet the following passages may be cited — in Isaiah : *The Lord shall give the rain of thy seed wherewith thou sowest the ground, and bread of the increase of the ground.*

. . . *In that day, shall He feed thy cattle in a large pasture* (xxx. 23). Here "bread of the increase of the ground" is charity. Again: *The Lord Jehovih . . . shall feed His flock like a shepherd, He shall gather the lambs in His arm, and carry them in His bosom, and shall gently lead those that are with young* (xl. 11). In David: *Give ear, O Shepherd of Israel, Thou that leadest Joseph like a flock; Thou that sittest upon the cherubim, shine forth* (Ps. lxxx. 1). In Jeremiah: *I have likened the daughter of Zion to one that is comely and delicate; shepherds shall come unto her with their flocks, they shall pitch their tents against her round about; they shall feed down every one his space* (vi. 2, 3). In Ezekiel: *Thus saith the Lord Jehovih . . . I will multiply them as a flock of men, as the flock of holy things, as the flock of Jerusalem in her appointed times; so shall the waste cities be filled with flocks of men* (xxxvi. 37, 38). In Isaiah: *All the flocks of Arabia shall be gathered unto thee, the rams of Nebaioth shall minister unto thee* (lx. 7). They that lead the flock to good of charity are those who gather the flock, and they that do not lead to good of charity are those who scatter them; for all gathering together and union is of charity, and all dispersion and disunion is from want of charity.

344. Of what advantage is faith, or knowledge outward and inward, and doctrine of faith, but that a man may become such as faith teaches? The primary thing that it teaches is charity (Mark xii. 28-34; Matt. xxii. 34-40). This is the end of all that it has in view. If this be not effected, what is knowledge or doctrine but a thing of naught?

345. That a tiller of the ground is one who is devoid of charity, howsoever much he may be in faith separated from love, which is no faith, may be evident from what follows—that Jehovah had not respect unto his offering, and that he slew his brother—that is destroyed charity, signified by Abel. They were said to till the ground who had regard

for corporeal and worldly things — as is evident from what is told in chapter III. 19, 23, where it is said that the man was sent forth from the garden of Eden “to till the ground.”

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

347. That by “the end of days” is meant in process of time, any one may see. This doctrine which is called Cain, in its first beginning, when it was yet in simplicity, does not appear to have been so unacceptable as afterward; which is evident from the fact that they called the offspring gotten, “a man, Jehovah.” And thus in its beginning faith was not so much separated from love as “at the end of days,” or in process of time — as is usual with every doctrine of true faith.

348. That by “the fruit of the ground” are meant works of faith without charity, is also plain from what follows. For works of faith without charity are works of no faith, in themselves dead, since they are only of the external man. It is thus written of them in Jeremiah: *Wherefore doth the way of the wicked prosper? . . . Thou hast planted them, yea, they have taken root; they have grown, yea, they bring forth fruit; Thou art near in their mouth, and far from their reins. . . . How long shall the land mourn, and the herb of every field wither (xii. 1, 2, 4)?* They are “near in the mouth but far from the reins” who are of faith separated from charity; of whom it is said that “the land mourneth.” And in the same prophet such works are called “the fruit of his doings”: *The heart is deceitful above all things, and it is desperate, who knoweth it? I Jehovah search the heart, I try the reins, even to give every man according to his ways, according to the fruit of his*

doings (xvii. 9, 10). And in Micah: *The land shall be in desolation, because of them that dwell therein, because of the fruit of their doings* (vii. 13). But it is declared in Amos that such fruit is no fruit, or that such work is dead, and that it perishes, fruit and root: *I destroyed the Amorite before them, whose height was like the height of the cedars; and he was strong as an oak; yet I destroyed his fruit from above and his roots from beneath* (ii. 9). And in David: *Their fruit shalt Thou destroy from the earth, and their seed from among the sons of men* (Ps. xxi. 10). On the other hand, the works of charity are living, and it is said of them that they "take root downward and bear fruit upward"—as in Isaiah: *The escaped of the house of Judah that remain shall again take root downward and bear fruit upward* (xxxvii. 31). To "bear fruit upward" is from charity. Such fruit is called "the fruit of excellence" in the same prophet: *In that day shall the branch of Jehovah be for beauty and for glory, and the fruit of the earth for excellence and adornment to the rescued of Israel* (iv. 2); and it is "the fruit of salvation," as it is called in the same prophet: *Drop down ye heavens from above, and let the skies pour down justice; let the earth open, and let them bring forth the fruit of salvation, and let justice spring up together. I Jehovah will create this* (xlv. 8).

349. That by an offering [or gift] is meant worship may be evident from the representatives of the Jewish Church, in which sacrifices of every kind, as well as the first-fruits of the earth and of all its products, and the oblation of the first born, were called offerings, in which their worship consisted. And since they all represented heavenly things, and all had reference to the Lord, true worship was signified by these offerings, as may be known to every one. For what is a representative without the thing it represents, or what is an external without the internal, but a kind of idol, and devoid of life? The external has life from internals, or

through internals from the Lord. Hence it is evident that the offerings of a representative church all signify worship of the Lord — concerning the particulars of which, by the Lord's Divine mercy, hereafter. That worship is meant by 2 offerings in general may be evident in the prophets in different places — as in Malachi: *Who may abide the day of His coming? . . . He shall sit as a refiner and purifier of silver; and He shall purify the sons of Levi, and purge them as gold and silver; and they shall offer unto Jehovah offerings in justice. Then shall the offering of Judah and Jerusalem be pleasant unto Jehovah, as in the days of old and as in ancient years* (iii. 2-4). An offering in justice is an internal offering, which the sons of Levi, or holy worshippers, will offer; "the days of old" are the Most Ancient Church; "the ancient years" are the Ancient Church. In Ezekiel: *In the mountain of My holiness, in the mountain of the height of Israel . . . all the house of Israel shall worship Me, that whole land; there will I be favorable unto them, and there will I require your oblations and the first-fruits of your offerings in all your holy things* (xx. 40). Oblations and the first-fruits of the offerings in the holy things are likewise works made holy by charity from the Lord. In Zephaniah: *From beyond the rivers of Ethiopia My worshippers . . . shall bring Mine offering* (iii. 10). Ethiopia stands for those who possess celestial things, which are love, charity, and works of charity.

350. Verse 4. *And Abel, he also brought of the firstlings of his flock, and of the fat thereof. And Jehovah had respect unto Abel and to his offering.* By Abel here as before is signified charity; by "the firstlings of his flock" the holy, which is of the Lord alone; by "the fat," the celestial itself, which also is of the Lord; that "Jehovah had respect unto Abel, and to his offering" signifies that the things which are of charity, and all worship therefrom, were grateful unto the Lord.

351. That Abel signifies charity, has been shown before.

Charity means love toward the neighbor, and mercy; for one who loves the neighbor as himself, also has pity on him when he suffers, as on his very self.

352. That a firstling of the flock signifies what is of the Lord alone, may be evident from the first-born in the representative church, all of which were holy because they looked to the Lord, Who alone is the First-born. Love and its faith is the first-born. All love is of the Lord, and no whit of love is of man; wherefore the Lord alone is the First-born. This was represented in the ancient churches by the first-born of man and beast being holy unto Jehovah (Exod. xiii. 2, 12, 15); and by the tribe of Levi—which in the internal sense signifies love—though he was born after Reuben and Simeon—who in the internal sense signify faith—being accepted in place of all the first-born and made the priesthood (Num. iii. 40-46; viii. 14-20). In respect to the Lord being the First-born of all, as to His Human essence, it is thus written in David: *He shall cry unto Me, Thou art my Father, my God, and the Rock of my salvation; I will also make him My First-born, high above the kings of the earth* (Ps. lxxxix. 26, 27); and in John: *Jesus Christ the First-born of the dead, and the Prince of the Kings of the earth* (Rev. i. 25). Observe that the first-born of worship signify the Lord; and the first-born of the church signify faith.

353. As to the signification of "fat"—that it is the celestial itself, which is of the Lord—the celestial is all that is of love. Faith also is celestial when it is from love; charity is celestial; every good of charity is celestial—all which were represented by the fats of the sacrifices, and specially by the fat upon the liver or its caul, the fat upon the kidneys, the fat that covers the intestines, and upon the intestines. These were holy, and were offered up on the altar (Exod. xxix. 13, 22; Lev. iii. 3, 4, 14; iv. 8, 9, 19, 26, 31, 35; viii. 16, 25). And they were therefore called "the bread of the offering by fire, for a rest unto Jehovah"

(Lev. iii. 14, 16). And on this account the Jewish people were forbidden to eat any fat of beasts ; and this was proclaimed “ a statute for ever throughout your generations ” (Lev. iii. 17 ; vii. 23, 25). This was because that Church was such that they did not acknowledge internal, still less, celestial things. That fat signifies what is celestial, and the goods of charity, is evident in the prophets — as in Isaiah : *Wherefore do ye weigh silver for that which is not bread ? and your labor for that which satisfieth not ? Harkening hearken unto Me, and eat ye that which is good, and let your soul delight itself in fatness* (lv. 2). In Jeremiah : *I will fill the soul of the priests with fatness, and My people shall be satisfied with My good* (xxxii. 14) ; where it is very evident that fatness is not meant, but celestial-spiritual good. In David : *They shall be filled with the fatness of Thy house, and Thou shalt make them drink of the river of Thy pleasures. For with Thee is the fountain of lives ; in Thy light shall we see light* (Ps. xxxvi. 8, 9) ; where fatness and the fountain of life stand for the celestial, which is of love ; the river of Thy pleasures and light, for the spiritual, which is of faith from love. In the same : *My soul shall be satisfied with marrow and fatness, and my mouth shall praise Thee with lips of songs* (Ps. lxxiii. 5). Here likewise fat stands for the celestial, and “ lips of songs ” for the spiritual. That it is the celestial is very evident, for the soul shall be satisfied. The first-fruits themselves, which were the first-born of the earth, were therefore called the fat (Num. xviii. 12). Because there are innumerable genera, and still more innumerable species of celestial things, they are thus described together in the song which Moses recited before the people : *Butter of kine, and milk of the flock, with fat of lambs, and of rams, sons of Bashan, and he-goats, with the fat of kidneys of wheat ; and the blood of the grape thou shalt drink, pure wine* (Deut. xxxii. 14). No one can know at all what these particulars signify except from the internal sense. Without

the internal sense no one can know what is meant by butter of kine, by milk of the flock, by fat of lambs, by fat of rams and of he-goats, by sons of Bashan, by the fat of kidneys of wheat, and the blood of the grape. Without the internal sense these would be words and nothing more; and yet they all and each signify genera and species of celestial things.

354. *Jehovah had respect unto Abel and to his offering.* That this signifies that the things of charity and all worship therefrom were grateful to the Lord, has been shown already, as regards both Abel and his offering.

355. Verse 5. *And unto Cain and to his offering He had not respect. And Cain's wrath was kindled greatly, and his countenance fell.* By Cain, as was said before, is signified faith separated from love, or the doctrine that faith can be separated; "to his offering he had not respect" signifies, as before, that his worship was not accepted; that "Cain's wrath was kindled," and that "his countenance fell," signifies that the interiors were changed — which when they are changed are said to fall.

356. That by Cain is signified faith separated from love, or the doctrine that faith can be separated; and that "to his offering He had not respect" signifies that his worship was not accepted, has been already shown.

357. That Cain's wrath being kindled signifies that charity had departed, may be evident from what follows, that he slew his brother Abel, by whom charity is signified. Anger is a general affection resulting from whatever is opposed to self-love and its desires. This is manifestly perceived in the world of evil spirits; for there is a common anger there against the Lord, because they are in no charity but in hatreds. Whatever does not favor self-love and love of the world excites opposition, which is manifested by anger. Anger, wrath, and also fury are often in the Word predicated of Jehovah; but they are of man, and are attributed to Jehovah because it so appears — and for a rea-

son which has been explained before (n. 245). Thus in David: *He cast upon them the anger of His nostril, and wrath, and fury, and trouble, and a sending of evil angels. He levelled a path for His anger; He withheld not their soul from death* (Ps. lxxviii. 49, 50.) Not that Jehovah ever puts forth anger against any one, but they against their own selves; nor does He as is said send evil angels, but man draws them. And therefore it is added that "He levelled a path for His anger, and withheld not their souls from death." And so it is said in Isaiah: *Unto Jehovah shall he come, and all that were incensed against Him shall be ashamed* (xlv. 24); whence it is evident that anger signifies evils, or what is the same, departure from charity.

358. That by the countenance falling is signified that the interiors were changed, is evident also from the signification of the countenance and of its falling. Among the ancients the face signified the internals, for the reason that the internals shine forth through the face; and in the most ancient times men were such that the face was in perfect accord with the internals, so that every one could see from a man's face of what disposition or mind he was. For they held it to be a monstrous thing to show one thing by the face and think another. Simulation and deceit were then abominable. Thus it was that the internals were signified by the face. When charity shone from the face the countenance was said to be lifted up; and when the opposite, the countenance was said to fall. And therefore it is predicated of the Lord that He lifts up His countenance upon man — as in the Blessing (Num. vi. 26, and Ps. iv. 6) — by which is signified that the Lord gives man charity. What the falling of His countenance signifies is evident in Jeremiah: *I will not cause My countenance to fall toward you, for I am merciful, saith Jehovah* (iii. 12). The countenance of Jehovah is mercy. When He lifts up His countenance upon any one, it means that out of mercy He gives him charity. When He causes His countenance to

fall it is the reverse—that is, when man's countenance falls.

359. Verse 6. *And Jehovah said unto Cain, Why art thou wroth? and why is thy countenance fallen?* "Jehovah said unto Cain" means that conscience dictated; that he was wroth and that his countenance fell, signifies as before that charity had departed, and the interiors were changed.

360. *Jehovah said unto Cain.* That this means that conscience dictated, has no need of confirmation; a similar expression has been explained before (n. 218, 219).

361. Verse 7. *If thou doest well is there not an uplifting? And if thou doest not well sin coucheth at the door. And unto thee shall be his desire, and thou shalt rule over him.* "If thou doest well . . . an uplifting" signifies, If thou wilt well charity is with thee. "If thou doest not well sin coucheth at the door" signifies, If thou dost not will well there is no charity with thee, but evil. "Unto thee shall be his desire, and thou shalt rule over him" signifies, Charity would be with thee but cannot, because thou wilt to rule over it.

362. The doctrine of faith that is called Cain is here described, which, as it separated faith from love separated it also from charity, which is the offspring of love. Wherever there is any church heresies arise; for the reason that when men fix their thoughts upon a single article of faith they make that the principal. For the nature of man's thought is such that while intent upon any thing, he places that before any other, especially when fancy claims it as his own discovery, and he is puffed up with the love of himself and of the world. There is nothing then that does not seem to consent and confirm, even to the extent that they almost swear that it is so, when yet it is false. So they who were called Cain made faith essential rather than love; and because they thus lived without love, both the love of self and the fantasy therefrom conspired to this.

363. The nature of the doctrine of faith which is called

Cain is evident from the description of it in this verse. From what follows in the verse it appears that charity might be adjoined to faith, but only in such wise that charity and not faith should rule. It is therefore said first, "If thou doest well is there not an uplifting?" by which is signified, If thou wishest well charity can be present. Doing well signifies, in the internal sense, willing well; for doing good comes from willing good. In the ancient time action and will made one. They saw the will from the act, for there was nothing of simulation. That a lifting up signifies that charity is present, is evident from what has been said before respecting the countenance—that lifting up the countenance is having charity, and a falling of the countenance is the opposite.

364. The second statement was, "If thou doest not well sin coucheth at the door"; which signifies, If thou dost not will well there is no charity, but evil. Every one may see that sin couching at the door is evil ready and wishing to enter in; for when there is no charity there is unmercifulness and hatred, and consequently all evil. Sin in general is meant by the devil—who is present, or his crew, when man is without charity. The only thing that will drive the devil and his crew away from the door is love to the Lord and the neighbor.

365. The third statement is, "Unto thee shall be his desire, and thou shalt rule over him," by which is signified that charity desires to be with faith but cannot, because faith wishes to rule over it, which is contrary to order. So long as faith desires to rule, it is not faith; but when charity governs, it is faith; for the chief of faith is charity, as has been shown before. Charity may be compared to the flame which is the essential of heat and light, for heat and light are from it. Faith separate may be compared to light when it is without the heat of a flame. Then indeed it is light, but the light of winter, in which every thing becomes torpid and dies.

366. Verse 8. *And Cain said unto Abel his brother; and it came to pass when they were in the field, and Cain rose up against Abel his brother, and slew him.* That "Cain said unto his brother" signifies a lapse of time. By Cain is signified, as has been said, faith separate from love; by Abel charity, which is the brother of faith, and therefore he is here twice called brother; the field signifies whatever is of doctrine; that "Cain rose up against Abel his brother and slew him" signifies that faith separate extinguished charity.

367. These explanations have need of no confirmation by similar passages from the Word, except that charity is the brother of faith, and that a field signifies whatever is of doctrine. That charity is the brother of faith may be evident to every one from the nature or essence of faith. Their brotherhood was represented also by Esau and Jacob; and therefore they strove about the primogeniture and the dominion pertaining to it. It was represented also by Perez and Zerah, sons of Thamar by Judah (Gen. xxxviii. 28-30), where also primogeniture is involved; and it was represented by Ephraim and Manasseh (Gen. xlviii. 13, 14), in like manner treating of primogeniture and the dominion therefrom. So likewise was it represented by others. For both faith and charity are offspring of the church. Faith is called a man — as Cain, in the first verse of this chapter; and charity, a brother — as in Isaiah (xix. 2), Jeremiah (xiii. 14), and other places. The union of faith and charity is called "the covenant of brethren" (Amos. i. 9). Such being the signification of Cain and Abel, it was represented also, as was said, by Jacob and Esau. That Jacob in like manner desired to supplant Esau, is evident also in Hosea: *To visit upon Jacob his ways, He will recompense him according to his doings; he supplanted his brother in the womb* (xii. 2, 3). But that Esau, or charity represented by Esau, will yet have dominion is evident from the prophetic prediction of Isaac their father:

By thy sword shalt thou live, and thou shalt serve thy brother; and it shall come to pass when thou dost rule, that thou shalt break his yoke from off thy neck (Gen. xxvii. 40) — or, what is the same, the church of the gentiles, or the new church represented by Esau, and the Jewish church represented by Jacob. For this reason it is so often said that they should acknowledge the gentiles as brethren; and in the church of the gentiles or primitive church all were called brethren, from charity. “They that hear the Word and do it” are also called brethren by the Lord, in Luke (viii. 21). “They that hear” are those who have faith; “they that do” are those who have charity; but they that hear or say they have faith, and do not, or have not charity, are not brethren, for He likens them to the foolish (Matt. vii. 24, 26).

368. That a field signifies doctrine, and so whatever is of doctrine concerning faith and charity, is evident from the Word. In Jeremiah: *O My mountain in the field, I will give thy substance, all thy treasures, for a spoil* (xvii. 3), where “the field” stands for doctrine, “substance” and “treasures,” for the spiritual riches of faith, or things which are of the doctrine of faith. In the same: *Shall the snow of Lebanon fail from the rock of My field* (xviii. 14)? Of Zion it is foretold when there is no doctrine of faith, that it *shall be ploughed as a field* (Jer. xxvi. 18; Micah iii. 12). In Ezekiel: *He took of the seed of the land and planted it in a field of sowing* (xvii. 5). Here the church and its faith are treated of; for doctrine is called a field, from seed. In the same: *And all the trees of the field shall know that I, Jehovah, bring down the high tree* (xvii. 24). In Joel: *The field is wasted, the ground mourneth; for the corn is wasted, the new wine is dried up, the oil languisheth, the husbandmen are ashamed . . . the harvest of the field is perished. . . . All the trees of the field are withered* (i. 10-12). Here the field stands for doctrine, trees for knowledges, and husbandmen for worshippers. In David:

Let the field exult, and all that is therein ; then shall all the trees of the wood sing (Ps. xcvi. 12). A field cannot exult, nor trees of the wood sing, but things that are in man, which are knowledges of faith. In Jeremiah : *How long shall the land mourn, and the herb of every field wither* (xii. 4)? So neither can the earth nor the herb of the field mourn, but what is in man when laid waste. Likewise in Isaiah : *The mountains and the hills shall break forth before you into singing, and all the trees of the field shall clap their hands* (lv. 12). The Lord also calls doctrine of faith a field, where He foretells of the consummation of the age : *Two shall be in the field, one shall be taken and the other left* (Matt. xxiv. 40 ; Luke xvii. 36). There as here by the field is meant doctrine of faith, both false and true. Because the field is doctrine, whoever receives any seed of faith — man, the church, and the world — is also called a field.

369. Now from this follows the signification of the words, “When they were in the field Cain rose up against Abel his brother and slew him,” namely, that while both, faith as well as charity, were from the doctrine of faith, yet faith separate from love could not but make charity as nothing, and thus extinguish it. And so men are wont to do at this day who say with their mouth that faith alone saves, though they do no work of charity. Thus in the very hypothesis, they extinguish charity ; while yet they know and with the lips confess that faith is not saving if there is not love.

370. Verse 9. *And Jehovah said unto Cain, Where is Abel thy brother? And he said, I know not; am I my brother's keeper?* “Jehovah said unto Cain” signifies a certain state of perception from within, which dictated respecting charity or the brother Abel ; “he said, I know not ; am I my brother's keeper?” signifies that it made nothing of charity, to which it was not willing to be a servant, and thus that it totally rejected whatever was of charity. Such did their doctrine become.

371. By Jehovah's speaking the most ancient people signified perception, for they knew that the Lord enabled them to perceive. This perception could not continue longer than while love was the principal thing. When love to the Lord ceased, and consequently love toward the neighbor, perception was lost; and so far as love remained, perception remained. This perceptive gift was peculiar to the Most Ancient Church; but after faith was separated from love, as among the people after the flood, and charity was given through faith, then conscience succeeded perception — which also dictates, but in another way; of which by the Divine mercy of the Lord hereafter. When conscience dictates it is likewise said in the Word that Jehovah speaks, for conscience is formed of things revealed and of knowledges from the Word. And when the Word speaks or dictates, it is the Lord Who speaks. Nothing therefore is more common even at this day, when a matter of conscience or of faith is referred to, than to say "the Lord says."

372. To be a keeper signifies to serve — as keepers of the door or keepers of the threshold, in the Jewish church. Faith is called the keeper of charity from the fact that it ought to serve it; but it was according to the principles of that doctrine [represented by Cain] that faith should rule, as was said at verse 7.

373. Verse 10. *And He said, What hast thou done? The voice of thy brother's bloods crieth unto Me from the ground.* "The voice of thy brother's bloods" signifies violence inflicted upon charity; bloods crying signifies accusation of guilt; the ground, a schism or heresy.

374. That "the voice of bloods" signifies violence done to charity is evident from many places in the Word where the "voice" is taken for every thing that accuses, and "blood" for every sin, especially for hatred; since whoever hates his brother kills him in his heart, as the Lord teaches: *Ye have heard that it was said to them of old*

time, *Thou shalt not kill; and whosoever shall kill shall be in danger of the judgment. But I say unto you that whosoever is angry with his brother without cause shall be in danger of the judgment; but whosoever shall say to his brother, Raca, shall be in danger of the council; and whosoever shall say, Thou fool, shall be in danger of the hell of fire* (Matt. v. 21, 22). These words mean degrees of hatred. Hatred is contrary to charity; and kills it in whatever way it can, if not with the hand, yet in spirit. There are none but external restraints which withhold from doing it with the hand. All hatred therefore is "blood." Thus in Jeremiah: *Why makest thou thy way good to seek love? . . . Also in thy skirts are found the bloods of the* ² *souls of the innocent poor* (ii. 33, 34). And because hatred is blood every iniquity is blood, for the fountain of all iniquity is hate — as in Hosea: *Swearing falsely, and lying, and killing, and stealing, and committing adultery, they rob, and bloods touch bloods. Therefore shall the land mourn, and every one that dwelleth therein shall languish* (iv. 2, 3). And in Ezekiel, where, concerning unmercifulness, it is said: *Wilt thou judge the city of bloods, and make known to her all her abominations? . . . A city that sheddeth bloods in the midst of her. . . . Thou art become guilty through thy blood that thou hast shed* (xxii. 2-4, 6, 9). And again: *The land is full of the judgment of bloods, and the city is full of violence* (vii. 23). And in Jeremiah: *Because of the sins of the prophets of Jerusalem, the iniquities of her priests, that have shed the blood of the just in the midst of her. They wander as blind men in the streets, they are polluted with blood* (Lam. iv. 13, 14). And in Isaiah: *When the Lord shall have washed away the filth of the daughters of Zion, and shall have purged the bloods of Jerusalem from the midst thereof, by the spirit of judgment and by the spirit of burning* (iv. 4). Again: *Your hands are defiled with bloods, and your fingers with iniquity* (lix. 3). And in Ezekiel again, referring to the abomina-

tions of Jerusalem, which are called "bloods": *I passed by thee and saw thee trodden down in thy bloods, and I said unto thee, In thy bloods, live, yea, I said unto thee, In thy bloods, live* (xvi. 6, 22). The unmercifulness and hatred of the last times is also described by blood in the Apocalypse (xvi. 3, 4). It is said "bloods," in the plural, because all iniquitous and abominable things spring from hatred, as all good and holy things from love. Therefore he who hates his neighbor would kill him if he could, and kill him in whatever way he could. This is to do him violence, which is properly signified here by the word bloods.

375. "A voice crying" and "and the voice of a cry" are common expressions in the Word, and are applied to any case when a noise, or tumult, or disturbance, and also when anything auspicious occurs (as in Exod. xxxii. 17, 18; Zeph. i. 9, 10; Isa. lxxv. 19; Jer. xlviii. 3). Here it stands for accusing.

376. It follows from what has been said that the bloods crying signifies an accusation of guilt; for they that use violence are held guilty. As in David: *Evil shall slay the wicked, and they that hate the righteous shall be held guilty* (Ps. xxxiv. 21). And in Ezekiel: *Thou city art become guilty through thy blood that thou hast shed* (xxii. 4).

377. That the ground here signifies a schism or heresy, is evident from the fact that the field signifies doctrine; and therefore the ground wherein the field was is a schism. Man himself is the ground, and also the field, because in him these things are implanted; for it is by the things implanted that he is man — a good and true man from goods and truths, an evil man and false, from evils and falsities. He who is in any doctrine is named therefrom, and he who is in any schism or heresy is named from that. Thus the ground stands here for the schism or heresy which was in man.

378. Verse II. *And now cursed art thou from the ground, which hath opened her mouth to receive thy brother's*

bloods from thy hand. “Cursed art thou from the ground” signifies that through schism he had become averted; “which hath opened her mouth” signifies that it taught; “to receive thy brother’s bloods from thy hand” signifies that it did violence to charity and extinguished it.

379. That these things are signified is evident from what has gone before; and it has also been shown before that cursed signifies turned away (n. 245). For iniquities and abominations, or hatreds, are what turn man away, so that he looks downward only, to things corporeal and earthly, and thus to things that are of hell. This takes place when charity is sent into exile and extinguished; for then the bond is broken between the Lord and man. It is charity alone, or love and mercy, that conjoins; never faith without charity, for that is no faith; it is mere knowledge, such as even devils may have, whereby they can artfully deceive the just, and feign to be angels of light—as the worst preachers are sometimes wont to do, and with a zeal as if of piety, although nothing is less within them than what they profess with their mouth. Can any one be of so weak judgment as to believe that faith alone in the memory, or mere thought from it, can affect a man? When everybody knows from his own experience that no one esteems the words or the assent of another, whatever they are, when they do not come from the will or intention. It is the will and intention that make them pleasing, and conjoin one man with another. Willing is the very man—not thinking and saying what he does not will. A man acquires his nature and character from willing, because this affects him. And if he thinks what is good, then the essence of faith, or charity, is in the thought; for the will to do good is in it. But if he says that he thinks what is good and yet lives wickedly, he cannot will any thing but evil, and there is therefore no faith.

380. Verse 12. *When thou tillest the ground it shall no more yield unto thee her strength; a fugitive and a wan-*

derer shalt thou be in the earth. To till the ground signifies to foster this schism, or this heresy; no more to yield unto thee her strength signifies that it is barren; to be a fugitive and a wanderer in the earth is not to know what is true and good.

381. That to till the ground is to foster this schism or heresy, is evident from the signification of ground, of which just above; that its no more yielding its strength signifies that it is barren, is clear from that signification, and from the words themselves — as well as from the fact that they who make a profession of faith, without charity, profess no faith, as has been said.

382. That to be a fugitive and a wanderer in the earth signifies not to know what is true and good, is evident from the signification of fleeing and wandering in the Word — as in Jeremiah: *Her prophets and priests . . . have wandered as blind men in the streets, they are polluted with blood; those which they cannot they touch with their garments* (Lam. iv. 13, 14). Prophets here stand for those who teach; priests, for those who live accordingly; to wander as blind men in the streets is not to know what is good and true. In Amos: *A part of one field received rain, and the part of the field whereupon it rained not, withered; so two or three cities shall wander unto one city to drink waters, and shall not be satisfied* (iv. 7, 8). Here the part of the field upon which there was rain, is doctrine of faith from charity; the part or soil of the field whereon it rained not, is doctrine of faith without charity; to wander to drink waters is accordingly to inquire what the truth is. In Hosea: *Ephraim is smitten, their root is dried up, they shall bear no fruit. . . . My God will cast them away, because they did not hearken unto Him; and they shall be wanderers among the nations* (ix. 16, 17). Ephraim stands for the understanding of truth, or for faith, because he was the first-born of Joseph; the root which was dried up stands for charity which cannot bear fruit; to wander

among the nations signifies that they do not know truth and good. In Jeremiah: *Go up against Arabia, and lay waste the sons of the east. . . . Flee ye, wander far off; the inhabitants of Hazor have let themselves down into the deep to dwell* (xlix. 28, 30). Arabia and the sons of the east stand for the possession of celestial riches, or things that are of love; and of these when vastated, fleeing and wandering, or being a fugitive and a wanderer, is predicated, since they yield nothing of good; and it is said of the inhabitants of Hazor, or of those who possess spiritual riches which are riches of faith, that they "let themselves down into the deep," or perish. In Isaiah, where the Valley of Vision is spoken of, or the fantasy concerning faith, that it can exist without charity, it is said — *All thy leaders wander away together, they were bound by reason of the bow . . . they fled afar off* (xxii. 3). In accordance with this signification it is said afterward, in the 14th verse, that he who makes confession of faith apart from charity is a fugitive and a wanderer, or that he knows nothing of truth and good.

383. Verse 13. *And Cain said unto Jehovah, Mine iniquity is greater than can be taken away.* "Cain said unto Jehovah" signifies a certain confession that he was in evil, from some internal grief; "mine iniquity is greater than can be taken away" signifies despair on account of it.

384. It is evident from this that something of good yet remained in Cain; but it appears from Lamech — of whom in verses 19, 23, 24 — that all good of charity afterward perished.

385. Verse 14. *Behold Thou hast driven me out this day from the faces of the ground, and from Thy faces shall I be hid; and I shall be a fugitive and a wanderer in the earth; and it shall come to pass that every one that findeth me shall slay me.* "Driven out from the faces of the ground" signifies, being separated from every truth of the church; "from Thy faces shall I be hid" signifies, being

separated from every good of the faith of love ; to be “ a fugitive and a wanderer in the earth ” is not to know what is true and good ; “ every one that findeth me shall slay me ” means that every evil and falsity would destroy.

386. That “ driven out from the faces of the ground ” signifies being separated from every truth of the church, is evident from the signification of ground, which in the genuine sense is the church, or the man of the church ; and hence it is whatever the church professes, as was said before. The predicate is according to the subject ; and therefore one who wrongly makes profession of faith, or of a schism or heresy, is also called the ground ; and here, accordingly, to be “ driven out from the faces of the ground ” is to be no longer in the truth of the church.

387. That “ from Thy faces shall I be hid ” signifies being separated from every good of the faith of love, is evident from the signification of the faces of Jehovah. The face of Jehovah, as was said before, is mercy, from which are all goods of the faith of love ; and therefore goods of faith are here signified by faces.

388. To be a fugitive and a wanderer in the earth is, as before, not to know truth and good.

389. *Every one that findeth me shall slay me.* That this signifies that every evil and falsity would destroy him, follows from the above explanations. For the case is this : when a man divests himself of charity, he separates himself from the Lord. It is charity alone, or love toward the neighbor, and mercy, that conjoins man to the Lord. Without charity is disjunction ; and when there is disjunction he is left to himself, or to his proprium. Then whatever he thinks is false, and whatever he wills is evil. These are what kill a man, or cause him to have nothing of life.

390. That they who are in falsity and in evil are in continual terror lest they be killed, is described in Moses : *And your land shall be a desolation, and your cities shall be a waste. . . . And as for them that are left of you, I will*

send a faintness into their heart, in the lands of their enemies, and the sound of a driven leaf shall chase them; and they shall flee, as one fleeth from the sword, and they shall fall when none pursueth. And they shall dash every one against his brother, as it were before the sword, when none pursueth (Lev. xxvi. 33, 36, 37). And in Isaiah: *The treacherous deal treacherously; yea, with the treachery of the treacherous they deal treacherously. . . . And it shall come to pass that he who fleeth from the noise of the fear shall fall into the pit, and he that cometh up out of the midst of the pit shall be taken in the snare. . . . The transgression thereof shall be heavy upon it; therefore it shall fall and not rise again* (xxiv. 16-20). And in Jeremiah: *Behold, I will bring a fear upon thee . . . from all that be round about thee; ye shall be driven out, every man before him, and there shall be none to gather up him that wandereth* (xlix. 5). Again in Isaiah: *We will flee upon horses, therefore shall ye flee; and we will ride upon the swift, therefore shall they that pursue you be swift. A thousand from before the rebuke of one, and from before the rebuke of five shall ye flee* (xxx. 16, 17). Here and elsewhere in the Word they who are in falsity and evil are described as flying, and in fear lest they be slain. They are in fear in the presence of every one, because there is none to protect them. Every one who is in evil and falsity bears hatred toward the neighbor; and hence they desire to kill one another.

391. That they who are in falsity and in evil are all in fear, may be known very well from evil spirits in the other life. Those who have divested themselves of all charity flee and wander; and wherever they come, if to any societies, these instantly perceive what they are at their first approach—such perception is there in the other life. And they not only drive them away, but also punish them severely, even to the extent that they have a mind to kill them if it were possible. The evil very greatly delight to punish and tor-

ture one another, and find in this their highest pleasure ; and, what until now has been unknown, falsity and evil are themselves the cause of it ; since what any one desires to another returns upon himself. For falsity and evil have within them the punishment of falsity and evil, and consequently fear of punishment.

392. Verse 15. *And Jehovah said unto him, Therefore whosoever killeth Cain it shall be avenged sevenfold. And Jehovah set a mark upon Cain, lest any finding him should smite him.* "Whosoever killeth Cain, it shall be avenged sevenfold" signifies that to do violence to faith thus separated would be a sacrilege ; "Jehovah set a mark upon Cain, lest any finding him should smite him" signifies that the Lord distinguished it, in a special manner, that it might be preserved.

393. Before it is shown that these things are signified in the internal sense, it must be known how the case is in respect to faith. The character of the Most Ancient Church was such that it acknowledged no faith but what was from love, so that they were unwilling even to mention faith ; for they perceived all things of faith, by means of love from the Lord. And such are the celestial angels, of whom above. But as it was foreseen that the human race could not be of this character, but would separate faith from love to the Lord and make of faith a doctrine by itself, it was also provided that the separation should be made, and yet in such wise that through faith or through knowledges of faith they might receive charity from the Lord. Thus that knowing or hearing should precede, and by means of knowing or hearing, charity, that is, love to the neighbor and mercy, should be given by the Lord ; which charity should not only be not separated from faith, but should even constitute the principal of faith. Then in place of the perception which they had in the Most Ancient Church, there succeeded conscience, acquired by faith adjoined to charity ; which dictated not what was true, but that it was true,

and this because the Lord has so said in the Word. Such in great part did the churches after the flood become. Such was the Primitive Church, or the first church after the coming of the Lord. In this respect the spiritual angels are distinguished from the celestial angels.

394. Now as this was foreseen and was provided, lest the human race should perish in eternal death, it is here said that no one should do violence to Cain, by whom faith separated is signified; and that a mark was set upon him; that is, that the Lord distinguished it in a particular manner that it might be preserved. These are arcana which have never hitherto been disclosed; and they are what the Lord meant by what He said respecting marriage, and respecting eunuchs, in Matthew: *There are eunuchs which were so born from their mother's womb; and there are eunuchs which were made eunuchs of men; and there are eunuchs which made themselves eunuchs, for the Kingdom of God's sake. He that is able to receive it, let him receive it* (xix. 12). They are called eunuchs who are in the celestial marriage; so born from the womb, who are as the celestial angels; made of men, who are as the spiritual angels; and made by themselves, who are as angelic spirits, who live not so much from charity as from obedience.

395. *Whosoever killeth Cain, it shall be avenged seven-fold.* That this signifies that to do violence to faith thus separated would be a sacrilege, is evident from the signification of Cain as faith separated, and from the signification of seven as something sacred. The number seven, as is known, was held to be holy, on account of the six days of creation, and the seventh day, which is the celestial man, in whom is peace and rest — the sabbath. Hence it is that the number seven so often occurs in the rites of the Jewish church, and everywhere is held to be sacred. Hence both greater and less intervals of time were distinguished into sevens, and were called weeks — as the long periods to the coming of the Messiah (Dan. ix. 24, 25); and the seven

years called a week by Laban and Jacob (Gen. xxix. 27, 28). For the same reason the number seven is held to be holy or sacred wherever it occurs — as in David: *Seven times a day do I praise Thee* (Ps. cxix. 164). In Isaiah: *The light of the moon shall be as the light of the sun, and the light of the sun shall be sevenfold, as the light of seven days* (xxx. 26); where the sun is love; the moon, faith from love, which will be as love. As the periods of man's 2 regeneration are distinguished into six, before the seventh or the celestial man, so also are the periods of vastation, until nothing celestial remains — which was represented by the several captivities of the Jews, and by the last Babylonish captivity, which was for seven decades or seventy years. It is also said several times that the land should rest in her sabbaths. The same is represented by Nebuchadnezzar, in Daniel: *His heart shall be changed from man, and a beast's heart shall be given unto him; until seven times pass over him* (iv. 16, 23, 32). And in John, respecting the vastation of the last times: *I saw another sign in heaven, great and marvellous, seven angels having the seven last plagues* (Apoc. xv. 1, 6, 7); and *The holy city shall they tread under foot forty and two months, or six times seven* (xi. 2). Again: *I saw . . . a book written within and on the back, sealed with seven seals* (v. 1). For the same reason the severities and increase of punishments were expressed by seven — as in Moses: *If for all this ye will not be obedient unto Me, then I will chastise you seven times more for your sins* (Lev. xxvi. 18, 21, 24, 28). In David: *Render unto our neighbors sevenfold into their bosom* (Ps. lxxix. 12). Now, because it was a sacrilege to do violence to faith — since, as was said, it should be of service — therefore it is said that “Whosoever killeth Cain it shall be avenged sevenfold.”

396. *Jehovah set a mark upon Cain, lest any . . . should smite him.* That this signifies that the Lord distinguished faith in a particular manner in order that it might be pre-

served, is evident from the signification of a mark and of putting a mark on any one, which is to distinguish—as in Ezekiel: *Jehovah said . . . Go through the midst of the city, through the midst of Jerusalem, and set a mark upon the foreheads of the men that groan and sigh for all the abominations* (ix. 4). Here, to “set a mark upon the foreheads” does not mean a mark or line upon the foreheads, but to distinguish from others. So in John, it is said that the locusts should hurt *only the men which had not the mark of God upon their foreheads* (Apoc. ix. 4). Here, also, to have the mark is to be distinguished from others. And in the same book we read of *a mark on the hand and upon the forehead* (xiii. 16). The Jewish Church represented what these things signify by binding the first and great commandment upon the hand and upon the forehead; concerning which it is written in Moses: *Hear, O Israel, Jehovah our God, Jehovah is one; and thou shalt love Jehovah thy God with all thy heart, and with all thy soul, and with all thy might. . . . And thou shalt bind them for a sign upon thine hand, and they shall be as frontlets between thine eyes* (Deut. vi. 4, 8; xi. 13, 18). By this was represented that they should distinguish the commandment respecting love above all the other commandments; from which it is evident what the sign upon the hand and forehead signifies. In Isaiah it is written—*I come to gather all nations and tongues, and they shall come and shall see My glory; and I will set a mark upon them* (lxvi. 18, 19). And in David: *O turn unto me and have mercy upon me; give Thy strength unto Thy servant, and save the son of Thine handmaid. Set upon me a mark for good; and they that hate me shall see and be ashamed* (Ps. lxxxvi. 16, 17). What a mark is, is now evident from these passages. Let no one therefore suppose that any mark was placed upon a person called Cain; for the internal sense of the Word involves entirely different things from the sense of the letter.

397. Verse 16. *And Cain went out from the faces of*

Jehovah, and dwelt in the land of Nod, on the east of Eden.
 “Cain went out from the faces of Jehovah” signifies that he was separated from the good of the faith of love; that he “dwelt in the land of Nod” signifies outside of truth and good; “on the east of Eden” is near to the intellectual mind, where love reigned before.

398. That to go “from the faces of Jehovah” signifies to be separated from the good of the faith of love, may be seen above, under verse 14; that he dwelt “in the land of Nod” signifies outside of truth and good, is evident from the signification of the word Nod, which is to be a wanderer and a fugitive; and that to be a wanderer and a fugitive is to be deprived of truth and good may also be seen above. That “on the east of Eden” is near to the intellectual mind where love reigned before, and near to the rational mind where charity reigned before, is evident from what was said above concerning the signification of the “east of Eden,” namely, that the East is the Lord, and Eden is love. With the men of the Most Ancient Church the mind, which consists of will and understanding, was one; for the will therein was all, so that the understanding was of the will; for the reason that there was no distinction between love, which is of the will, and faith, which is of the understanding — because love was all, and faith was of love. But after faith was separated from love — as with those that were called Cain — no will any longer reigned; but in that mind the understanding governed in place of the will, or faith in the place of love; for which reason it is said that “he dwelt on the east of Eden.” For, as has just been said, faith was distinguished, or a mark was set upon Cain, in order that faith might be preserved for use to the human race.

399. Verse 17. *And Cain knew his wife; and she conceived and bare Enoch; and he was building a city, and called the name of the city, after the name of his son, Enoch.*
 “Cain knew his wife, and she conceived and bare Enoch”

signifies that this schism or heresy produced from itself another, which is called Enoch ; by the city that was built is signified all that was doctrinal and heretical therefrom. Because the schism or heresy was called Enoch, it is said that "the name of the city was called, after the name of his son, Enoch."

400. *Cain knew his wife and she conceived and bare Enoch.* That these words signify that this schism or heresy produced another from itself, follows manifestly from what has gone before ; and from the first verse, where it is said that the Man and Eve his wife produced Cain. What follow therefore are similar conceptions and births, whether of the church or of heresies, whereof were formed a genealogy ; for they are in like manner related. From one heresy conceived are born many.

401. That the heresy with all its doctrinal or heretical tenets, was called Enoch, is evident in some measure even from the name, which signifies instruction therefrom begun or initiated.

402. That by the city that was built is signified all the doctrinal and heretical tenets therefrom, is evident from the Word wherever the name of any city occurs. A city is never there meant, but something doctrinal or heretical. For to the angels it is entirely unknown what a city is, or any name of a city. They have no idea of a city, and cannot have ; for they are in spiritual and celestial ideas, as has been shown before. But the angels perceive only what the cities signify. Thus by the Holy City, which is also called the Holy Jerusalem, nothing else is meant than the kingdom of the Lord, universal, or in each one in particular in whom the kingdom of the Lord is. And so by the city or the mount of Zion — by the latter is meant the
2 celestial of faith, by the former the spiritual of faith. And the celestial and the spiritual itself is also described by cities, palaces, houses, walls, the foundations of walls, bulwarks, gates, bars, and by the temple in the midst — as in

Ezekiel (xlvi), and in the Apocalypse (xxi. 15 to the end). In verses 2 and 10 of the same chapter it is called *the Holy Jerusalem*; in Jeremiah (xxxi. 38) *the city of Jehovah*; in David *the city of God, the Holy of the tabernacles of the Most High* (Ps. xli. 4); in Ezekiel the city is called *Jehovah there* (xlvi. 35). Of this city it is said in Isaiah — *The sons of the stranger shall build up thy walls. . . . All they that despised thee shall bow themselves down at the soles of thy feet; and they shall call thee, The city of Jehovah, The Zion of the Holy One of Israel* (lx. 10, 14). In Zechariah Jerusalem is called *The City of Truth*, and Mount Zion, *The Mountain of Holiness* (viii. 3). “The City of Truth” or Jerusalem there signifies the spiritual things of faith, and “The Mountain of Holiness” or Zion, the celestial things of faith. As celestial and spiritual things³ of faith were represented by the city, so all things of doctrine were signified by the cities of Judah and Israel; which whenever named signify some point of doctrine in particular — but what, no one can know except from the internal sense. Doctrines being signified by cities, heretical doctrines were also signified; and when named, they signify some heretical doctrine in particular. For the present it can only be shown, from the following passages, that in general a city signifies some doctrine or heresy. In⁴ Isaiah: *In that day there shall be five cities in the land of Egypt that speak the language of Canaan, and swear to Jehovah Zebaoth; one shall be called the city of Heres* (xix. 8). This is said respecting the knowledge of spiritual and celestial things at the time of the Lord’s coming. Again in the same prophet, speaking of the Valley of Vision, or fantasy: *Thou art full of tumults, a tumultuous city, an exulting city* (xxii. 1, 2). In Jeremiah: *The cities of the south are shut up, and there is none to open them* (xiii. 19). This is said of those that are in the south or in the light of truth, and extinguish it. Again: *Jehovah hath purposed to destroy the wall of the daughter of Zion. . . . He hath*

made the rampart and wall to lament; they languished together. Her gates are sunk into the earth; He hath destroyed and broken her bars (Lam. ii. 8, 9). Here every one may see that by the wall, rampart, gates, and bars, no other things than truths of doctrine are meant. So in Isaiah: *This song shall be sung in the land of Judah, We have a strong city; salvation will He appoint for walls and a bulwark. Open ye the gates, that the just nation that keepeth faithfulness may enter in* (xxvi. 1, 2). Again: *I will exalt Thee, I will confess Thy name. . . . Thou hast made of a city an heap, a defenced city a ruin. A palace of strangers shall not be built of the city forever. Therefore shall the strong people honor Thee, the city of the terrible nations shall fear Thee* (xxv. 1, 3). It is not any city that is referred to here; nor in the prophecy of Balaam: *Edom shall be a possession. . . . And out of Jacob shall one have dominion, and shall destroy the remnant from the city* (Num. xxiv. 18, 19). Any one may see that a city is not here meant by "city." Again in Isaiah: *The city of emptiness is broken down, every house is shut up, that none may enter; there is a crying in the streets because of the wine* (xxiv. 10, 11). Here "The city of emptiness" is put for emptiness of doctrine; streets, here and elsewhere, signify things pertaining to a city—that is falsities, or truths. In John—when the seventh angel poured out his vial, *The great city was divided into three parts, and the cities of the nations fell* (Apoc. xvi. 19). Any one may see here that "the great city" is a heresy; and that "the cities of the nations" are likewise heresies. It is also explained that the woman which he saw is "that great city" (xvii. 18). That the woman is such a church has been shown before.

403. From these passages the signification of a city is evident. But as all things are historically connected, they who abide in the sense of the letter cannot see but that a city was built by Cain, and called Enoch—although they

must also believe, from the sense of the letter, that the land was populous, notwithstanding that Cain was the first-born from Adam. So it stands in the historical series. But, as was said before, it was a custom with the most ancient people to arrange all things in the manner of history, under representative types; which to them was in the highest degree delightful. All things then appeared to them as it were to live.

404. Verse 18. *And unto Enoch was born Irad; and Irad begat Mehujael; and Mehujael begat Methushael; and Methushael begat Lamech.* All these names signify heresies, derived from the first which was called Cain; but as nothing is extant respecting them except the names, there is no need to say any thing about them. Something might be gathered from the derivations of the names; for example, what Irad signifies, that he descends from a city — thus from the heresy called Enoch; and so on.

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

406. That by Lamech is signified vastation, or that there was no faith, may be evident from what is said in the verses following (23 and 24), that he had “slain a man to his wounding, and a boy to his hurt” where by a man is meant faith, and by a boy, or a child, charity.

407. The condition of a church is in general this, that in process of time it recedes from true faith, and finally ends in no faith. When there is no faith it is said to be vastated. It was so with the Most Ancient Church, among those who were called Cainites; and with the Ancient Church, which was after the flood; so also with the Jewish Church, which at the time of the coming of the Lord was

so vastated that they knew nothing of the Lord, that He would come to save them ; still less did they know anything of faith in Him. And so has it been with the Primitive Church, or that after the coming of the Lord ; which at this day is so vastated that there is no faith. And yet some nucleus of a church always remains ; which they who are vastated as to faith do not acknowledge. And so it was with the Most Ancient Church ; a remnant remained even down to the flood, and continued after the flood. This remnant of the church was called Noah.

408. When a church is so vastated that there is no longer any faith, then it first begins anew, or a new light shines forth, which in the Word is called the morning. The reason why the new light or morning does not come until the church is vastated, is, that the things which are of faith and of charity are commingled with things profane ; and so long as they are commingled nothing of light or of charity can be insinuated, for tares destroy all the good seed. But when there is no faith, faith can no longer be profaned, because men no longer believe what is said. They that do not acknowledge and believe, but only know, cannot profane, as was said before. It is so with the Jews at the present day, who, as they live among Christians, cannot but know that the Lord is acknowledged by Christians as the Messiah, whom they have expected and still expect ; but they cannot profane, because they do not acknowledge and believe. And so with the Mohammedans and Gentiles who have heard about the Lord. This was the reason why the Lord did not come into the world until the Jewish Church acknowledged and believed nothing.

409. The case was similar with the heresy called Cain, which in process of time was vastated. For it in fact acknowledged love, yet made faith the principal, and placed it before love. But the heresies derived from this gradually wandered from it ; and Lamech, which was the sixth in order, entirely denied faith also. When this time arrived,

a new light or morning dawned; and a new church was formed, which is here named Adah and Zillah, who are called the wives of Lamech. They are called wives of Lamech, who was of no faith, like the internal and the external church of the Jews, who also were of no faith. These churches are also called wives in the Word. And this was represented by Leah and Rachel, the two wives of Jacob; of whom Leah represented the external church and Rachel the internal. These churches though they appear two are really one; for the external or representative without the internal is idolatrous or dead; but the internal with the external constitutes a church, and one and the same church, as Adah and Zillah do here. But because Jacob or the posterity of Jacob was like Lamech of no faith, the church could not remain there, but was transferred to gentiles who lived not in infidelity but in ignorance. Rarely if ever does the church remain with those that have truths among them when they are vastated; but is transferred to those that know nothing at all of truth, for these embrace faith much more easily than the former.

410. Vastation is of two kinds—first, of those who know and do not wish to know, or who see and do not wish to see. Such was that of the Jews, and such is that of Christians at the present day. The other is of those who know or see nothing, because they are ignorant. Of this kind were the gentiles, and of this kind too are the gentiles of the present day. When it is the last time of vastation with those who know and do not wish to know, or who see and do not wish to see, then the church arises anew—not with them, but with those whom they call gentiles. It was so with the Most Ancient Church, which was before the flood; with the Ancient Church, after the flood; and with the Jewish Church. The reason why new light then first shines forth is, as was said, that then they can no longer profane the things that are revealed; for they do not acknowledge and believe that they are true.

411. That the last time of vastation must come before a new church can arise, is declared by the Lord many times in the Prophets; and what relates to celestial things of faith is there called laying waste, and what relates to spiritual things of faith is called desolation, also consummation, and "cutting off"—as in Isaiah (vi. 9, 11, 12; xxiv. 1 to the end; xxiii. 8, and following verses; xlii. 15–18; Jeremiah xxv. 1 to the end; Daniel viii. 1 to the end; ix. 24 to the end; Zephaniah i. 1 to the end; Deut. xxxii. 1 to the end; Apoc. xv., xvi., and following chapters).

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

413. That by Adah is signified the mother of celestial things of faith is evident from her first born Jabal's being called "father of the dweller in tents and of cattle," which are celestial, because they signify holy things of love and the goods therefrom.

414. That dwelling in tents denotes the holy of love is evident from the signification of tents in the Word—as in David: *O Jehovah, who shall abide in Thy tent, who shall dwell in the mountain of Thy holiness? He that walketh uprightly and worketh justice, and speaketh truth in his heart* (Ps. xv. 1, 2). What it is to dwell in a tent or in the mountain of holiness is here described by holy acts of love—which are walking uprightly, and working justice. Again: *Their line is gone out through all the earth, and their speech to the end of the world. In them hath He set a tent for the sun* (xix. 4); where the sun stands for love. And again: *I will abide in Thy tent forever, I will trust in the covert of Thy wings* (lxi. 4); where the tent stands for what is celestial; the covert of the wings for the spiritual

therefrom. In Isaiah: *A throne is established in mercy, and one sat thereon in truth, in the tent of David, judging and seeking judgment and hastening justice* (xvi. 5). Here also the tent stands for the holy of love, as is indicated by the judging judgment and hastening justice. Again: *Look upon Zion, the city of our set feasts. Thine eyes shall see Jerusalem a quiet habitation, a tent that shall not be removed* (xxxiii. 20); where the heavenly Jerusalem is spoken of. In Jeremiah: *Thus saith Jehovah, Behold I bring back ² the captivity of Jacob's tents, and will have compassion on his dwelling places; and the city shall be builded upon her own heap* (xxx. 18). The captivity of tents stands for the vastation of things celestial, or holy things of love. In Amos: *In that day I will raise up the tabernacle of David that is fallen, and close up the breaches thereof; and I will raise up his ruins, and I will build it as in the days of old* (ix. 11); where likewise the tabernacle stands for what is celestial and the holy things thereof. In Jeremiah: *The whole land is spoiled, suddenly are My tents spoiled, My curtains in a moment* (iv. 20). And in another place: *My tent is spoiled and all My cords are broken; My sons are gone forth of Me, and they are not; there is none to stretch forth My tent any more and to set up My curtains* (x. 20); where the tent stands for what is celestial, and curtains and cords for spiritual things therefrom. Again: *Their tents and their flocks shall they take, they shall carry away for themselves their curtains and all their vessels and their camels* (xlix. 29). This is said of Arabia and the sons of the East, by whom are represented those who possess things celestial or holy. And again: *In the tent of the daughter of Zion the Lord hath poured out His fury like fire* (Lam. ii. 4)—denoting the vastation of celestial or holy things of faith. The reason why a tent is taken in the Word to rep-³resent the celestial and holy things of love is, that in ancient times they performed holy worship in their tents; and when they began to profane their tents by profane kinds of

worship, the tabernacle was built, and afterward the temple. Tents therefore signified the same as the tabernacle, and afterward the temple. For the same reason a holy man is called a tent, a tabernacle, and also a temple of the Lord. That a tent, the tabernacle, and the temple, have the same signification, is evident in David: *One thing have I asked of Jehovah, that will I seek after; that I may dwell in the house of Jehovah all the days of my life, to behold Jehovah in pleasantness, and to inquire early in His temple. For in the day of trouble He shall keep me secretly in His tabernacle, in the covert of His tent shall He hide me; He shall lift me up upon a rock. And now shall my head be lifted up against mine enemies round about me; and I will offer* 4 *in His tent sacrifices of shouting* (Ps. xxvii. 4-6). In the highest sense the Lord as to His Human Essence is the tent, the tabernacle, and the temple. Hence every celestial man is so called; and every thing celestial and holy. Now, because the Most Ancient Church was more beloved by the Lord than the churches that followed it, and also because they dwelt among themselves alone, or in their own families, and so celebrated holy worship in their tents, therefore tents were accounted holier than the temple, which was profaned. In remembrance therefore the feast of tabernacles was instituted, when they gathered in the increase of the land — during which like the most ancient people, they dwelt in tents (Lev. xxiii. 39-44; Deut. xvi. 13; Hos. xii. 9).

415. *The father of cattle.* That this signifies good therefrom, or from the holy things of love, may be evident from what was shown above — at verse 2 of this chapter — that a shepherd of the flock signifies the good of charity. But here it is not shepherd but father, and not the flock but cattle that are named; and cattle, of which he is father, follows immediately after tents. It appears from this that the good is signified which comes from the holy of love; and that a habitation or fold of cattle is meant, or the

father of them that dwell in tents and in folds of cattle. And that these signify goods from the celestial things of love, is evident from the Word throughout — as in Jeremiah: *I will gather the remnant of My flock out of all the countries whither I have driven them, and I will bring them again to their folds, and they shall be fruitful and multiply* (xxiii. 3). In Ezekiel: *I will feed them in a good pasture, and upon the mountains of the height of Israel shall their fold be; there shall they lie down in a good fold, and in a fat pasture shall they feed upon the mountains of Israel* (xxxiv. 14) where folds and pastures stand for goods of love, of which fatness is predicated. In Isaiah: *He shall give the rain of thy seed wherewith thou shalt sow the ground; and bread of the increase of the ground, it shall be fat and rich. In that day shall He feed thy cattle in a large pasture* (xxx. 23). Here by bread the celestial is signified; by the fat whereon the cattle should feed, the goods therefrom. In Jeremiah: *Jehovah hath redeemed Jacob. . . . And they shall come and sing in the height of Zion, and shall flow together unto the goodness of Jehovah, to the wheat, and to the new wine, and to the oil, and to the sons of the flock and of the herd; and their soul shall be as a watered garden* (xxxi. 11, 12). The holy of Jehovah is here denoted by wheat and oil; and the goods therefrom by new wine and sons of the flock and of the herd, or of cattle. And again: *Shepherds with the flocks of their cattle shall come unto the daughter of Zion; they shall pitch their tents against her round about; they shall feed down every one his space* (vi. 3). The daughter of Zion stands for the celestial church, of which tents and flocks of cattle are predicated.

416. That holy things of love and the goods therefrom are signified, may be evident also from the fact that Jabal was not the first of the dwellers in tents and in folds of cattle; for it is said of Abel too, the second son of the

Man and Eve, that he was a shepherd of the flock, and Jabal was the seventh in succession from Cain.

417. Verse 21. *And his brother's name was Jubal; he was the father of all that play on the harp and pipe.* "His brother's name was Jubal" signifies the teaching of spiritual things of the same church; "the father of all that play on the harp and pipe" signifies truths and goods of faith.

418. In the preceding verse celestial things, which are of love, are treated of; in this, spiritual things, which are of faith. These are expressed by "the harp," and "the pipe." That spiritual things, which are of faith, are signified by stringed instruments, such as the harp and the like, is evident from many considerations. Such instruments and likewise singing in the worship of the representative church, represented nothing else. On this account there were so many singers and musicians. And this is because all heavenly joy produces gladness of heart; which was expressed by song, and afterward by stringed instruments which emulated and exalted the singing. And every affection of the heart has within it that it produces singing, and consequently what is of singing. The affection of the heart is
 2 celestial; the singing therefrom is spiritual. That singing and its like signifies what is spiritual has also been evident to me from angelic choirs, which are of two kinds, celestial and spiritual. Spiritual choirs, from their vibratory singing tone, to which the sound of stringed instruments can be compared, are very different from the celestial — of which by the Divine mercy of the Lord hereafter. And furthermore, the most ancient people referred what was celestial to the province of the heart, and what was spiritual to that of the lungs; thus they ascribed something spiritual to whatever is of the lungs, as is the singing voice and its like, and so to the voice or tone of such instruments — for the reason, not only that the heart and lungs represent a kind of marriage, as of love and faith, but also that celestial angels belong to the province of the heart, and spiritual angels, to

that of the lungs. That such things are here meant may also be known from the fact that this is the Word of the Lord, in which there would be no life if it were only related that Jubal was the father of them that play on the harp and the pipe. Nor would it be of use to any one to know this.

419. As celestial things are holy things of love and the goods therefrom, so spiritual things are truths and goods of faith; for it is of faith to understand not only what is true, but also what is good. Knowledges of faith involve both. But to be such as faith teaches is celestial. Because faith involves both, they are signified by two instruments, the harp and the pipe. The harp as is well known is a stringed instrument; and it therefore signifies spiritual truth. But the pipe is intermediate between a stringed and a wind instrument; * and therefore it signifies spiritual good.

420. Various instruments are mentioned in the Word, and each has its own signification — of which by the Lord's Divine mercy in their proper places. Only what is said in David need now be referred to: *I will offer in the tent of Jehovah sacrifices of shouting; I will sing, and I will sing praises unto Jehovah* (Ps. xxvii. 6); where by tent is expressed what is celestial; by shouting, singing, and singing praises, what is spiritual therefrom. Again: *Sing unto Jehovah, O ye just. His praise is comely for the upright. Give thanks unto Jehovah upon the harp; sing praises unto Him with the psaltery of ten strings. Sing unto Him a new song; play skilfully with a loud noise. For the Word of Jehovah is right, and all His work is in truth* (Ps. xxxiii. 1-4) — meaning truths of faith, concerning which such things are said. Spiritual things or truths and goods of ² faith were celebrated with the harp and psaltery and with singing, and the like; but the holy or celestial things of faith were celebrated with wind instruments, such as the

* Possibly a compound pipe, or organ, is here meant.

trumpet and its kind. It was for this reason that there were so many instruments about the temple, and that this or that was so often celebrated with certain instruments. Hence instruments like those that have been spoken of were taken for and meant the subjects themselves that were celebrated with them. Again: *I will confess to Thee with the psaltery, Thy truth, O my God; I will sing praises unto Thee with the harp, O Thou Holy One of Israel; my lips shall sing when I sing praises unto Thee, and my soul which Thou hast redeemed* (Ps. lxxi. 22, 23); where likewise truths of faith are meant. Again: *Sing unto Jehovah with thanksgiving, sing praises upon the harp unto our God* (cxlvii. 7); where thanksgiving refers to celestial things of faith, and for that reason Jehovah is named; and to sing praises upon the harp refers to spiritual things of faith, and therefore God is named. Again: *Let them praise the name of Jehovah in the dance; let them sing praises unto Him with the timbrel and harp* (Ps. cxlix. 3). The timbrel stands for good, and the harp for truth, which they praise.

4 Again: *Praise God with the sound of the trumpet; praise Him with the psaltery and harp; praise Him with the timbrel and dance; praise Him with stringed instruments and the pipe; praise Him with the loud cymbals; praise Him with the cymbals of shouting* (Ps. cl. 3-5). These instruments stand for goods and truths of faith, which are the subject of praise. Let no one suppose that so many instruments would be named if each had not its own signification. Again: *O send out Thy light and Thy truth; let them lead me; let them bring me unto the mountain of Thy holiness, and to Thy tabernacles; and I will go unto the altar of God, unto God the gladness of my joy; and upon the harp will I praise Thee, O God my God* (xliiii. 3, 4)—referring

5 to knowledges of good and truth. In Isaiah: *Take a harp, go about the city . . . play well, sing many songs, that thou mayest be recalled to remembrance* (xxiii. 16)—referring to things which are of faith and the knowledges thereof. The

signification is yet more manifest in John: *The four animals, and the four and twenty elders fell down before the Lamb, having every one of them harps, and golden phials full of odors, which are the prayers of the saints* (Apoc. v. 8). Any one may see that these had not harps, but that truths of faith were signified by harps; and goods of faith by "golden phials full of odors." In David they are called praises and thanksgivings that were made upon instruments (Ps. xlii. 4; lxix. 30). And in another place in John: *I heard a voice from heaven as the voice of many waters . . . I heard the voice of harpers harping with their harps; and they sang . . . a new song* (Apoc. xiv. 2, 3). And again: *I saw . . . men standing by the sea of glass having harps of God* (xv. 2). It is worthy of mention that angels and spirits distinguish sounds according to differences as to good and truth — not only of songs and instruments, but also of voices; and they admit none but such as are harmonious, so that there shall be concordance of sounds, and consequently of the instruments, with the nature and essence of good and truth.

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

422. How the case was with this new church may be evident from the Jewish church. That was internal and external. Things celestial and spiritual constituted the internal; natural things, the external. The internal church was represented by Rachel; the external, by Leah. But because Jacob, or his posterity who are meant by Jacob in

the Word, were of such character that they wished nothing but external things, or worship in externals, Leah was given to Jacob before Rachel; and by Leah, weak in the eyes (Gen. xxix. 17), was represented the Jewish Church, but by Rachel a new church of the gentiles. For this reason in the prophets Jacob is taken in both senses; in one sense when the perverse Jewish Church is signified, and in the other when the true external church of the gentiles is signified. When the internal church is meant he is called Israel — as will, by the Divine mercy of the Lord, be shown hereafter.

423. Tubal-Cain is called the “instructor” of every artificer, not “father” as were the former sons Jabal and Jubal. The reason is that before there were no celestial and spiritual or internal things, and therefore, because they then first began, they are called “fathers”; while natural or external things existed before, but now were applied to internal things. For this reason he is not called the “father” but “instructor” of the artificer.

424. By an artificer in the Word is signified one who is wise, intelligent, knowing. Here by an “artificer of brass and iron” are signified such as are knowing in natural good and truth. So in John: *With violence shall Babylon, the great city, be thrown down, and shall be found no more at all. And the voice of harpers, and minstrels, and flute-players, and trumpeters, shall be heard no more at all in her; and no artificer of whatsoever craft shall be found any more at all in her* (Apoc. xviii. 21, 22). Harpers as before stand for truths, and trumpeters for goods of faith; an “artificer of whatsoever craft” stands for one who knows, or for knowledge of truth and good. In Isaiah: *The graven image an artificer melteth it, and the goldsmith covereth it over with gold, and casteth silver chains. . . . He seeketh unto him a wise artificer to prepare a graven image that shall not be moved* (xl. 19, 20). This denotes those who from fantasy devise falsity for themselves — which is the graven image — and teach it so that it appears as truth. In

Jeremiah : *They are at once brutish and foolish. The teaching of vanities, it is but a stock. Silver beaten into plates is brought from Tarshish ; gold from Uphaz, the work of an artificer and of the hands of the goldsmith ; blue and . . . raiment — they are all the work of the wise* (x. 8, 9) — signifying one who teaches falsities, and collects from the Word things with which to construct his fiction ; and therefore it is called the teaching of vanities, and the work of the wise. Such were anciently represented by artificers who founded idols, or falsities, which they ornamented with gold, that is, seeming good ; and silver, which is seeming truth ; and with blue and raiment, that is, with natural things that are in apparent agreement.

425. That brass signifies natural good, has hitherto been unknown to the world ; also that every metal named in the Word signifies some particular thing in the internal sense— as gold, celestial good ; silver, spiritual truth ; brass, natural good ; iron, natural truth ; and so with the rest ; and in like manner stone and wood. Such things were signified by the gold, silver, brass, and wood in the ark and the tabernacle ; and likewise in the temple — of which by the Divine mercy of the Lord hereafter. In the prophets it is clear that such things are signified — as in Isaiah : *Thou shalt suck the milk of the gentiles, and shalt suck the breast of kings. . . . For brass I will bring gold ; and for iron I will bring silver ; and for wood, brass ; and for stones, iron ; I will make thine officers peace, and thine exactors, justice* (lx. 16, 17) ; where the coming of the Lord, and His kingdom, and the celestial church are treated of. For brass gold, signifies for natural good celestial good ; for iron silver, signifies for natural truth spiritual truth ; for wood brass, signifies for bodily good natural good ; for stones iron, signifies for sensual truth natural truth. In Ezekiel : *Javan, Tubal and Meshech they were thy traders ; in the soul of man, and in vessels of brass they furnished thy commerce* (xxvii. 13). Tyre is here spoken of, by which are signified

those who possess spiritual and celestial riches ; “ vessels of brass ” here stand for natural goods. In Moses : *A land whose stones are iron, and out of whose mountains thou mayest dig brass* (Deut. viii. 9). Here likewise stones stand for sensual truth ; iron for natural or rational truth ; and brass for natural good. Four animals or cherubim were seen by Ezekiel, whose feet *sparkled like the appearance of burnished brass* (i. 7). In this place likewise brass signifies natural good ; for the foot of a man represents the natural. So Daniel saw *A man clothed in linen, and his loins were girded with gold of Uphaz, and his body was as a Tarshish . . . and his arms and his feet like the appearance of burnished brass* (x. 5, 6). That the brazen serpent (Num. xxi. 9) represented the sensual and natural good of the Lord, may be seen above.

426. That by iron is signified natural truth, is further evident from what is written in Ezekiel concerning Tyre : *Tarshish was thy merchant, by reason of the multitude of all riches ; in silver, iron, tin, and lead they furnished thy fairs. . . . Dan and Javan and Meusal . . . furnished bright iron in thy fairs ; cassia and calamus were in thy mart* (xxvii. 12, 19). From this and from what precedes and what follows in the same chapter, it is very evident that celestial and spiritual riches are signified ; and that each particular thing has a special signification, and also the names ; for the Word of the Lord is spirit, and not words.

2 In Jeremiah : *Can one break iron, iron from the north, and brass ? Thy substance and thy treasures will I give for a spoil, without price ; and that for all thy sins* (xv. 12, 13). Here iron and brass stand for natural good and truth ; that it came from the north signifies the sensual and natural — for the natural relatively to the spiritual and celestial is as darkness or the north, to light or the south ; or as the shade, which also is signified here by Zillah, who was the mother. That the substance and treasures are celestial and

3 spiritual riches is also very plain. In Ezekiel : *Take thou*

unto thee an iron pan, and set it for a wall of iron between thee and the city, and set thy face toward it, and it shall be besieged; and thou shalt lay siege against it (iv. 3). Here also it is evident that iron signifies truth. Strength is attributed to truth, because it cannot be resisted; and for that reason it is said of iron—by which truth or truth of faith is signified—that it breaks in pieces, and crushes—as in Daniel ii. 33, 40; and in John: *He that overcometh . . . to him will I give power over the nations, and he shall rule them with a rod of iron; as the vessels of the potter shall they be broken to shivers* (Apoc. ii. 26, 27). Again: *The woman brought forth a man child, who is to rule all the nations with a rod of iron* (Apoc. xii. 5). That “a rod of iron” is truth, which is the Lord’s Word, is explained in John: *I saw heaven opened, and behold, a white horse; and He that sat upon him was called Faithful and True; and in justice doth He judge and make war. . . . He was clothed in a garment dyed in blood; and His name is called The Word of God. . . . Out of His mouth went forth a sharp sword; and with it He shall smite the nations, and He shall rule them with a rod of iron* (Apoc. xix. 11, 13, 15).

427. Verse 23. *And Lamech said unto his wives, Adah and Zillah, Hear my voice ye wives of Lamech, and give ear unto my speech; for I have slain a man to my wounding and a boy to my hurt.* By Lamech’s vastation is signified, as before; that he “said unto his wives, Adah and Zillah, . . . give ear unto my speech” is confession, that is not made except where the church is—which, as has been stated, is signified by his wives. “I have slain a man to my wounding” signifies that faith was extinguished—faith, as before, being signified by a man; “a boy to my hurt” signifies that charity was extinguished. By a wound and hurt.[or bruise] is signified that there was no more soundness—by a wound, that faith was desolated, by a bruise, that charity was devastated.

428. That vastation is signified by Lamech is very manifest from what is contained in this verse and in the following ; for he says that he slew a man and a boy, and that Cain should be avenged seven fold and Lamech seventy and seven fold.

429. That faith is signified by a man is evident from the first verse of this chapter, in that Eve declared when she bare Cain, "I have gotten a man, Jehovah," by which the doctrine of faith was meant and was called "a man, Jehovah." It is evident also from what has been shown before respecting a man, as signifying understanding, which pertains to faith. That charity also was extinguished, which is called a boy or a child, is then evident, for whoever denies or kills faith, at the same time also denies and kills the charity that is born of faith.

430. A boy or child in the Word signifies innocence ; and also charity, for there is no true innocence without charity, nor true charity without innocence. There are three degrees of innocence, which are distinguished in the Word by sucklings, infants, and children. And as there can be no true innocence without true love and charity, the three degrees of love also are signified by the same — that is by sucklings, infants, and children — which are tender love as of a suckling toward its mother or nurse, love like that of an infant toward its parents, and good will, as of a child toward its instructor. Thus in Isaiah : *The wolf shall dwell with the lamb, and the leopard shall lie down with the kid ; and the calf and the young lion and the fatling together ; and a little child shall lead them* (xi. 6). Here the lamb, kid, and calf stand for the three degrees of innocence and love ; the wolf, leopard, and young lion, for their 2 opposities ; a little child stands for charity. In Jeremiah : *Ye commit this great evil against your souls, to cut off from you man and wife, infant and suckling, out of the midst of Judah, to leave you none remaining* (xliv. 7). Man and wife stand for things relating to the understanding of truth

and the will of good ; infant and suckling for the first degrees of love. That an infant and a little child are innocence and charity is very evident from the Lord's words in Luke : *They brought unto Jesus infants, that He should touch them. . . . And He said, Suffer the little children to come unto Me, and forbid them not; for of such is the kingdom of God. Verily, I say unto you, whosoever doth not receive the kingdom of God as a little child he shall not enter therein* (xviii. 15-17). The Lord Himself is called a boy or child, in Isaiah (ix. 6), because He is innocence itself and love itself ; and in the same place He is called *Wonderful, Counsellor, God, Hero, Father of Eternity, Prince of Peace.*

431. That by a wound and a bruise is signified that there was no more soundness—in particular, by a wound that faith was desolated, and by a bruise that charity was vastated, is evident from a wound's being predicated of a man, and a bruise of a boy. By the same words is described the desolation of faith and the vastation of charity in Isaiah : *From the sole of the foot even unto the head there is no soundness in it, but wound, bruise, and recent blows ; they have not been pressed, neither bound up, neither mollified with oil* (i. 6). Here a wound is predicated of desolated faith, a bruise of vastated charity, and blows of both.

432. Verse 24. *If Cain shall be avenged seven fold, Lamech also seventy and seven fold.* This signifies that they extinguished the faith meant by Cain, to violate which was a sacrilege ; and at the same time the charity to be born of faith, which was a much greater sacrilege ; and that there was condemnation therefor, which is meant by being avenged seventy and seven fold.

433. That Cain being avenged "seven fold" signifies that it was a sacrilege to violate the faith separate understood by Cain, may be seen as shown at verse 15 ; and that by "seventy and seven fold" is signified what is much more

a sacrilege, and that there is condemnation therefor, may be evident from the signification of "seventy and seven fold." The number seven is holy, on account of the fact that the seventh day signifies the celestial man, the celestial church, the celestial kingdom, and in the highest sense the Lord Himself. For this reason wherever it occurs in the Word the number seven signifies holy, or sacred; and the holiness, or sacredness is predicated of the things or according to the things treated of. And from this comes the signification of the number seventy, which comprehends seven ages—for an age in the Word is ten years. When any thing most holy, or most sacred was to be expressed, it was said "seventy fold" or "seventy times"—as when the Lord said they should forgive their brother *not until seven times, but until seventy times seven* (Matt. xviii. 21, 22); by which is meant that they should forgive as many times as he sins, so that it should be without end, or should be eternal—which is holy. And here, that he should be avenged "seventy and seven fold" is condemnation because of the violation of what was most sacred.

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

435. That the new church signified before by Adah and Zillah is here meant by the man and his wife, no one can know or conclude from the sense of the letter, since the man and his wife had before signified the Most Ancient Church and its posterity; but from the internal sense it is evident, and also from the fact that presently, in verses 2

and 3 of the following chapter, it is said again of the man and his wife that they begat Sheth — though there, where the first posterity of the Most Ancient Church is signified, in entirely different words. There would have been no need to say the same here if nothing else were signified in this place ; just as in the first chapter, where the creation of man and of the fruits of the earth and the beasts is treated of, and then again in the second chapter — for the reason, as was explained, that in the first chapter the creation of the spiritual man was treated of and in the following chapter the creation of the celestial man. When there is such a repetition of one and the same person or thing, it has a different signification in the one case from what it has in the other ; but what is signified can never be known except from the internal sense. The series of things itself likewise confirms it. Moreover man and wife are common words, signifying the church that is treated of and from which are other things.

436. That by his son whose name was called Sheth, is signified a new faith through which comes charity, is evident from what has been said above, and where it is said of Cain that a mark was set upon him lest any one should slay him. For the series is as follows : — Faith separated from love was signified by Cain ; charity, by Abel ; that faith separated extinguished charity was signified by Cain's slaying Abel ; and that faith should be preserved, for the reason that through it charity might be implanted by the Lord, was signified by Jehovah's setting a mark upon Cain lest any one should slay him ; that afterward through faith the holy of love and good therefrom was given by the Lord, was signified by Jabal, whom Adah bare ; and that the spiritual of faith was given is signified by his brother Jubal ; and that from these there was natural good and truth is signified by Tubal Cain, whom Zillah bare. In these two verses is the conclusion and thus a summary of the series, to this effect — that the man and his wife signify the new

church, before called Adah and Zillah ; and Sheth, the faith through which charity is implanted. In the following verse Enosh signifies the charity implanted by faith.

437. That Sheth here signifies a new faith through which there was charity, is explained by his name, that he was so called "because God appointed another seed instead of Abel ; for Cain slew him." "God appointed another seed" signifies that the Lord gave another faith ; "another seed" is a faith through which there would be charity. That seed signifies faith may be seen above, at n. 255.

438. Verse 26. *And to Sheth, to him also was born a son, and he called his name Enosh. Then began men to call upon the name of Jehovah.* Sheth, as has been stated, signifies a faith through which there would be charity ; his son whose name was Enosh signifies a church which held charity to be the principal of faith ; that "then began men to call upon the name of Jehovah" signifies the worship of that church from charity.

439. That by Sheth is signified a faith through which comes charity has been shown in the preceding verse ; that by his son whose name was Enosh is signified a church which held charity to be the principal of faith, is evident also from what has been said before — as well as from this, that he was named Enosh, a name that also signifies man, yet not a celestial but a human spiritual man, who is here called Enosh. And the same also is evident from what immediately follows, that "men began to call upon the name of Jehovah."

440. That by "then began men to call upon the name of Jehovah" is signified the worship of that church from charity, may be evident from this, that "to call upon the name of Jehovah" is a customary and general expression for all worship of the Lord ; and that it was from charity, is evident from His being here called Jehovah but in the preceding verse, God, and because the Lord cannot be worshipped except from charity. From a faith which is not of

charity there is no worship; because it is of the mouth only, and not of the heart. That to "call upon the name of Jehovah" is a general expression for all worship of the Lord is evident from the Word. Thus it is said of Abram that *he builded an altar unto Jehovah, and called upon the name of Jehovah* (Gen. xii. 8; xiii. 4); and that *he planted a grove in Beersheba, and called there on the name of Jehovah the Everlasting God* (xxi. 33). That it includes all worship appears in Isaiah: *Jehovah . . . the Holy One of Israel said . . . Thou hast not called upon Me, O Jacob, but thou hast been weary of Me, O Israel; thou hast not brought Me the small cattle of thy burnt offerings, neither hast thou honored Me with thy sacrifices. I have not made thee to serve with a meat offering nor wearied thee with frankincense* (xliiii. 14, 22, 23); where is set forth in a summary all representative worship.

441. That calling on the name of Jehovah did not now first begin, may be sufficiently evident from preceding statements respecting the Most Ancient Church, which above others adored and worshipped the Lord; and also from the fact that Abel brought an offering of the firstlings of the flock. Therefore nothing else is here signified by calling on the name of Jehovah than the worship of a new church, after the church had been extinguished by those who were called Cain and finally Lamech.

442. From what has been shown in this chapter it is evident that in the most ancient time there were many doctrines separate from the church, and heresies, each one of which had its name — which separate doctrines and heresies were matters of much more profound thought than at this day, because such was the genius of the men of that time.

SOME EXAMPLES FROM SPIRITS OF WHAT THEY THOUGHT IN
THE LIFE OF THE BODY ABOUT THE SOUL OR SPIRIT.

443. In the other life it is given to perceive manifestly what opinions men held, while they lived in the body, concerning the soul, the spirit, and the life after death. For while they are held in a state as if they were in the body they think in the same way, and their thought is as clearly communicated as if they spoke aloud. I perceived from one who had deceased but a little time before, that he believed indeed in a spirit, but, as he also confessed, that it would live a shadowy life; for the reason that if the life of the body were withdrawn, only something shadowy would remain. For he regarded life as in the body. The idea he had of a spirit was therefore as of a spectre; and he confirmed this idea from seeing that brutes also have life, almost as men. He now wondered that spirits and angels live in the highest light, in the highest intelligence, wisdom, and happiness, with such perception as can scarcely be described; thus in a life not in the least obscure, but in the highest degree distinct and clear.

444. I conversed with one who while he lived in the world believed that the spirit has no extension, and on that ground was unwilling to admit of any word that implied extension. I asked him what he thought about himself, who now was a soul or spirit, and yet had sight, hearing, smell, an exquisite sense of touch, desires, thoughts — even so that he seemed to himself just as if in the body. He was kept in the idea which he had when he so thought in the world, and in that state he said that the spirit is thought. But it was given me to ask him in reply, whether he did not know, as he had lived in the world, that there can be no bodily sight without an organ of vision, or the eye? How then can there be internal sight, or thought? Must it not have an organic substance from which to think? He

then acknowledged that in the life of the body he labored under this fantasy, that he believed the spirit to be only thought, without any thing organic or any thing having extension. It was added that if the soul or spirit were only thought, a man would have no need for so much brain ; while in fact the whole brain is the organ of the interior senses. If not so, the skull might have been hollow, and yet thought within it actuate the spirit. From this consideration alone, as well as from the operation of the soul in the muscles, giving rise to so great variety of motion, he might be assured that the spirit is organic, or organic substance. Whereupon he acknowledged his error, and wondered that he had been so foolish.

445. It was further said, that the learned have no other belief than that the soul which is to live after death, or the spirit, is abstract thought. This is very manifest from their being unwilling to admit any word of extension and of what belongs to extension ; for the reason that thought apart from its subject is not extended, but the subject of thought and the objects of thought are extended ; and such objects as are not extended men define and give extension to, in order that they may comprehend them. Whence it is clearly evident that the learned have no other conception of the soul or spirit than that it is thought only ; and thus that they cannot believe otherwise than that it will vanish when they die.

446. I had a conversation with spirits respecting the opinion of men who live at the present day — that they do not believe in the spirit because they do not see it with their eyes nor comprehend it by their knowledge, and so not only deny that the spirit has extension but also that it is substance, disputing as to what substance is. And as they deny that it is extended and dispute about substance, they deny also that the spirit is in a place, and consequently that it is in the human body ; and yet the most simple may know that his soul or spirit is within his body.

When I said these things the spirits, who were among the more simple, wondered that the men of this day are so foolish. And when they heard the words about which there is dispute, as "parts including parts" and other like terms, they called such things absurd, pretentious, and farcical, which should not occupy the mind at all, because they close the way to intelligence.

447. A certain recent spirit spoke to me when he heard that I was talking about the spirit, and said, What is a spirit? supposing himself a man. And when I told him that there is a spirit in every man, that as to his life a man is a spirit, that the body only serves him for living on the earth, and that flesh and bone or the body does not live and think at all, seeing that he hesitated, I asked whether he had ever heard of the soul. "What is a soul?" he replied, "I do not know what a soul is." Then it was given me to tell him that he was now a soul, or spirit — which he might know from his being now above my head, and not standing on the earth — and to ask whether he could not perceive this? He then fled in terror, crying, "I am a spirit, I am a spirit." A certain Jew supposed himself to be absolutely living in the body, so that he could scarcely be persuaded otherwise. And when it was shown him that he was a spirit he still persisted in saying that he was a man, because he could see and hear. Such are they who were devoted to the body while they lived in the world. Very many might be added to these examples; but these are given merely for the sake of confirming that it is the spirit in man, and not the body, which discerns by the senses.

448. I have talked with many who were known to me in the life of the body, and for a long time, for months and years, in as clear a voice, though internal, as with friends in the world; and I have had conversation with some of them about the state of man after death. They wondered exceedingly that no one in the life of the body knows or be-

lieves that he is thus to live after the life of the body ; when yet there is a continuation of the life — and such a continuation that he passes from an obscure to a clear life, and they that are in faith in the Lord into a life that is more and more clear. They wished me to tell their friends that they are alive, and to write to them what their condition is — even as I had related to them many things respecting the state of their friends. But I said that if I should tell them or write to them these things, they would not believe, but would call them delusions, scoff at them, and ask for signs or miracles before they would believe ; and I should thus be exposed to their derision. And few perhaps will believe that these things are true. For in heart men deny that there are spirits, and those who do not deny are unwilling to hear that any one can talk with spirits. There was no such state of belief respecting spirits in ancient times ; but so it is at the present day, when men would seek to find out by mad reasoning what spirits are, depriving them, by their definitions and suppositions, of every sense, and this the more, the more learned they wish to be.

CHAPTER FIFTH.

HEAVEN AND HEAVENLY JOY.

449. HITHERTO no one has known what heaven is and heavenly joy. They that have thought about them have formed a conception so general and so gross as to be scarcely any conception at all. What notion they have conceived of heaven and the joy of heaven, I have been able to learn thoroughly from spirits who have recently come from the world into the other life ; for being left to themselves, as if they were in the world, they think in like manner. A few examples only may be adduced.

450. Some who in the world even appeared to be more enlightened than others in respect to the Word, conceived so false an idea of heaven that they thought they would be in heaven when on high, and able to govern what was beneath ; thus to be in their own glory and in eminence above others. Because they were in such a fantasy, in order that they might know that they were in error, they were taken up on high and permitted thence to exercise some government over things below them. But they perceived with shame that this was a heaven of fantasy ; and that heaven does not consist in being on high, but exists wherever one is who is in love and charity, and in whom the Lord's kingdom is. Nor does it consist in wishing to be eminent above others, for to wish to be greater than others is not heaven, but hell.

451. One who in the life of the body was in power over others retained in the other life also the desire to govern ; but he was told that he was in another kingdom, which is eternal ; that his rule on earth was dead ; and that now no

one is esteemed except according to the good and truth and according to the Lord's mercy in which he is. And further, that it is in this kingdom as on earth, where every one is rated according to his wealth and his favor with his sovereign. Here good and truth are wealth, and favor with the sovereign is the Lord's mercy. If he would govern otherwise, he was a rebel, for he was in another's kingdom. Hearing this he was ashamed.

452. I have conversed with spirits who supposed heaven and heavenly joy to consist in being the greatest. But they were told that in heaven he is greatest who is least. For he who would be least has greatest happiness; and as he who is least has greatest happiness, it follows that he is greatest. What is it to be greatest but to be happiest? This the powerful seek by power, and the rich by riches. And they were further told that heaven does not consist in desiring to be least for the sake of being greatest—for then one would aspire and lust to be greatest—but in wishing from the heart better to others than to one's self, and in serving others for the sake of their happiness, for no selfish end, but from love.

453. Some have so gross an idea of heaven that they think it is only admission; or rather, an enclosure into which they are admitted through a portal, which is opened and they are conducted in by the doorkeepers.

454. Some think it consists in a life of ease, in which they are served by others. But it was told them that no happiness is found in being at ease and looking to that for happiness. If it were so, every one would wish for the happiness of others only on his own account; and when every one wished this, none would have it. Such a life would be not an active but an idle life, in which they would grow torpid; and yet they should know that there is no happiness of life except in active life. Angelic life consists in use, and in the works of charity; for the angels know no greater happiness than in teaching and informing the spirits

arriving from the world ; in being of service to men, controlling the evil spirits about them, lest they go astray beyond bounds, and inspiring them with good ; and in raising the dead into eternal life, and then, if souls are such that they can, conducting them into heaven. From all this they derive more happiness than can possibly be described. Thus are they images of the Lord. Thus do they love the neighbor more than themselves. And for that reason it is heaven. Angelic happiness then is in use, from use, and according to use — that is, according to the good works of love and charity. These things having been said, those who had the idea that heavenly joy consists in living in ease, idly breathing in eternal joy, were given to perceive, in order to shame them, what such a life is ; and they perceived it to be a very sad life, and all joy soon perishing, they loathed the life and were disgusted with it.

455. One who in the world had been most learned in regard to the Word, had an idea that heavenly joy consisted in a light of glory, like the light when the rays of the sun appear golden. Thus he also supposed it to consist in a life of ease. That he might know he was in error, such light was granted him ; and he, in the midst of the light, was as delighted as if he were in heaven, as he also said. But he could not long remain in it ; for it gradually wearied him and gave him no joy.

456. They who were most learned said that heavenly joy consists only in a life of praising and glorifying the Lord, without doing works of charity, and that this is an active life. But they were told that praising and glorifying the Lord is not such active life, but an effect of that life ; for the Lord has no need of praises, but desires that they should do works of charity ; and according to these they receive happiness from the Lord. But still these very learned men could have no conception of joy — only of servitude — in doing works of charity. Yet the angels bear witness that such life is most free, and joined with ineffable happiness.

457. Nearly all who come from the world into the other life suppose that hell is the same to every one; and that heaven is the same to every one. And yet in both there are indefinite diversities and varieties, and neither the hell nor the heaven of one is ever exactly like that of another; just as no man, spirit, or angel is ever just like another. When I barely thought that there might be two just alike, or equal, those who were in the world of spirits and those who were in the angelic heaven were horrified, saying that every *one* is formed from the harmony of many; that such as the harmony is, such is the one; and that a thing that is absolutely one cannot exist, but only a one from harmony. Every society in heaven thus forms a one; and all the societies together or the universal heaven a one—and this from the Lord alone through love. A certain angel recounted only the most universal genera of the joys of spirits, or of the first heaven, to about four hundred and seventy-eight. From this it may be inferred how innumerable are the less universal genera; and how beyond number the species in each genus; and as they are so many in that heaven, how unlimited the genera of happiness in the heaven of angelic spirits, and yet more in the heaven of angels.

458. Evil spirits have sometimes thought there is another heaven than that of the Lord, and have been permitted to seek it wherever they could; but to their confusion they found no other heaven. For evil spirits break forth into madness, both from hatred to the Lord and from infernal anguish, and catch at such fantasies.

459. There are three heavens. The first is where good spirits dwell; the second, where angelic spirits dwell; and the third, where angels dwell. Spirits as well as angelic spirits and angels are distinguished into celestial and spiritual. The celestial are those who have received faith from the Lord through love, like the men of the Most Ancient Church, already treated of. The spiritual are those who

have received charity from the Lord through knowledges of faith, and act from what they have received. A continuation of the subject will follow at the end of this chapter.

CHAPTER V.

1. This is the book of the generations of Man, in the day that God created Man ; in the likeness of God made He him ;

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

3. And Man lived a hundred and thirty years, and begat in his own likeness, after his image ; and called his name Sheth.

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

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

6. And Sheth lived a hundred and five years, and begat Enosh.

7. And Sheth lived, after he begat Enosh, eight hundred and seven years, and begat sons and daughters.

8. And all the days of Sheth were nine hundred and twelve years ; and he died.

9. And Enosh lived ninety years, and begat Kenan.

10. And Enosh lived after he begat Kenan eight hundred and fifteen years, and begat sons and daughters.

11. And all the days of Enosh were nine hundred and five years ; and he died.

12. And Kenan lived seventy years and begat Mahalalel.

13. And Kenan lived after he begat Mahalalel eight hundred and forty years, and begat sons and daughters.

14. And all the days of Kenan were nine hundred and ten years ; and he died.

15. And Mahalalel lived five and sixty years, and begat Jared.

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

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

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

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

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

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

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

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

24. And Enoch walked with God, and he was no more, for God took him.

25. And Methuselah lived a hundred eighty and seven years, and begat Lamech.

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

27. And all the days of Methuselah were nine hundred sixty and nine years ; and he died.

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

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

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

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

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

CONTENTS.

460. This chapter treats in particular of the propagation of the Most Ancient Church among their descendants, almost down to the flood.

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

462. The second church, which was not so celestial as the Most Ancient Church, is called Sheth—of which in verses 2, 3.

463. The third church was called Enosh—verse 6 ; the fourth church, Kenan—verse 9 ; the fifth church, Mahalalel—verse 12 ; the sixth church, Jared—verse 15 ; the seventh church, Enoch—verse 18 ; the eighth church, Methuselah—verse 21.

464. The church called Enoch is described—that from the things revealed and perceived in the Most Ancient Church it formed doctrine, which, although it was of no use at that time, was yet preserved for the use of their posterity. This is signified by “ Enoch was no more, for God took him ”—verses 22–24.

465. The ninth church was called Lamech—verse 25.

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

467. Lamech is described as having nothing left of the perception of the Most Ancient Church ; and Noah, as a new church—verse 29.

INTERNAL SENSE.

468. From what was said and shown in the preceding chapter, it is evident that the names signified heresies and doctrines. Hence it may be evident that in this chapter persons are not signified by the names, but things. And here they are doctrines or churches which were preserved, though more or less changed, from the Most Ancient Church down to Noah. But with a church it is the case that in the course of time it decreases, and finally remains among a few. These few with whom it remained at the time of the flood were called Noah. That the true church ² decreases and remains with a few, may be evident from other churches that have thus decreased. Those that remain are called in the Word the "remnant" and the "residue," and are said also to be in the midst or middle of the land. As it is with the whole, so it is with a part; or as it is with the church, so it is with individual men: if the Lord did not preserve a remnant in every one, he could not but perish in eternal death. For the spiritual and celestial life is in the remains. And so in the whole community — if there were not always some with whom the church or true faith remained, the human race would perish. For, as is well known, for the sake of a few a city, even a whole kingdom is preserved. It is as with the heart in a man: so long as the heart is sound the surrounding viscera can live; but when this becomes feeble, wasting seizes upon all, and the man dies. The last remains are what are signified by Noah; for, as to the rest, as is evident in the following chapter (verse 12), the whole earth was corrupt. These ³ remains in every man, and in the church, are spoken of many times in the prophets — as in Isaiah: *He that is left in Zion, and he that remaineth in Jerusalem shall be called holy, every one that is written unto life in Jerusalem; when the Lord shall have washed away the filth of the daughters*

of Zion, and shall have purged the bloods of Jerusalem from the midst thereof (iv. 3, 4). Holiness is here predicated of those that remain, by whom the remains of the church, and of the man of the church, are signified. For they that were left in Zion and Jerusalem could not be holy merely for the reason that they were left. So in another place: *It shall come to pass in that day that the remnant of Israel, and they that are escaped of the house of Jacob, shall no more again stay upon him that smote them; but shall stay upon Jehovah, the Holy One of Israel, in truth. A remnant shall return, the remnant of Jacob, unto the Mighty God* (x. 20, 21). And in Jeremiah: *In those days, and in that time . . . the iniquity of Israel shall be sought for, but there shall be none; and the sins of Judah, and they shall not be found; for I will pardon him whom I make a remnant* (l. 20). And in Micah: *The remnant of Jacob shall be in the midst of many peoples as dew from Jehovah, as* 4 *showers upon the grass* (v. 7). The residue or remains of man, or of the church, were represented also by the tithes [tenths], which were holy. And hence the number ten was holy. Ten is therefore predicated of remains — as in Isaiah: *Jehovah shall remove man, and the forsaken places shall be many in the midst of the land; and yet in it shall be a tenth, and it shall return; and it shall be consumed, as the oak and the ilex when their stock is cast out. A seed of holiness is the stock thereof* (vi. 12, 13). Here the residue is called a seed of holiness. And in Amos: *Thus saith the Lord Jehovih: The city that went forth a thousand, shall have a hundred left, and that which went forth a hundred shall have ten left, to the house of Israel* (v. 3). In these and many places the remains here spoken of are signified in the internal sense. That a city is preserved for the sake of the remains of the church is evident from what was said to Abraham about Sodom: *Abraham said . . . Peradventure ten shall be found there; and He said, I will not destroy it for ten's sake* (Gen. xviii. 32).

469. Verse 1. *This is the book of the generations of Man, in the day that God created man; in the likeness of God made He him.* The “book of the generations” is an enumeration of those who were of the Most Ancient Church; “in the day that God created man” is when he was made spiritual; “in the likeness of God made He him” is when he was made celestial. Thus it is a description of the Most Ancient Church.

470. That the book of the generations is an enumeration of those who were of the Most Ancient Church, is sufficiently evident from what follows; for the names here, down to the eleventh chapter, or to Eber, do not signify persons at all, but things. In the most ancient time the human race was distinguished into houses, families, and tribes. The husband and wife with their children, including also some of their household who served, constituted a house. A number of houses, few or many, living not far apart and yet not together, constituted a family. A larger or smaller number of families constituted a tribe.

471. The reason why they dwelt thus alone by themselves, distinguished only into houses, families, and tribes, was that the church might thus be preserved in its integrity — that all the houses and families might depend on their progenitor, and so continue in love and in true worship. And a further reason was that each house was of a peculiar genius, distinct from every other; for it is known that children, and even successive generations, derive a genius from their parents, and such marked characteristics that they can be distinguished by the face, and by many other peculiarities. Therefore, in order that there might not be a mingling but an exact distinction of native qualities, it pleased the Lord that they should live in that way. The church thus represented the kingdom of the Lord, to the life; for in the Lord’s kingdom there are innumerable societies, each one distinct from every other, according to differences of love and faith. This, as was said before (n. 139), is to live

“alone” ; and this, as was also said, is to dwell “in tents” (n. 414). And this is what it pleased the Lord that the Jewish Church should also do, namely, that they should be distinguished into houses, families, and tribes ; and that every one should contract marriage within his own family. The reason was the same, concerning which by the Divine mercy of the Lord hereafter.

472. That “in the day that God created man” is when he was made spiritual, and “in the likeness of God made He him” is when he was made celestial, is evident from what has been said and shown before. The word “create” properly relates to man while he is being created anew or regenerated ; and “make” while he is being perfected ; and therefore a careful distinction is made in the Word between “create,” “form,” and “make”—as has been shown before (in chapter ii.), where the subject is the spiritual man made celestial—*God rested from all His work which God created for to make it*—and as may be seen occasionally in other places, where “create” applies to the spiritual man, and “make,” which is to perfect, to the celestial man (see n. 16 and 88).

473. That a likeness of God is the celestial man, and an image of God the spiritual man, has also been shown before. For an image tends toward a likeness, and a likeness is the very form ; for the celestial man is ruled entirely by the Lord, as His likeness.

474. Since then the subject is the generation or propagation of the Most Ancient Church, it is first described here that from spiritual it was made celestial ; for the propagations follow afterward.

475. Verse 2. *Male and female created He them, and blessed them, and called their name Man, in the day when they were created.* By “male and female” is signified the marriage between faith and love ; by calling their name “Man” is signified that they were the church, which especially is called Man.

476. That by male and female is signified the marriage between faith and love, has been said and shown before, namely, that the masculine or male man signifies the understanding and what is of the understanding, and thus what is of faith; and that the female signifies the will, and what is of the will, thus what is of love. Therefore also the woman was called Eve, from life, which is of love alone. And for the same reason by the female, as was also shown, is signified the church, and by the male, the man of the church. The subject here is the state of the church when it was spiritual, and which afterward became celestial; therefore the masculine precedes—as likewise in the first chapter (ver. 26, 27); the word “create” applies also to the spiritual man. But afterward when the marriage was effected, or the church was made celestial, it is not said male and female but “Man,” which, on account of the marriage, signifies both. It therefore presently follows, “And He called their name Man,” by which is signified the church.

477. That the Man is the Most Ancient Church, has often been said and shown before. For in the highest sense the Lord Himself alone is Man. On this account the celestial church is named Man, because it was a likeness; and afterward the spiritual church, because it was an image. But in a general sense every one is called a man who has a human understanding; for man is man, and one is more a man than another, from his understanding—although there is a distinction of man from man according to his faith of love to the Lord. That the Most Ancient Church, and every true church, and hence those that are of the church, or who live from faith and love to the Lord, are especially called man, is evident from the Word—as in Ezekiel: *I will cause man to multiply upon you, all the house of Israel, all of it. . . . I will cause to multiply upon you man and beast, so that they shall multiply and be fruitful; and I will cause you to dwell after your ancient times, and I will do better than at your beginnings. . . . And I*

will cause man to walk upon you, My people Israel (xxxvi. 10-12). Here the Most Ancient Church is meant by the ancient times, the Ancient Churches by beginnings, and the Primitive Church, or Church of the Gentiles, by the house of Israel and the people Israel—which churches are 3 called “Man.” In Moses: *Remember the days of old, consider the years of generation and generation. . . . When the Most High gave to the nations their inheritance, when He separated the sons of man, He set the bounds of the people, according to the number of the sons of Israel* (Deut. xxxii. 7, 8). The Most Ancient Church is meant here by the days of old; the Ancient Churches by generation and generation; they that have faith in the Lord are called sons of man, which faith is the number of the sons of Israel. That one who is regenerate is called man may be seen in Jeremiah: *I beheld the earth, and lo! a void and emptiness, and the heavens, and they had no light. . . . I beheld, and lo! there was no man, and all the birds of the heavens were fled* (iv. 23, 25). The earth here stands for the external man; heaven for the internal; man for the love of good; and the birds of the heavens for the under- 4 standing of truth. Again: *Behold the days come . . . that I will sow the house of Israel and the house of Judah with the seed of man, and with the seed of beast* (xxxii. 27); where man stands for the internal man, and beast for the external. In Isaiah: *Cease ye from man, whose breath is in his nostrils; for wherein is he to be accounted of* (ii. 22); where man stands for the man of the church. Again: *Jehovah shall remove man, and the forsaken places shall be many in the midst of the land* (vi. 12); where the subject is the vastation of man, so that he no longer has good and truth. Again: *The inhabitants of the earth shall be burned, and man shall be left feeble* (xxiv. 6); where man stands for 5 those who have faith. Again: *The highways are laid waste, the wayfarer hath ceased; he hath broken the covenant, he hath despised the cities, he hath not regarded man. The*

land mourneth and languisheth (xxxiii. 8, 9). The term for man in the last two passages, in the Hebrew language, is Enosh. Again: *I will make a man more precious than fine gold, and a man than the gold of Ophir. Therefore I will make the heavens to move, and the earth shall be shaken out of her place* (xiii. 12, 13). The man first mentioned here is Enosh, and the man in the second place Adam.

478. The reason why the man is called Adam, is that the Hebrew word Adam signifies man. And it is clearly evident here, and before, that properly speaking he is never called by the name Adam, but man — from the fact that he is not spoken of in the singular number, but in the plural, or that the name is predicated of both the man and the woman, both together being called man. That it is said of both that they are man every one may see from the words; for it is said, “He called their name Man, in the day when they were created.” Likewise in the first chapter, “Let us make man in our image . . . and let them have dominion over the fishes of the sea” (ver. 26, 28). From this it is also evident that it is not treated of a first man of all, but of the Most Ancient Church.

479. To call a name or call by name, in the Word, signifies to know the quality, as was shown before; here, the quality of the Most Ancient Church — namely, that man was taken from the ground, or regenerated, by the Lord — for the word Adam means ground; and that afterward when it became celestial that church was preëminently man, from the faith of love to the Lord.

480. That they were called Man in the day when they were created, is evident also in the first chapter (ver. 26, 27); that is, at the end of the sixth day, which answers to the evening of the sabbath, or when the sabbath or seventh day began. For the seventh day or sabbath is the celestial man, as has been shown before.

481. Verse 3. *And Man lived a hundred and thirty years, and begat in his own likeness, after his image; and*

called his name Sheth. By "a hundred and thirty years" is signified the time before a new church arose, which not being very unlike the Most Ancient is said to have been in its likeness, and after its image — the likeness having regard to faith, and the image to love. This church was called Sheth.

482. That the years and the numbers of years occurring in this chapter are significant in the internal sense, no one has yet known. Those who dwell in the sense of the letter suppose them to be secular years. But here and as far as the twelfth chapter there is nothing of history contained, such as appears in the sense of the letter, but all things, in general and in particular, contain other matters — not only the names, but also the numbers. The number three frequently occurs in the Word, and also seven; and everywhere they signify something holy or sacred, relating to the states which the times or other things involve or represent. It is the same with the least intervals of time as with the greatest; for as the parts are of the whole, so the leasts are of the greatest. For they must be so related that a whole may consistently arise from the parts, or a greatest from its leasts. For example, in Isaiah: *Now hath Jehovah spoken, saying, In three years, as the years of a hireling, and the glory of Moab shall be brought into contempt* (xvi. 14). Again: *The Lord said unto me, Within a year, according to the years of a hireling, and all the glory of Kedar shall fail* (xxi. 16); where both the least and the greatest intervals are signified. In Habakkuk: *O Jehovah, I have heard Thy fame, I was afraid; O Jehovah, revive Thy work in the midst of the years; in the midst of the years make known* (iii. 2). "The midst of the years" here stands for the coming of the Lord — in lesser intervals, for every coming of the Lord, as when man is regenerated; and in greater, when the Lord's church springs up anew. The same is also called, in Isaiah, "the year of the redeemed": *The day of vengeance was in My heart, and the year of My re-*

deemed is come (lxiii. 4). So likewise the thousand years that Satan is to be bound (Apoc. xx. 2, 3, 7), and the thousand years of the first resurrection (xx. 4-6), by no means signify a thousand years, but their states. For as days are taken for states, as shown before, so also are years; and the states are described by the number of the years. It may be evident from this that the times in this chapter also involve states. For every church was in a different state of perception from another, according to the differences of character, from what was hereditary and acquired.

483. By the names which follow, Sheth, Enosh, Kenan, Mahalalel, Jared, Enoch, Methuselah, Lamech, and Noah, are signified so many churches, of which the first and principal was called Man. The chief characteristic of these churches was perception, and therefore the differences of the churches of that time were chiefly differences of perception. It may be said here concerning perception, that nothing but perception of good and truth rules in the whole heaven, and such perception as cannot be described — with differences innumerable, in so much that no one society has the same perception as another. There are genera and species of perception there, and the genera are innumerable; and there are likewise innumerable species in each genus — of which, by the Divine Mercy of the Lord, hereafter. Since then there are innumerable genera, and innumerable species in each genus, and yet more innumerable varieties in the species, it may be evident how little — so little that it is almost nothing — the world at this day knows about celestial and spiritual things, since it does not even know what perception is, and if told does not believe that it exists. And so with other heavenly things. The 2 Most Ancient Church represented the Lord's celestial kingdom even as to the generic and specific differences of perception. But as it is quite unknown at this day what perception is, even in its most general aspect, therefore if the genera and species of perception of these churches were

described, nothing would be told but strange and unknown things. They were, then, distinguished into houses, families, and tribes, and contracted marriages within their houses and families, in order that genera and species of perception might exist, and be derived from parents, in accordance with the propagations of natural character. Therefore they who were of the Most Ancient Church also dwell together in heaven.

484. That the church which was called Sheth most closely resembled the Most Ancient Church, may be evident from its being said, the man “begat in his own likeness, after his image, and called his name Sheth.” Likeness has regard to faith, and image, to love. For, that it was not like the Most Ancient Church as to love to the Lord and faith therefrom, is evident from what is said just before — “Male and female created He them, and blessed them, and called their name Man” — by which words the spiritual man of the sixth day is signified, as already said. His likeness was therefore to the spiritual man of the sixth day ; that is, love was not so much the principal thing, but yet faith was conjoined to love.

485. The church here meant by Sheth is another than that described by Sheth before (chap. iv., v. 25), as may be seen in n. 435. That churches of different doctrine were called by the same name, is evident from those that in the preceding chapter (ver. 17, 18) were called Enoch and Lamech, while here other churches are likewise called Enoch and Lamech (ver. 21, 30).

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

487. That by days are signified times and states in general, was shown in the first chapter, where the days of creation have no other signification. It is very common in the

Word to call all time days—as is manifestly done here, and in verses 5, 8, 11, 14, 17, 20, 23, 27, 31. And therefore the states of the times, in general, are also signified by days; and when years are added, the times of the years then signify what the states are, thus the states in particular. The most ancient people had their numbers by which they signified various things relating to the church—as the numbers three, seven, ten, twelve, and many that were compounded of these and others; and thus they described the states of the church. These numbers therefore involve hidden meanings, which need to be unfolded at length. They are an account of the states of the church. The same thing also occurs frequently in the Word, especially in the prophetic Word. And in the rites of the Jewish Church there were numbers, both of times and measures—for example, in relation to the sacrifices, the bread-offerings, oblations, and other things—which everywhere signify holy things, according to their application. The things here involved therefore in the number eight hundred, and in the next verse in nine hundred and thirty, and in the numbers of years in the verses following—namely, the changes of state of their church in relation to their general state—are more than can be recounted in detail. By the Divine mercy of the Lord it shall be told hereafter what the simple numbers signify, as far as the number twelve. Unless these are first known, the signification of the composite numbers cannot be apprehended.

488. That days signify states in general, and years states in particular, may be evident also from the Word, as has been said. Thus in Ezekiel: *Thou hast caused thy days to draw near, and art come even unto thy years* (xxii. 4); where those are spoken of who commit abominations, and fill up the measure of their sins; and so of the states of such in general, days are predicated, and in particular, years. In David: *Thou shall add days to the days of the king; his years shall be as generation and generation* (Ps.

lxi. 6). This is said of the Lord and His kingdom ; and days and years here stand for the states of His kingdom. Again : *I have considered the days of old, the years of ancient times* (lxxvii. 5). Here “the days of old” are the states of the Most Ancient Church, and “the years of ancient times” the states of the Ancient Church. In Isaiah : *The day of vengeance is in My heart, and the year of My redeemed is come* (lxiii. 4). This is said of the last times ; “the day of vengeance” being a state of damnation, and “the year of My redeemed,” a state of blessedness. Likewise in another place : *To proclaim the year of Jehovah’s good pleasure, and the day of vengeance of our God ; to comfort all that mourn* (lxi. 2). Here also both days and years are mentioned, and signify states. In Jeremiah : *Renew our days, as of old* (Lam. v. 21) ; where state is manifestly meant. In Joel : *The day of Jehovah cometh, for it is nigh at hand ; a day of darkness, and of thick darkness, a day of cloud and obscurity. . . . There hath not been ever the like of it, and shall not be any more after it, even to the years of generation and generation* (ii. 1, 2, 11). Here the day stands for a state of darkness, thick darkness, cloud and obscurity, of each one in particular and all in general. In Zechariah : *I will remove the iniquity of that land in one day. In that day . . . shall ye call, every man to his companion, under the vine and under the fig-tree* (iii. 9, 10). And in another place : *It shall be one day, which is known to Jehovah, not day nor night ; and it shall come to pass that at evening time there shall be light* (xiv. 7). Here manifestly state is meant, for it is said, a day shall be “not day nor night,” “at evening time there shall be light.” It may be evident also from these words in the Decalogue : *Honor thy father and thy mother . . . that thy days may be prolonged, and that it may be well with thee upon the land* (Deut. v. 16 ; xxv. 15). To prolong the days here does not signify length of life, but a state of happiness. In the sense of the letter it cannot but appear

that days signify time ; but in the internal sense they signify state. The angels, who are in the internal sense of the Word, have no knowledge of time. For they have not a sun and moon that distinguish times, and consequently do not know what days and years are, but states and changes of state. In the presence of the angels therefore, who are in the internal sense of the Word, whatever is of matter, space, and time disappears — as in what is said in the sense of the letter in Ezekiel: *The day is near, even the day of Jehovah is near, a day of cloud; it shall be the time of the nations* (xxx. 3) ; and in Joel: *Alas for the day! for the day of Jehovah is near, and as devastation* (i. 15). Here a day of cloud means a cloud, or falsity ; the time of the nations means the heathen or wickedness ; the day of Jehovah, vastation. When the notion of time is removed, the idea of the state of things at that time remains. So it is with the days and years so many times mentioned in this chapter.

489. That by sons and daughters are signified the truths and goods which they perceived, and indeed by sons truths, and by daughters goods, may be evident from very many passages in the prophets ; for in the Word, as in the ancient times, the conceptions and births of the church were called sons and daughters — as in Isaiah: *Nations shall come to thy light, and kings to the brightness of thy rising. Lift up thine eyes round about and see; they all gather themselves together, and come to thee; thy sons shall come from far, and thy daughters shall be nursed at thy side. Then thou shalt see and flow together, and thine heart shall tremble and be enlarged* (lx. 3-5). Here sons stand for truths ; and daughters, for goods. In David: *Rescue me and deliver me out of the hand of the sons of the stranger, whose mouth speaketh vanity. . . . Our sons shall be as plants grown up in their youth; our daughters as corner stones, hewn after the form of a temple* (Ps. cxliv. 11, 12). Sons of the stranger stand for spurious or false truths ; our

sons, for teachings of truth ; our daughters, for teachings of good. In Isaiah : *I will say to the north, Give up ; and to the south, Keep not back ; bring My sons from far, and My daughters from the end of the earth. . . . Lead forth the blind people, and they shall have eyes ; and the deaf, and they shall have ears* (xliii. 6, 8). Sons here stand for truths ; daughters, for goods ; the blind, for those who will see truths ; and the deaf, for those who obey. In Jeremiah : *Shame hath devoured the labor of our fathers from our youth ; their flocks, their herds, their sons and their daughters* (iii. 24). Here sons and daughters signify truths² and goods. That children and sons stand for truths may be evident in Isaiah : *Jacob shall not now be ashamed, neither shall his face now wax pale. For when he seeth his children, the work of Mine hands, in the midst of him, they shall sanctify My name, and shall sanctify the Holy One of Jacob, and shall stand in awe of the God of Israel. They that err in spirit shall know understanding* (xxix. 23, 24). The Holy One of Jacob, and the God of Israel, is the Lord ; children are the regenerate, who have understanding of good and truth, as is indeed explained. Again : *Sing, O barren, that did not bear . . . for more are the sons of the desolate than the sons of the married wife* (liv. 1). The sons of the desolate stand for the truths of the Primitive Church, or Church of the Gentiles ; the sons of the married wife, for the truths of the Jewish Church. In Jeremiah : *My tent is spoiled and all My cords are broken, My sons are gone forth of Me and they are not* (x. 20) ; where sons stand for truths. Again : *His sons shall be as aforetime, and their congregation shall be established before Me* (xxx. 20) ; where they stand for truths of the Ancient Church. In Zechariah : *I will stir up thy sons, O Zion, against thy sons, O Javan, and make thee as the sword of a mighty man* (ix. 13) ; where sons stand for truths of the faith of love.

490. Daughters stand for goods very frequently in the

Word — as in David : *Kings' daughters are among thy precious ones ; at thy right hand doth stand the queen, in the best gold of Ophir. . . . The daughter of Tyre with a gift. . . . The king's daughter is all glorious within ; her clothing is inwrought with gold. . . . Instead of thy fathers shall be thy sons* (Ps. xlv. 9–16). Here the good and beauty of love and faith is described by the daughter. Hence churches are called daughters, and that from goods — as the daughter of Zion and the daughter of Jerusalem (in Isaiah xxxvii. 22, and in many other places). They are also called daughters of My people (Isaiah xxii. 4), the daughter of 'Tarshish (xxiii. 10), the daughter of Zidon (*ib.* ver. 12), and daughters in the field (Ezek. xxvi. 6, 8).

491. The same things are signified by sons and daughters in this chapter (verses 4, 7, 10, 13, 16, 19, 26, 30). But the sons and daughters, or truths and goods, are of such quality as the church is. Here they are truths and goods which were distinctly perceived ; for they are predicated of the Most Ancient Church, the principal and parent of the other and succeeding churches.

492. Verse 5. *And all the days of Man that he lived were nine hundred and thirty years ; and he died.* By days and years are here signified times and states, as before. That he died signifies that there was no longer such perception.

493. That by days and years are signified times and states, need not longer be dwelt upon. This only shall be said, that in the world there cannot but be times and measures, to which numbers are applied, because they are in the ultimates of nature. But whenever they are applied [in the Word], the numbers of days and years and the numbers of measures signify something abstract from the times and measures, according to the signification of the number — as when it is said that there are six days of labor, and the seventh is holy, of which above ; that every forty-ninth year a jubilee should be proclaimed, and cele-

brated in the fiftieth year ; that the tribes of Israel were twelve, and the Lord's apostles the same number ; that there were seventy elders, and as many of the Lord's disciples ; and very many other instances. In these cases numbers are used that signify something special, apart from the things to which the numbers are applied ; and these when abstracted are the states which the numbers signify.

494. That " he died " signifies that there was no longer such perception, is evident from the signification of the word die, which is, that a thing ceases to be such as it was. Thus in John : *To the angel of the church which is in Sardis write, These things saith He that hath the seven spirits . . . and the seven stars : I know thy works, that thou art said to live, but thou art dead. Be watchful, and stablish the things that remain and are ready to die ; for I have not found thy works perfect before God* (Apoc. iii. 1, 2). In Jeremiah : *I will cast out thy mother that bare thee, into another country, where ye were not born ; and there ye shall die* (xxii. 26). Mother here stands for the church. For with respect to the church the case as has been said is this : it decreases and degenerates, and loses its pristine integrity—for the reason especially that hereditary evil increases. For every parent adds new evil to that which is inherited.

2 Every actual evil in parents produces a kind of nature, and when it often recurs becomes natural, and is added to the hereditary evil, and transmitted to children, and so to posterity. In this way the hereditary evil is increased in the posterity immensely. Every one may see that it is so from the native evil dispositions of children being just like those of their parents and ancestors. Most utterly false is the notion of those who suppose that there is no hereditary evil but that which they say was implanted by Adam (see n. 313) ; when in fact each one by his own actual sins causes hereditary evil, and adds it to the evils derived from his parents ; and thus it accumulates and continues in all posterity. Nor is it moderated except in those who are

regenerated by the Lord. This is the principal reason why every church degenerates. And so it was with the Most Ancient Church.

495. The manner in which the Most Ancient Church decreased, cannot be evident unless it is known what perception is; for it was a perceptive church, such as does not exist at the present day. The perception of a church consists in perceiving from the Lord what is good and true, just as the angels do—not so much what the good and truth of civil society is, but the good and truth of love to the Lord and faith in Him. From the confession of faith confirmed by life may be evident what the nature of perception is, and whether there is perception.

496. Verse 6. *And Sheth lived a hundred and five years, and begat Enosh.* Sheth, as was said, is a second church, less celestial than the most ancient parent church, yet one of the most ancient. That he “lived a hundred and five years” signifies, as before, times, and states; that he “begat Enosh” signifies that from them another church descended, which was called Enosh.

497. That Sheth is a second church, less celestial than the most ancient parent church, and yet one of the most ancient, may be evident from what was said of Sheth above (at verse 3). It comes to pass with churches, as has been said, that little by little in process of time they decrease as to essentials—chiefly for the reason given above.

498. *He begat Enosh.* That this signifies that from them another church descended, which was called Enosh, may also be evident from the fact that the names in this chapter signify nothing else than churches.

499. Verses 7, 8. *And Sheth lived, after he begat Enosh, eight hundred and seven years, and begat sons and daughters. And all the days of Sheth were nine hundred and twelve years; and he died.* The numbers of the days and years, here as before, signify times and states; sons and daughters signify the same here as before, and so does the dying.

500. Verse 9. *And Enosh lived ninety years, and begat Kenan.* By Enosh, as was said, a third church is signified, still less celestial than the church Sheth, and yet one of the most ancient churches. Kenan signifies a fourth church which followed the preceding.

501. As regards the churches which in the course of time succeeded each other, and of which it is said that one was born from another, it was with them as it is with fruits, or with their seeds: in the midst of them or in their inmost parts is as it were the fruit of fruits, or the seed of seeds, whence the parts live that follow as it were in order. For the more remote they are from the inmost, toward the circumference, the less of the essence of the fruit or seed there is in them; until finally they are but the cuticles or coverings in which the fruit or seed terminates. Or, as with the brain, in the inmost of which are subtle organic forms called the cortical substances, from which and by which the operations of the soul go forth; whence, in their order follow the purer coverings, then the denser, and finally the general coverings called meninges, which terminate in still more general, and finally in the most general, which is the skull.

502. These three churches, Man, Sheth, and Enosh, constitute the Most Ancient; and yet with a difference of perfection as to their perceptions. The perceptive capacity of the first church gradually decreased in the succeeding churches, and became general — just as was said of the fruit or the seed, and of the brain. Perfection consists in the capacity of perceiving distinctly; which capacity decreases as it becomes less distinct and more general. Obscure perception then follows in place of that which was more clear; and thus it begins to pass away.

503. The perceptive ability of the Most Ancient Church consisted not alone in the perception of what was good and true, but in the happiness and enjoyment of doing good. Without the happiness and enjoyment of doing good, the

perceptive ability is not living ; but from these it is alive. The life of love and of faith therefrom, such as that of the Most Ancient Church, is life while in the performance of use, or in the good and truth of use. Life is given by the Lord from use, through use, and according to use. The useless can have no life ; for whatever is useless is cast away. In this the men of the Most Ancient Church were likenesses of the Lord ; and therefore in perceptive powers they were made images of Him. The perceptive power consists in knowing what is good and true, and thus what is of faith. He who is in love is delighted, not in knowing but in doing good and truth, that is, in being useful.

504. Verses 10, 11. *And Enosh lived after he begat Kenan eight hundred and fifteen years, and begat sons and daughters. And all the days of Enosh were nine hundred and five years ; and he died.* Similar things are here likewise signified by days and by numbers of years, as well as by sons and daughters, and by his dying.

505. Enosh, as has been stated, is a third church, one of the Most Ancient, but less celestial and consequently less perceptive than the church Sheth ; and this was not so celestial and perceptive as the parent church, called Man. These three which constitute the Most Ancient Church are, relatively to those that follow, as the nucleus of fruits or seeds ; and the following churches are comparatively as their investing membranes.

506. Verse 12. *And Kenan lived seventy years, and begat Mahalalel.* A fourth church is signified by Kenan ; and a fifth by Mahalalel.

507. The church called Kenan is not to be numbered with the three more perfect churches ; for perception, which with the former was distinct, now began to become general, and comparatively as the first and more delicate membranes are to the nucleus of the fruit or seed. This state it is true is not described, but still it is to be seen from what follows — as from the description of the churches called Enoch and Noah.

508. Verses 13, 14. *And Kenan lived after he begat Mahalalel eight hundred and forty years, and begat sons and daughters. And all the days of Kenan were nine hundred and ten years; and he died.* Days, and the number of years, have a like signification as before; sons and daughters here as before signify truths and goods — which they perceived, but in a more general manner. That he died, signifies in like manner that the church ceased to be such.

509. Here it shall only be observed that these particulars all have relation to the state of the church.

510. Verse 15. *And Mahalalel lived sixty and five years and begat Jared.* By Mahalalel is signified, as was said, a fifth church; by Jared, a sixth church.

511. As the perceptive power decreased, and from being a perception of particulars or more distinct, became more and more general or obscure, so also did the life of love, or of uses. For as is the life of love or of uses, so is the ability to perceive. From good to know truth is celestial. The life of those who constituted the church called Mahalalel was such that they preferred the delight from truths to the enjoyment from uses — as it was given me to know from experience with those like them in the other life.

512. Verses 16, 17. *And Mahalalel lived after he begat Jared eight hundred and thirty years, and begat sons and daughters. And all the days of Mahalalel were eight hundred ninety and five years; and he died.* These words have a similar signification as the like words above.

513. Verse 18. *And Jared lived a hundred and sixty and two years, and begat Enoch.* By Jared is signified, as was said, a sixth church; by Enoch a seventh.

514. Concerning the church called Jared nothing is related; but its character may be known from the church Mahalalel which preceded and the church Enoch which followed it, between which it was intermediate.

515. Verses 19, 20. *And Jared lived after he begat*

Enoch eight hundred years, and begat sons and daughters. And all the days of Jared were nine hundred sixty and two years; and he died. These words also have a like signification as those that have gone before. That the ages of men were not so great — as that of Jared, nine hundred and sixty-two years, and that of Methuselah, nine hundred and sixty-nine years — may be evident to every one; and especially from what will be stated by the Divine Mercy of the Lord, at the third verse of the following chapter, where it is said, “Their days shall be a hundred and twenty years.” The number of years then does not signify the period of life of any man, but the times and states of the church.

516. Verse 21. *And Enoch lived sixty and five years, and begat Methuselah.* By Enoch, as was said, is signified a seventh church; and by Methuselah, an eighth.

517. The quality of the church Enoch is described in the verses that directly follow.

518. Verse 22. *And Enoch walked with God, after he begat Methuselah, three hundred years, and begat sons and daughters.* Walking with God signifies doctrine concerning faith; “begat sons and daughters” signifies doctrinal teachings concerning truths and goods.

519. There were those at that time who formed doctrine out of the truths perceived by the Most Ancient and the succeeding churches, that it might serve as a rule by which to know what is good and true. Such were called Enoch, as is signified by the words, “and Enoch walked with God.” And that doctrine was so named, according to the signification of the name Enoch, which is to instruct. The same thing is evident also from the signification of the word “walk,” and from Enoch’s being said to have “walked with God,” not with Jehovah. To walk with God is to teach and live according to the doctrine of faith, but to walk with Jehovah is to live a life of love. To walk is a customary form of expression signifying to live — as to walk in the law, to

walk in the statutes, to walk in the truth. To walk has reference properly to a way, which is of truth, and consequently of faith or of the doctrine of faith. What walking signifies in the Word may in some measure be evident from the following passages — in Micah; *He hath showed thee, O Man, what is good; and what doth Jehovah require of thee, but to do judgment, and to love mercy, and to humble thyself in walking with thy God* (vi. 8). Walking with God here signifies also living according to the things mentioned. But in this place it says walking with God, while of Enoch another word is used which also signifies “from with God,” so that the term is ambiguous. In David: *Thou hast delivered . . . my feet from falling, that I may walk before God in the light of the living* (Ps. lvi. 13). Here to “walk before God” is to walk in the truth of faith, which is “the light of the living.” So in Isaiah: *The people that walked in darkness have seen a great light* (ix. 2). In Moses the Lord says — *I will walk in the midst of you, and will be your God, and ye shall be My people* (Lev. xxvi. 12), meaning that they should live according to the doctrine of the law. In Jeremiah: *They shall spread them before the sun, and the moon, and the hosts of the heavens, which they have loved, and which they have served, and after which they have walked, and which they have sought* (viii. 2). Here manifestly a distinction is made between the words which relate to love and those that relate to faith; those that relate to love are “love” and “serve”; those that relate to faith are “walk” and “seek.” The words are employed with exactness in the prophets, and one is never used in the other’s place. But walking with Jehovah, or before Jehovah, in the Word, signifies living a life of love.

520. Verses 23, 24. *And all the days of Enoch were three hundred sixty and five years. And Enoch walked with God; and he was no more, for God took him.* “All the days of Enoch were three hundred sixty and five years” signifies that they were few; that he “walked with God”

signifies, as before, doctrine concerning faith ; that “he was no more, for God took him” signifies that this doctrine was preserved for the use of posterity.

521. *He was no more, for God took him.* That this signifies that the doctrine was preserved for the use of posterity is plain ; for the fact with regard to Enoch was this — that, as has been said, he reduced to doctrine what had been perceived by the Most Ancient Church — which in the time of that Church was not permitted. For, to know from perception is a very different thing from learning from doctrine. They who are in perception have no need to learn by way of formulated doctrine what they already know. For the sake of illustration, he who knows how to think well has no need to learn to think by art — whereby his faculty of thinking well would be destroyed, as with those who cleave to the dust of the schools. To those who learn from perception, it is given by the Lord to know by an internal way what is good and true ; but to those who learn from doctrine, it is given to know by an external way or through the bodily senses. The difference is as between light and darkness. Add to this, that the perceptions of the celestial man are such as can by no means be described ; for they enter into the minutest and most single particulars, with every variety according to states and circumstances. But because it was foreseen that the perceptive faculty of the Most Ancient Church would be lost, and that afterward men would learn what is good and true by doctrines, or through darkness come to the light, therefore it is said that “God took him” — that is, He preserved the doctrine for the use of their posterity.

522. It has been given me to know what kind of perceptive faculty theirs became who were called Enoch. It was a kind of general, obscure perception, without any distinctness ; for the mind then directed its attention outside of itself to doctrinal teachings.

523. Verse 25. *And Methuselah lived a hundred eighty*

and seven years, and begat Lamech. By Methuselah is signified an eighth church; and by Lamech a ninth.

524. As to the quality of this church nothing in particular is related; but that the faculty of perception was becoming general and obscure, is known from the description of the church which was called Noah—so that integrity became less, and with integrity wisdom and intelligence.

525. Verses 26, 27. *And Methuselah lived after he begat Lamech seven hundred eighty and two years, and begat sons and daughters. And all the days of Methuselah were nine hundred sixty and nine years; and he died.* These words have a similar signification to the others.

526. Verse 28. *And Lamech lived a hundred eighty and two years, and begat a son.* By Lamech is here signified a ninth church, in which perception of truth and good was so general and obscure that there was almost none, so that the church was vastated. By the son is signified the first beginning of a new church.

527. That by Lamech is signified a church in which the perception of truth and good was so general and obscure that there was almost none, so that the church was vastated, may be evident from what has gone before and from what follows; for it is described in the next verse. The Lamech in the preceding chapter signified nearly the same, namely vastation—concerning which see the preceding chapter (ver. 18, 19, 23, 24); and he by whom he was begotten had almost the same name—Methusael—so that the signification of the names is nearly the same. By Methusael and Methuselah is signified something about to die, and by Lamech a thing destroyed.

528. Verse 29. *And he called his name Noah, saying, He shall comfort us for our work, and for the toil of our hands, from the ground which Jehovah hath cursed.* By Noah is signified the Ancient Church; to “comfort us for our work and for the toil of our hands, from the ground which Jehovah hath cursed,” signifies doctrine whereby that which had been perverted should be restored.

529. That by Noah is signified the Ancient Church, or the parent of the three churches after the flood, will be evident from what follows, when the several things relating to Noah are treated of.

530. The names in this chapter, as has been stated, signify churches, or what is the same, doctrines; for from doctrine a church has its existence and name. Thus by Noah is signified the Ancient Church, or the doctrine that remained from the Most Ancient. How it is with churches or doctrines has already been stated, namely that they decline, until nothing any longer remains of the goods and truths of faith; and then the church is said in the Word to be laid waste. But still remains are always preserved, or some with whom the good and truth of faith remains, though they are few; for unless the good and truth of faith were preserved among them, there would be no conjunction of heaven with the human race. As regards the remains² that are in man individually — the fewer they are the less can the matters of reason and knowledge that he possesses be enlightened; for the light of good and truth flows in from the remains, or through the remains from the Lord. If there were no remains in a man, he would not be a man, but much viler than a brute; the fewer the remains the less he is a man, and the more they are the more he is a man. Remains are as a heavenly star; the smaller it is the less light it gives, and the larger the more light. The few things which remained from the Most Ancient Church were with those who constituted the church called Noah. The remains however were not of perception, but of integrity, and of doctrine from the truths perceived by the Most Ancient churches. Therefore a new church was now first raised up by the Lord, which because it was of an entirely different character from that of the Most Ancient churches, is to be called the Ancient Church — Ancient, from the fact that it existed at the end of the ages before the flood and during the first period after the flood. This Church, by the Divine Mercy of the Lord, will be described hereafter.

531. *He shall comfort us for our work, and for the toil of our hands from the ground which Jehovah hath cursed.* That this signifies doctrine by which what had been perverted should be restored, will also be evident, by the Divine Mercy of the Lord, from what follows. By "work" is signified that they would not be able to perceive what is true without labor and distress; by "toil of the hands from the ground which Jehovah hath cursed" is signified that they could do nothing good. Thus is Lamech or the vastated church described. There is work and labor of our hands when men have to seek what is true and do what is good from themselves, or from their own. What comes of this is "ground which Jehovah hath cursed"; that is, nothing comes of it but falsity and evil. But what it signifies that "Jehovah cursed," may be seen above (n. 245). To comfort refers to the son, or Noah, by which a new regeneration and thus a new church is signified, which is the Ancient Church. By this church, or Noah, therefore is also signified rest, and comfort from rest; just as it was said of the Most Ancient Church that it was the seventh day on which Jehovah rested (see n. 84-88).

532. Verses 30, 31. *And Lamech lived after he begat Noah five hundred ninety and five years, and begat sons and daughters. And all the days of Lamech were seven hundred seventy and seven years; and he died.* By Lamech, as was said, is signified the church vastated; by sons and daughters, the conceptions and births of such a church.

533. As nothing more is related concerning Lamech than that he begat sons and daughters, which are the conceptions and births of such a church, it shall not be further dwelt upon. What the births or sons and daughters are, may be evident from the church; for such as the church is, such are the births from it. The churches which were called Methuselah and Lamech both came to an end just before the flood.

534. Verse 32. *And Noah was a son of five hundred*

years ; and Noah begat Shem, Ham, and Japheth. By Noah is signified, as was said, the Ancient Church ; by Shem, Ham, and Japheth are signified three ancient churches, the parent of which was the Ancient Church called Noah.

535. That the church called Noah is not to be numbered among those which were before the flood, may be evident from the 29th verse — that it was to “comfort them for their work, and for the labor of their hands, from the ground which Jehovah hath cursed.” The comfort was, that it should survive and endure. But Noah and his sons, by the Divine Mercy of the Lord, will be treated of hereafter.

536. Since much has been said in the preceding pages concerning the perception of the churches before the flood, and as perception is at this day a thing entirely unknown — so completely unknown that some may suppose it to be a kind of continual revelation, or a something implanted, some that it is merely imaginary, and others other things — and yet perception is the very celestial from the Lord, given to those who are in the faith of love, and there is perception with innumerable varieties in the universal heaven — therefore, that some notion of perception may be had, it is permitted by the Divine Mercy of the Lord to describe it in the following pages, as to its different kinds, as it is in the heavens.

CONTINUATION CONCERNING HEAVEN AND HEAVENLY JOY.

537. A certain spirit approached me on my left side, asking whether I knew how he might enter heaven ; and it was given to reply to him that admission into heaven belongs to the Lord alone, Who only knows what a man is. There are very many coming from the world of such a nature as to seek only to come into heaven — not knowing at all what heaven is and heavenly joy — not knowing that heaven is mutual love, and that heavenly joy is the joy of

that love. They therefore who do not know are first informed what heaven is and heavenly joy, by actual experience. For example, there was a certain spirit, also recently from the world, who in like manner longed for heaven. In order that he might perceive what heaven is, his interiors were opened so that he felt something of heavenly joy; but on feeling it he began to groan and writhe, and begged to be delivered, saying that he could not live, for the anguish he suffered. Then his interiors were closed toward heaven and he was restored. From this it may be evident with what remorse of conscience and with what anguish they are tormented who are admitted but for a little while, when they are not prepared.

538. There were some also who went about seeking heaven, not knowing what heaven is, and who were told that unless they are in faith of love, it is as perilous to enter heaven as into a flame; and yet they went about seeking it. When they came to the first entrance, or into the lower sphere of angelic spirits, they were so distressed that they threw themselves headlong backward. By this experience they were taught how perilous it is even to draw near to heaven, until prepared by the Lord for receiving affections of faith.

539. One was admitted to the first threshold of heaven, because he strongly desired it, who in the life of the body made light of adulteries. As soon as he came he began to feel distressed, and to be sensible of his own stench, like that of a dead carcass, until he could not bear it. It seemed to him that if he went further he would perish. He was therefore cast down thence to the lower earth, angry that when he came to but the first threshold of heaven he should be in such torment, because he came into a sphere opposed to adulteries. He is among the unhappy.

540. Almost all who come into the other life are ignorant of the nature of heavenly happiness and bliss, because they do not know what internal joy is, and its nature. They

only form a conception of it from the delights and joys of the body and the world. What they are ignorant of, they for that reason regard as nothing; whereas corporeal and worldly joys are nothing, in comparison, and impure. Therefore in order that the upright who do not know what heavenly joy is, may know and perceive it, they are taken first to paradisaal regions, which surpass all conception of the imagination — concerning which, by the Divine Mercy of the Lord, more will be said hereafter. They then suppose themselves to have come into the heavenly paradise; but are taught that this is not true heavenly happiness. And it is given them therefore to experience interior states of joy, perceptible even to their inmost. Afterward they are brought into a state of peace to their very inmost, confessing then that it is utterly inexpressible and inconceivable; and at last into a state of innocence, likewise even to their inmost sense. By such means it is given them to know what truly spiritual and heavenly good is.

541. Some who did not know what heavenly joy is were unexpectedly taken up into heaven, having been brought into a state in which they could be taken up — that is to say, a state of sleep as to corporeal nature and fantasies. From there I heard one saying to me that he now first felt how great is the joy in heaven; and that he had been very greatly deceived; that he had a different idea of it; but that he now perceived in his inmost a joy indefinitely greater than he ever experienced in the most exalted state of any bodily pleasure — which he called filthy. They were delighted at this.

542. Those who are taken up into heaven for the purpose of learning what heaven is, are either put to sleep as to corporeal nature and fantasies — for with the corporeal nature and fantasies that they bring with them from the world no one can enter heaven — or they are encompassed by a sphere of spirits by whom things that are impure and cause disagreement are marvellously attempered. With

some their interiors are opened. In these and in other ways they are prepared, according to their lives and the nature thereby acquired.

543. There were certain spirits who desired to know what heavenly joy is, and it was granted them to have perception of the inmost of their own joy, to such a degree that they could bear no more ; and yet it was not angelic joy — scarcely equal to the least angelic, as it was given me to perceive by a communication of their joy. So slight was it as to be almost insipid ; and yet being their inmost joy, they called it most heavenly. From this it was evident not only that there are degrees of joys, but also that the inmost degree of one scarcely approaches the outmost or middle degree of another ; and that when one receives his own inmost joy he is in his heavenly joy, and cannot bear that which is still more interior, but it becomes pain to him.

544. Some were admitted into the heaven of innocence of the first heaven, and talking with me from there, confessed that the state of joy and gladness was such as they never could have conceived an idea of. Yet this was only in the first heaven ; and there are three heavens, and states of innocence in each, with their innumerable varieties.

545. But in order that I might know what heaven and heavenly joy is, and its nature, it has been granted me by the Lord frequently and for a long time to perceive the enjoyments of heavenly joys. I can therefore know, because from actual experience, but can never describe it. But, to give merely a notion of it — it is an affection of innumerable enjoyments and joys presenting a kind of simultaneous general joy, in which general joy or general affection are harmonies of innumerable affections — which do not come distinctly to perception, but obscurely, because the perception is most general. Yet it was given me to perceive that there are joys innumerable within it, in such order as can never be described. These innumerable joys are such as flow from the order of heaven. Such order is in the single and least particulars of the affection — all which are

only presented and perceived as a most general affection — according to the capacity of him who is the object of it. In a word, in every general affection there are particulars without number, in most orderly form, and nothing that does not live and affect even the inmosts — for heavenly joy proceeds from inmosts. It was also perceived that the joy and delight came as from the heart, diffusing itself most softly through all the inmost fibres, and thence into the fasciculated fibres, with such an inmost sense of enjoyment that every fibre was as if nothing but joy and delight ; and everything of perception and sensation therefrom is likewise alive with happiness. The joy of the pleasures of the body is to these joys as a gross and pungent dust compared with a pure and most gentle aura.

546. In order that I might know how it is with respect to those who long to be in heaven and are not such that they can be there, when I was in a heavenly society an angel appeared to me as an infant with a chaplet of brilliant blue flowers about its head, and girded about the chest with wreaths of other colors. It was given me to know from this that I was in some society where there was charity. Some upright spirits were then admitted into the same society ; and immediately on entering they became much more intelligent, and talked like angelic spirits. Afterward some were admitted who wished to be innocent of themselves ; and their state was represented to me by an infant vomiting milk out of its mouth. Such is their state. After that, some were admitted who thought that of themselves they were intelligent. Their state was represented by their faces, which appeared sharp, and fair enough. They appeared to wear a pointed cap, from which a dart projected. Their faces however did not appear to be of human flesh, but as if sculptured, without life. Such is the state of those who believe that they are spiritual of themselves, or able of themselves to have faith. Other spirits admitted who could not remain there, were dismayed, became anxious, and fled away.

CHAPTER SIXTH.

HEAVEN AND HEAVENLY JOY.

547. THE souls that come into the other life are all ignorant what heaven and heavenly joy is. Very many think it is a kind of joy that they can be admitted into, howsoever they have lived — even those that have hated the neighbor and passed their life in adulteries — not knowing at all that heaven is mutual and chaste love, and that heavenly joy is happiness therefrom.

548. I have at different times talked with spirits recently come from the world, respecting the state of eternal life — saying that it concerned them to know who is the Lord of the kingdom, and what is the nature and form of His government. Just as those who come into another kingdom in the world are interested in nothing more than in knowing who is king, and what kind of a king he is, with many other things about the kingdom. Much more should they be interested in this kingdom, where they are to live to eternity. And I said that the Lord alone governs not heaven only but also the universe ; for He who rules the one must rule the other ; and that the kingdom in which they now were is the Lord's kingdom ; and the laws of the kingdom are eternal verities, all founded on the one only law that they are to love the Lord above all things and the neighbor as themselves, and now even more, for if they would be as angels
2 they must love the neighbor more than themselves. When they heard these things they could answer nothing, for they had heard something of the kind in the life of the body, but did not believe it. They marvelled that there is such love in heaven, and that it is possible for any one to love the

neighbor more than himself, though they had heard that they should love the neighbor as themselves. but they were informed that in the other life all good increases indefinitely ; and that such is the life in the body that they cannot advance further than to love the neighbor as themselves, because then in things corporeal. But these being removed the love becomes purer, and at length angelic, which is to love the neighbor more than one's self. That 3 such love is possible could be evident from the marriage love of some, who would suffer death rather than let the consort be injured ; from the love of parents for their children, in that a mother will endure starvation rather than see her infant hunger—and so among birds and animals. And likewise from sincere friendship, in which perils will be undergone for a friend ; and even from civil and simulated friendship, which would emulate real friendship, in offering the better things to those to whom it wishes well, bearing such love in the mouth though not in the heart. Indeed it may be seen from the nature of love, which is such that its joy is in serving others, not for the sake of self but for its own sake. But this could not be comprehended by those spirits who loved themselves more than others, and who in the life of the body were greedy for gain, and least of all by the avaricious.

549. The angelic state is such that every one communicates his own blessedness and happiness to others. For in the other life there is a communication and most exquisite perception of all affections and thoughts ; so that each one communicates his joy to all, and all to each ; and each one is as it were a centre of all. This is the heavenly form. Therefore the more there are who constitute the Lord's kingdom, the greater the happiness, for it increases in the ratio of numbers. Hence it is that heavenly happiness is ineffable. There is such communication of all with every one and of every one with all, when each one loves others more than himself. But if any one wishes better to himself

than to others, then the love of self reigns, which communicates nothing from self to others but an idea of self, which is most foul ; and when this is perceived he is immediately dissociated and rejected.

550. Just as each and all things in the human body contribute to the general and individual uses of all, so is it in the Lord's kingdom, which is as one man, and is also called the Greatest Man. Every one there thus contributes, more nearly or more remotely, and in manifold ways, to the happiness of all — and this according to the order instituted and perpetually maintained by the Lord alone.

551. As the whole heaven refers itself to the Lord, and all and each to the Very and Only One, in the whole and in the smallest particulars, from this comes order, unity, mutual love, and happiness ; for thus each regards the welfare and happiness of all, and all that of each.

552. That all the joy and happiness of heaven is from the Lord alone I have been shown by many experiences, of which the following may here be related : I saw that certain angelic spirits with the utmost zeal were fashioning a candelabrum, with its lamps and flowers, most exquisitely, in honor of the Lord. I was permitted for an hour or two to see how great pains they took that everything about it should be beautiful and representative — they supposing that they were doing it of themselves. But it was given me to perceive clearly that of themselves they could devise nothing at all. At last after some hours they said they had fashioned a very beautiful representative candelabrum, in honor of the Lord, whereat they rejoiced from their very inmost. But I said they had devised and fashioned nothing at all of themselves, but the Lord alone for them. At first they were scarcely willing to believe this ; but being angelic spirits they were enlightened, and confessed that it was so. So it is with other representative things, and with all and every particular of affection and thought. And so with heavenly joys and felicities — the least of them all are from the Lord alone.

553. They who are in mutual love are continually advancing to the spring-time of their youth, and to a more and more gladsome and happy spring the more thousands of years they live : and this with continual increase to eternity, according to the degree and progress of mutual love, charity, and faith. Those of the female sex who have died in old age and enfeebled with years, and who have lived in faith in the Lord, in charity toward the neighbor and in happy marriage love with a husband, come after a succession of years more and more into the bloom of youth and early womanhood, and into a beauty which surpasses all conception of beauty that is ever perceptible to the sight. For it is goodness and charity forming and presenting their own likeness, and making the enjoyment and beauty of charity shine forth from every least feature of the countenance — even so that they are very forms of charity. Some who have seen them have been struck with astonishment. The form of charity, as seen to the life in the other world, is such that it is charity itself that portrays and is portrayed ; and this in such wise that the whole angel, especially the face, is as it were charity, which is both perceived and manifestly appears. This form is of ineffable beauty to the sight, affecting the very inmost life of the mind with charity. Through the beauty of this form truths of faith are presented in an image, and are even perceived from it. Such forms, or such beauties do they become in the other life who have lived in faith in the Lord, that is in faith of charity. All the angels are such forms, with innumerable variety. Of these is heaven.

CHAPTER VI.

1. And it came to pass that man began to multiply upon the faces of the ground, and daughters were born unto them.

2. And the sons of God saw the daughters of man, that they were fair, and they took to themselves wives of all that they chose.

3. And Jehovah said, My spirit shall not reprove man forever, for that he is flesh ; and his days shall be a hundred and twenty years.

4. The Nephilim were in the earth in those days ; and still more after that the sons of God went in unto the daughters of man and they bare unto them. These were the mighty men which were of old, men of renown.

5. And Jehovah saw that the evil of man was multiplied in the earth ; and that every imagination of the thoughts of his heart was only evil all the day.

6. And it repented Jehovah that He had made man on the earth, and it grieved Him at His heart.

7. And Jehovah said, I will destroy man whom I have created, from upon the faces of the ground ; both man and beast, and creeping thing, and fowl of the heavens ; for it repenteth Me that I have made them.

8. And Noah found grace in the eyes of Jehovah.

CONTENTS.

554. The subject is the state of the people before the flood.

555. That with man, where the church was, lusts began to reign, which are daughters. And they conjoined the teachings of faith to their lusts, and so confirmed themselves in evils and falsities ; which is meant by the sons of God taking to themselves wives of the daughters of men — verses 1, 2.

556. Because man had thus no remains of good and truth, it is foretold that he would be differently formed in order that he might have remains, which are “ a hundred and twenty years ” — verse 3.

557. Those who immersed the teachings of faith in their

lusts, and hence, as well as from the love of self, conceived dreadful persuasions of their own greatness in comparison with others, were the Nephilim — verse 4.

558. From that time there was no longer any will and perception of good and truth — verse 5.

559. The mercy of the Lord is described by His repenting and grieving at heart — verse 6. They became such that their lusts and persuasions could not but destroy them — verse 7; therefore, in order that the human race might be saved, a new church arose, which is Noah — verse 8.

INTERNAL SENSE.

560. Before proceeding further it is desirable to have in mind how the case was with the church before the flood. In general it was as with the Jewish Church before the coming of the Lord, and the Christian Church after the coming, in that they had perverted and adulterated the knowledges of true faith. In particular, as to the man of the church before the flood, he had in the course of time conceived dreadful persuasions, and immersed the goods and truths of faith in filthy lusts, even so that there were scarcely any remains with them. And when they came into this state they were suffocated, as it were of themselves; for man cannot live without remains. For, as has been said before, it is in remains that the life of man is above that of brutes. From remains, or through remains from the Lord, a man can be as a man, can know what is good and true, can reflect upon each, and therefore can think and reason; for in remains alone is there spiritual and celestial life.

561. But that it may be known what remains are — they are not only the goods and truths which a man has learned from the Word of the Lord from childhood up, and which are thus impressed on his memory, but they are also all the states springing therefrom; such as states of innocence from infancy; states of love toward parents, brothers,

teachers, friends ; states of charity toward the neighbor, and also of pity for the poor and needy ; in a word, all states of good and truth. These states, with the goods and truths impressed on the memory, are called remains ; which are preserved in man by the Lord and are stored up, quite without his knowledge, in his internal man ; and are separated entirely from the things that are of man's own, or evils and falsities. All these states are so preserved in man by the Lord that not the least of them is lost. This it has been given me to know from the fact that every state of a man, from his infancy to extreme old age, not only remains in the other life but also returns, and this just as they were when he was living in the world. Not only do the goods and truths of memory thus remain and return, but also all states of innocence and charity. And when states of evil and falsity or of malice and fantasy recur — which also remain and return, every one of them, to the least particulars — then these states are tempered by the Lord by means of the good states. From these facts it may be evident that if man had no remains, he could not but be in eternal condemnation — see what was said before (n. 468).

562. The people before the flood were such that at last they had almost no remains — because they were of such a genius that they cherished dreadful and abominable persuasions about all things whatsoever that came before them and entered into their thought, insomuch that they would not in the least recede from them ; and this chiefly from the love of self, believing themselves to be as gods, and whatever they thought, to be divine. No such persuasion has ever arisen in any people before or since, for it is suffocating and deadly. On this account they cannot be with other spirits at all in the other life. When they are present, by the influx of their most obstinate persuasion they take away from them all power of thought — besides other evil effects, of which by the Divine Mercy of the Lord hereafter.

563. Such persuasion when it takes possession of a man is as glue in which the goods and truths that would constitute remains are caught—so that remains can no longer be stored up, and those that have been stored up cannot be of use. And consequently when these people reached the highest point of such persuasion they were of themselves extinguished, and suffocated as by an inundation not unlike a flood. Therefore their extinction is compared to a flood, and also, after the manner of the most ancient people, described by a flood.

564. Verse. 1. *And it came to pass that man began to multiply upon the faces of the ground, and daughters were born unto them.* By “Man” is here signified the human race at that time; by “the faces of the ground,” all the region where the church was; by “daughters,” the things that pertained to the will of that man, consequently, lusts.

565. That by “man” is signified here the human race at that time, and indeed evil, or corrupt, may be evident from what follows—“My spirit shall not reprove man forever, for that he is flesh” (ver. 3). “The evil of man was multiplied in the earth, and every imagination of the thoughts of his heart was only evil” (ver. 5). “I will destroy man whom I have created” (ver. 7). And in the following chapter; “All flesh died that moveth upon the earth . . . and every man . . . in whose nostrils was the breathing of the breath of lives” (ver. 21, 22). It has been said before concerning man that the Lord alone is Man, and that every celestial man or celestial church is called man from Him. Hence others than celestial men are so called, as well as all of whatsoever faith, to distinguish them from brutes. But, as was said, man is not man and distinct from brutes, except through remains, which are of the Lord. From these also man is called man; and as it is on account of remains, which are of the Lord, thus again it is from the Lord that he is called a man, though he be the worst. For he is not man at all if he have not remains, but the vilest of brutes.

566. That "the faces of the ground" signify all the region where the church was, is evident from the signification of the ground; for there is a careful distinction in the Word between ground and earth. By ground is everywhere signified the church, or something pertaining to the church; and hence the name of man, Adam, which is ground. By earth in various places is meant where there is no church, or not anything of the church. Thus in the first chapter the earth only is mentioned, because there was not yet a church or regenerate man. The ground is first spoken of in the second chapter, because then there was a church. So here, and in the following chapter, it is said that every existing thing should be destroyed "from the faces of the ground" (ver. 4, 23), signifying in the region where the church was; but in the third verse it is said—"to keep seed alive upon the faces of the earth," speaking there of of the church to be created. And so everywhere in the Word—as in Isaiah: *Jehovah will have compassion on Jacob, and will yet choose Israel, and set them upon their own ground. . . . And the peoples shall take them and bring them to their place, and the house of Israel shall possess them upon the ground of Jehovah* (xiv. 1, 2). Here the church formed is treated of; but in the same chapter where there is no church, it is said "earth" (ver. 9, 12, 16, 20, 21, 25, 26). Again: *And the ground of Judah shall be a terror unto Egypt. . . . In that day there shall be five cities in the land of Egypt that speak the language of Canaan* (xix. 17, 18). Here it is said "ground" where there is a church, and "land" [*terra*]* where there is no church. And so again: *The earth reeling shall reel to and fro like a drunkard. . . . Jehovah shall visit upon the host of the height on high, and upon the kings of the ground on the ground* (xxiv. 20, 21). In Jeremiah: *Because of the ground which is*

* The Latin word *terra* in all these places is equivalent in English to either *earth* or *land* or *country*.

crumbled, for that no rain hath been in the earth, the ploughmen were ashamed, they covered their heads. Yea the hind also in the field calved (xiv. 4, 5). Here "the earth" stands for that which contains "the ground," and "the ground" for that which contains "the field." And in the same prophet: He hath led the seed of the house of Israel out of the north country [terra] and from all the countries whither I have driven them, and they shall dwell upon their own ground (xxiii. 8). "Country" and "countries" [terra et terrae] are where there are not churches; "ground" where there is a church, or true worship. Again: I will give . . . the residue of Jerusalem, that remain in this land and them that dwell in the land of Egypt, I will even give them for a commotion, for evil, to all the kingdoms of the earth . . . and I will send upon them the sword, the famine, and the pestilence, till they be consumed from off the ground that I gave unto them and to their fathers (xxiv. 8-10): "ground" here stands for doctrine and worship therefrom. And so again in chap. xxv. 5. In Ezekiel: I will gather 4 you out of the lands wherein ye have been scattered . . . and ye shall know that I am Jehovah, when I shall bring you again into the ground of Israel into the land for which I lifted up Mine hand to give it unto your fathers (xx. 41, 42). "The ground" here stands for internal worship; when there is not internal worship it is called "land." In Malachi: I will rebuke the devourer for your sakes, and he shall not destroy the fruit of your ground, neither shall your vine cast her fruit . . . in the field. . . . And all nations shall call you happy; for ye shall be a delightsome land (iii. 11, 12). Here "land" stands for the containant, thus manifestly for man, who is called "land" where "ground" stands for the church or doctrine. In Moses: Sing, O ye 5 nations, His people. . . . He will make expiation for His ground, His people (Deut. xxxii. 43) — manifestly denoting the church of the nations, which is called "ground." In Isaiah: Before the child shall know to refuse the evil and

choose the good, the ground shall be forsaken, in which thou loathest at the presence of her two kings (vii. 16). This is said concerning the Lord's advent; "the ground" which would be deserted stands for the church, or true doctrine of faith. It is evident that it is called the "ground" and the "field" from the sowing of seed—as in Isaiah: *He shall give the rain of thy seed wherewith thou shalt sow the ground. . . . The oxen and young asses that till the ground* (xxx. 23, 24). And in Joel: *The field is wasted, the ground mourneth, for the corn is wasted* (i. 10). It is now evident that "man"—who in the Hebrew language is called Adam, from the ground—signifies the church.

567. All that part of the earth where they are who are instructed in the doctrine of a true faith, is called the region of the church—as the land of Canaan when the Jewish Church was there, and Europe where the Christian Church now is. Countries and territories that are outside are not regions of the church, or "the face of the ground." Where the church was before the flood, may be evident from the lands which the rivers encompassed that went forth out of the Garden of Eden—by which also in various places in the Word the boundaries of the land of Canaan are described—and from the circumstances which follow, as from the Nephilim in the land, who, it appears from the sons of Anak which were of the Nephilim, dwelt in the land of Canaan (Num. xiii. 33).

568. That daughters signify things of the will of that man, and therefore lusts, may be evident from what was said and shown at verse 4 of the preceding chapter respecting sons and daughters—where sons signify truths, and daughters goods. Daughters or goods are of the will; but the understanding and the will—that is the sons and daughters—are such as the man is. Here a corrupt man is treated of, who has no will, but instead of will mere lust, which such believe to be and also call will. What is predicted is in accordance with the quality of that of which it

is predicated. That the man of whom daughters are here predicated was a corrupt man, has been shown before. The reason why daughters signify things of the will, and when there is no will of good they signify lusts; and why sons signify things of the understanding, and when there is no understanding they signify fantasies, is, that the female sex is such and so formed that will or desire governs, rather than understanding. Such is the disposition of their every fibre; and such their nature. But the male sex is so formed that understanding or reason governs; and such is the disposition of their fibres, and such their nature. And from this comes the marriage of the two, like that of the will and understanding in each man. And because there is at this day no will of good, but lust, and yet something of understanding or of reason can be given, on this account so many laws were given in the Jewish Church respecting the prerogatives of the man, and obedience of the wife.

569. Verse 2. *And the sons of God saw the daughters of man, that they were fair, and they took to themselves wives of all that they chose.* "The sons of God" signify the doctrinal truths of faith; "daughters" here, as before, signify lusts. That "the sons of God saw the daughters of man, that they were fair, and took to themselves wives of all that they chose," signifies that they joined the doctrinal truths of faith with lusts, and indeed with whatever lusts they would.

570. That the "sons of God" signify doctrinal truths of faith, is evident from the signification of sons — of which just above, and in the preceding chapter at verse 4, where sons signify truths of the church. Truths of the church are doctrines which in themselves regarded were truths, because they who are treated of had them by tradition from the most ancient people. For this reason they are called "sons of God"; and also relatively, because lusts are called the "daughters of man." What manner of men they were is here described — namely, that they immersed

the truths of the church, which were holy, in their lusts, and so defiled them; and thereby they confirmed their principles that they were so strongly persuaded of. How this came to pass every one may judge from himself and others. Men who once persuade themselves of any matter confirm themselves by everything that they think is true, even by what is in the Word of the Lord. For when they stick fast to the principles they have adopted and are persuaded of, they make all things favor and assent. And the more one loves himself, the more obstinate he makes himself. Such was this race of men—of which by the Lord's Divine Mercy hereafter, where their dreadful persuasions will be described. Wonderful to relate, these were such that it is never permitted them to flow in by reasonings, but only from lusts; for they would destroy everything rational in the spirits present. From this it may be evident what is signified by the sons of God seeing the daughters of man, that they were fair, and taking to themselves wives of all that they chose—namely, that they conjoined the doctrinal truths of faith with their lusts, and indeed with whatever lusts they would.

571. When man is such that he immerses truths of faith in his insane lusts, he profanes the truths, and deprives himself of remains—which though they continue cannot be brought forth; for as soon as they are brought forth, they are desecrated again by things which are profane. For profanations of the Word produce a kind of callousness, which obstructs and absorbs the goods and truths of remains. Let man therefore beware of profanation of the Word of the Lord, in which are the eternal truths wherein is life, although one who is in false principles does not believe that they are truths.

572. Verse 3. *And Jehovah said, My spirit shall not reprove man forever, for that he is flesh; and his days shall be a hundred and twenty years.* “Jehovah said, My spirit shall not reprove man forever” signifies that man would

no longer be so led; "for that he is flesh" signifies, because he had become corporeal. "And his days shall be a hundred and twenty years" signifies that he ought to have remains of faith. It is also a prediction concerning the future church.

573. *Jehovah said, My spirit shall not reprove man forever.* That this signifies that man would no longer be so led, is evident from what has gone before and from what follows — from what has gone before, in that men were become such, through the immersion of doctrinal truths or the truths of faith in lusts, that they could no longer be reprov'd, or know what is evil — all ability to perceive truth and good having been extinguished by persuasions, so that they believed that only to be true which was in conformity with their persuasions. The same is evident from what follows, in that after the flood the man of the church became different, and with him conscience succeeded in place of perception, through which he could be reprov'd. Reproof by the spirit of Jehovah therefore signifies an internal dictate, perception, or conscience; and "the spirit of Jehovah" is influx of truth and good — as also in Isaiah: *I will not contend forever, neither will I be always wroth; for the spirit should fail before Me, and the souls which I have made* (lvii. 16).

574. That flesh signifies that man had become corporeal, is evident from the meaning of flesh in the Word, where it is taken both for every man, in general, and for the corporeal man in particular: — for every man, in Joel: *I will pour out My spirit upon all flesh; and your sons and your daughters shall prophesy* (ii. 28). Flesh here stands for man, spirit for influx of truth and good from the Lord. In David: *O Thou that hearest prayer, unto Thee shall all flesh come* (Ps. lxxv. 2) — all flesh standing for every man. In Jeremiah: *Cursed is the man that trusteth in man, and maketh flesh his arm* (xvii. 5). Flesh stands for man, arm for power. In Ezekiel: *That all flesh may know* (xxi. 4, 5).

And in Zechariah : *Be silent, all flesh, before Jehovah* (ii. 13) — all flesh standing for all mankind. For the corporeal man, in particular, in Isaiah : *The Egyptian is man, and not God; and his horses flesh, and not spirit* (xxxii. 3) — meaning that their knowledge is corporeal; horses here, as elsewhere in the Word, denoting the rational faculty. In the same prophet : *He shall cut down on the right hand, and be hungry; and he shall eat on the left hand and they shall not be satisfied; they shall eat every man the flesh of his own arm* (ix. 20) — meaning things that are man's own, all which are corporeal. Again in the same : *He shall consume . . . both soul and flesh* (x. 18) — flesh standing for what is corporeal. And again : *The glory of Jehovah shall be revealed, and all flesh shall see it together. . . . The voice said, Cry. And he said, What shall I cry? All flesh is grass* (xl. 5, 6). Flesh stands for every man who is corporeal. And again : *By fire will Jehovah contend, and by His sword, with all flesh; and the slain of Jehovah shall be multiplied* (lxvi. 16). Fire stands for the punishment of lusts, the sword for the punishment of falsities, flesh for the corporeal things of man. In David : *God . . . remembered that they were flesh, a wind that passeth away, and cometh not again* (Ps. lxxviii. 39). This is said of the people desiring flesh in the wilderness, that they were corporeal. That they desired flesh represented that they lusted only for things of the body (Num. xi. 32-34).

575. *The days of man shall be a hundred and twenty years.* That this signifies that they must have remains of faith is evident in this way. In the preceding chapter (at verses 3 and 4), it was said that days and years signify times and states; and that the most ancient people by numbers variously compounded signified states and changes of states of the church. But what their computation of ecclesiastical matters was, is among things that are lost. Here likewise numbers of years occur, which no one can know the signification of unless he knows what is involved in the

single numbers from 1 to 12, and so on. It manifestly appears that they involve something else than numbers, and a hidden meaning; for, that men were to live a hundred and twenty years has no coherence with what precedes in the verse. Nor was their term of life afterward a hundred and twenty years—as appears from those that lived after the flood (chap. xi.). It is said of Shem that he lived after he begat Arphaxad five hundred years; of Arphaxad after he begat Shelah, four hundred and three years; Shelah, after he begat Eber, likewise four hundred and three years; Eber, after he begat Peleg, four hundred and thirty years; Noah, after the flood, three hundred and fifty years (ix. 28); and so on. But what the number “a hundred and twenty” involves is only ascertained from the signification of ten, and twelve, of which it is composed by multiplication. From this it appears that it signifies remains of faith. The number ten in the Word, as also tenths, signifies and represents remains which are preserved by the Lord in the internal man, and which because they are of the Lord alone are holy; the number twelve signifies faith, or all things that pertain to faith, in one complex. Therefore the number compounded of these signifies remains of faith.

576. That the number ten, and also tenths, signifies remains, may be seen from the passages which follow—in Isaiah: *Many houses shall be desolate, great and fair, without inhabitant. For ten acres of vineyard shall yield one bath, and a homer of seed shall yield an ephah* (v. 9, 10). This is said of the vastation of things spiritual and celestial. “Ten acres of vineyard shall yield one bath” means that so few were the remains of spiritual things; “a homer of seed shall yield an ephah,” that so few were the remains of celestial things. Again: *And the forsaken places be many in the midst of the land, and yet in it shall be a tenth; and it shall return, and yet shall be consumed* (vi. 12, 13). The midst of the land stands for the internal man; a tenth,

for so few remains. In Ezekiel: *Ye shall have just balances, and a just ephah, and a just bath. The ephah and the bath shall be of one measure, that the bath may contain the tenth of a homer, and the ephah the tenth of a homer; the measure thereof shall be after the homer. . . . And the set portion of oil, of the bath of oil, shall be the tenth part of a bath out of the Cor, ten baths a homer; for ten baths are a homer* (xlv. 10, 11, 14). Here holy things of Jehovah are described by measures, which signify the kinds of holy things. Ten here stands for remains of celestial things, and of spiritual things therefrom. For why, unless they contain holy mysteries, should there be so many measures, determined by numbers, as are in this and the previous chapters in the same prophet—where the heavenly Jerusalem and the new temple are described—and in the other 2 prophets, as also in the rites of the Jewish Church? In Amos: *The virgin of Israel is fallen; she shall no more rise. . . . Thus saith the Lord Jehovih, The city that went forth a thousand shall have a hundred remaining, and that which went forth a hundred shall have ten remaining, to the house of Israel* (v. 2, 3). Here remains are mentioned, very little of which would be left; for it was only a tenth part, or a remnant of remains. Again: *I abhor the pride of Jacob, and hate his palaces; and I will shut up the city, and its fulness. . . . And it shall come to pass, if there remain ten men in one house that they shall die* (vi. 8, 9)—denoting remains, which would scarcely continue. In Moses: *An Ammonite and a Moabite shall not come into the congregation of Jehovah; even to the tenth generation shall none belonging to them come into the congregation of Jehovah, forever* (Deut. xxiii. 3). “An Ammonite and a Moabite” denote profanation of celestial and spiritual things 3 of faith, the remains of which are treated of before. Hence it appears that tenths represent remains; concerning which it is thus written in Malachi: *Bring ye all the tenths into the treasure-house, that there may be spoil in My house, and*

prove Me now herewith, if I will not open to you the flood-gates of heaven and pour you out a blessing (iii. 10). "That there may be spoil in My house" signifies remains in the internal man, which are compared to spoil because they are insinuated as by stealth, among so many evils and falsities — through which remains all blessing comes. That all a man's charity comes through remains which are in the internal man, was represented in the Jewish Church by the fact that after they had given tithes, they were to give to the Levite, the stranger, the fatherless, and the widow (Deut. xxvi. 12, seq.). Because remains are of the Lord alone, therefore the tithes are called "holiness unto Jehovah"; of which it is thus written by Moses: *All the tithes of the land, of the seed of the land, of the fruit of the tree, they are Jehovah's, holiness to Jehovah. . . . All the tithes of the herd and of the flock, all that passeth under the rod (of the shepherd), the tenth shall be holiness unto Jehovah* (xxviii. 30, 32). That there are ten commandments of the Decalogue, or ten words, and that Jehovah wrote them on tables (Deut. x. 4), signifies remains. And that they were written by the hand of Jehovah signifies that remains are of the Lord alone. That they are in the internal man, is represented by the tables.

577. That twelve signifies faith, or the things of love and of faith therefrom taken together, may also be confirmed by many passages from the Word — from the twelve sons of Jacob and their names, the twelve tribes of Israel, and the twelve disciples of the Lord; but of these, by the Divine Mercy of the Lord, hereafter — especially in the twenty-ninth and thirtieth chapters of Genesis.

578. From these numbers alone it may be evident what the Lord's Word contains in its bosom and inner recesses — things that are hidden arcana and never appear to the naked eye — besides what are everywhere found. There are similar things in every expression.

579. That with the antediluvians here treated of there

were few and almost no remains, will be evident from what will be told about them, by the Divine Mercy of the Lord, hereafter. And because remains could not be preserved among them, it is here foretold of the new church called Noah that it would have remains — of which also by the Divine Mercy of the Lord, hereafter.

580. Verse 4. *The Nephilim were in the earth in those days; and still more after that the sons of God went in unto the daughters of man, and they bare unto them. These were the mighty men, which were of old, men of renown.* The Nephilim signify those who from a persuasion of their own loftiness and preëminence, made nothing of all things holy and true. “Still more after that the sons of God went in unto the daughters of man, and they bare unto them” signifies that it was at the time when they immersed the doctrinal truths of faith in their lusts and formed false persuasions. They are called “mighty men” from their love of self; “of old, men of renown” signifies that there were such also before.

581. That the Nephilim signify those who from a persuasion of their own loftiness and preëminence, made nothing of all things holy and true, is evident from what precedes and presently follows, namely, that they immersed doctrinal truths in their lusts, which is signified by the words “the sons of God went in unto the daughters of man,” and here that “they bare unto them.” Moreover, a persuasion concerning one’s self and one’s own fantasies increases, according to the multitude of things entering into it, until at length the persuasion becomes indelible; and when doctrinal truths of faith are added, then from principles of deepest persuasion men make nothing of all things holy and true, and become Nephilim. The race which lived before the flood is such, as has been said, that with their most dreadful fantasies, which are poured forth by them as a poisonous and suffocating sphere, they so deaden and stifle every spirit, that spirits know not in the least how to

think, and seem to themselves half dead. And if the Lord by His coming into the world had not liberated the world of spirits from such a venomous race, no one could have existed there ; and thus the human race, which is ruled by the Lord through spirits, would have perished. They are therefore now kept in a hell under a cloud-like and dense rock as it were, under the heel of the left foot* ; nor do they make the least attempt to rise out of it. Thus is the world of spirits free from this most dangerous crew ; which crew and their most poisonous sphere of persuasions are to be described, by the Divine Mercy of the Lord, in their place. These are they who are called Nephilim, and who make nothing of all that is holy and true. Mention is made² of them under this name in the Word, but their descendants were called Anakim and Rephaim. That they were called Anakim, or sons of Anak, is evident in Moses : The explorers of the land of Canaan said, *There we saw the Nephilim, the sons of Anak, of the Nephilim ; and we were in our own eyes as grasshoppers, and so were we in their eyes* (Num. xiii. 33). That they were called Rephaim is also evident in Moses : *The Emim dwelt aforetime in the land of Moab, a people great, and many, and tall, as the Anakim ; these also are accounted Rephaim, as the Anakim ; and the Moabites call them Emim* (Deut. ii. 10, 11). The Nephilim are no more mentioned, but the Rephaim, who, as has been said, are described as such by the prophets. Thus in Isaiah : *Hell from below is moved for thee, to meet thee at thy coming ; it hath stirred up the Rephaim for thee* (xiv. 9) — speaking of the hell where such have their abode. Again : *The dead shall not live ; the Rephaim shall not rise, because Thou hast visited and destroyed them, and made all their memory to perish* (xxvi. 14). Here also their hell is referred to, from which they shall no more rise.

* That is, the left foot of the Greatest Man (*Maximus Homo*). See n. 3637-41.

And again : *Thy dead shall live, my dead body they shall raise. . . . Awaken and sing ye that dwell in the dust, for thy dew is the dew of herbs ; yet thou shalt cast forth the land of the Rephaim* (xxvi. 19). "The land of the Rephaim" is the hell which has been spoken of. In David : *Wilt Thou show a wonder to the dead ? Shall the Rephaim arise and praise Thee* (Ps. lxxxviii. 10) ? This likewise is said of their hell, and signifies that they cannot rise and infest the sphere of the world of spirits with the venom of their most dreadful persuasions, but that it has been provided by the Lord that the human race should no longer be infected with such dreadful fantasies and persuasions. Those who lived before the flood were of such a nature and genius that they could be infected, for a reason hitherto known to no one — of which however, by the Divine Mercy of the Lord, hereafter.

582. *After that the sons of God went in unto the daughters of man and they bare unto them.* That this signifies that they became Nephilim at the time when they immersed the teachings of faith in their lusts, is evident from what was said and shown just before (at verse 2), namely, that sons of God signify the doctrinal truths of faith, and daughters lusts. The birth therefrom was nothing else than that they made of no account and profaned the holy things of faith. For man's lusts, which are of the loves of self and of the world, are utterly opposed to everything holy and true ; and lusts prevail in man, so that when anything holy and true that is acknowledged is immersed in his lusts it is all over with the man, for they cannot be eradicated and separated. They cleave to every idea, and ideas are what are mutually communicated in the other life. As soon therefore as any idea of what is holy and true is brought forth, it is joined to the profane and false, which is at once and instantly perceived. Such therefore cannot but be separated and thrust down to hell.

583. That the Nephilim were called mighty men on ac-

count of their love of self, is evident also in various places in the Word, where such are called mighty — as in Jeremiah: *The mighty men of Babylon have forborne to fight, they sit down in their strongholds; their might hath failed; they are become as women* (li. 30). “The mighty men of Babylon” here stand for those who are filled full of the love of self. Again: *A sword is upon the liars and they shall be foolish; a sword is upon her mighty men, and they shall be dismayed* (l. 36). Again: *I have seen, they are dismayed, and are turned backward; the mighty men are beaten down, and have fled a flight, and looked not back; terror was on every side. . . . Let not the swift flee away, nor the mighty man escape. . . . Go up ye horses, and rage ye chariots; let the mighty men go forth, Cush, and Put, . . . and the Ludim* (xlvi. 5, 6, 9). This is said of persuasion, from reasonings. Again: *How say ye, We are mighty men, and valiant men for the war? Moab is laid waste* (xlvi. 14, 15); and in another verse: *The city is taken, and the strongholds are seized, and the heart of the mighty men of Moab in that day is become as the heart of a woman in travail* (xlvi. 41). So, *The heart of the mighty men of Edom* (in chap. xlix. 22). And again: *Jehovah hath redeemed Jacob, and hath delivered him from the hand of him that was stronger than he* (xxxi. 11) — where the strong are described by another word. That the Anakim, who were of the Nephilim, were called mighty men, is evident in Moses: *Thou art to pass over Jordan this day, to go in to possess nations greater and more numerous than thyself, cities great and fenced up to heaven, a people great and tall, the sons of the Anakim whom thou knowest, and of whom thou hast heard say, Who can stand before the sons of Anak* (Deut. ix. 1, 2)?

584. Verse 5. *And Jehovah saw that the evil of man was multiplied in the earth; and that every imagination of the thoughts of his heart was only evil all the day.* “Jehovah saw that the evil of man was multiplied in the earth”

signifies that there began to be no will for good ; “every imagination of the thoughts of his heart was only evil all the day” signifies that there was no perception of truth and good.

585. That by the evil of man being multiplied in the earth is signified that there began to be no will for good, is evident from what has been explained before, that there was no longer any will, but only lust ; and from the signification of man in the earth. In the literal sense the earth is where man is. In the internal sense it is where love is ; and because this is of the will, or of the lust, the earth is taken for the will itself of man. For man is man from his power of willing — not so much from knowing and understanding ; for knowing and understanding come from his willing. Whatever does not come from his willing, he is unwilling to know or to understand. Yea, when he says or does other than he wills, there is yet something of the will, remoter from the speech or action, that governs him. That the land of Canaan or the holy land is taken for the love and so for the will of the celestial man, can be established by many passages from the Word ; also that the lands of the different nations stand for their loves — which in general are love of self and of the world. But as this subject so often recurs, it need not be dwelt upon here. It is thus evident that by the evil of man in the earth is signified his natural evil which is of the will, and which is said to have been multiplied because not all were so depraved as not to wish well to others, though for the sake of themselves. But that the perversion became complete is signified by “every imagination of the thoughts of his heart.”

586. *Every imagination of the thoughts of his heart was only evil, all the day.* The reason why this signifies that there was no perception of good and truth is, that, as was said and shown before, they immersed the doctrinal truths of faith in their filthy lusts ; and when this came to pass all perception was lost, and in place of perception a most

dreadful persuasion or most obstinate and most deadly fantasy succeeded — which was the reason of their suffocation and extinction. This deadly persuasion is here signified by the “imagination of the thoughts of his heart.” But by the imagination of the heart without the word thoughts, is signified the evil of the love of self or of lusts — as in the eighth chapter following, where Jehovah said, after Noah had offered burnt offerings, *I will not again curse the ground any more on account of man, for that the imagination of man's heart is evil from his youth* (viii. 21). Imagination² is what a man conceives for himself, and persuades himself of — as in Habakkuk: *What profiteth the graven image that the maker thereof hath graven it? The molten image and teacher of a lie, that the maker trusteth to his imagination therein to make a dumb idol* (ii. 18)? A graven image signifies false persuasions from principles conceived and hatched out by one's self; the maker is one who persuades himself — concerning which imagination is predicated. In Isaiah: *Your turning upside down! Should the potter be counted as clay, that the thing made shall say of him that made it, He made me not? and the thing imagined say of him that imagined it, He understood not* (xxix. 16)? The thing imagined here stands for thought from one's selfhood, and persuasion thence of what is false. In general imagination is what a man conceives out of the heart or will, and also from thought or persuasion — as in David: *Jehovah knoweth our imagination [fashioning], He remembereth that we are dust* (Ps. ciii. 14). In Moses: *I know his imagination that he doeth this day, before that I have brought him unto the land* (Deut. xxxi. 21).

586.* Verse 6. *And it repented Jehovah that He had made man on the earth, and it grieved Him at His heart.* “It repented Jehovah” signifies mercy; “it grieved Him at His heart” has a similar meaning. To repent has reference to wisdom; to grieve at heart, to love.

587. *It repented Jehovah that He had made man on the*

earth. That this signifies mercy, and that "it grieved Him at heart" has a similar signification, is evident from this, that Jehovah never repents, since He foresees all things and every particular from eternity; and when He made man, that is, created him anew and perfected him, until he became celestial, He also foresaw that he would become such in process of time; and as He foresaw that he would become such, it could not repent Him. This is clearly evident in Samuel: Samuel said, *The invincible One of Israel will not lie nor repent; for He is not a man, that He should repent* (1 Sam. xv. 29). And in Moses: *God is not a man that He should lie, nor the son of man that He should repent. Hath He said, and shall He not do? Or hath He spoken, and shall He not make it good* (Num. xxiii. 19)?

² But to repent signifies mercy. The mercy of Jehovah or of the Lord involves each and every thing that is done by the Lord toward the human race, who are such that He pities them, and every one according to his state. Thus He pities the state of him whom He permits to be punished, and pities him to whom He gives the enjoyment of good. To be punished is of mercy, because it turns all the evil of punishment to good; and to give the enjoyment of good is of mercy, because no one merits any good. For the whole human race is evil, and every one of himself rushes toward hell; it is of mercy therefore that he is rescued therefrom. Nor is it anything but mercy, for the Lord has need of no one. It is called mercy because He delivers man from miseries* and from hell. Thus it is so called with reference to the human race, because they are in such a condition; and it is the effect of love toward them all, because all are so.

588. But it is said of the Lord that He repents and is grieved at heart, because there appears to be such feeling in all human mercy and therefore the expression here, as

* The Latin word for mercy, *miser cordia*, means having a heart for misery.

in many other places in the Word, is according to the appearance. What the Lord's mercy is no one can know, because it infinitely transcends all human understanding; but what the mercy of man is, man knows — that it is to repent and grieve; and if he did not take an idea of mercy from some affection that he knows the quality of, he could never think anything about it and so could not be informed. This is the reason why human qualities are often predicated of the attributes of Jehovah or the Lord — as that Jehovah or the Lord punishes, leads into temptation, destroys, and is angry; when in truth He never punishes anyone, never leads any into temptation, never destroys any, and is never angry. So when even such things are predicated of the Lord, it follows that repentance also and grief may be predicated of Him; for the predication of the one follows from that of the other — as plainly appears in the following passages from the Word. In Ezekiel: *Mine anger shall be spent, I will make my fury to rest, and it shall repent Me* (v. 13). Here because anger and fury are predicated, repentance is predicated also. In Zechariah: *As I thought to do evil when your fathers provoked Me to anger, saith Jehovah Zebaoth, and it repented Me not, so again, I will think in those days to do good unto Jerusalem and to the house of Judah* (viii. 14, 15). Here it is said that Jehovah thought to do evil, and yet He never thinks to do evil to any, but good to all and to every one. In Moses, when he supplicated the face of Jehovah: *Turn from the fierceness of Thine anger and repent Thee of this evil against Thy people. . . . And Jehovah repented of the evil which He said He would do unto His people* (Exod. xxxii. 12, 14). Here also the fierceness of anger is attributed to Jehovah, and consequently repentance. In Jonah, the king of Nineveh said, *Who knoweth whether God will not turn and repent, and turn from the heat of His anger, that we perish not* (iii. 9)? In like manner here repentance is predicated because anger is. In Hosea: *My heart is 3*

turned within me; My repentings are kindled together. I will not execute the fierceness of Mine anger (xi. 8, 9); where likewise it is said of the heart that repentings were kindled, just as in the passage we are considering it is said that He grieved at heart. Repentings clearly stand for great mercy. So in Joel: *Turn unto Jehovah your God; for He is gracious and compassionate, slow to anger and plentiful in mercy, and repenteth of the evil* (ii. 13); where also to repent manifestly denotes mercy. In Jeremiah: *If so be they will hearken, and turn every man from his evil way, and it repent Me of the evil* (xxvi. 3) — to repent signifying to have mercy. Again: *If that nation . . . turn from their evil, it shall repent Me of the evil* (xviii. 8); where also repenting stands for having mercy if they would turn themselves. For it is man who turns the Lord's mercy away from himself; the Lord never turns it away from man.

589. From these and many other passages it is manifest that the Word was spoken according to appearances with man. Whoever therefore wishes to establish false principles from the appearances according to which the Word was spoken, can do so by examples without number. But to confirm false principles by the Word is one thing, and it is another thing to believe in simplicity what is in the Word. He who confirms false principles first assumes a principle which he will not at all recede from, nor in the least yield, but scrapes together and accumulates confirmations wherever he can, thus also from the Word, until he so strongly persuades himself that he can no longer see the truth. But he who simply or with simple heart believes, does not first assume principles, but thinks that because the Lord has thus said it is true; and if instructed how it is to be understood — from other sayings of the Word — he acquiesces and rejoices in his heart. Even the man who from simplicity believes that the Lord is angry, punishes, repents, grieves, and so is afraid of evil and does good, does himself no harm; for he thus believes also that the

Lord sees all and every thing ; and being in such belief he is afterward enlightened in other matters of faith — if not before, then in the other life — unlike those who persuade themselves from assumed principles, inspired by an abominable love of themselves or of the world.

590. That repenting has reference to wisdom, and grieving at heart, to love, cannot be explained to human apprehension, save in accordance with the things that are with man, that is, by means of appearances. In every idea of thought in man there is something from the understanding and from the will, or from his thought and his love. Whatever idea does not derive any thing from his will or love is not an idea, for otherwise than from his will he cannot think at all. There is a kind of marriage, perpetual and indissoluble, between the will and the understanding, so that in the ideas of a man's thought there inhere or adhere the things that are of his will or his love. From this in man it may as it were be known, or rather it seems possible to form some conception of what is involved in the Lord's mercy, namely, wisdom and love. Thus in the prophets, especially in Isaiah, there are almost everywhere double expressions concerning every thing ; one involving what is spiritual, the other what is celestial. The spiritual of the Lord's mercy is wisdom, the celestial is love.

591. Verse 7. *And Jehovah said, I will destroy man whom I have created, from upon the faces of the ground; both man and beast, and creeping thing, and fowl of the heavens; for it repenteth Me that I have made them.* "Jehovah said, I will destroy man" signifies that man would extinguish himself; "whom I have created, from upon the faces of the ground" signifies the man of the posterity of the Most Ancient Church; "both man and beast and creeping thing" signifies that whatsoever is of the will would extinguish him; "and fowl of the heavens" is whatever is of the understanding or thought; "for it repenteth Me that I have made them" signifies, as before, compassion,

592. *Jehovah said, I will destroy man.* That this signifies that man would extinguish himself, is evident from what has been explained before — namely, why it is predicated of Jehovah or the Lord that He punishes, that He tempts, that He does evil, that He destroys or kills, and that He curses. As for example, that He slew Er, Judah's first born; and Onan, another son of Judah (Gen. xxxviii. 7, 10); that Jehovah smote all the firstborn of Egypt (xii. 12, 29). And so in Jeremiah: *Whom I have slain in Mine anger and in My fury* (xxxiii. 5). In David: *He cast upon them the fierceness of His anger; wrath, and fury and trouble, a sending of evil angels* (Ps. lxxviii. 49). In Amos: *Shall evil befall a city and Jehovah hath not done it* (iii. 6)? In John: *Seven golden vials full of the wrath of God Who liveth forever and ever* (Apoc. xv. 1, 7; xvi. 1). All these things are predicated of Jehovah, although entirely contrary to His nature. They are predicated of Him for the reason explained before; and also in order that men may first lay hold of the very general idea that the Lord governs and disposes each and every event; and afterward learn that nothing of evil is from the Lord, much less does He kill; but that it is man who brings evil upon himself, and ruins and destroys himself — although it is not man, but evil spirits who excite and lead him; and yet it is man, because he believes no otherwise than that he does it himself. So now here, it is said of Jehovah that He would destroy man, when in fact it was man who would destroy and extinguish himself. The state of the case may be very evident from those in the other life who are in torment in hell, who continually bewail, and attribute all the evil of punishment to the Lord. So in the world of evil spirits there are those who make it their delight, even their greatest delight, to hurt and punish others; and those who are hurt and punished think it is from the Lord. But they are told, and it is shown to them, that not the least of evil is from the Lord, but they bring it upon themselves; for such

is the state and such the equilibrium of all things in the other life that evil returns upon him who does evil, and becomes the evil of punishment, and that it cannot but come. This is said to be permitted, for the sake of the amendment of the evil. But still the Lord turns all evil of punishment into good ; so that there is never anything but good from the Lord. But hitherto no one has known what permission is ; what is permitted is believed to be done by Him who permits, because He permits. But the fact is quite otherwise — of which, by the Divine Mercy of the Lord, hereafter.

593. *Whom I have created, from upon the faces of the ground.* That this signifies the man from the posterity of the Most Ancient Church, is evident not only from its being said, the man whom He had “created”—that is, whom He had regenerated—and afterward whom He had “made,” that is, had perfected, or regenerated until he became celestial ; but also from its being said “from upon the faces of the ground.” The ground is where the church is, as has been shown before. It appears likewise from the fact that they are treated of who immersed the doctrinal truths of faith in their lusts, and those that had not doctrinal truths of faith could not do so. They who are without the church are in ignorance of truth and good, and those who are in ignorance may be in a kind of innocence while speaking and acting somewhat contrary to the truths and goods of faith ; for they may act from a certain zeal for the worship with which they have been imbued from infancy and which they therefore believe to be true and good. But the case is entirely different with those who have the doctrine of faith among them. These can mingle truths with falsities, and holy things with profane. Hence their lot in the other life is much worse than the lot of those who are called gentiles—of whom, by the Divine Mercy of the Lord, hereafter.

594. *Both man and beast, and creeping thing.* That this

signifies that whatsoever is of the will would extinguish him, is evident from the signification of man, beast, and creeping thing. Man is man only from the will and understanding, by which he is distinguished from brutes; in all other respects he is very similar to them. In the case of these men all will for good and understanding of truth had perished. In place of a will for good there followed raging lusts, in place of an understanding of truth insane fantasies; and these were commingled with the lusts. For this reason after they had thus as it were destroyed remains, they could not but be extinguished. That all things of the will are called beasts and creeping things, is evident from what has been said before concerning beasts and creeping things. But here, because of the character of the man treated of, good affections are not signified by beasts, but evil, and so lusts; and by creeping things, pleasures, corporeal and sensual. That such things are signified by beasts and creeping things needs no further confirmation from the Word, because they have been treated of before (see n. 45, 46, 142, 143).

595. That the fowl of the heavens signifies whatever is of the understanding or thought, may also be seen above (n. 40).

596. Verse 8. *And Noah found grace in the eyes of Jehovah.* By Noah is signified a new church. That he "found grace in the eyes of Jehovah" signifies that the Lord foresaw that the human race might thus be saved.

597. By Noah is signified a new church, which is to be called the Ancient Church, for the sake of distinction between the Most Ancient Church, which was before the flood, and that which was after the flood. The states of these two churches were entirely different. The state of the Most Ancient Church was such that they had from the Lord a perception of good and thence of truth. The state of the Ancient Church, or Noah, became such that they had a conscience of good and truth. As is the difference

between having perception and having conscience, such was the difference of state of the Most Ancient and the Ancient Churches. Perception is not conscience. The celestial have perception; the spiritual have conscience. The Most Ancient Church was celestial, the Ancient was spiritual. The Most Ancient Church had immediate revelation from the Lord, by fellowship with spirits and angels, as also by visions and dreams; whereby it was given them to have a general knowledge of what was good and true; and after they had acquired a general knowledge, these general leading principles, as it were, were confirmed by things innumerable, by means of perceptions; and these innumerable things were the particulars or individual things of the general to which they related. Thus were the general leading principles, as it were, corroborated day by day; whatever was not congruous with the generals they perceived not to be so; and whatever was congruous they perceived to be so. Such also is the state of the celestial angels. The general principles as it were of the Most Ancient Church were heavenly and eternal verities — as, that the Lord governs the universe, that all good and truth is from the Lord, that all life is from the Lord, that man's proprium was nothing but evil, and in itself was dead; with many others of similar character. And innumerable things confirming and agreeing with these they received a perception of, from the Lord. With them love was the chief thing of faith. By love it was given them of the Lord to perceive whatever was of faith, and hence with them faith was love, as was said before. But the Ancient Church became entirely different — of which by the Divine Mercy of the Lord, hereafter.

598. That he "found grace in the eyes of Jehovah" signifies that the Lord foresaw that the human race might thus be saved. The Lord's mercy involves and looks to the salvation of the whole human race; so likewise His grace, and therefore the salvation of the human race is signified.

By Noah is signified not only a new church, but the faith of that church also, which was a faith of charity. Thus the Lord foresaw that through faith of charity the human race might be saved — of which faith hereafter. But there is a distinction in the Word between mercy and grace, and this in accordance with the difference of those who receive. Mercy is applied to those who are celestial, and grace to those who are spiritual; for the celestial acknowledge nothing but mercy, and the spiritual scarcely anything but grace. The celestial do not know what grace is; the spiritual scarcely know what mercy is, which they make one and the same with grace. This comes from the kind of humiliation of each, which thus differs. They who are in humiliation of heart implore the Lord's mercy; but they who are in humiliation of thought beseech His grace; and if these implore mercy, it is either in a state of temptation or is done with the mouth only and not from the heart. Because the new church called Noah was not celestial but spiritual, it is not said to have found mercy but grace in the eyes of Jehovah. That there is a distinction in the Word between mercy and grace, is evident from many passages where Jehovah is called merciful and gracious (as in Ps. ciii. 8; cxi. 4; cxlv. 8; Joel ii. 13). The distinction is likewise made in other places, as in Jeremiah: *Thus saith Jehovah, The people which were left of the sword found grace in the wilderness, when I went to give rest to him, to Israel. Jehovah appeared unto me from afar; and I have loved thee with an everlasting love; therefore with mercy have I drawn thee* (xxx. 2, 3) — where grace is predicated of the spiritual, and mercy of the celestial. In Isaiah: *Therefore will Jehovah wait that He may give grace unto you, and therefore will He exalt Himself that He may have mercy upon you* (xxx. 18). Here likewise grace regards the spiritual and mercy the celestial. So in the chapter presently following, where Lot says to the angel, *Behold, now, thy servant hath found grace in thine eyes, and thou*

hast done thy great mercy which thou hast done with me, to make alive my soul (Gen. xix. 19). That grace relates to spiritual things, which are of faith, or of the understanding, is evident here also in that it is said, he “hath found grace in thine eyes”; and that mercy relates to celestial things which are of love, or of the will, is evident from this, that the angel is said to have done mercy, and to have made alive the soul.

9. These are the generations of Noah. Noah was a man just and upright in his generations. Noah walked with God.

10. And Noah begat three sons, Shem, Ham, and Japheth.

11. And the earth was corrupt before God; and the earth was filled with violence.

12. And God saw the earth, and behold it was corrupt, for all flesh had corrupted its way upon the earth.

13. And God said unto Noah, The end of all flesh is come before me, for the earth is filled with violence before them, and behold I will destroy them with the earth.

14. Make thee an ark of gopher wood; mansions shalt thou make in the ark, and shalt pitch it within and without with pitch.

15. And this is how thou shalt make it; three hundred cubits the length of the ark, fifty cubits its breadth, and thirty cubits its height.

16. A window shalt thou make to the ark, and to a cubit shalt thou finish it from above; and the door of the ark shalt thou set in the side thereof; with lower, second, and third stories shalt thou make it.

17. And I, behold I do bring the flood of waters upon the earth, to destroy all flesh wherein is the breath of life, from under the heavens; everything that is in the earth shall die.

18. And I will establish My covenant with thee ; and thou shalt come into the ark, thou, and thy sons, and thy wife, and thy sons' wives with thee.

19. And of every living thing of all flesh, pairs of all shalt thou bring into the ark, to keep them alive with thee ; they shall be male and female.

20. Of the fowl after its kind, and of the beast after its kind, of every creeping thing of the ground after its kind, pairs of all shall come unto thee, to keep them alive.

21. And take thou unto thee of all food that is eaten, and gather it to thee, and it shall be for food for thee and for them.

22. And Noah did according to all that God commanded him ; so did he.

CONTENTS.

599. The subject here is the state of the church which was called Noah, before its regeneration.

600. The man of that church is described, that he was such that he could be regenerated—verse 9 ; but that there arose thence three kinds of doctrine, which are Shem, Ham, and Japheth—verse 10.

601. That the man who remained from the Most Ancient Church could not be regenerated, on account of his direful persuasions and filthy lusts—verses 11, 12 ; whereby he would utterly destroy himself—verse 13.

602. But the man of the church called Noah, who is described by the ark, was not so—verse 14 ; and the remains with him are described by the measures—verse 15 ; the things of his understanding, by the window, door, and mansions—verse 16.

603. That he would be preserved when the rest would perish by an inundation of evil and falsity—verse 17.

604. And that the truths and goods which were with him would be saved—verse 18 ; and thus whatever was of the

understanding and whatever was of the will, by regeneration — verses 19, 20 ; for receiving which he was to be prepared — verse 21 ; and that it was so done — verse 22.

INTERNAL SENSE.

605. The subject is now the formation of a new church, which is called Noah ; and its formation is described by the ark into which living things of every kind were received. But, as always, before that new church could arise it was necessary that the man of the church should suffer many temptations — which are described by the lifting up of the ark, its drifting about, and its delay upon the waters of the flood. And finally, that he became a true spiritual man and was set free, is described by the cessation of the waters, and the many things that follow. No one can see this who adheres to the sense of the letter only ; for the reason, especially here, that all these things are historically connected, and present an idea as of a history of events. But such was the style of the men of that time, and most pleasing to them, that all things were concealed in figures, and these were arranged in the form of history ; and the more coherent the historical series, the better suited it was to their genius. For in those ancient times they were not so much inclined to outward knowledge as at this day, but to profound thoughts, of which the offspring were as described. This was the wisdom of the ancients.

606. That the flood, the ark, and so the descriptions of the flood and the ark, signify regeneration, and also the temptations that precede regeneration, is in some degree known among the learned at this day, who also compare regeneration and temptations to the waters of a flood.

607. But the character of that church will be described hereafter. That an idea of it may be presented here, it shall be briefly said that the Most Ancient Church was celestial, as already shown, but this church became spirit-

ual. The Most Ancient had a perception of good and truth ; this, or the Ancient, had not perception, but in its place another kind of dictate, which may be called conscience. But, what is hitherto unknown in the world, and is perhaps difficult to believe, the men of the Most Ancient Church had internal respiration, and only tacit external respiration. Thus they spoke not so much by words, as afterward, and at this day, but by ideas, as angels do ; and these they could express by innumerable changes of the looks and face, especially of the lips. In the lips there are countless series of muscular fibres which at this day are not set free, but being free with the men of that time, they could so present, signify, and represent ideas by them as to express in a minute's time what at this day it would require an hour to say, by articulate sounds and words — and this more fully and clearly to the apprehension and understanding of those present than is possible by words, or series of words in combination. This may perhaps seem incredible, but yet it is true. And there are many others, not of this earth, who have spoken and at this day speak in a similar manner — of whom, by the Divine Mercy of the Lord,

3 hereafter. It has been given me to know the nature of that internal respiration, and how in process of time it was changed. These most ancient people having such respiration as angels have, who breathe in a similar manner, were in profound ideas of thought, and were able to have such perception as cannot be described ; and even if it could be described as it really was, it would not be believed, because it would not be comprehended. But in their posterity this internal respiration little by little came to an end ; and with those who were possessed with dreadful persuasions and fantasies, it became such that they could no longer present any idea of thought but the most debased — the effect of which was that they could not survive, and therefore all became extinct.

608. When internal respiration ceased, external respira-

tion gradually succeeded, almost like that of the present day ; and with external respiration a language of words, or of articulate sound into which the ideas of thought were determined. Thus the state of man was entirely changed, and became such that he could no longer have similar perception, but instead of perception another kind of dictate which may be called conscience — for it was like conscience, though a kind of intermediate between perception and the conscience known to some at this day. And when such determination of the ideas of thought took place, that is to say, into spoken words, they could no longer be instructed, like the most ancient man, through the internal man, but through the external. And therefore in place of the revelations of the Most Ancient Church, doctrinal teachings succeeded ; which could first be received by the external senses, and from them material ideas of the memory could be formed, and, from these, ideas of thought, by which and according to which they were instructed. Hence it was that this church which followed possessed an entirely different genius from that of the Most Ancient Church. If the Lord had not brought the human race into this genius, or into this state, no man could have been saved.

609. Because the state of the man of this church which is called Noah was altogether changed from that of the man of the Most Ancient Church, he could no longer, as was said, be informed and enlightened in the same way as the most ancient man ; for his internals were closed, so that he no longer had communication with heaven, except such as was unconscious. Nor, for the same reason, could he be instructed except, as was said, by the external way, of sense or of the senses. On this account, of the Lord's providence, doctrinal truths of faith, with some of the revelations to the Most Ancient Church, were preserved for the use of this posterity. These doctrinal truths were first collected by Cain, and were stored up that they might not be lost ; and therefore it is said of Cain that a mark was

placed upon him, lest any one should slay him — concerning which see what was said at that place (chap. iv. 15). Afterward they were reduced to doctrine by Enoch; but because this doctrine was of use to no one at that time, but was for posterity, it was said that “God took him” (see also chap. v. 24). These doctrinals of faith are what were preserved by the Lord for the use of this posterity or church. For, it was foreseen by the Lord that perception would be lost, and therefore it was provided that these doctrinals should remain.

610. Verse 9. *These are the generations of Noah. Noah was a man just and upright in his generations. Noah walked with God.* By “the generations of Noah” is signified a description of the reformation or regeneration of the new church. That “Noah was a man just and upright in his generations” signifies that he was such that he could be endued with charity; “just” has relation to the good of charity, and “upright” to the truth of charity. The generations are those of faith. To walk with God signifies here — as before, when it was said of Enoch — doctrine of faith.

611. That by “the generations of Noah” is signified a description of the reformation or regeneration of the new church, is evident from what has been said before (at chap. ii. 4, and v. 1).

612. *Noah was a man just and upright in his generations.* That this signifies that he was such that he could be endued with charity, is evident from the signification of just and upright — just having regard to the good of charity, and upright to the truth of charity — and also from the essential of that church being charity — of which, by the Divine mercy of the Lord, hereafter. That just has regard to the good of charity, and upright to the truth of charity, is evident from the Word — as in Isaiah: *They will seek Me daily and desire knowledge of My ways, as a nation that doeth justice and forsaketh not the judgment of their*

God; they will ask of Me the judgments of justice, and desire to draw near unto God (lviii. 2). Here judgment stands for the things which are of truth, and justice for those that are of good. Doing judgment and justice became, as it were, an established formula for doing what is true and good (as in Isaiah lvi. 1 : Jer. xxii. 3, 13, 15 ; xxiii. 5 ; xxxiii. 14, 16, 19). The Lord said, *The just shall shine forth as the sun, in the kingdom of My Father* (Matt. xiii. 43)—the just meaning those who are endued with charity ; and of the consummation of the age — *The angels shall go forth and shall sever the wicked from among the just* (v. 49). Here also the just stand for those who are in the good of charity. But upright signifies truth which is from charity. 2 For there is truth from many another origin ; but that which is from the good of charity from the Lord is called upright and an upright man — as in David : *Who shall sojourn in Thy tent, who shall dwell in the mountain of Thy holiness ? He that walketh uprightly, and worketh justice, and speaketh truth in his heart* (Ps. xv. 1, 2). The upright man is here described. Again : *With the holy thou wilt show thyself holy ; with an upright man thou wilt show thyself upright* (xviii. 25) — where an upright man is one who is so from holiness, or the good of charity. And again : *Jehovah will withhold no good from them that walk in uprightness* (lxxxiv. 11). That an upright man is one who is true, from 3 good, or who speaks and does truth, from charity, is evident from the words walk and way being often applied to the upright or to uprightness ; also righteous or righteousness — which words pertain to truth — as in David : *I will teach the upright in the way. When will he come unto me ? I will walk within my house in the uprightness of my heart* (Ps. ci. 2) ; and in the sixth verse : *He that walketh in the way of the upright, he shall minister unto me.* Again : *Blessed are the upright in the way, who walk in the law of Jehovah* (Ps. cxix. 1). And again : *Uprightness and integrity shall preserve me* (xxv. 21). And in

another place : *Mark the upright man, and behold the righteous, for the end of that man is peace* (xxxvii. 37). It is evident from these passages that he is called just who does good, and he is called upright who does truth therefrom — which also is to do justice and judgment. Holiness and justice are the celestial of faith ; uprightness and judgment are the spiritual therefrom.

613. That the generations are those of faith does not appear from the sense of the letter, which is historical ; but as here are only internal things, generations of faith are signified. It is also evident from the series that the generations here are no other. And this is frequent in the Word — as in Isaiah : *They that shall be of thee shall build the waste places of old ; thou shalt raise up the foundations of generation and generation ; and thou shalt be called, The repairer of the breach, The restorer of paths to dwell in* (lviii. 12). All these particulars signify what is of faith ; the waste places of old signify celestial things of faith ; the foundations of generation and generation, spiritual things of faith — which had lapsed from the ancient times that are likewise signified. Again : *They shall build the old wastes, they shall raise up the former desolations, they shall renew the waste cities, the desolations of generation and generation* (lxi. 4) ; with similar signification. And again : *They shall not labor in vain, nor bring forth for trouble ; for they are the seed of the blessed of Jehovah, and their offspring with them* (lxv. 23). Here also bringing forth is predicated of the things of faith ; laboring, of those of love. Of the latter it is said that they are the seed of the blessed of Jehovah ; of the former, that they are offspring.

614. That to walk with God signifies doctrine of faith, may be seen from what was said before, respecting Enoch (chap. v. 22, 24), of whom also it is said that he walked with God ; and there it signifies doctrine of faith preserved for the use of posterity. And as this is the posterity for whose use it was preserved, the subject is now here taken up again.

615. The quality of the man of this church is here described in general; not that he was such as yet — for his formation is treated of in what follows — but that such he might become: that is to say, that by knowledges of faith he could be endued with charity, and so act from charity, and from the good of charity know what was true. For this reason the good of charity or “just” precedes, and truth of charity or “upright” follows. Charity, as was said before, is love toward the neighbor, and mercy; and it is a lower degree of the love of the Most Ancient Church, which was love to the Lord. Thus love now descended and became more external, and is to be called charity.

616. Verse 10. *And Noah begat three sons, Shem, Ham, and Japheth.* That “Noah begat three sons” signifies that three kinds of doctrine thence arose, which are meant by “Shem, Ham, and Japheth.”

617. *Noah begat three sons.* That this signifies that three kinds of doctrine thence arose, is evident from all that has been shown before about names signifying nothing else than churches, or what is the same, doctrines. So it is here. But they are barely mentioned in this place for the sake of the series, or of connection with the things that precede — which is, that it was foreseen by the Lord that the man of this genius could be endued with charity; but yet that three kinds of doctrine would thence have birth — which doctrines, by the Divine mercy of the Lord, shall be described hereafter, where Shem, Ham, and Japheth are treated of.

618. That Noah was just and upright, that he walked with God, and in this verse that he begat three sons, is all said in a past tense, and yet these expressions look to the future. It should be known that the internal sense is such that it has no relation to times; and this the original language favors, where sometimes one and the same word is applicable to any time whatever, without using different words. Interior things are thus more clearly laid open.

The language derives this from the internal sense, which is more manifold than any one could believe. Hence it does not suffer itself to be limited by times and distinctions.

619. Verse 11. *And the earth was corrupt before God; and the earth was filled with violence.* By "the earth" is signified the race mentioned before. It is said to be "corrupt" on account of their dreadful persuasions; and to be "filled with violence," on account of their filthy lusts. Here and in the following verses of this chapter it is said "God," because there was now no church.

620. That by "the earth" is signified the race which has been treated of before, is evident from what has already been told respecting the signification of the earth and of the ground. "The earth"* is a term very often used in the Word; and by it is signified the land where the true church of the Lord is, as the land of Canaan; also a land where there is not a church, as the land of Egypt, and of the Gentiles. Thus it stands for the race that dwells there; and as it stands for the race, it stands likewise for every one of the race who is there. It is called the land from celestial love, as the land of Canaan, and the land of the Gentiles from impure loves. But it is called "ground" from faith which is implanted; for, as has been said, the land or country is the containant of the ground, and the ground is the containant of the field, just as love is the containant of faith, and faith is the containant of the knowledges of faith which are implanted. Here the earth is taken for a race in which every thing of celestial love and of the church had perished. What is predicated is known from the subject.

621. That the earth is said to be "corrupt" on account of their dreadful persuasions, and "filled with violence" because of their filthy lusts, is evident from the signification of the verb to corrupt and of the word violence. In the Word one term is never taken for another, but uniformly

* *Terra*, earth, land, or country.

the word is employed which fitly expresses the thing of which it is predicated ; and this so exactly that from the words alone which are used, what is in the internal sense at once appears — as here from the words corrupt and violence. Corrupt is predicated of the things of the understanding when it is desolated ; violence, of the things of the will, when vastated. Thus to corrupt is predicated of persuasions ; and violence, of lusts.

622. That to corrupt is predicated of persuasions, is evident in Isaiah : *They shall not hurt, nor corrupt, in all the mountain of My holiness ; for the earth shall be full of the knowledge of Jehovah* (xi. 9) ; and so in chapter lxxv. 25th verse, where to hurt has relation to the will, or to lusts, and to corrupt relates to the understanding, or to persuasions of falsity. Again : *Woe to the sinful nation, a people laden with iniquity, a seed of evil-doers, children that are corrupters* (i. 4). Here as in other places, “nation” and the “seed of evil-doers” stand for evils which are of the will, or lusts ; “people” and “children that are corrupters,” for falsities which are of the understanding, or of persuasions. In Ezekiel : *Thou wast more corrupt than they in all thy ways* (xvi. 47). Here “corrupt” is predicated of things of the understanding, or reason, or thought ; for “way” is a word that signifies truth. In David : *They have done what is corrupt, and have done abominable work* (Ps. xiv. 1). Here “what is corrupt” is put for dreadful persuasions, and “abominable” for the filthy lusts which are in the work, or from which the work is done. In Daniel : *After sixty and two weeks shall the Messiah be cut off, and there shall be none belonging to Him ; and the people of the prince that shall come shall corrupt the city and the sanctuary, and the end thereof shall be with a flood* (ix. 26). Here likewise to corrupt stands for persuasions of what is false, of which a flood is predicated.

623. *The earth was filled with violence.* That this is said on account of their abominable lusts, and most of all

the lusts which come of the love of self, or of inordinate arrogance, is evident from the Word. It is called violence when men do violence to holy things by profaning them, as did these antediluvians who immersed the doctrinal truths of faith in all kinds of lusts — as in Ezekiel: *My face will I turn from them, and they shall profane My secret [place], and robbers shall enter into it and profane it. Make the chain; for the land is full of judgment of bloods, and the city is full of violence* (vii. 22, 23). The violent are here described, who they are, that they are such as was stated. Again: *They shall eat their bread in disquietude, and drink their waters in desolation, that her land may be wasted of the fulness thereof, because of the violence of all them that dwell therein* (xii. 19). The bread which they shall eat in disquietude is the celestial, and the waters which they shall drink in desolation are the spiritual things to which they have done violence, or which they have profaned. In Isaiah: *Their webs shall not be for garments; neither shall they be covered with their works; their works are works of iniquity, and the act of violence is in their hands* (lix. 6). Here webs and garments are predicated of things of the understanding or thought; iniquity and violence, of things of the will or of works. In Jonah: *Let them turn every one from his evil way, and from the violence that is in their hands* (iii. 8). The evil way here is predicated of falsities, which are of the understanding; and violence, of evils, which are of the will. In Jeremiah: *A rumor shall come in one year . . . and violence in the land* (li. 46). A rumor stands for things which are of the understanding, violence, for those that are of the will. In Isaiah: *He hath done no violence, neither was there any deceit in His mouth* (liii. 9). Here also violence stands for the things of the will; deceit in His mouth for those of the understanding.

624. That a state not of the church is here treated of, is evident from the fact that here and in the following verses of this chapter the name God is used, but in pre-

ceding verses He was called Jehovah. When there is not a church He is called God, and when there is a church He is called Jehovah — just as in the first chapter of Genesis, when there was no church, He was called God ; but in the second chapter, when there was a church, He was called Jehovah God. The name Jehovah is most holy, and belongs only to the church ; but the name God is not so holy, for there was no nation that had not gods, and therefore the name God was not so holy. No one was permitted to speak the name Jehovah unless he had knowledge of the true faith ; but any one might speak the name God.

625. Verse 12. *And God saw the earth, and behold it was corrupt, for all flesh had corrupted its way upon the earth.* “God saw the earth” signifies that God knew man ; “it was corrupt” signifies that there was nothing but falsity ; “for all flesh had corrupted its way upon the earth” signifies that the corporeal nature of man destroyed all understanding of truth.

626. *God saw the earth.* That this signifies that God knew man, may be evident to every one ; for God, Who knows all things and every thing from eternity, has no need to see whether man is such. To see is human, and therefore — as has been said at the sixth verse and elsewhere — the Word is spoken in accordance with the appearance of things to man ; and this to such a degree that He is even said to see with eyes.

627. *For all flesh had corrupted its way upon the earth.* That this signifies that man’s corporeal nature destroyed all understanding of truth, is evident from the signification of “flesh” (of which at verse 3) which in general means every man, and in particular the corporeal man, or all that is of the body ; and from the signification of a way as the understanding of truth, or truth itself. That a way is predicated of the understanding of truth, or of truth, may be evident from passages which have been adduced in different places before, and also from the following. In Moses :

Jehovah said, Arise, get thee down quickly from hence; for thy people . . . have corrupted themselves; they have suddenly turned aside out of the way which I commanded them; they have made them a molten image (Deut. ix. 12, 16)—meaning that they had turned away from His precepts, which are truths. In Jeremiah: *Whose eyes are open upon all the ways of the sons of man to give every man according to his ways, and according to the fruit of his doings* (xxxii. 19). The ways here are a life according to the precepts; the fruit of his doings is a life from charity. Thus a way is predicated of truths, which are those of the precepts and commandments. And the meaning of “son of man” [*homo*] and of “man” [*vir*] is as has been shown above. So in Jeremiah (vii. 3, and xvii. 10). In Hosea: *I will visit upon him his ways, and render to him his works* (iv. 9). In Zechariah: *Turn ye from your evil ways, and from your evil doings. . . . Like as Jehovah of Hosts thought to do unto us according to our ways, and according to our doings* (i. 4, 6). Here the sense is similar, but the opposite of the former, because they are evil ways and evil works. In Jeremiah: *I will give them one heart, and one way* (xxxii. 39). Heart stands for goods, and way for truths. In David: *Make me to understand the way of Thy commandments. . . . Remove from me the way of falsehood; and grant me Thy law graciously. I have chosen the way of truth. . . . I will run the way of Thy precepts* (cxix. 27, 29, 30, 32). Here the way of the commandments and precepts is called the way of truth—opposite to which is the way of falsehood. Again: *Make known to me Thy ways, O Jehovah, teach me Thy paths. Lead my way in Thy truth, and teach me* (Ps. xxv. 4, 5). Here likewise a way manifestly stands for truth. In Isaiah: *With whom did Jehovah take counsel, and who instructed Him, and taught Him the path of judgment, and taught Him knowledge, and made Him to know the way of understanding* (xl. 14) — manifestly for the understanding of

truth. In Jeremiah: *Thus saith Jehovah, Stand ye in the ways and see, and ask for the old paths, where is the good way, and walk therein* (vi. 16). Here likewise way is put for the understanding of truth. In Isaiah: *I will lead the blind in a way that they knew not, in paths that they have not known I will lead them* (xlii. 16). The terms way, by-path, path, street, and village street, are predicated of truth, because they lead to truth—as also in Jeremiah: *They have caused them to stumble in their ways, in the ancient paths, to walk in by-paths, in a way not cast up* (xviii. 15). So in the Book of Judges: *In the days of Jael the paths ceased, and they that walked in by-paths went through crooked paths. The village streets ceased in Israel* (v. 6).

628. The internal sense here is that every man on earth, where the church was, had corrupted his way, so that he did not understand truth. For every man had become corporeal, not only those referred to in the preceding verse, but also those called Noah, who are treated of here, and especially in the following verse, since they were such before they were regenerated. These things are said first, because in the following verses their regeneration is treated of. And because very little of the church remained, God is now named, not Jehovah. In this verse is signified that there was nothing true, and in the following verse, that there was nothing good, except in the remains which they had who are called Noah—for without remains there is no regeneration—and in the doctrinal truths that they knew. But there was no understanding of truth, as there never can be except where there is a will for good. Where the will is not, there is not understanding; and as the will is, such is the understanding. The most ancient people had a will of good, because they had love to the Lord; and hence they had an understanding of truth. But the understanding wholly perished with the will. A kind of rational truth and natural good remained with those who are called Noah, and therefore they could be regenerated.

629. Verse 13. *And God said unto Noah, The end of all flesh is come before Me, for the earth is filled with violence before them, and behold I destroy them with the earth.* "God said" signifies that it was so; "the end of all flesh is come before Me" signifies that the human race could not but perish; "for the earth is filled with violence" signifies that they no longer had a will of good; "behold I destroy them with the earth" signifies that the human race would perish with the church.

630. That "God said" signifies that it was so, is evident from this, that in Jehovah is nothing but Being.

631. That "the end of all flesh is come before Me" signifies that the human race could not but perish, is evident from the words themselves; and from the signification of "flesh" which means every man in general, and is the corporeal man in particular — as already shown.

632. That "the earth is filled with violence" signifies that they had no longer a will of good, is evident from what has been said and shown before about the signification of violence (at verse 11). In the preceding verse it was said of the understanding of truth, and here it is said of the will of good, because both had been lost with the man of the church.

633. The real truth is that with no man is there any understanding of truth and will of good, not even with those who were of the Most Ancient Church. But when men become celestial it appears as if they had a will of good and understanding of truth, and yet it is of the Lord alone — which they also know, acknowledge, and perceive. And so with the angels. So true is this that whoever does not know, acknowledge, and perceive that it is so, has no understanding at all of truth nor will of good. With every man, and with every angel, even the most celestial, what is his own is nothing but falsity and evil; for it is known that "The heavens are not pure in the Lord's sight" [Job xv. 15], and that every good and every truth is of the Lord

alone. But as far as a man and angel is capable of being perfected, of the Lord's Divine mercy he is perfected, and receives as it were an understanding of truth and a will of good ; but this possession is only an appearance. Every man can be perfected, and consequently receive this gift of the Lord's mercy, according to the actual doings of his life, with due allowance for the hereditary evil implanted by his parents.

634. But it is extremely difficult to say, in a manner to be apprehended, what is the understanding of truth and will of good in the proper sense ; for the reason that a man supposes every thing he thinks to be of the understanding, since he calls it so ; and every thing that he desires he supposes to be of the will, since he calls it so. And it is the more difficult to explain so as to be apprehended, because most men at this day are also ignorant of the fact that the intellectual is distinct from the voluntary ; for when they think any thing they say they will, and when they will a thing they say they think — and this too because they call it so. Another reason why it can with difficulty be comprehended is that men are only in what is of the body, or their life is in the most external things. And for these reasons they do not know that there is in every man something that is interior, and what is still interior to that, and indeed an inmost ; and that his corporeal and sensual is the outermost. Desires, and things of the memory are interior ; affections and reasonings are interior still to these ; and the will of good and understanding of truth are inmost. And these are so distinct from each other that nothing can ever be more distinct. The corporeal man makes all these into one, and confounds them. This is why he believes that when his body dies all things are to die ; though in fact he then first begins to live, and indeed because his interiors succeed in their order. If his interiors were not thus distinct, and did not thus succeed each other, men could never be in the other life spirits, angelic

spirits, and angels, who are thus distinguished according to their interiors. For this reason there are three heavens, most distinct from each other. From these considerations it may now in some measure be evident what, in the proper sense, understanding of truth and will of good are ; and that they can only be predicated of the celestial man, or of the angels of the third heaven.

635. What is said in the preceding verse and in this signifies that in the end of the days of the antediluvian church all understanding of truth and will of good perished ; so that among the antediluvians who were filled with dreadful persuasions and filthy lusts, not even a vestige appeared. But with those who are called Noah there continued to be remains ; which, however, could not bring forth anything of understanding and will, but only rational truth and natural good. For, the operation of remains is according to the nature of the man. Through remains these could be regenerated ; and persuasions did not obstruct and absorb the Lord's operation through remains. Persuasions, or principles of falsity, implanted, impede all operation ; and unless these are first eradicated the man can never be regenerated — on which subject, by the Lord's Divine mercy, hereafter.

636. *I will destroy them with the earth.* That this signifies that with the church the human race would perish, is evident from its being said "with the earth" ; for the earth in a wide sense signifies love, as has been said before, and thus the celestial of the church. Here, since no love and nothing whatever celestial remained, it signifies the love of self, and what is contrary to the celestial of the church. And yet there was a man of the church ; for they had doctrinal truths of faith. For, as was stated before, the earth is the containant of the ground, and ground is the containant of the field — as love is the containant of faith, and faith is the containant of knowledges of faith.

637. That "I will destroy them with the earth" signifies

that with the church the human race would perish is on this account. If the Lord's church should be entirely extinguished on the earth, the human race could by no means exist, but one and all would perish. The church, as has been said before, is as the heart. So long as the heart lives the neighboring viscera and members can live, but as soon as the heart dies they one and all die also. The Lord's church on earth is as the heart, whence the human race, even that part of it which is without the church, has life. The reason is quite unknown to any one. But—that something of it may be known—the whole human race on earth is as a body with its parts, wherein the church is as the heart. And if there were not a church with which as with a heart the Lord might be united, through heaven and the world of spirits, there would be disjunction; and if there were disjunction of the human race from the Lord, it would instantly perish. This is the reason that from the first creation of man, there has always been some church, and whenever the church has begun to perish it has yet remained with some. This was also the reason of the Lord's coming into the world. If He had not come, in His Divine mercy, the whole human race on this earth would have perished; for the church was then at its last extremity, and there was scarcely any good and truth surviving. The reason why the human race cannot live unless it is conjoined with the Lord, through heaven and the world of spirits, is that in himself regarded man is much viler than the brutes. If left to himself he would rush to the ruin of himself and of all things; for he desires nothing else than [what would be for] the destruction of himself and all. His order should be, that one should love another as himself; but now every one loves himself more than others, and thus hates all others. But with brute animals the case is quite different. Their order is that according to which they live. Thus they live quite according to the order in which they are, and man entirely contrary to his order. Therefore unless

the Lord should have compassion on him, and conjoin him to Himself through angels, he could not live a single moment ; but this man does not know.

638. Verse 14. *Make thee an ark of gopher wood; mansions shalt thou make in the ark, and shalt pitch it within and without with pitch.* By the ark is signified the man of that church ; by gopher wood his concupiscences ; by the mansions are signified the two parts of the man, which are the will and the understanding ; by pitching it within and without is signified his preservation from an inundation of lusts.

639. That by the ark is signified the man of that church, or the church called Noah, may be sufficiently evident from the description of it in the following verses ; and from the fact that the Lord's Word everywhere involves spiritual and celestial things — that is, that the Word is spiritual and celestial. If the ark with its coating of pitch, its measurement, and its construction, and the flood also, signified nothing more than the letter expresses, there would be nothing at all spiritual and celestial in the account of it, but only something historical — which would be of no more use to the human race than any similar thing described by secular writers. But because the Word of the Lord everywhere in its bosom or interiors involves and contains spiritual and celestial things, it is very evident that by the ark and all the things said about the ark, are signified hidden things not yet revealed : and so in other places, as by the little ark in which Moses was concealed, which was placed among the sedge by the river side (Exod. ii. 3) ; and sublimer still, by the holy ark in the wilderness, made after the pattern shown to Moses on Mount Sinai. If each and all things in this ark had not been representative of the Lord and His kingdom, it would have been nothing else than a sort of idol, and the worship idolatrous. In like manner the temple of Solomon was not holy at all of itself, or on account of the gold, silver, cedar, and stone in

it, but on account of the several things which these represented. And so here — if the ark and its construction, with its several particulars, did not signify some hidden thing of the church, the Word would not be the Word of the Lord, but a kind of dead letter, as in the case of any profane writer. Therefore it is evident that the ark signifies the man of the church or the church called Noah.

640. That by gopher wood are signified concupiscences, and by the mansions the two parts of this man, which are the will and the understanding, no one hitherto has known. Nor can any one know how these things are signified unless he is first told how the case was with that church. The Most Ancient Church, as has often been told, knew from love whatever was of faith; or what is the same, from a will of good had understanding of truth. But their posterity derived also by inheritance that lusts, which are of the will, ruled over them, in which they immersed the doctrinal truths of faith, and thus became Nephilim. When therefore the Lord foresaw that if man continued of such a nature he would perish eternally, He provided that the voluntary should be separated from the intellectual, and that man should be formed, not as before by a will of good, but through an understanding of truth should be endued with charity, which appears as a will of good. Such did this new church become which is called Noah, and thus it was of an entirely different nature from the Most Ancient Church. Besides this church, there were others also at that time — as that which is called Enosh (see chap. iv. 26), and others also of which no such mention and description is extant. Only this church of Noah is here described, because it was of another and entirely different character from the Most Ancient.

641. Because this man of the church must be reformed as to that part of man which is called the understanding, before he could be reformed as to the other part which is called the will, it is here described how the things of the

will were separated from those of the understanding, and as it were covered over and reserved, lest anything should affect it. For if things of the will, that is of lust, had been excited, man would have perished — as will appear, by the Divine mercy of the Lord, hereafter. These two parts, the will and the understanding, are so distinct in man that nothing could be more distinct ; as has been given me also certainly to know, by the fact that things of the understanding of spirits and angels flow into the left part of the head or brain, and things of the will into the right. And so with respect to the face. When angelic spirits flow in, it is softly as the inflowing of the most gentle aura. But when evil spirits flow in, it is like an inundation into the left part of the brain with dreadful fantasies and persuasions, and into the right with lusts. Their influx is as it were an inundation of fantasies and lusts.

642. From all this it is evident what this first description of the ark involves, with its construction of gopher wood, its mansions, and its coating within and without with pitch — namely, that one part, that of the will, was preserved from inundation ; and only that part opened which is of the understanding, and is described, in verse 16, by the window, the door, and the lowest, second, and third stories. These things are not easily believed, because hitherto no one has had any idea of them. And yet they are most true. But these are the least and most general of the hidden meanings which man is ignorant of. If the particulars were told him he could not apprehend even one of them.

643. But as regards the signification itself of the words — that gopher wood signifies concupiscences, and the mansions the two parts of man, may be evident from the Word. Gopher wood is a wood abounding in sulphur,* like the fir,

*The word "sulphur" was formerly used not exclusively as the name of brimstone, but also as a general term for inflammable substance. The classification of gopher here with the fir (*abies*), which is a turpentine tree, would seem to imply that the inflammable constit-

and others of its kind. It is said on account of its sulphur that it signifies concupiscences, because it easily takes fire. The most ancient people compared things in man, and regarded them as having a likeness, to gold, silver, brass, iron, stone, and wood—his inmost celestial to gold, his lower celestial to brass, and what was lowest, or the corporeal therefrom, to wood. But his inmost spiritual they compared and regarded as having a likeness to silver, his lower spiritual to iron, and his lowest to stone. And such in the internal sense is the signification of these things when they are mentioned in the Word—as in Isaiah: *For brass I will bring gold, and for iron I will bring silver, and for wood brass, and for stones iron; I will also make thy officers peace, and thine exactors justice* (lx. 17). Here the Lord's kingdom is treated of, in which there are not such metals, but there are spiritual and celestial things; and that these are signified is very evident from peace and justice being spoken of. Gold, brass, and wood here correspond to each other, and signify things celestial or of the will, as has been said; and silver, iron, and stone correspond to each other, and signify things spiritual or of the understanding. In Ezekiel: *They shall make a spoil of thy riches and make a prey of thy merchandise. . . . Thy stones and thy wood* (xxvi. 12). It is very manifest that by riches and merchandise are not meant worldly riches and merchandise, but celestial and spiritual; and so by the stones and the wood—the stones being those things which are of the understanding, and the wood those that are of the will. In Habakkuk: *The stone crieth out of the wall, and the beam out of the wood answereth* (ii. 11). The stone stands for the lowest degree of the understanding; and the wood for the lowest of the will, which answers when anything is drawn from sensual knowledge. Again: *Woe unto him*

uent of the gopher also was turpentine, and that this is what is meant here by "sulphur." (See Lord Bacon's "History of Sulphur, Mercury, and Salt.")

that saith to the wood, Awake; and to the dumb stone, Arise! Shall this teach? Behold it is overlaid with gold and silver, and there is no breath in the midst of it. But Jehovah is in the temple of His holiness (ii. 19, 20). Here also wood stands for lust. Stone stands for the lowest of the understanding; and therefore to be dumb and to teach are predicated of it. "There is no breath in the midst of it" signifies that it represents nothing celestial and spiritual — as a temple wherein are stone and wood, and these overlaid with gold and silver, to those who think nothing of
 3 what they represent. In Jeremiah: *We drink our waters for silver; our wood cometh for price* (Lam. v. 4). Here waters and silver signify the things of the understanding; and wood those of the will. Again: *Saying to wood, Thou art my father! and to stone, Thou hast brought us forth* (Jer. ii. 27). Here wood stands for lust, which is of the will, whence is conception; and stone for the sensual knowing faculty, from which is the bringing forth. Hence, in different places in the prophets, serving wood and stone is put for worshipping graven images of wood and stone — by which is signified that they served lusts and fantasies — also committing adultery with wood and stone — as in Jeremiah (iii. 9), and in Hosea: *My people ask counsel of their wood, and their staff declareth unto them; because the spirit of whoredom hath led them away* (iv. 12); meaning
 4 that they asked of graven images of wood, or lusts. In Isaiah: *Topheth is prepared of old. . . . The pile thereof is fire and much wood; the breath of Jehovah is like a stream of burning sulphur* (xxx. 33). Here fire, sulphur, and wood stand for abominable lusts. In general wood signifies the things of the will which are lowest, the precious woods, as cedar and the like, those that are good — as for example, the cedar wood in the temple, and the cedar wood employed in the cleansing of leprosy (Lev. xiv. 4, 6, 7); also the wood cast into the bitter waters at Marah, whereby the waters became sweet (Exod. xv. 25) —

concerning which, by the Divine mercy of the Lord, in those places. But woods that were not precious, and those which were made into graven images, as well as those used for funeral piles and the like, signify lusts — as in this place the gopher wood, on account of its sulphur. So in Isaiah : *The day of vengeance of Jehovah. . . . The streams thereof shall be turned into pitch, and the dust thereof into sulphur, and the land thereof shall become burning pitch* (xxxiv. 9). Pitch stands for dreadful fantasies ; sulphur for abominable lusts.

644. That by the mansions are signified the two parts of man, which are the will and the understanding, is evident from what has been stated before — that these two parts, the will and the understanding, are most distinct from each other, and that for that reason, as was said, the human brain is divided into two parts, called hemispheres. To its left hemisphere pertain the intellectual and to the right the voluntary faculties. This is the most general distinction. Besides this, both the will and the understanding are distinguished into innumerable parts, for so many are the divisions of the intellectual, and so many the divisions of the voluntary things of man, that they can never be described or enumerated even as to the universal genera, still less as to their species. A man is a least heaven as it were, corresponding to the world of spirits and to heaven, wherein all the genera and all the species of things intellectual and voluntary are distinguished by the Lord in the most perfect order, so that not even the least of them all is undistinguished — of which by the Divine mercy of the Lord, hereafter. In heaven these divisions are called societies, in the Word habitations, and by the Lord mansions (John xiv. 2). Here also they are called mansions, because they are predicated of the ark, which signifies the man of the church.

645. That to “pitch it within and without with pitch” signifies preservation from an inundation of lusts, is evi-

dent from what has been said before. For the man of this church was first to be reformed as to the things of his understanding; and therefore he was preserved from an inundation of lusts, which would destroy all work of reformation. In the original text it is not indeed said that it was to be pitched with pitch, but a word is used which denotes protection, derived from expiate or propitiate, and therefore it involves the same. The expiation or propitiation of the Lord is protection from inundation of evil.

646. Verse 15. *And this is how thou shalt make it; three hundred cubits the length of the ark, fifty cubits its breadth, and thirty cubits its height.* By the numbers here, as before, are signified remains, that they were few; the length is their holiness, the breadth their truth, and the height their good.

647. That these particulars have such a signification — as that the numbers three hundred, fifty, and thirty signify remains, and that they are few; and that length, breadth, and height signify holiness, truth, and good, cannot but appear strange to every one, and very remote from the letter. But in addition to what was said and shown above concerning numbers (at verse 3 of this chapter) — that a hundred and twenty there signify remains of faith — it may be evident also to every one from the fact that they who are in the internal sense, as good spirits and angels are, are beyond all such things as are earthly, corporeal, and of the world merely, and thus are beyond all matters of number and measure, and yet it is given them by the Lord to perceive the Word fully, and this entirely apart from such things. And, this being true, it may therefore be very evident that these particulars involve things celestial and spiritual, so remote from the sense of the letter that it cannot even appear that there are such things. Such are celestial and spiritual things one and all. And from this a man may know how insane it is to wish to search into those things which are matters of faith, by means of what is sensual and

of outward knowledge ; and to be unwilling to believe unless he apprehends them in this way.

648. That numbers and measures in the Word signify things celestial and spiritual may be very evident from the measurement of the New Jerusalem and of the Temple, in John and in Ezekiel. Any one may see that by the New Jerusalem and the new Temple is signified the kingdom of the Lord in the heavens and on earth, and that the kingdom of the Lord in the heavens and on earth is not subject to earthly measurement, when yet its dimensions as to length, breadth, and height are designated by numbers. From this any one may conclude that by the numbers and measures are signified holy things — as in John : *There was given me a reed like unto a rod ; and the angel stood, and said unto me, Rise, and measure the temple of God, and the altar, and them that worship therein* (Rev. xi. 1). And concerning the New Jerusalem : *The wall of the New Jerusalem was great and high, having twelve gates, and over the gates twelve angels, and names written, which are the names of the twelve tribes of the children of Israel ; on the east three gates ; on the north three gates ; on the south three gates ; on the west three gates. The wall of the city had twelve foundations, and in them the names of the twelve apostles of the Lamb. He that talked with me had a golden reed, to measure the city, and the gates thereof, and the wall thereof. The city lieth four square, and the length thereof is as great as the breadth. And he measured the city with the reed, twelve thousand furlongs ; the length and the breadth and the height thereof are equal. He measured the wall thereof, an hundred and forty and four cubits, which is the measure of a man, that is, of an angel* (Rev. xxi. 12–17). The number twelve occurs here throughout, ² which is a very holy number because it signifies the holy things of faith — as was said above, at verse 3 of this chapter, and as will be shown, by the Divine mercy of the Lord, at the twenty-ninth and thirtieth chapters of Genesis. And

therefore it is added that this measure is the measure of a man, that is of an angel. It is the same with the new Temple, and the New Jerusalem, in Ezekiel, which are also described as to their measures (xl. 3, 5, 7, 9, 11, 13, 14, 22, 25, 30, 36, 42, 47; xli. 1 to the end; xlii. 5-15; Zech. ii. 1, 2). Here too the numbers regarded in themselves signify nothing, but the holy celestial and spiritual abstractly from the numbers. So all the numbers of the dimensions of the ark (Exod. xxv. 10); of the mercy-seat; of the golden table; of the tabernacle; and of the altar (Exod. xxv. 10, 17, 23; xxvi., and xxvii. 1); and all the numbers and dimensions of the temple (1 Kings vi. 2, 3), and many others.

649. But here, the numbers or measures of the ark signify nothing else than the remains which were with the man of this church when he was reformed, and that they were but few. This is evident from the fact that in these numbers five predominates, which in the Word signifies some or a little—as in Isaiah: *There shall be left therein gleanings, as the shaking of an olive tree, two or three berries in the top of the uppermost bough, four or five in the branches of a fruitful tree* (xvii. 6)—where two or three and five denote a few. Again: *One thousand at the rebuke of one; at the rebuke of five shall ye flee; until ye be left as a beacon upon the top of a mountain* (xxx. 17)—where also five denotes a few. So too the least fine, after restitution, was a fifth part (Lev. v. 16; vi. 5; xxii. 14; Num. v. 7). And the least addition when they redeemed a beast, a house, a field, or the tithes was a fifth part (Lev. xxvii. 13, 15, 19, 31).

650. That length signifies the holiness, breadth the truth, and height the good of whatever things are described by numbers, cannot so well be confirmed from the Word, because they are each and all predicated according to the subject or thing treated of. Thus length applied to time signifies perpetuity and eternity—as length of days in

Psalm xxiii. 6, and xxi. 4 — but applied to space it denotes the holiness which follows therefrom. And so it is with breadth and height. There is a trinal dimension of all earthly things, but such dimensions cannot be predicated of celestial and spiritual things. When they are predicated, greater or less perfection is meant, apart from dimensions; also the quality and quantity — thus here the quality — that they were remains, and the quantity — that they were few.

651. Verse 16. *A window shalt thou make to the ark, and to a cubit shalt thou finish it from above; and the door of the ark shalt thou set in the side thereof; with lower, second, and third stories shalt thou make it.* By the window which was to be finished “to a cubit from above” is signified the intellectual; by the door at the side is signified hearing; by the lower, second, and third stories are signified the things of knowledge, of reason, and of understanding.

652. That the window signifies the intellectual, and the door hearing, and thus that in this verse the intellectual part of man is treated of, may be evident from what has been stated before — that the man of that church was reformed after this manner. There are two lives in man; one is of the will, the other of the understanding. They become two lives when there is no will, but in place of the will, lust. Then it is the other or intellectual part that can be reformed; and afterward through that a new will can be given, so that the two may still constitute one life, namely charity and faith. Because man was now such that he had no will, but mere lust in place of it, the part which belongs to the will was closed — as was stated at verse 14 — and the other or intellectual part was opened; which is the subject treated of in this verse.

653. The case is this: when a man is being reformed, which is effected by combats and temptations, such evil spirits are associated with him as excite only what is of his outward knowledge and of reasoning, and spirits that excite

lusts are kept entirely away from him. For there are two kinds of evil spirits, those that act upon man's reasonings, and those that act upon his lusts. The evil spirits who excite a man's reasonings bring forth all his falsities and endeavor to persuade him that they are true, and even turn truths into falsities. A man must fight against these when he is in temptation; but the Lord fights, through the angels who are adjoined to the man. As soon as falsities are separated, and as it were dispersed, by combats, the man is prepared to receive truths of faith. For so long as falsities prevail, a man never can receive truths of faith, because principles of falsity stand in the way. When he has thus been prepared to receive truths of faith, then first can celestial seeds be implanted in him, which are the seeds of charity. The seeds of charity can never be implanted in ground where falsities reign, but where truths reign. Thus it is with the reformation or regeneration of the spiritual man, and it was so with the man of this church which is called Noah. Hence it is that here the window and door of the ark are spoken of, and its lower, second, and third stories, which all pertain to the spiritual or intellectual man.

654. This much is known in the churches at the present day, that faith comes by hearing. But faith is by no means merely to know the things that are of faith, or that are to be believed. This is only knowledge. But faith is acknowledgment. There can however be no acknowledgment with any one unless the principal of faith is in him, which is charity, that is, love toward the neighbor, and mercy. When there is charity then there is acknowledgment, or faith. He who apprehends otherwise is as far away from a knowledge of faith as earth is from heaven. When charity is present, which is the goodness of faith, then acknowledgment is present, which is the truth of faith. When therefore a man is being regenerated according to the things of knowledge, of reason, and of understanding, it is to the end that the ground may be prepared

— or his mind — for receiving charity ; from which, or from the life of which, he thereafter thinks and acts. Then he is reformed or regenerated — not before.

655. That the window which was to be finished “to a cubit from above” signifies the intellectual, any one may see from what has now been said ; and also from this, that the intellectual can be compared only to a window from above, when the construction of the ark is being treated of, and by the ark is signified the man of the church. And so in other parts of the Word the intellectual of man is called a window — whether it be reason or mere reasoning — that is, his internal sight. Thus in Isaiah: *O thou afflicted, tossed with tempest and not comforted . . . I will make thy suns (windows) of rubies, and thy gates of carbuncles, and all thy border of pleasant stones* (liv. 11, 12). Here suns are put for windows, from the light that is admitted, or transmitted. The suns or windows in this passage are intellectual truths, and indeed from charity, and therefore they are likened to a ruby ; the gates are rational truths therefrom ; and the border is outward knowledge from the senses. The Lord’s church is there treated of. All the windows of the temple at Jerusalem represented the 2 same — the highest of them intellectual truths ; the middle, rational truths ; and the lowest, outward knowledges from the senses ; for there were three stories (1 Kings 4, 6, 8). Likewise the windows of the New Jerusalem, in Ezekiel (xl. 16, 22, 25, 33, 36). In Jeremiah: *Death is come up into our windows, it is entered into our palaces ; to cut off the child from the street, the young men from the squares* (ix. 21). Windows of the middle story are here meant, which are rational truths — that they are extin- 3 guished ; the child in the street is truth beginning. Because windows signify things intellectual and rational, which are of truth, they signify also reasonings, which are of falsity. Thus in the same prophet: *Woe unto him that buildeth his house in what is not justice, and his chambers*

in what is not judgment . . . who saith, I will build me a roomy house, and spacious chambers, and cutteth him out windows, and it is floored with cedar, and painted with vermilion (xxii. 13, 14). Windows stand for principles of falsity. In Zephaniah: *Herds of beasts shall lie down in the midst of her, every wild animal of his kind; both the pelican and the porcupine shall lodge in the pomegranates thereof; a voice shall sing in the windows; desolation shall be upon the threshold* (ii. 14). This is said of Asshur and Nineveh; Asshur stands for the understanding, here vastated; the voice singing in the windows, for reasonings from fantasies.

656. That by the door at the side is signified hearing may now therefore be evident, and there is no need that it should be confirmed by similar examples from the Word. For the ear is to the internal organs of sense, as a door at the side to the window above; or what is the same, the hearing, which is of the ear, is so related to the intellectual faculty which is of the internal sensory.

657. That by the "lower, second, and third stories" is signified what is of outward knowledge, of reason, and of understanding follows also from what has been shown. There are three degrees of the intellectual faculties in man; the lowest is the knowing faculty; the middle is the rational; the highest, the intellectual. These are so distinct from each other that they should never be confounded. But man is not cognizant of this, for the reason that he places life in what is of sense and knowledge only; and while he cleaves to this, he cannot even know that his rational is distinct from the knowing; and still less that his intellectual is so. And yet the truth is that the Lord flows through man's intellectual into his rational, and through his rational into the knowledge of the memory. Thence comes the life of the senses—of sight and hearing. This is the true influx, and this is the true intercourse of the soul with the body. Without influx of the Lord's life into things of

the understanding in man — or rather into things of the will and through these into those of understanding — and through things of understanding into those of reason, and through things of reason into his knowledge which is of the memory, life can by no means be given in man. And though a man is in falsities and evils, nevertheless there is an influx of the Lord's life through things voluntary and intellectual. But the things that flow in are received in the rational part according to its form; and this influx gives man the ability to reason, to reflect, and to understand what is true and good. But of these things, by the Divine mercy of the Lord, hereafter; also how it is with respect to the life in brutes.

658. These three degrees, which in general are called degrees of man's intellectual faculties — namely, understanding, reason, and knowledge — are likewise signified, as has been said, by the windows of the three stories of the temple at Jerusalem (1 Kings vi. 4, 6, 8); and by the rivers — also mentioned before — which went forth out of the Garden of Eden in the east. The east there signifies the Lord; Eden love, which is of the will; the garden intelligence thence; the rivers wisdom, reason, and knowledge — concerning which see what was said before (at chapter ii. ver. 10-14).

659. Verse 17. *And I, behold I do bring the flood of waters upon the earth, to destroy all flesh wherein is the breath of lives, from under the heavens; every thing that is on the earth shall die.* By the flood is signified an inundation of evil and falsity; "to destroy all flesh wherein is the breath of lives, from under the heavens" signifies that the whole posterity of the Most Ancient Church would destroy itself; "every thing that is in the earth shall die" signifies those who were of that church and had become such.

660. That by the flood is signified an inundation of evil and falsity, is evident from what has been stated before of the posterity of the Most Ancient Church — that they were

possessed with abominable lusts, and that they immersed the doctrinal truths of faith in them. They had in consequence persuasions of falsity which extinguished every truth and good, and at the same time closed up the way for remains, so that they could not operate; and therefore it could not be otherwise than that they would destroy themselves. When the way for remains is closed, a man is no longer man, because he cannot be protected by angels, but is totally possessed by evil spirits, who desire and strive for nothing else than to extinguish the man. Hence was the death of the antediluvians, which is described by a flood, or total inundation. The influx of fantasies and lusts from evil spirits is in fact not unlike a kind of flood; and therefore it is called a flood or inundation in various places in the Word — as, by the Divine mercy of the Lord, will be seen in the introduction to the following chapter.

661. *To destroy all flesh wherein is the breath of lives from under the heavens.* That this signifies that the whole posterity of the Most Ancient Church would destroy itself, is evident from what is said above, and from the description of them given before — that they derived by inheritance from their parents, successively, such a genius that they more than others were imbued with so direful persuasions — and especially for the reason that they flooded the doctrinal truths of faith that they possessed with their lusts. It is otherwise with those who have no doctrinal truths of faith, but live entirely in ignorance. They cannot so act. They cannot so profane holy things, and so close up the way for remains; and consequently cannot drive away the
2 angels of the Lord from themselves. Remains, as has been said, are all things of innocence, all things of charity, all things of mercy, and all things of the truth of faith, which a man has had from the Lord and has learned from infancy. Each and all of these things are treasured up; and if a man has them not there can be nothing of innocence, of charity, and of mercy, and therefore nothing of good

and truth in his thought and actions. He is then worse than the savage wild beasts. And it is the same if he has had remains of such things and has closed up the way, by abominable lusts and dire persuasions of falsity, so that they cannot operate. Such were the antediluvians who destroyed themselves, and who are meant by "all flesh wherein is the breath of lives, under the heavens." Flesh, as has been shown before, signifies every man in general, and the corporeal man in particular. The breath of lives signifies all life in general, but properly the life of those who have been regenerated, and thus here the last posterity of the Most Ancient Church. Although there was no life of faith remaining among them, yet as they derived from their parents something of seed therefrom which they stifled, it is here called "the breath of lives," or (as in chap. vii. 22), "in whose nostrils was the breathing of the breath of lives." "Flesh under the heavens" signifies the merely corporeal; the heavens are the things pertaining to the understanding of truth and to the willing of good, on the separation of which from the corporeal a man can no longer live. What sustains man is his conjunction with heaven, that is, through heaven with the Lord.

662. *Every thing that is in the earth shall die.* This signifies those who were of that church and had become of this quality. It has been shown before that the earth does not mean the whole world, but only those who were of the church. Thus no deluge is meant here, still less a universal deluge, but the expiring or suffocation of those who existed there, when they were separated from remains, and so from things pertaining to the understanding of truth and to the willing of good, and therefore from the heavens. That the earth signifies the region where the church is, and so those who live there, may be confirmed by the following passages from the Word, in addition to those already cited — in Jeremiah: *Thus saith Jehovah, the whole earth shall be desolate; yet will I not make a full end. For this shall*

the earth mourn, and the heavens above be black (iv. 27, 28). Here the earth stands for those who dwell where the church is that is vastated. In Isaiah: *I will move the heavens, and the earth shall be shaken out of her place* (xiii. 13). The earth stands for the man who is to be vastated where the church is. In Jeremiah: *The slain of Jehovah shall be at that day from the end of the earth unto the end of the earth* (xxv. 33). Here the end of the earth does not mean the whole world, but only the region where the church was, and consequently the men who were of the church. Again: *I will call for a sword upon all the inhabitants of the earth. . . . A tumult shall come even to the end of the earth; for Jehovah hath a controversy with the nations* (xxv. 29, 31). The whole world is not meant here, but only the region where the church is, and therefore the inhabitant or man of the church; the nations here denote falsities. In Isaiah: *Behold, Jehovah cometh forth out of His place to visit the iniquity of the inhabitant of the earth* (xxvi. 21)—with the same meaning. Again: *Have ye not heard? hath it not been told you from the beginning? have ye not understood the foundations of the earth?* (xl. 21). Again: *Jehovah, that created the heavens, He is God that formed the earth and made it, He established it* (xlv. 18)—the earth standing for the man of the church. In Zechariah: *The saying of Jehovah, Who stretcheth forth the heavens, and layeth the foundation of the earth, and formeth the spirit of man within him* (xii. 1)—where the earth manifestly stands for the man of the church. The earth is distinguished from the ground as the man of the church is from the church itself, or as love is from faith.

663. Verse 18. *And I will establish My covenant with thee; and thou shalt come into the ark, thou and thy sons, and thy wife, and thy sons' wives with thee.* Establishing a covenant signifies that he would be regenerated; that he, and his sons, and his sons' wives, should "come into the ark" signifies that he would be saved. Sons are truths; wives are goods.

664. In the preceding verse those who destroyed themselves were treated of; but here those are described who were to be regenerated and thus saved, who were called Noah.

665. That establishing a covenant signifies that he would be regenerated, is very evident from this, that there can be no covenant between the Lord and man other than conjunction by love and faith, and therefore a covenant signifies conjunction. For it is the heavenly marriage, which is the veriest covenant; and the heavenly marriage, or conjunction, does not exist except with those who are being regenerated; so that in the widest sense regeneration itself is signified by the covenant. The Lord enters into a covenant with man when He regenerates him; and therefore among the ancients a covenant represented nothing else. Nothing can be gathered from the sense of the letter but that the covenant with Abraham, Isaac, and Jacob, and so many times with their descendants, related to them. But they were such that they could not be regenerated; for they placed worship in externals, and supposed the externals of worship to be holy, without internals being adjoined to them. And therefore the covenants made with them were only representatives of regeneration. So with their rites. And so with Abraham himself, and Isaac and Jacob, who represented the things of love and faith. Likewise the high priests and priests, whatever their character, even those that were wicked, could represent the heavenly and most holy priesthood. In representatives the person is not regarded, but the thing that is represented. Thus all the kings of Israel and of Judah, even the worst, represented the royalty of the Lord; and even Pharaoh, too, who set Joseph over the land of Egypt. From these and many other considerations — of which, by the Divine mercy of the Lord, hereafter — it may be evident that the covenants so often entered into with the children of Jacob, were only religious rites which were representative.

666. That a covenant signifies nothing else than regeneration and things pertaining to regeneration, may be evident from various places in the Word, where the Lord Himself is called the Covenant, because it is He alone Who regenerates, and Who is looked to by the regenerate man, and is the all in all of love and faith. That the Lord is the Covenant Itself is evident in Isaiah: *I, Jehovah, have called thee in justice, and will hold thy hand, and will keep thee, and will give thee for a Covenant to the people, for a Light of the gentiles* (xlii. 6) — where “a Covenant” stands for the Lord; “a Light of the gentiles” is faith. So in chapter xlix. 6, 8. In Malachi: *Behold I send Mine angel . . . and the Lord Whom ye seek shall suddenly come to His temple, even the Angel of the Covenant Whom ye desire. Behold, He cometh. . . . Who may abide the day of His coming* (iii. 1, 2)? — where the Lord is called “the Angel of the Covenant.” The sabbath is called “a perpetual covenant” (Exod. xxxi. 16) because it signifies the Lord
 2 Himself, and the celestial man regenerated by Him. Since the Lord is the very covenant itself, it is evident that all which conjoins man to the Lord is of the covenant—as love, and faith, and whatever is of love and faith—for these are of the Lord, and the Lord is in them; and so the covenant itself is in them, where they are received. These are bestowed upon the regenerate only, with whom whatever is of the Regenerator or of the Lord is of the covenant, or is the covenant—as in Isaiah: *My mercy shall not depart from thee, neither shall the covenant of My peace be removed* (liv. 10) — where mercy and the covenant of peace are the Lord, and things which are of the Lord. Again: *Incline your ear and come unto Me, hear, and your soul shall live, and I will make an everlasting covenant with you, the sure mercies of David. Behold, I have given Him for a witness to the peoples, a leader and a lawgiver to the nations* (lv. 3, 4). David here stands for the Lord; the everlasting covenant is in those things and

by those things which are of the Lord, and these are meant by going to Him and hearing, that the soul may live. In 3
Jeremiah: *I will give them one heart, and one way, that they may fear Me all the days, for good to them, and to their children after them. And I will make an everlasting covenant with them, that I will not turn away from them, to do them good; and I will put My fear in their heart* (xxxii. 39, 40). This is said of those who are to be regenerated, and of things that belong to them — namely, “one heart, and one way,” that is, charity and faith, which are of the Lord and so of the covenant. Again: *Behold the days come, saith Jehovah, that I will make a new covenant with the house of Israel and with the house of Judah; not according to the covenant that I made with their fathers . . . for they brake My covenant. . . . But this is the covenant that I will make with the house of Israel after these days . . . I will put My law in their inward parts, and write it on their heart; and I will be their God, and they shall be My people* (xxxii. 31–33). What the covenant is, is plainly here explained — that it is the love and faith in the Lord which is with those who are to be regenerated. And again in Jeremiah, love is called the “covenant of the 4
day,” and faith the “covenant of the night” (xxxiii. 20). In Ezekiel: *I, Jehovah, will be their God, and My servant David prince in the midst of them. . . . And I will make with them a covenant of peace, and I will make the evil beast to cease out of the land; and they shall dwell securely in the wilderness, and sleep in the woods* (xxxiv. 24, 25). Here regeneration is evidently treated of. David stands for the Lord. Again: *David shall be a prince to them forever. I will make a covenant of peace with them. It shall be an everlasting covenant with them. . . . I will set My sanctuary in the midst of them forever* (xxxvii. 25, 26). Here likewise regeneration is treated of. David and the sanctuary stand for the Lord. And again: *I entered into a covenant with thee . . . and thou wast Mine. I washed*

thee with waters, and washed away thy bloods from upon thee, and anointed thee with oil (xvi. 8, 9) — where regeneration is plainly meant. In Hosea: *In that day will I make a covenant for them, with the wild beast of the field, and with the fowl of the heavens, and with the creeping thing of the earth* (ii. 18) — meaning regeneration. “The wild beast of the field” stands for the things that are of the will; “the fowl of the heavens” for those that are of the understanding. In David: *He hath sent redemption unto His people; He hath commanded His covenant forever* (Ps. cxi. 9) — also meaning regeneration. It is called 5 a covenant because it is given and received. But of those who are not regenerated, or what is the same, who place worship in externals, and esteem and worship themselves and what they desire and think, as if they were gods, it is said that they break the covenant, because they separate themselves from the Lord. And in Jeremiah: *They have forsaken the covenant of Jehovah their God, and have bowed themselves down to other gods, and served them* (xxii. 9). In Moses: *He who hath transgressed the covenant, by serving other gods, the sun, the moon, the host of the heavens . . . shall be stoned* (Deut. xvii. 2, seq.). The sun stands for the love of self; the moon for principles of falsity; the host of the heavens for falsities themselves. From all this it is now evident what the ark of the covenant signified, wherein was the covenant, or testimony — that it signified the Lord Himself; and what the book of the covenant signified — that it was the Lord Himself (Exod. xxiv. 4-7; xxxiv. 27; Deut. iv. 13, 23); also what was signified by the blood of the covenant (Exod. xxiv. 6, 8) — that it was the Lord Himself, Who alone is the Regenerator. Hence the covenant is regeneration itself.

667. *Thou shalt come into the ark, thou and thy sons, and thy wife, and thy sons' wives with thee.* That this signifies that he would be saved, is evident from what has been said before and from what follows — that he was saved because regenerated.

668. That sons signify truths, and daughters goods, has also been shown before — at chap. v. ver. 4 — where sons and daughters were spoken of. But here it is sons and wives, because wives are the goods that are adjoined to truths; for no truth can be produced unless there is a good or enjoyment from which it is. In good and in enjoyment there is life; but not in truth, except what it has from good and delight. From this, truth is formed and springs forth. So it is with faith, which is of truth, from love, which is of good. Truth is as light. There is no light except from the sun, or from flame. From this is light formed. Truth is only the form of good; and faith is only the form of love. Truth is formed therefrom according to the quality of the good, and faith according to the quality of the love or charity. This now is the reason why a wife and wives are mentioned — which signify goods adjoined to truths. For the same reason in the following verse two of all were to enter into the ark, a male and a female; for without goods adjoined there is no regeneration.

669. Verse 19. *And of every living thing of all flesh pairs of all shalt thou bring into the ark, to keep them alive with thee; they shall be male and female.* By the living soul the things of the understanding are signified; by “all flesh,” those that are of the will; “pairs of all shalt thou bring into the ark” signifies their regeneration; the male is truth; the female, good.

670. That by the living soul are signified the things of the understanding, and by all flesh those that are of the will, may be evident from what has been said before, and from what follows. By the living soul is signified in the Word every living creature in general, of whatever kind (as in chap. i. ver. 20–24, and ii. 19); but here, being immediately connected with “all flesh,” it signifies the things which are of the understanding; for the reason — of which above — that the man of this church was to be regenerated first as to intellectual things. And therefore in

the following verse the fowl—which signifies intellectual and rational things—is mentioned first, and afterward the beasts—which are things of the will. Flesh, in particular, signifies what is corporeal, which is of the will.

671. *Pairs of all shalt thou bring into the ark, to keep them alive.* That this signifies their regeneration, may be evident from what has been said under the preceding verse—that truths cannot be regenerated except through goods and enjoyments; nor therefore the things of faith, except through those that are of charity. And for that reason it is said here that pairs of all should enter in; that is, both of truths which are of the understanding, and of goods which are of the will. A man who is not regenerated has no understanding of truth or will for good, but only what appear to be such, and in common speech are so called. He can however receive truths of reason, and of knowledge; but they are not living. And he may have goods which are as it were of the will; but they are not living. They are such as gentiles have, and even animals—but these are only semblances. Such things in man are not living until he is regenerated and they are thus made alive by the Lord. In the other life it is perceived, very manifestly, what is not alive and what is alive. Truth that is not alive is instantly perceived as something material, fibrous, closed up; and good not alive, as something woody, bony, stony. But truth and good made living by the Lord are open, vital, full of the spiritual and celestial, lying open even from the Lord; and this in every idea and in every act, yea, in the least of either of them. This now is why it is said that pairs should enter into the ark, to keep them alive.

672. That the male is truth and the female is good, has been said and shown before. In every least thing of man there is the likeness of a kind of marriage. Whatever is of the understanding is thus coupled with something of the will; without such a coupling or marriage nothing at all is brought forth,

673. Verse 20. *Of the fowl after its kind, and of the beast after its kind, of every creeping thing of the ground after its kind, pairs of all shall come unto thee, to keep them alive.* "The fowl" signifies things intellectual; "the beast," things of the will; the "creeping thing of the ground" signifies both, but in lowest degree; "pairs of all shall come unto thee, to keep them alive" signifies, as before, their regeneration.

674. That the fowl signifies things intellectual and rational has been shown before (n. 40), and that the beast signifies things of the will, or affections (n. 45, 46, 143, 144, 246). That the creeping thing of the ground signifies both, but in lowest degree, may be plain to any one from the fact that creeping on the ground is lowest. That "pairs of all shall come unto thee, to keep them alive" signifies their regeneration, has been shown in the preceding verse.

675. As to its being said — "the fowl after its kind," "the beast after its kind" and "the creeping thing after its kind" — it should be known that in every man there are innumerable genera of intellectual and voluntary things, and still more innumerable species, which are most distinct from one another; although the man does not know it. But during the regeneration of man the Lord draws them out, each and all in their order, and separates and disposes them so that they may be turned toward truths and goods and conjoined with them — and this with diversity according to states, which also are innumerable. All these things cannot be perfected even to eternity, as indeed each genus, each species, and each state, comprehends things indefinite in number, singly, and still more in combination. A man does not so much as know this fact; still less can he know in what manner he is regenerated. This is what the Lord said to Nicodemus concerning man's regeneration: *The wind bloweth where it listeth, and thou hearest the sound thereof, but knowest not whence it cometh, or whither it goeth. So is every one that is born of the spirit* (John iii. 8).

676. Verse 21. *And take thou unto thee of all food that is eaten, and gather it to thee ; and it shall be for food, for thee and for them.* That he should take to himself “of all food that is eaten,” signifies goods and delights ; that he should gather to himself signifies truths ; that it should be for food for him and for them, signifies both.

677. As regards the food of the man who is to be regenerated, the case is this : before a man can be regenerated he needs to be furnished with all things that may serve as means—with the goods and enjoyments of affections, for things of the will ; with truths from the Word of the Lord, and also with confirmations from other sources, for things of the understanding. Until a man is furnished with such things he cannot be regenerated ; they are for food. This is the reason why man is not regenerated until he comes to adult age. But each man has his peculiar and as it were his own food, which is provided for him by the Lord before he is regenerated.

678. That his taking to himself of all food that is eaten signifies goods and enjoyments, may be evident from what has been said above—that goods and enjoyments constitute man’s life ; and not so much truths, for truths receive their life from goods and enjoyments. No knowledge or rational truth that a man has, from infancy to old age, is ever insinuated except through good and enjoyment. These, because his soul lives and derives its sustenance from them, are called food ; and they are food, for without them a man’s soul could in no way live—as any one may know if he will but consider.

679. That gathering to himself means truths, is therefore evident ; for gathering is predicated of the things that are in man’s memory, where they are gathered together. And it involves, moreover, that both goods and truths, should be gathered in man before he is regenerated ; for without goods and truths gathered together, through which, as by means, the Lord may operate, a man can never be

regenerated — as has been said. From this now it follows that “it shall be for food for thee and for them” signifies both goods and truths.

680. That goods and truths are the genuine food of man may be evident to every one; for he who is destitute of them has no life, but is dead. The enjoyments of evils and the pleasures of falsities, which are the food of death, are the food on which his soul feeds when he is dead — together with the delights and pleasures of things corporeal, worldly, and natural, which have nothing of life in them. And moreover, such a man does not know what spiritual and celestial food is — insomuch that whenever food or bread is mentioned in the Word he supposes the food of the body to be meant — as in the Lord’s prayer, “Give us . . . our daily bread” he supposes to mean only sustenance for the body; and those who extend their ideas further say it includes also other necessities of the body, such as clothing, property, and the like. They even sharply deny that any other food is meant; when yet they see plainly that the words preceding and following involve only celestial and spiritual things, and that the Lord’s kingdom is spoken of; and they might know that the Word of the Lord is celestial and spiritual. From this and other similar examples it may be sufficiently evident how corporeal man is at the present day; and that, like the Jews, he is disposed to take every thing that is said in the Word in the most gross and material sense. The Lord Himself clearly teaches what is meant in His Word by food and bread. Of food He thus speaks in John: *Jesus said, Labor not for the meat [food] which perisheth, but for the meat which endureth unto eternal life, which the Son of Man shall give unto you* (vi. 27). And of bread He says, in the same chapter: *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 forever (vi. 49-51, 58). But there are men at this day like those who heard this and said, *This is a hard saying; who can hear it?* and who *went back and walked no more with Him* (*ib.* ver. 60, 66) — whom the Lord said, *The words that I speak unto you they are spirit and they are*
 3 *life* (ver. 63). And so with respect to water, which signifies the spiritual things of faith; of which the Lord thus speaks in John: *Jesus said, Every one that 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 become in him a fountain of water springing up unto eternal life* (iv. 13, 14). But there are those at this day like the woman with whom the Lord spoke at the well, who answered, *Lord, give me this water, that I*
 4 *thirst not, neither come hither to draw* (*ib.* ver. 15). That food in the Word means no other than spiritual and celestial food, which is faith in the Lord, and love, is evident from many passages in the Word — as in Jeremiah: *The adversary hath spread out his hand upon all the desirable things of Jerusalem; for she hath seen that the nations are entered into her sanctuary, concerning whom Thou didst command that they should not enter into Thy congregation. All the people sigh, they seek bread; they have given their desirable things for food to refresh the soul* (Lam. i. 10, 11). No other than spiritual bread and food are here meant, for it treats of the sanctuary. Again: *I called for my lovers, they deceived me; my priests and mine elders in the city gave up the ghost, for they sought food for themselves, to refresh their soul* (i. 19) — with the same meaning. In David: *These wait all upon Thee, that Thou mayest give them their food in its season. Thou givest them, they gather; Thou openest thine hand, they are satisfied with good* (Ps. civ. 27, 28). Here likewise spiritual and cele-
 5 *tial food is meant.* In Isaiah: *Ho, every one that thirsteth, come ye to the waters; and he that hath no silver; come ye, buy and eat; yea, come, buy wine and milk without silver,*

and without price (lv. 1) — where wine and milk stand for spiritual and celestial drink. Again: *A virgin shall conceive and bear a Son, and thou shalt call His name Immanuel; butter and honey shall He eat, that He may know to refuse the evil and choose the good. . . . And it shall come to pass that for the abundance of milk that they shall give they shall eat butter; for butter and honey shall every one eat that is left in the midst of the land* (vii. 14, 15, 22). Here to eat honey and butter is to eat celestial spiritual food; they that are left denote remains — of whom also in Malachi: *Bring ye all the tithes into the treasure-house, that there may be food in My house* (iii. 10). Tithes denote remains. Concerning the signification of food, see above (n. 56–58, 276).

681. What celestial and spiritual food is can be best known in the other life. The life of angels and spirits is not sustained by any such food as that in the world, *but by every word that proceedeth out of the mouth of the Lord* — as the Lord teaches in Matthew (iv. 4). The truth is that the Lord alone is the life of all, and from Him comes every thing, even the least, that angels and spirits think, say, and do — not only what angels and good spirits, but also what evil spirits think, say, and do. The reason why these think, say, and do evil is, that they so receive and pervert all goods and truths which are of the Lord. Reception and affection are according to the form of the recipient. It may be compared to the various objects that receive the light of the sun, and which turn the light received, some into unpleasing and disagreeable colors, others into pleasing and beautiful colors, according to the form, determination, and disposition of their parts. The whole heaven, and the entire world of spirits thus lives by every thing that proceedeth out of the mouth of the Lord, and from this each individual has his life; and not only the whole heaven and the world of spirits, but also the whole human race. I know that these things will not be believed, nevertheless

from the continued experience of years I can assert that they are most true. Evil spirits in the world of spirits are not willing to believe that this is so; and therefore it has often been demonstrated to them, to the life — even until they have acknowledged with indignation that it is true. If angels, spirits, and men were deprived of this food they would expire in a moment.

682. Verse 22. *And Noah did according to all that God commanded him; so did he.* “Noah did according to all that God commanded him” signifies that thus it came to pass. That it is twice said he “did” involves both [good and truth].

683. As regards the repetition of “did” — that it involves both [good and truth] — it should be known that in the Word, especially in the prophets, one thing is described in a two-fold manner. Thus in Isaiah: *He passed over in peace, a way that he had not gone with his feet. Who hath wrought and done it* (xli. 3, 4)? One expression here relates to good, the other to truth; or, one relates to what is of the will, and the other to what is of the understanding — that is, “he passed over in peace” involves what is of the will, and “a way he had not gone with his feet” involves what is of the understanding; and so with the words “wrought” and “done.” Thus the things that pertain to the will and to the understanding, or to love and faith, or what is the same, celestial and spiritual things, are so conjoined in the Word that in every particular there is a likeness of marriage, and they have relation to the heavenly marriage. It is so here, in that the one word is repeated.

THE SOCIETIES WHICH CONSTITUTE HEAVEN.

684. There are three heavens ; the first is the abode of good spirits, the second of angelic spirits, and the third of angels. And one heaven is more interior and purer than another, so that they are most distinct. Each heaven, the first, the second, and the third, is distinguished into innumerable societies ; and each society consists of many individuals, who by their harmony and unanimity constitute as it were one man ; and all the societies together are as one man. The societies are distinct from one another according to differences of mutual love and faith in the Lord. These differences are so beyond number that not even the most universal genera of them can be computed ; and there is not the least of difference that is not disposed in most perfect order, so as to conspire most harmoniously to a common unity, and the common unity to unanimity of individuals, and thereby to the happiness of all from the individuals, and of the individuals from all. Each angel and each society is therefore an image of the whole heaven, and is as it were a little heaven.

685. There are wonderful consociations in the other life which may be compared to relationships on earth — that is to say, they recognize one another as parents, children, brothers, and relations by blood and by marriage, and with love according to such varieties of relation. The varieties are endless, and the perceptions of communion so exquisite that they cannot be described. The relationships have no reference at all to their having been parents, children, and kindred by blood and marriage on earth ; and have no respect to person, whatsoever one may have been. Thus they have no regard to dignities, nor to wealth, and the like ; but solely to varieties of mutual love and of faith, the faculty for the reception of which they received from the Lord while they lived in the world.

686. It is the mercy of the Lord, that is, His love toward the whole heaven and the whole human race — and thus the Lord alone — that brings things one and all into societies. This mercy it is which produces marriage love, and from this the love of parents for children, which are the fundamental and principal loves. From these come all other loves, with endless variety, which are arranged most distinctly into societies.

687. Such being the nature of heaven, no angel or spirit can have any life unless he is in some society, and so in a harmony of many. A society is nothing but a harmony of many; for no one has any life separated from the life of others. Indeed no angel, or spirit, or society can have any life — that is be affected by good, or will, and be affected by truth, or think — unless his life has conjunction, through the many of his society, with heaven and with the world of spirits. And so it is with the human race. No man, whoever and whatever he is, can live, that is, be affected by good, or will, and be affected by truth, or think, unless in like manner he is conjoined with heaven through the angels who are with him, and with the world of spirits, yea, with hell through the spirits that are with him. For every man is in some society of spirits and of angels while he is living in the body, though entirely unaware of it. And if he were not conjoined with heaven and with the world of spirits through the society in which he is, he could not live a moment. It is as with the human body, any portion of which that is not conjoined with the rest by fibres and vessels, and thus by means of functions, is not a part of the body, but is instantly separated and rejected, as having no vitality. The very societies in and with which men have been during the life of the body, are shown them when they come into the other life. And when, after the life of the body, they come into the society, they come into their veriest life which they had in the body, and from that life begin a new life; and so according to their life which they

have lived in the body they go down into hell or are raised up into heaven.

688. As there is such conjunction of all with each and of each with all, there is also a similar conjunction of the least particulars of affection and the least particulars of thought.

689. There is therefore an equilibrium of all and of each with respect to celestial, spiritual, and natural things ; so that no one can think, feel, and act except from many. And yet every one supposes that he does so of himself, most freely. Likewise there is nothing which is not balanced by its opposite, and opposites by intermediates, so that each by himself, and many together, live in most perfect equilibrium. And therefore no evil can befall any one but it is instantly counterbalanced ; and when there is a preponderance of evil, the evil or evil-doer is corrected, according to the law of equilibrium, as of itself — but never except to the end that good may come. Heavenly order consists in such form, and the equilibrium therefrom ; and is formed, disposed, and preserved by the Lord alone, to eternity.

690. It should be known, moreover, that there is never one society entirely and absolutely like another ; nor is there one like another in any society. But there is an accordant and harmonious variety of all ; and the varieties are so ordered by the Lord that they conspire to one end — which is effected through love and faith in Him. Hence their unity. For the same reason the heaven and heavenly joy of one is never exactly and absolutely like that of another ; but the varieties of heaven and heavenly joy are as the varieties of love and faith within them.

691. These things in general respecting the heavenly societies are from manifold and daily experience — of which in particular, by the Divine mercy of the Lord, hereafter.

CHAPTER SEVENTH.

HELL.

692. MAN has but a most general idea of hell, as he has of heaven ; an idea so obscure as to be almost no idea. It is such as they who have not been beyond their huts in the woods may have of the earth. They know nothing of its empires and kingdoms, still less of its forms of government, and of its societies, and of life in societies. Until they know these things they can have but the most general notion of the earth—so general as to be almost none. And so it is with respect to heaven and hell, when yet in each there are things innumerable and indefinitely more than in any world. How beyond number they are may be evident from this alone, that, as no one has the same heaven, so no one has the same hell as another, and that all souls that have lived in the world from the first creation have come and are gathered there.

693. As love to the Lord and the neighbor and the joy and happiness therefrom constitute heaven, so hatred against the Lord and the neighbor and the punishment and torment therefrom make hell. There are innumerable genera and more innumerable species of hatred ; and just so numerous are the hells.

694. As heaven through mutual love, from the Lord, constitutes as it were one man and one soul, and thus looks to one end—the conservation and salvation of all to eternity—so, on the other hand, hell, through the love of self and of the world, that is through hatred, from man's proprium, constitutes one devil and one animus ; and thus looks also to one end, which is the destruction and damna-

tion of all to eternity. That such is their endeavor has been perceived thousands and thousands of times. If therefore the Lord did not preserve all, every moment, even the very least, they would perish.

695. But the form and the order imposed by the Lord on the hells is such that all are held in restraint and in bond by their lusts and fantasies, in which their very life consists; and this life, because it is a life of death, is turned into dreadful torments, so severe that they cannot be described. For the greatest delight of their life consists in being able to punish, torture, and torment one another; and this by arts unknown in the world; whereby they know how to induce exquisite suffering, just as if they were in the body, and at the same time dreadful and horrid fantasies, with terrors, and horrors, and many such torments. The diabolical crew take so great pleasure in this that if they could increase and extend the pains and torments to infinity, they would not even then be satisfied, but would burn yet again to infinity; but the Lord withholds their endeavors, and alleviates the torments.

696. Such is the equilibrium of each and all things in the other life that evil punishes itself, so that in evil is the punishment of evil. It is the same with falsity, which returns upon him who is in falsity. Hence every one brings punishment and torment upon himself, and rushes at the same time into the diabolical crew that effects such torment. The Lord never sends any one to hell, but would lead all away from hell. Still less does He lead into torment. But as the evil spirit rushes into it himself, the Lord turns all punishment and torment to good, and to some use. There can never be any punishment unless with the Lord it has an end of use; for the Lord's kingdom is a kingdom of ends and uses. But the uses which the infernals can perform are the vilest; and when they are in them they are not so much in torment, but on the cessation of the use they are remitted to hell.

697. There are at least two evil spirits and two angels with every man. Through the evil spirits a man has communication with hell ; and through the angels, with heaven. Without communication with both a man cannot live a moment. Thus every man is in some society of the infernals, though he is unaware of it. But their torments are not communicated to him, because he is in a state of preparation for eternal life. The society in which a man has been is sometimes shown to him in the other life ; for he returns to it, and so into the life that he had in the world ; and from thence he either tends toward hell, or is raised up toward heaven. Thus a man who does not live in the good of charity, and does not suffer himself to be led by the Lord, is one of the infernals, and after death becomes also a devil.

698. Besides the hells there are also vastations, of which we find much in the Word. For a man takes with him into the other life from actual sins innumerable evils and falsities, which he heaps up and binds together. It is so even with those who have lived uprightly. Before these can be taken up into heaven, their evils and falsities must be dissipated. This dissipation is called vastation. There are many kinds of vastations, and longer and shorter periods of vastation. Some are taken up into heaven in a comparatively short time, and some immediately after death.

699. That I might witness the torment of those who are in hell, and the vastation of those that are in the lower earth, I have at different times been let down thither. To be let down into hell is not to be carried from one place to another, but to be let into some infernal society, the man remaining in the same place. But I may here relate only this experience : — I perceived manifestly that a kind of column, as it were, surrounded me. This column was sensibly increased ; and it was intimated to me that this was the wall of brass spoken of in the Word.* It was formed

* Jer. i. 18; xv. 20.

of angelic spirits, that I might safely descend to the unhappy. When I was there I heard piteous lamentations—such as, “O God, O God, have mercy upon us, have mercy upon us”—and this for a long time. I was permitted to talk with these wretched souls, and for a considerable time. They complained especially of evil spirits lusting and burning only to torment them. They were in despair, saying that they believed their torment would be eternal. But it was given me to console them.

700. Since there are so many hells, as has been stated, in order that they may be treated in some order, they shall be spoken of as follows:—I. The hells of those who have lived a life of hatred, revenge, and cruelty. II. The hells of those who have lived in adultery and licentiousness; and the hells of the crafty, and of deceiving women. III. The hells of the avaricious; and the filthy Jerusalem there, and robbers in the wilderness; also the excrementitious hells of those who have lived in mere pleasures. IV. Then other hells which are distinct from the above. V. Finally those who are in vastation. The description of these will be found prefixed and appended to the following chapters.

CHAPTER VII.

1. And Jehovah said unto Noah, Come thou and all thy house into the ark; for thee have I seen just before Me in this generation.

2. Of every clean beast thou shalt take to thee seven, seven, the man and his wife; and of the beast that is not clean, two, the man and his wife.

3. Also of the fowl of the heavens seven, seven, male and female, to keep seed alive upon the face of all the earth.

4. For in yet seven days I will cause it to rain upon the earth forty days and forty nights; and every existing thing

that I have made will I destroy from off the face of the ground.

5. And Noah did according unto all that Jehovah commanded him.

* * * * *

6. And Noah was a son of six hundred years, and the flood of waters was upon the earth.

7. And Noah went in, and his sons, and his wife, and his sons' wives with him, into the ark, from before the waters of the flood.

8. Of the clean beast, and of the beast that is not clean, and of the fowl, and of every thing that creepeth upon the ground,

9. There went in two, two, unto Noah into the ark, male and female, as God commanded Noah.

10. And it came to pass after the seven days, and the waters of the flood were upon the earth.

* * * * *

11. In the six hundredth year of Noah's life, in the second month, in the seventeenth day of the month, in that day were all the fountains of the great deep broken up, and the flood-gates of heaven were opened.

12. And the heavy rain was upon the earth forty days and forty nights.

* * * * *

13. In the self-same day entered Noah, and Shem, and Ham, and Japheth, the sons of Noah, and Noah's wife, and the three wives of his sons with them, into the ark.

14. They, and every wild animal after its kind, and every beast after its kind, and every creeping thing that creepeth upon the earth after its kind; and every fowl after its kind, every bird, every winged thing.

15. And they went in unto Noah into the ark, two, two, of all flesh wherein is the breath of lives.

* * * * *

16. And they that went in, went in male and female of all flesh, as God commanded him. And Jehovah shut after him.

17. And the flood was forty days upon the earth; and the waters increased and bare up the ark, and it was lifted up from off the earth.

18. And the waters were strengthened, and increased greatly upon the earth; and the ark went upon the face of the waters.

* * * * *

19. And the waters were strengthened very exceedingly upon the earth, and all the high mountains that were under the whole heaven were covered.

20. Fifteen cubits upward did the waters prevail, and covered the mountains.

21. And all flesh died that moved upon the earth, both fowl, and beast, and wild animal, and every creeping thing that creepeth upon the earth; and every man.

22. All in whose nostrils was the breathing of the breath of lives, of all that was in the dry land, died.

23. And He destroyed every existing thing which was upon the face of the ground, both man and beast, and creeping thing, and fowl of the heavens; and they were destroyed from the earth; and Noah only was left, and that which was with him in the ark.

24. And the waters were strengthened upon the earth a hundred and fifty days.

CONTENTS.

701. The subject here is in general the preparation of a new church. As the subject before was its intellectual things, so here it is its voluntary things—from verse 1-5.

702. Then its temptations are treated of, which are described as to its intellectual things from verse 6-10, and as to its voluntary things in verses 11, 12.

703. Afterward the protection of this church is de-

scribed, and its preservation—verses 13–15. But what its state was, that it was fluctuating, is described in verses 16–18.

704. Finally the last posterity of the Most Ancient Church is described as to its character—that it was possessed by persuasions of falsity and by lusts of the love of self to such a degree that it perished—verses 19–24.

INTERNAL SENSE.

705. The subject here is in particular the flood, by which is signified not only the temptations which the man of the church that is called Noah had to undergo, before he could be regenerated, but also the desolation of those who could not be regenerated. Both temptations and desolations are compared in the Word to floods or inundations of waters, and are so called. Temptations are denoted in Isaiah: *For a small moment have I forsaken thee, but with great mercies will I gather thee. In an inundation of wrath I hid my face from thee for a moment; but with everlasting mercy will I have compassion upon thee, saith Jehovah thy Redeemer. For this is the waters of Noah unto Me, to whom I have sworn that the waters of Noah should no more go over the earth; so have I sworn that I would not be wroth with thee and rebuke thee. . . . O thou afflicted and tossed with tempest, and not comforted (liv. 7–9, 11).* This is said of the church about to be regenerated, and of its temptations, which are called the waters of Noah. The Lord Himself also calls temptations an inundation, in Luke: *Jesus said, Every one that cometh unto Me, and heareth My sayings and doeth them . . . is like unto a man building an house who digged and went deep, and laid a foundation upon the rock; and when an inundation came, the stream beat upon that house, but could not shake it, because it had been founded upon the rock (vi. 47, 48).* That temptations are here meant by an inundation may be evident to every

one. Desolations are also denoted in Isaiah: *The Lord bringeth up upon them the waters of the river, strong and many, the king of Assyria and all his glory; and he riseth up above all his channels, and shall go over all his banks; and he shall go through Judah; he shall inundate and go through; he shall reach even to the neck* (viii. 7, 8). "The king of Assyria" here stands for fantasies, principles of falsity and reasonings thence, which desolate a man, and desolated the antediluvians. In Jeremiah: *Thus saith Jehovah, Behold waters rise up out of the north, and shall become an inundating stream, and shall inundate the land and the fulness thereof, the city and them that dwell therein* (xlvii. 2, 3). This is said of the Philistines, who represent those that seize hold of false principles, and reason from them concerning spiritual things—which reasonings inundate a man, as they did the antediluvians. The reason why temptations and desolations are compared in the Word to floods and inundations of waters, and are so called, is that they are like them. There are evil spirits who flow in with their persuasions and the false principles in which they are, and excite such things in man. With the man who is being regenerated these are temptations; but with the man who is not being regenerated they are desolations.

706. Verse 1. *And Jehovah said unto Noah, come thou and all thy house into the ark; for thee have I seen just before Me in this generation.* "Jehovah said unto Noah" signifies that it thus came to pass. "Jehovah" is named because charity is now treated of; "come thou and all thy house into the ark" signifies the things that are of the will—which is the house; to come into the ark here is to be prepared; "for thee have I seen just in this generation" signifies that he had good, whereby he might be regenerated.

707. Here, as far as the fifth verse, are found almost the same things that were said in the previous chapter, only somewhat changed; and so in the verses that follow. One

who does not know of the internal sense of the Word cannot but think that it is merely a repetition of the same thing. Such examples occur in other parts of the Word, especially in the prophets, where the same thing is expressed in different words ; and sometimes is also taken up again and described a second time. But, as has been said before, the reason is that there are two faculties in man, most distinct from each other, the will and the understanding, and the two are treated of distinctly in the Word. This is the reason of the repetition. That it is so here will be evident from what follows.

708. *Jehovah said unto Noah.* That this signifies that thus it came to pass, is evident from the consideration that with Jehovah there is nothing less than *Being*; what He says, comes to pass and is done—just as in the preceding chapter at verse 13, and elsewhere, where that Jehovah said means that it came to pass and was done.

709. As to the name Jehovah being used because charity is now treated of—in the preceding chapter from the ninth verse to the end it is not said Jehovah, but God, for the reason that the subject there is the preparation of Noah, or of the man of the church called Noah, as to the things of his understanding, which relate to faith ; but here his preparation as to the things of the will, which are of love. When things of the understanding, or truths of faith, are the subject, it is said God, but when things of the will or goods of love are spoken of, it is said Jehovah. For things of the understanding, or of faith, do not constitute the church, but things of the will, which are of love. Jehovah is in love and charity, and not in faith unless it be a faith of love or charity. And therefore faith, in the Word, is compared to night, and love to day—as in the first chapter of Genesis, where the great lights are spoken of, it is said that the greater light, or the sun, which signifies love, should rule the day, and the lesser light, or the moon, which signifies faith, should rule the night (Gen. i. 14, 16) ; and

so in the prophets (Jer. xxxi. 35 ; xxxiii. 20 : Ps. cxxxvi. 8, 9 : Rev. viii. 12).

710. *Come thou and all thy house into the ark.* That this signifies the things that are of the will is therefore evident. In the preceding chapter, where things of the understanding are meant, it is expressed differently, namely : *Thou shalt come into the ark, thou and thy sons, and thy wife, and thy sons' wives with thee* (verse 18). That a house signifies the will and what is of the will, is plain in many places in the Word—as in Jeremiah : *Their houses shall be turned unto others, their fields and their wives together* (vi. 12). Here houses and also fields and wives relate to things which are of the will. Again : *Build ye houses and dwell in them ; and plant gardens and eat the fruit of them* (xxix. 5, 28). Here building houses and dwelling in them relates to the will ; planting gardens, to the understanding—and so elsewhere. And the house of Jehovah often stands for the church, wherein love is the principal thing. Because a house is the church the house of Judah stands for the celestial church, and the house of Israel for the spiritual church. Hence the mind of the man of the church—wherein are the things of the will and of the understanding, or of charity and faith—is a house.

711. That to come into the ark is to be prepared, has been stated before, at verse 18 of the preceding chapter. But there it signified that he was prepared to be saved as to things of the understanding, which are truths of faith ; and here as to things of the will, which are the goods of charity. Unless a man is prepared, that is, furnished with truths and goods, he can by no means be regenerated, still less endure temptations. For the evil spirits who are with him at such a time excite his falsities and evils ; and if truths and goods are not present, to which they may be turned by the Lord, and by which they may be dispersed, he succumbs. The truths and goods are remains, which are laid up by the Lord for such uses,

712. *For thee have I seen just in this generation.* That this signifies that he had good, whereby he might be regenerated, was stated and shown at the ninth verse of the preceding chapter. In that place just signifies good of charity; and upright, truth of charity. It is there said “generations,” because things of the understanding are treated of; and here, “generation,” because things of the will are treated of. For the will contains in itself the things of the understanding, not the understanding those of the will.

713. Verse 2. *Of every clean beast thou shalt take to thee seven, seven, the man and his wife; and of the beast that is not clean, two, the man and his wife.* By every clean beast are signified affections for good; by seven is signified that they are holy; by man and wife, that the truths were conjoined with goods. By the beast not clean are signified evil affections; by two, that they are relatively profane; by man and wife, falsities conjoined with evils.

714. That affections for good are signified by every clean beast is evident from what has been said and shown before respecting beasts (n. 45, 46, 142, 143, 246). The reason why affections are thus signified is, that man in himself, and regarded in his proprium, is nothing but a beast. He has very similar senses, appetites, desires; and all his affections are very similar. His good, yea, even his best loves are very similar—as the love for companions of his own kind, the love for his children, and love for his wife; so that they do not at all differ. But his being man, and more than beast, consists in his having an interior life, which beasts never have or can have. This life is the life of faith and love from the Lord. And if this life were not within, in everything that he has in common with beasts, he would not be anything else. Take only one example, love toward companions—if he should love them only for the sake of himself, and there were nothing more heavenly or divine in his love, he could not from that be called a man, because it is the same with beasts. And so with all

the rest. If therefore there were not the life of love from the Lord in his will, and the life of faith from the Lord in his understanding, he would not be a man. By virtue of the life which he has from the Lord he lives after death ; because the Lord adjoins him to Himself. And thus he can be in His heaven with the angels, and live to eternity. And though a man lives as a wild beast, and loves nothing whatever but himself and what regards himself, yet, so great is the Lord's mercy—for it is Divine and Infinite—that He does not leave him, but continually breathes into him His own life, through the angels. And even if he receives it no otherwise, it still effects that he is able to think, to reflect, to understand whether a thing be good or evil—in relation to what is moral, civil, worldly, and corporeal—and therefore whether it is true or false.

715. As the most ancient people knew, and when they were in self-humiliation acknowledged, that they were nothing but beasts and wild beasts, and that they had it from the Lord alone that they were men, therefore whatever pertained to themselves they not only likened to but called beasts and birds ; things of the will they compared to beasts, and called beasts ; and things of the understanding they compared to and called birds. But they distinguished between good affections and evil affections. Good affections they compared to lambs, sheep, kids, she-goats, he-goats, rams, heifers, oxen—for the reason that they were good and gentle, and serviceable to life, since they could be eaten, and their skins and wool could furnish clothing. These are the principal clean beasts. But those that are evil and fierce, and not serviceable to life, are unclean beasts.

716. That holy things are signified by seven is evident from what has been said before respecting the seventh day, or the sabbath (n. 84-87), namely, that the Lord is the seventh day ; and that from Him every celestial church, or celestial man, is a seventh day, and indeed the celestial itself, which is most holy because it is from the Lord alone.

For that reason in the Word seven signifies what is holy ; and in fact, as here, in the internal sense partakes not at all of the idea of number. For they who are in the internal sense, as angels and angelic spirits are, do not even know what number is, and so not what seven is. It is not meant here, then, that seven pairs were to be taken of all the clean beasts ; or that there was so much of good in proportion to evil as seven to two ; but that the things of the will with which this man of the church was furnished were goods, which are holy, whereby he could be regenerated, as was said above. That seven signifies what is holy, or holy things, may be evident from the rituals in the representative church, wherein the number seven so frequently occurs. For example, they were to sprinkle of the blood and the oil seven times, as related in Leviticus : *Moses took the anointing oil, and anointed the tabernacle and all that was therein, and sanctified them ; and he sprinkled thereof upon the altar seven times, and anointed the altar and all its vessels . . . to sanctify them* (viii. 10, 11). Here seven times would be entirely without significance if what is holy were not thus represented. And in another place : When Aaron came into the holy place it was commanded — *He shall take of the blood of the bullock and sprinkle with his finger upon the faces of the mercy-seat toward the east ; and before the mercy-seat shall he sprinkle of the blood with his finger seven times.* And so at the altar : *He shall sprinkle of the blood upon it with his finger seven times, and cleanse it and sanctify it* (Lev. xvi. 14, 19). The particulars here, each and all, signify the Lord Himself, and therefore the holy of love ; that is to say, the blood, the mercy-seat, and also the altar, and the east, toward which the blood was to be sprinkled, and therefore also seven. And likewise in the sacrifices, of which in Leviticus : *If a soul shall sin through error . . . and if the anointed priest shall sin so as to bring guilt on the people . . . he shall slay the bullock before Jehovah . . . and the priest shall dip his finger in the blood,*

and sprinkle of the blood seven times before Jehovah, toward the veil of the sanctuary (iv. 2, 3, 6). Here in like manner seven signifies what is holy; for it is predicated of expiation, which is of the Lord alone, and thus is predicated of the Lord. Similar rites were also instituted in respect to the cleansing of leprosy — of which in Leviticus: Of the blood of the bird, with cedar wood, and scarlet, and hyssop *the priest shall sprinkle upon him that is to be cleansed from the leprosy seven times, and shall make him clean.* In like manner he was to sprinkle of the oil that was upon the palm of his left hand *seven times before Jehovah.* . . . And so in a house where there was leprosy, he was to take cedar wood and hyssop and scarlet and with the blood of the bird *sprinkle seven times* (xiv. 6, 7, 27, 51). Here any one may see that there is nothing at all in the cedar-wood, the scarlet, the oil, the blood of a bird, nor yet in seven, except from the fact that they are representative of holy things. Take away from them what is holy, and all that remains is dead, or profanely idolatrous. But when they signify holy things there is Divine worship therein, which is internal, and is only represented by the externals. The Jews could not indeed know what these things signified; nor does any one at the present day know what was signified by the cedar wood, the hyssop, the scarlet, and the bird. But if they had only been willing to think that holy things were involved which they did not know, and so had worshipped the Lord, or the Messiah Who was to come, Who would heal them of their leprosy—that is, of their profanation of holy things—they might have been saved. For they who so think and believe are immediately instructed in the other life, if they desire, as to what each and all things represented. And in like manner it was commanded respect-4
ing the red heifer: *The priest shall take of her blood with his finger and sprinkle of her blood toward the face of the tent of meeting seven times* (Num. xix. 4). Because the seventh day or sabbath signified the Lord, and from Him

the celestial man, and the celestial itself, the seventh day in the Jewish Church was of all religious observances the most holy; and hence the sabbath of sabbath, in the seventh year (Lev. xxv. 4); and the jubilee that was proclaimed after the seven sabbaths of years, or after seven times seven years (xxv. 8, 9). That in the highest sense seven signifies the Lord, and hence the holy of love, may be evident also from the golden candlestick and its seven lamps (of which in Exod. xxv. 31-33, 37; xxxvii. 17-19, 23; Num. viii. 2, 3; Zech. iv. 2) of which it is thus written by John: *Seven golden candlesticks; and in the midst of the seven candlesticks One like unto the Son of Man* (Apoc. i. 12, 13). It very clearly appears in this passage that the candlestick with the seven lamps signifies the Lord, and that the lamps are the holy things of love, or celestial things; and for that reason they were seven. And again: *Out of the throne went forth . . . seven torches of fire, burning before the throne, which are the seven spirits of God* (Apoc. iv. 5). Here the seven torches which went forth out of the throne of the Lord are the seven lights. And so when the number seven occurs in the prophets—as in Isaiah: *The light of the moon shall be as the light of the sun, and the light of the sun shall be seven-fold, as the light of seven days, in the day that Jehovah bindeth up the breach of His people* (xxx. 26). Here the seven-fold light, as the light of seven days does not signify seven-fold, but the holy of the love signified by the sun. See also what was said and shown above respecting the number seven (chapter iv. verse 15). From all this again it may be clearly evident that whatever numbers are used in the Word, never mean numbers—as was also shown before (chapter vi. verse 3).

717. It is also evident from all this that the subject here is the things of man's will, or the good and holy things in him, which are predicated of the will. For it is said that he should take of the clean beast by sevens; and so, in the following verse, of the fowl. But in the preceding chapter

(v. 19, 20) it is not said that he should take by sevens, but by twos, or pairs ; because there things of the understanding are treated of, which are not holy in themselves, but are holy from love, which is of the will.

718. That by man and wife is signified that the truths were conjoined with goods, is evident from the signification of man as truth, which is of the understanding, and from the signification of wife as good, which is of the will — of which before — and also from the fact that man has not the least of thought, nor the least of affection and action, in which there is not a certain marriage of the understanding and the will. Without a kind of marriage nothing ever exists or is produced. In the very organic forms of man, composite and simple, even in the most simple, there is a passive and an active, which, if they were not coupled as in marriage, like that of man and wife, could not even be there, still less produce anything. So it is in all nature. These perpetual marriages derive their source and origin from the heavenly marriage ; and thereby there is impressed upon everything in universal nature, animate and inanimate, an idea of the Lord's kingdom.

719. That evil affections are signified by the beasts not clean is evident from what has been said and shown before, respecting the clean beasts. They are called clean because they are gentle, good, and useful. The unclean — of which there are genera and species — are the contrary, fierce, evil, and not useful. In the Word also they are described as wolves, bears, foxes, swine, and many others ; and diverse lusts and evil dispositions are signified by them. As to its being said here that unclean beasts also should be brought into the ark, or evil affections, the truth is that the man of that church is here described as he was, and this by the ark, and so by the things that were in the ark, or that were brought into the ark ; that is, the things are described that were in the man before he was regenerated. There were in him the truths and goods with which he was furnished

and gifted by the Lord before regeneration ; for without truths and goods no one can ever be regenerated. But here the evils that were in him are spoken of, and are signified by unclean beasts. There are evils in man which must be dispersed while he is being regenerated, that is, which must be loosened and attempered by goods ; for no actual and hereditary evil in man can be so dispersed as to be abolished. It still remains implanted ; and can only be so far loosened and attempered by goods from the Lord that it does not injure, and does not appear—a hidden truth which has hitherto been unknown. Actual evils are those that are loosened and attempered, and not hereditary evils—which also is a thing unknown.

720. That pairs signify things relatively profane may be evident from the signification of the number two. A pair or two not only signifies marriage—and is, when predicated of the heavenly marriage, a holy number—but it also signifies the same as six. That is to say, as the six days of labor are related to the seventh day of rest, or the holy day, so the number two is related to three ; and therefore the third day in the Word is taken for the seventh, and involves almost the same, on account of the Lord's resurrection on the third day. And hence the Lord's coming into the world, and in glory, and every coming of the Lord, is described equally by the seventh and by the third day. For this reason the two days that precede are not holy, but relatively profane. Thus in Hosea: *Come and let us return unto Jehovah, for He hath wounded, and He will heal us ; He hath smitten and He will bind us up. After two days will He revive us ; on the third day He will raise us up, and we shall live before Him* (vi. 1, 2). And in Zechariah: *It shall come to pass in all the land, saith Jehovah, that two parts therein shall be cut off and die, and the third shall be left therein ; and I will bring the third part through the fire, and will refine them as silver is refined* (xiii. 8, 9). And silver was most pure when puri-

fied seven times (Ps. xii. 6). From all which it is plain that as seven does not signify seven, but things that are holy, so by pairs are signified not pairs, but things relatively profane. Thus the meaning is not that the unclean beasts or evil affections of the man were so few as two to seven, in comparison with the clean beasts or goods; for the evils in man are innumerable more than the goods.

721. That by man and wife are signified falsities conjoined with evils is evident from what was said just above. For here man and wife is predicated of the unclean beasts; before it was predicated of the clean; and therefore it there signified truths conjoined with goods, and here falsities conjoined with evils. As is the nature of the subject, such is that of the predicate.

722. Verse 3. *Also of the fowl of the heavens seven, seven, male and female, to keep seed alive upon the face of all the earth.* By "the fowl of the heavens" are signified things of the understanding; by "seven," those which are holy; by "male and female," truths and goods; "to keep seed alive upon the face of all the earth," signifies truths of faith.

723. That the fowl of the heavens signifies things of the understanding has been shown before, and therefore need not be dwelt upon.

724. Likewise, that seven signifies things that are holy, and here holy truths, which are holy from the fact that they come from goods. No truth is holy unless it comes from good. A man may utter many truths from the Word, and thus from memory, but if it be not love or charity that brings them forth, nothing holy can be predicated of them. But if he has love and charity, then he acknowledges and believes, and this from the heart. And so with faith, of which so many say that it alone saves — if there is not love or charity from which faith comes, there is no faith. Love and charity are what make faith holy. The Lord is in love and charity, but not in faith separate from charity. In

faith separate is the man himself, in whom there is nothing but uncleanness. For when faith is separated from love, his own praise, or his own advantage, is the cause that is in his heart, and from which he speaks. This every one may know from his own experience. Whoever tells any one that he loves him, that he prefers him to others, that he acknowledges him as the best of men, and the like, and yet in heart thinks otherwise, does this only with his mouth, and in heart denies and sometimes makes sport of him. And so it is with faith. This has been made very well known to me by much experience. They who in the life of the body have preached the Lord and faith with so much eloquence, together with feigned devoutness, as to astonish their hearers, and have not done it from the heart, in the other life are among those who have the greatest hatred toward the Lord, and who persecute the faithful.

725. That by male and female are signified truths and goods, may be evident from what has been said and shown before, namely that man and male signify truth, and wife and female signify good. But male and female are predicated of things of the understanding, and man and wife, of things of the will — for the reason that marriage is represented by man and wife, and not so much by male and female. For truth can never of itself enter into marriage with good, but good can with truth; because there is no truth which is not produced from good, and so coupled with good. If you withdraw good from truth, nothing whatever remains but words.

726. *To keep seed alive upon the face of all the earth.* That this signifies truths of faith, is evident from the seed's being kept alive by this church. By seed faith is meant. The rest of the descendants of the Most Ancient Church destroyed the celestial and spiritual seed within them, by filthy lusts and dreadful persuasions. But that celestial seed might not perish, they who are called Noah were regenerated, and this by means of spiritual seed. These are

the things which are signified. They are said to be kept alive who receive the Lord's life ; because life is in those things only which are of the Lord — as may be evident to every one from this, that there is no life in those things which are not of eternal life, or which do not look to eternal life. Life that is not eternal is not life, but in a brief time perishes. Nor can being be predicated of things that cease to be, but only of those that never cease to be. Thus living and being are within those things only which are of the Lord, or Jehovah ; because all being and living, to eternity, is of Him. By eternal life is meant eternal happiness — respecting which, see what was said and shown above (n. 290).

727. Verse 4. *For in yet seven days, I will cause it to rain upon the earth forty days and forty nights ; and every existing thing that I have made will I destroy from off the face of the ground.* “In yet seven days” signifies the beginning of temptation ; “to rain” signifies temptation ; “forty days and nights,” the duration of temptation ; “I will destroy every existing thing that I have made from off the face of the ground” signifies man's proprium, which is as it were destroyed when he is regenerated. The same words signify also the extinction of those of the Most Ancient Church who destroyed themselves.

728. That “in yet seven days” signifies here the beginning of temptation, is evident from the internal sense of all things mentioned in this verse, in that the temptation of the man called Noah is treated of. It treats in general both of his temptation, and of the total vastation of those who were of the Most Ancient Church and had become such as has been described. Therefore “in yet seven days” signifies not only the beginning of temptation, but also the end of vastation. The reason why these things are signified by “in yet seven days” is that seven is a holy number, as was said and shown before (at verse 2 of this chapter, and in chapter iv. ver. 15, 24, and at n. 84-87).

It signifies the Lord's coming into the world ; also His coming into glory ; and every coming of the Lord in particular. Every coming of the Lord carries with it that it is a beginning to those who are being regenerated, and the end of those who are being vastated. Thus to the man of this church the Lord's coming was the beginning of temptation ; for when man is tempted he begins to become a new man and to be regenerated. And at the same time it was the end of those of the Most Ancient Church who had become such that they could not but perish. Just so when the Lord came into the world — the church at that time was in its last state of vastation, and was then made
 2 new. That these things are signified by "in yet seven days" is evident in Daniel : *Seventy weeks are decreed upon thy people, and upon the city of thy holiness, to consummate the transgression, to seal up sins, and to purge away iniquity, and to bring in the justice of the ages, and to seal up vision and prophet, and to anoint the holy of holies. Know therefore and perceive, from the going forth of the word to restore and to build Jerusalem unto Messiah, the Prince, shall be seven weeks* (ix. 24, 25). Here seventy weeks and seven weeks signify the same as seven days, namely, the coming of the Lord. But as here there is a manifest prophecy, the times are still more sacredly and certainly designated by septenary numbers. It is evident then not only that seven thus applied to times signifies the coming of the Lord, but that the beginning also of a new church at that time is signified by the anointing of the holy of holies, and by Jerusalem's being restored and built. And at the same time the last vastation is signified by the words — "Seventy weeks are decreed upon . . . the city of holiness, to consummate the transgression, and to seal
 3 up sins." So in other places in the Word ; as in Ezekiel, where he says of himself — *I came to them of the captivity at Tel-abib, that sat by the river Chebar . . . and I sat there astonished among them seven days. And it came to*

pass at the end of seven days that the word of Jehovah came unto me (iii. 15, 16). Here also seven days stand for the beginning of vastation ; for after seven days, while he sat among those who were in captivity, the word of Jehovah came unto him. Again : *They shall bury Gog, that they may cleanse the land, seven months. . . . At the end of seven months they shall search* (xxxix. 12, 14). Here likewise seven stands for the last limit of vastation and the first of visitation. In Daniel : *The heart of Nebuchadnezzar shall they change from man, and the heart of a beast shall be given unto him, and seven times shall pass over him* (iv. 16, 25, 32). Here also seven stands for the end of vastation, and the beginning of a new man. The 4 seventy years of Babylonish captivity represented the same. Whether the number is seventy or seven it involves the same, be it seven days or seven years, or seven ages which make seventy years. Vastation was represented by the years of captivity, the beginning of a new church by the liberation and the rebuilding of the temple. Similar things were also represented by the service of Jacob with Laban, where these words occur : *I will serve thee seven years for Rachel. . . . And Jacob served seven years for Rachel. . . . And Laban said, Fulfil this week and I will give thee her also, for the service which thou shalt serve with me yet seven other years. And Jacob did so, and fulfilled this week* (Gen. xxix. 18, 20, 27, 28). Here the seven years of service involves the same, and also that after the days of seven years came the marriage, and freedom. This period of seven years was called a week — as also in Daniel. The same was represented too in the command that 5 they should compass the city of Jericho seven times and the wall would fall down ; and it is said that *On the seventh day they rose with the dawn and compassed the city after the same manner seven times, and it came to pass at the seventh time the seven priests blew the seven trumpets and the wall fell down* (Josh. vi. 10-20). If these things had

not likewise such a signification, the command that they should compass the city seven times, and that there should be seven priests and seven trumpets, would never have been given. From these and many other passages (as Job ii. 13 : Rev. xv. 1, 6, 7 ; xxi. 9), it may be evident that "in seven days" signifies the beginning of a new church and the end of the old. Here, as it treats both of the man of the church called Noah and his temptation, and of the last posterity of the Most Ancient Church, which destroyed itself, "in yet seven days" can have no other signification than the beginning of Noah's temptation and the end or final devastation and expiration of the Most Ancient Church.

729. That by raining is signified temptation is evident from what was said and shown in the introduction to this chapter, namely, that a flood or inundation of waters, which is here described by rain, signifies not only temptation but also vastation. And it will also appear from what is to be said concerning the flood in the following pages.

730. That by forty days and nights is signified the duration of temptation, may be plainly seen from the Word of the Lord. That forty signifies the duration of temptation comes from the fact that the Lord suffered Himself to be tempted for forty days (as is stated in Matthew iv. 1, 2 : Luke iv. 2 : Mark i. 13). And as the things instituted in the Jewish and the other representative churches before the coming of the Lord were each and all types of Him, so also were the forty days and nights — in that they represented and signified in general all temptation, and in particular every duration of temptation. And because a man when he is in temptation is in vastation as to all things that are of his own, and of the body — for the things that are his own and of the body must die, and through combats and temptations, before he is born again, a new man, or is made spiritual and heavenly — for this reason also forty days and nights signify the duration of vastation. So likewise here where the subject is both the temptation of the

man of the new church, called Noah, and the devastation of the antediluvians. That the number forty signifies the ² duration both of temptation and vastation, whether greater or less, is evident in Ezekiel: *Thou shalt lie on thy right side, and shalt bear the iniquity of the house of Judah forty days, each day for a year have I appointed it unto thee* (iv. 6). Forty stands here for the duration of the vastation of the Jewish Church, and also for a representation of the Lord's temptation; for it is said that he should "bear the iniquity of the house of Judah." Again: *I will make the land of Egypt wastes, a waste of desolation. . . . No foot of man shall pass through it, nor foot of beast shall pass through it, and it shall not be inhabited forty years. And I will make the land of Egypt a desolation in the midst of the desolate lands, and her cities in the midst of the cities that are laid waste shall be a solitude forty years* (xxix. 10-12). Here also forty stands for the duration of vastation and desolation; and in the internal sense forty years are not meant, but only, in general, the desolation of faith, whether within a less or greater time. In John: *The court that is within the temple cast out and measure it not; for it hath been given unto the nations, which shall tread the holy city under foot forty and two months* (Apoc. xi. 2). And again: *There was given unto ³ the beast a mouth speaking great things, and blasphemies; and there was given unto him power to do, forty and two months* (xiii. 5). Here forty stands for the duration of vastation; for any one may know that forty-two months of time is not meant. But it is said here forty-two — which has the same signification as forty — from this origin — that seven days signify the end of vastation, and a new beginning, and six days signify labor, from the six days of labor or combat. Seven are therefore multiplied by six, and thence arises the number forty-two, signifying the duration of the vastation and the duration of the temptation, or the labor and combat, of the man who is to be regenerated —

in which there is holiness. But, as is evident from these passages in the Apocalypse, the round number forty was taken for the not so round number forty-two. That the Israelitish people were led about for forty years in the wilderness before they were brought into the land of Canaan, in like manner represented and signified the duration of temptation, and also the duration of vastation; the duration of temptation, by their being afterward brought into the holy land; the duration of vastation by the fact that all above the age of twenty years, who went out of Egypt, except Joshua and Caleb, died in the wilderness (Num. xiv. 33-35; xxxii. 8-14). The things against which they so often murmured signify temptations, and the plagues and destruction that so frequently came upon them vastations. That these signify temptations and vastations, will be shown, by the Divine mercy of the Lord in that place. Of these things it is written in Moses: *Thou shalt remember all the way which Jehovah thy God hath led thee these forty years in the wilderness, to afflict thee, to tempt thee, to know what was in thine heart, whether thou wouldest keep His commandments, or no* (Deut. viii. 2, 3, 16). That Moses was forty days and forty nights upon mount Sinai likewise signifies the duration of temptation, or the Lord's temptation; as is evident from his abiding in the mount forty days and forty nights, neither eating bread nor drinking water, supplicating for the people that they might not be destroyed (Deut. ix. 9, 11, 18, 25 to the end; x. 10).

5 The reason why forty days signify the duration of temptation is, as was said, that the Lord suffered Himself to be tempted of the devil forty days. And therefore, since all things were representative of the Lord, when the idea of temptations was with angels, that idea was represented in the world of spirits by such things as are in the world — as is the case with all angelic ideas while they pass down into the world of spirits, they being presented representatively. And so the idea of temptation was presented by the num-

ber forty because the Lord would be tempted forty days. With the Lord, and consequently with the angelic heaven, it is the same whether a thing be present or to come. What is to come is present, or what is to be done is done. From this was the representation of temptations, as also of vastations, in the representative church, by forty. But these things cannot yet be very well comprehended, because the influx of the angelic heaven into the world of spirits and its nature is not known.

731. *Every existing thing that I have made, will I destroy from off the face of the ground.* That this signifies man's proprium, which is as if destroyed when it is vivified, is evident from what has been said before respecting proprium. Man's proprium is all evil and falsity. So long as this continues the man is dead; but when he comes into temptations it is broken up, that is, loosened and tempered by truths and goods from the Lord, and thus is vivified and appears as if it were not present. That it does not appear and is no longer hurtful, is signified by destroyed; and yet it is not destroyed, but remains. It is almost as with black and white, which when variously modified by the rays of light, are turned into beautiful colors — such as blue, yellow, and purple — whereby, according to their arrangement are presented lovely and agreeable tints, as in flowers, yet remaining radically and fundamentally black and white. But as here at the same time the final vastation of those who were of the Most Ancient Church is treated of, by "I will destroy every existing thing that I have made, from off the face of the ground," are signified those who perished — as likewise in the following verse (23). The "existing thing that I have made" is all that, or every man, in which there was heavenly seed, or who was of the church; and therefore, both here and in the following verse, "ground" is mentioned, which signifies the man of the church in whom good and truth have been implanted. This seed, in those called Noah — evils and falsities being,

as was said, dissipated — gradually grew up ; but with the antediluvians who perished it was extinguished by tares.

732. Verse 5. *And Noah did according unto all that Jehovah commanded him.* This signifies as before, that thus it came to pass. Compare the preceding chapter, verse 22, where it is said twice that Noah did, here only once ; and there is said God, but here Jehovah. The reason is that there things of the understanding are treated of, and here those of the will. Things of the understanding look upon those of the will as different and distinct from themselves ; but things of the will regard those of the understanding as united or as one with them ; for the understanding is from the will. This is why it is there twice said he did, and here only once ; and that there is said God and here Jehovah.

733. Verse 6. *And Noah was a son of six hundred years, and the flood of waters was upon the earth.* That “Noah was a son of six hundred years,” signifies his first state of temptation ; “the flood of waters was upon the earth” signifies the beginning of temptation.

734. In the preceding chapter (ver. 13 to the end) the truths of the understanding are treated of, in which the man of the church called Noah was instructed by the Lord before he was regenerated ; and then in this chapter (ver. 1-5) the goods of the will are treated of, with which also he was endowed by the Lord. As here both are treated of, it appears like a repetition. But now in verses 6 to 11 his temptation is treated of, and here of the first state, and so of the beginning of temptation ; and, as every one can see, a repetition occurs again. For it is said in this verse that “Noah was a son of six hundred years” when the flood came upon the earth ; and in the eleventh verse that it was “in the six hundredth year of his life, in the second month, in the seventeenth day of the month.” And so in the seventh verse it is said that Noah went into the ark with his sons and their wives, and likewise in the thirteenth

verse. Again it is said in the eighth and ninth verses that the beasts went in unto Noah into the ark ; and also in verses 14 to 16. From which it is evident that here too there is a repetition of what was said before. Those who abide in the sense of the letter alone cannot know but that it is a matter of history thus repeated. But here as elsewhere there is not the least word that is superfluous and vain ; for it is the Word of the Lord. There is therefore no repetition, except with another signification. And here in fact, as before, the signification is that it is the first temptation, which is temptation as to things of his understanding ; but afterward it is his temptation as to things of the will. These temptations follow one after the other with him who is to be regenerated. For, to be tempted as to things of the understanding is quite another thing from being tempted as to what is of the will. Temptation as to things of the understanding is light ; but temptation as to things of the will is severe.

735. The reason why temptation as to things of the understanding, or as to the falsities in a man, is light, is, that man is in the fallacies of the senses, and the fallacies of the senses are such that they cannot but enter, and are therefore also easily dispelled. Thus it is with all who abide in the sense of the letter of the Word where it speaks according to the apprehension of man, and therefore according to the fallacies of his senses. If they simply have faith in these things because it is the Word of the Lord, though they are in fallacies yet they easily suffer themselves to be instructed. As for example — a man who believes that the Lord is angry and punishes and does evil to the wicked, as he has derived this belief from the sense of the letter, can easily be informed what the real truth is. And so if one simply believes that he can do good of himself, and that if of himself he is good he will receive reward in the other life, he also can easily be instructed that the good which he does is from the Lord, and the Lord out of mercy

gives the reward gratuitously. And therefore when such come into temptation as to matters of the understanding, or as to such fallacies, they can be only lightly tempted. And this is the first temptation—and hardly appears as temptation—which is now treated of. But it is otherwise with those who do not in simplicity of heart believe the Word, but confirm themselves in fallacies and falsities because they favor their lusts; and who impelled by this motive bring together many reasonings from themselves and from what they know, and afterward confirm the same by the Word, and thus impress upon themselves and persuade themselves that what is false is true.

736. As regards Noah, or the man of this new church, he was of such character that he believed in simplicity what he had from the Most Ancient Church, which were matters of doctrine, collected and reduced to some doctrinal form by those who were called Enoch. And he was of an entirely different genius from the antediluvians who perished, called Nephilim, who immersed the doctrinal truths of faith in their abominable lusts, and so seized upon dreadful persuasions, from which they would not recede, however instructed by others and shown that they were false. There are at this day also men of the one genius, or nature; and men of the other. Those of the one may easily be regenerated, but those of the other with difficulty.

737. *Noah was a son of six hundred years.* That this signifies his first state of temptation is evident because here and as far as to Heber in the eleventh chapter, numbers and periods of years and names mean nothing else than things; just as do also the ages and all the names in chapter V. That six hundred years here signify the first state of temptation, may be evident from the dominant numbers in six hundred, which are ten and six, twice multiplied into themselves. A greater or less number from the same factors changes nothing. As regards the number ten, it has been shown already (at chap. VI. ver. 3) that it sig-

nifies remains ; and that six here signifies labor and combat is evident from many passages in the Word. For the case is this : in what has gone before the subject is his preparation for temptation, how that he was furnished by the Lord with truths of the understanding and goods of the will. These truths and goods are remains, which are not brought out so as to be recognized until the man is being regenerated. In the case of those who are being regenerated through temptations, the remains in a man are for the angels that are with him, who draw out from them the things wherewith they defend the man against the evil spirits who excite the falsities in him, and thus assail him. As the remains are signified by ten and the combats by six, for this reason the years are said to be six hundred, in which the dominant numbers are ten and six, and signify a state of temptation. As regards the number six in particular, that it signifies combat is evident from the first chapter of Genesis, where the six days are described in which man was regenerated, before he became celestial, and in which there was continual combat, but on the seventh day, rest. It is for this reason that there are six days of labor and the seventh is the sabbath, which signifies rest. And hence it is that a Hebrew servant served six years, and the seventh year was free (Exod. xxi. 2 : Deut. xv. 12 : Jer. xxxiv. 14) ; also that six years they sowed the land and gathered in the fruits thereof, but the seventh year omitted to sow it (Exod. xxiii. 10-12), and dealt in like manner with the vineyard ; and that in the seventh year was "a sabbath of sabbath unto the land, a sabbath of Jehovah" (Lev. xxv. 3, 4). As six signifies labor and combat, it also signifies the dispersion of falsities — in Ezekiel : *Behold six men came from the way of the upper gate, which looketh toward the north, and every one had his weapon of dispersion in his hand* (ix. 2) ; and again, against Gog : *I will make thee to turn again, and will make thee a sixth, and will cause thee to come up*

from the sides of the north (xxxix. 2). Here six, and to reduce to a sixth, stand for dispersion; the north, for falsities; Gog, for those who derive matters of doctrine from things external, whereby they destroy internal worship. In Job: *In six troubles He shall deliver thee, yea, in the seventh there shall no evil touch thee* (v. 19) — meaning the combat of temptations. But six occurs in the Word where it does not signify labor, combat, or the dispersion of falsities, but the holy of faith — because of its relation to twelve, which signifies faith and all things of faith, in one complex; and to three, which signifies the holy; whence is the real derivation of the number six. Thus in Ezekiel (chap. xl. ver. 5), where the reed of the man, with which he measured the holy city of Israel, was six cubits; and in other places. The reason of this derivation is that the holy of faith is in the combats of temptation, and that the six days of labor and combat look to the holy seventh day.

738. Noah is here called “a son of six hundred years” because a son signifies truth of the understanding, as has been shown before. But he is not called a son in the eleventh verse, because there his temptation as to things of the will is treated of.

739. That by the flood of waters is signified the beginning of temptation is evident from the temptation as to things of the understanding being here treated of, which temptation precedes, and, as was said, is light; and for that reason it is called a flood of waters, and not simply a flood as in the seventeenth verse. For waters signify especially the spiritual things of man, the intellectual things of faith, and the opposites of these, which are falsities — as may be confirmed by very many passages from the Word.

2 That a flood or inundation of waters signifies temptation, is evident from what was shown in the introduction to this chapter. So also in Ezekiel: *Thus saith the Lord Jehovih, I will make a stormy wind to break through in My fury,*

and an inundating rain shall there be in Mine anger, and hail stones in wrath, unto the consummation, that I may destroy the wall that ye have daubed with what is unfit (xiii. 13, 14). Here a stormy wind and an inundating rain stand for the desolation of falsities; the wall daubed with what is unfit stands for fiction appearing as truth. In Isaiah: Jehovah God is a protection from inundation, a shadow from the heat, for the breath of the violent is as an inundation against the wall (xxv. 4). An inundation here stands for temptation as to things of the understanding, and is distinguished from temptation as to things of the will, which is called heat. Again: Behold the Lord hath a mighty and strong one, as an inundation of hail, a destroying storm, as an inundation of mighty waters, overflowing (xxviii. 2) — where degrees of temptation are described. And again: When thou passest through the waters I will be with thee; and through the rivers, they shall not overflow thee; when thou walkest through the fire thou shalt not be burned, and the flame shall not kindle upon thee (xliii. 2). Waters and rivers here stand for falsities and fantasies, fire and flame for evils and lusts. In David: For this shall every one that is holy pray unto thee at a time of finding; so that in the inundation of many waters they shall not reach unto him. Thou art my hiding place; thou wilt preserve me from trouble (Ps. xxxii. 6, 7) — where the inundation of waters stands for temptation, which is also called a flood. In the same: Jehovah sitteth at the flood; yea, Jehovah sitteth King for ever (Ps. xxix. 10). From these passages, and from what was premised at the beginning of this chapter, it is plain that a flood or inundation of waters signifies nothing else than temptations and vastations, although described historically, after the manner of the most ancient people.

740. Verse 7. *And Noah went in, and his sons, and his wife, and his sons' wives with him, into the ark, from before the waters of the flood.* "Noah went . . . into the ark, from before the waters of the flood" signifies that he

was protected in temptation; by "sons" are signified truths, as before; by "wife," goods; by "sons' wives," truths conjoined to goods.

741. *Noah went . . . into the ark from before the waters of the flood.* That this signifies that he was protected may be evident to every one. Temptations are nothing else than combats of evil spirits with the angels who are with a man. Evil spirits call up all the wrong doings of a man and even the thoughts which he has had from infancy, thus both his evils and falsities, and condemn him — than which nothing is more enjoyable to them. The very enjoyment of their life consists in this. But through angels the Lord guards the man, and restrains the evil spirits and genii from ranging beyond bounds, and inundating the man beyond what he is able to bear.

742. That by sons are signified truths, by wife goods, and by sons' wives truths conjoined to goods, has been explained before at the eighteenth verse of the preceding chapter, where the same words occur. By truths and goods, though here called sons and wives, those are meant which were in the man called Noah, by means of which he was protected. Such is the most ancient style of the Word, connected in the manner of history, but involving heavenly arcana.

743. Verses 8, 9. *Of the clean beast, and of the beast that is not clean, and of the fowl, and of everything that creepeth upon the ground, there went in two, two, unto Noah into the ark, male and female, as God commanded Noah.* By "the clean beast" affections for good are signified as before; by "the beast that is not clean," lusts; by "the fowl," in general, thoughts; by "everything that creepeth upon the ground," the sensual and its every pleasure; "two, two" signify things corresponding; that they "went into the ark" signifies that they were protected; "male and female" signify, as before, truth and good; "as God commanded Noah" signifies that so it came to pass.

744. That affections for good are signified by “the clean beast” has been stated and explained before, at the second verse of this chapter, and so need not be dwelt upon — as also that lusts or evil affections are signified by “the beast not clean.”

745. That by “the fowl,” in general, thoughts are signified, may be seen from what has been said before of fowls — that they signify things of the understanding, or things rational. But there they were called “fowls of the heavens,” and here only “the fowl”; and therefore they signify thoughts in general. For there are many kinds of fowls, both clean and unclean, which are distinguished in the fourteenth verse into the “fowl,” the “bird,” and the “winged thing.” The clean are thoughts of truth, the unclean are false thoughts — of which by the Divine mercy of the Lord hereafter.

746. *Everything that creepeth upon the ground.* That this signifies the sensual and its every pleasure, has also been said and shown before. The most ancient people compared and likened the sensuels of man, and his sensual pleasures, to reptiles and creeping things, and even called them so, because they are the outermost things, and as it were creep on the surface of a man, and must not be permitted to raise themselves higher.

747. That “two, two” signify things that correspond, any one may see from their being pairs; they cannot be pairs unless they correspond to each other, as do goods and truths, and evils and falsities. For there is in all things a semblance of marriage, or a coupling, as of truths with goods, and evils with falsities — because there is a marriage of the understanding with the will, or of things of the understanding with those of the will. And indeed everything has its marriage or its coupling, without which it could not subsist.

748. That their going into the ark signifies that they

were protected, was stated before at the seventh verse, where it is said of Noah and his sons and their wives.

749. That "male and female" signify truth and good, may be seen from what has been said before, at verses 2 and 3 of this chapter, where "male and female" are predicated of fowls, and "man and wife" of beasts. The reason was also then stated, namely, that there is a marriage of things of the will with those of the understanding, and not so much of things of the understanding, in themselves regarded, with those of the will. The former are related as man and wife, the latter as male and female. And because the subject here, as already stated, is the temptation of that man as to the things of his understanding, it is said "male and female," and combat or temptation is meant as to things of the understanding.

750. *As God commanded Noah.* That this signifies that it thus came to pass, has been shown at verse 22 of the preceding chapter, and in this chapter at verse 5.

751. As the subject here is the temptation of the man of the new church called Noah, and few if any know the nature of temptations — because at this day there are few who undergo such temptations, and those who do undergo them know not but that it is something inherent in themselves which thus suffers — the subject shall be briefly explained. There are evil spirits who, as has been said, in times of temptation call up a man's falsities and evils, and indeed out of his memory whatever he has thought and done from his infancy. Evil spirits do this with such shrewdness and malignity as cannot be described. But the angels with the man draw out his goods and truths, and thus defend him. This conflict is what is felt and perceived by the man, and causes pain and remorse of conscience.

2 There are two kinds of temptations, one as to things of the understanding, the other as to those of the will. When a man is tempted as to things of the understanding, evil spirits call up only his evil deeds that he has done — which

are signified here by the unclean beasts — and accuse and condemn him ; they do indeed also call up his good deeds — signified here by the clean beasts — but pervert them in a thousand ways. At the same time they call up what he has thought — here signified by the fowl — and such things too as are signified by “ everything that creepeth upon the ground.” But this temptation is light, and is perceived only by the recalling of such things to mind and a certain anxiety therefrom. But when a man is tempted as to things of the will, his thoughts and doings are not so much called up, but there are evil genii — as evil spirits of this kind may be called — who inflame him with their lusts and the filthy loves with which he is imbued, and thus fight through the man’s own lusts — which they do so maliciously and secretly that it could not be believed to be from them. For in a moment they pour themselves into the life of his lusts, and almost instantly invert and change an affection for good and truth into an affection for evil and falsity, so that the man cannot know but it is done of his own self and comes forth of his own will. This temptation is most severe, and is perceived as an inward grief and tormenting fire. Of this more will be said hereafter. That such is the case has been given me to perceive and know by manifold experience ; and also when and how the evil spirits or genii were rushing in and inundating, and who and whence they were — which experience, by the Divine mercy of the Lord, will be spoken of in particular hereafter.

752. Verse 10. *And it came to pass after the seven days, and the waters of the flood were upon the earth.* This signifies, as before, the beginning of temptation.

753. That by seven days is signified the beginning of temptation, was shown above, at the fourth verse. And it has reference to what has gone before, namely, that this temptation, which was of the things of his understanding, was the beginning of temptation, or the first temptation ; and is the conclusion, thus expressed. And because this

first temptation was as to things of the understanding, it is described by "the waters of the flood," as above, at the seventh verse; and by "the flood of waters" at the sixth verse — which properly signify such temptation, as was there shown.

754. Verse 11. *In the six hundredth year of Noah's life, in the second month, in the seventeenth day of the month, in that day were all the fountains of the great deep broken up, and the flood-gates of heaven were opened.* By "the six hundredth year, the second month, and the seventeenth day" is signified another state of temptation; "all the fountains of the great deep were broken up" signifies the extreme of temptation as to things of the will; "the flood-gates of heaven were opened" signifies the extreme of temptation as to things of the understanding.

755. That by "the six hundredth year, the second month, and seventeenth day" is signified another state of temptation, follows from what has hitherto been said; for from the sixth verse to this eleventh verse the first state of temptation is treated of, which was temptation as to things of his understanding. And that now another state is treated of, namely, as to things of the will, is the reason why his age is told again. It was said before that he was "a son of six hundred years," and here that the flood came "in the six hundredth year of his life, in the second month, and in the seventeenth day." No one could suppose that by the years of Noah's age, of which the years, months, and days are specified, a state of temptation as to things of the will is meant. But, as has been said, such was the manner of speech and of writing among the most ancient people; and especially were they delighted in being able to specify times and names and thereby construct a narrative similar to actual history. In this their wisdom consisted. Now it has been shown above, at the sixth verse, that the six hundred years signify nothing else than the first state of temptation, and so do the six hundred years here; but in order that

another state of temptation might be signified, months and days are added; and indeed two months or "in the second month," which signifies combat itself — as may be evident from the signification of the number two in the second verse of this chapter, where it is shown that it signifies the same as six, that is, labor and combat, and also dispersion. But the number seventeen signifies both the beginning of temptation and the end of temptation, because it is composed of the numbers seven and ten. When this number signifies the beginning of temptation it involves the days up to seven, or a week of seven days; and that this signifies the beginning of temptation has been shown above, at the fourth verse of this chapter. But when it signifies the end of temptation — as at verse 4 of chapter viii. — then seven is a holy number; to which ten, which signifies remains, is adjoined, for without remains man cannot be regenerated. That the number seventeen signifies the beginning of temptation is evident in Jeremiah, when he was commanded to buy a field from Hanamel his uncle's son, which was in Anathoth; and he weighed him the money, seventeen shekels of silver (xxxii. 9). That this number also signifies their Babylonish captivity, which represents the temptation of the faithful and the devastation of the unfaithful, and so the beginning of temptation and at the same time the end of temptation, or liberation, may be evident from what follows in the same chapter — the captivity in the thirty-sixth verse, and the liberation in the thirty-seventh and following verses. No such number would have appeared in the prophecy if it had not, like all the other words, involved a hidden meaning. That seventeen signifies the beginning of temptation, may also be evident from the age of Joseph, who was "a son of seventeen years" when he was sent to his brothers and sold into Egypt (Gen. xxxvii. 2). His being sold into Egypt has a similar signification, as will be shown, by the Divine mercy of the Lord, in the explanation of that chapter. There the historical

events are representative, which actually took place as described; but here are composed historical incidents, significant, which did not take place as described in the sense of the letter. And yet those equally with these involve arcana of heaven, and that as to each particular word. It cannot but appear strange that this is so, because where any historical fact or statement is presented, the mind is held in the letter and cannot release itself from it, and so 5 thinks that nothing else is signified and represented. But that there is an internal sense in which the life of the Word resides — and not in the letter, which without the internal sense is dead — may be evident to every intelligent man. Without the internal sense how does any historical statement in the Word differ from history as told by any profane writer? And then, of what use would it be to know the age of Noah, and the month and day when the flood took place, if it did not involve a heavenly arcanum? And who cannot see that “all the fountains of the great deep were broken up, and the flood-gates of heaven were opened” is a prophetic mode of expression? — not to mention other like considerations.

756. That “all the fountains of the great deep were broken up” signifies the extreme of temptation as to things of the will, may be evident from what has been said just above respecting temptations, that they are of two kinds, one as to things of the understanding, the other as to things of the will, and that the latter relatively to the former is severe; and it may be evident likewise from the fact that up to this point temptation as to things of the understanding has been treated of. It is evident also from the signification of “the deep” — namely, lusts and the falsities from them, as before at n. 18 — and also from the following passages in the Word. In Ezekiel: *Thus saith the Lord Jehovih, When I shall make thee a desolate city, like the cities that are not inhabited, when I shall bring up the deep upon thee, and many waters shall cover thee* (xxvi. 19) —

where the deep and many waters denote the extreme of temptation. In Jonah: *The waters compassed me about, even to the soul; the deep was round about me* (ii. 5) — where likewise the waters and the deep stand for the extreme of temptation. In David: *Deep calleth unto deep at the noise of Thy water-spouts; all Thy breakers and all Thy waves are over me* (Ps. xlii. 7) — where also the deep manifestly stands for the extreme of temptation. Again: *He rebuked the Red Sea also, and it was dried up; and He made them to go through the deeps as in the wilderness, and He saved them from the hand of him that hated them, and redeemed them from the hand of the enemy, and the waters covered their adversaries* (Ps. cxi. 9-11) — where the deep stands for the temptations in the wilderness. In ancient ² times hell was meant by the deep; and fantasies and persuasions of falsity were likened to waters and rivers, as also to a smoke out of the deep. And the hells of some appear so, that is as deeps and as seas — of which by the Divine mercy of the Lord hereafter. From thence come the evil spirits that devastate, and also those that tempt man; and their fantasies that they pour in, and the lusts with which they inflame a man, are as inundations and exhalations therefrom. For, as was said, through evil spirits man is conjoined with hell, and through angels with heaven. And therefore when it is said that “all the fountains of the deep were broken up” such things are signified. That hell is called the deep and that the foul emanations therefrom are called rivers, is evident in Ezekiel: *Thus saith the Lord Jchovih; In the day when he went down into hell I caused a mourning, I covered the deep above him, and I restrained the rivers thereof, and the great waters were stayed* (xxxii. 15). Hell is also called the deep [or abyss] in John (Apoc. ix. 1, 2, 11; xi. 7; xvii. 8; xx. 1, 3).

757. *The flood-gates of heaven were opened.* That this signifies the extreme of temptation as to things of the understanding, is also evident from the above. Temptation

as to things of the will, or lusts, can by no means be separated from temptation as to things of the understanding. If separated there would be no temptation, but inundation — such as there is with those who live in the fires of lusts, in which they, like infernal spirits, feel the enjoyments of their life. They are called the flood-gates of heaven from the inundation of falsities or reasonings — concerning which also in Isaiah: *He who fleeth from the noise of the fear shall fall into the pit; and he that cometh up out of the midst of the pit, shall be taken in the snare; for the flood-gates on high are opened, and the foundations of the earth do shake* (xxiv. 18).

758. Verse 12. *And the heavy rain was upon the earth forty days and forty nights.* This signifies that the temptation continued. “Heavy rain” is temptation, “forty days and forty nights” its duration.

759. That “the heavy rain” here is temptation may be evident from what has been said and shown above, respecting a flood and inundation; and also from the signification of “the fountains of the deep were broken up” and “the flood-gates of heaven were opened,” as temptations.

760. That the “forty days and forty nights” signify its duration, was shown above — at verse 4. By forty, as was said, is signified every duration of temptation, whether greater or less, and indeed severe temptation, which is of things of the will. For, by continual sensuous pleasures and by the loves of self and the world, consequently by lusts, which are the going forth of those loves, man has acquired a life for himself of such sort that his life is nothing but a life of such things. This life cannot accord at all with heavenly life. For no one can love worldly and at the same time heavenly things. To love worldly things is to look downward; to love heavenly things is to look upward. Much less can any one love himself and at the same time the neighbor, and still less the Lord. He who loves himself hates all that do not render him service; so that

the man who loves himself is very far from heavenly love and charity, which is to love the neighbor more than one's self, and the Lord above all things. From this it is evident how far removed the life of man is from heavenly life. And for that reason he is regenerated by the Lord, by means of temptations, and so turned as to bring him into agreement. This is why such temptation is severe, for it touches a man's very life, assailing, destroying, and transforming it, and is therefore described by the words — "The fountains of the deep were broken up, and the flood-gates of heaven were opened."

761. That spiritual temptation in man is a combat of the evil spirits with the angels who are with him, and that this combat is commonly felt in his conscience, has been stated before ; of which combat this also should be known, that angels continually protect man and avert the evils which evil spirits endeavor to do to him. They even protect what is false and evil in a man, for they know very well whence his falsities and evils come — namely, from evil spirits and genii. Man does not produce anything false and evil from himself. But it is the evil spirits with him who produce it, and at the same time make the man believe that he does it of himself. Such is their malignity. And still more, at the moment when they are infusing and compelling this belief, they accuse and condemn him — as I can confirm from many experiences. The man who has not faith in the Lord cannot be enlightened so as not to believe that he does evil of himself, and he therefore appropriates the evil to himself and becomes like the evil spirits that are with him. Thus it is with man. As the angels know this, in the temptations of regeneration they protect also the falsities and evils of a man. Otherwise he would succumb. For there is nothing in a man but evil and falsity therefrom, so that he is a mere assemblage and compound of evils and their falsities.

762. But spiritual temptations are little known at this

day. Nor are they permitted to such a degree as formerly, because man is not in real faith, and would therefore be overcome. In place of these temptations there are others, such as misfortunes, griefs, and anxieties, arising from natural and bodily causes, and also sicknesses and diseases of the body; which in a measure subdue and break up the life of a man's sensuous pleasures and lusts, and determine and elevate his thoughts to interior and religious subjects. But these are not spiritual temptations, which are experienced by those only who have received from the Lord a conscience of truth and good. Conscience is itself the plane of temptations, wherein they operate.

763. Thus far temptations have been treated of, and now follows the end of temptation, which was that a new church might arise.

764. Verse 13. *In the self-same day entered Noah, and Shem, and Ham, and Japheth, the sons of Noah, and Noah's wife, and the three wives of his sons with them, into the ark.* That they "entered into the ark" signifies here, as before, that they were saved; "Noah" signifies what was of the church; "Shem, Ham, and Japheth," what was of the churches derived therefrom; "the sons of Noah" doctrinal teachings; "the three wives of his sons, with them," the churches themselves from the doctrines.

765. Thus far, as was said, the temptation of the man of the church called Noah has been treated of—first, his temptation as to things of the understanding, which are truths of faith (ver. 6–10); and then his temptation as to things of the will, which look to the goods of charity (ver. 11, 12). The end of the temptations was, that a man of the church or a new church might be born again therefrom, the Most Ancient Church having perished. This church, as said before, was of a different character from that of the Most Ancient Church; that is to say, it was spiritual—the characteristic of which is that man is born again by means of doctrinal truths of faith, which having been im-

planted, a conscience is then insinuated into him, that he may not act against the truth and good of faith. And in this way he is gifted with charity, which governs his conscience from which he is thus beginning to act. From this it may be evident what a spiritual man is — that he is not one who believes faith without charity to be saving, but who makes charity the essential of faith and acts from it. That such a man or such a church might arise was the end, and therefore that church itself is now treated of. That the church is now treated of may be evident also from the repetition, as it were, of the same matter ; for it is said here — “ In the self-same day entered Noah, and Shem, and Ham, and Japheth, the sons of Noah, and Noah’s wife, and the three wives of his sons with them, into the ark ” ; and likewise above in verse 7, but in these words — “ And Noah went in, and his sons, and his wife, and his sons’ wives with him into the ark.” But now, because the church is treated of, the sons are named, Shem, Ham, and Japheth — who when named signify the man of the church, but when called sons, without names, they signify truths of faith. Besides, what was said in verses 8 and 9 about the beasts and the fowls that went into the ark is repeated again, in verses 14 to 16, but here with a difference accordant with and applicable to the church.

767. *They entered into the ark.* That this signifies that they were saved — namely, the man of the church, who was Noah, and the other churches descending and derived from him which are here spoken of — may be evident from what has been said before about entering into the ark.

768. That by Noah is signified what was of the church, and by Shem, Ham, and Japheth what pertained to the churches derived therefrom, is evident from this, that here they are not called merely his sons, as before in the seventh verse, but are called by their names. When thus named they signify the man of the church. The man of the church is not merely the church itself, but the all of the

church. It is a general term comprehending whatever is of the church — as was said before of the Most Ancient Church, which was called Man, and likewise of the other churches that were named. Thus by Noah, and by Shem, Ham, and Japheth is signified whatever is of the church, and of the churches derived therefrom, in one complex.

² Such is the style and manner of speaking in the Word. Thus where Judah is named, in the prophets, the celestial church is mostly signified, or whatever is of that church; where Israel is named the spiritual church is mostly signified, or whatever is of that church; where Jacob is named, the external church is signified. For with every man of the church there is an internal and external of the church. The internal is where the true church is; the external is
³ what is derived therefrom. This is Jacob. It is otherwise when they are not named. The reason why it is so is, that they then refer representatively to the kingdom of the Lord. The Lord is the only man, and is the all of His kingdom; and as the church is His kingdom on earth, the Lord alone is the all of the church. The all of the church is love or charity; and therefore a man or, what is the same, one called by name, signifies love or charity, that is, the all of the church. And then his wife signifies simply the church therefrom. So it is here. But what kind of churches are signified by Shem, Ham, and Japheth will be told, by the Divine mercy of the Lord, hereafter.

769. That by the sons of Noah are signified doctrinal teachings, is evident from the signification of sons, as shown before; for there can be no church without doctrinal teachings. And therefore they are not only named, but it is also added that they are his sons.

770. That by Noah's wife is signified the church itself, and by the three wives of his sons with them, the churches themselves that were derived from that church, is evident from what has been said before, namely, that when the man of the church is named the all of the church is meant or,

as it is termed, the head of the church ; and then his wife is the church itself, as shown before (n. 252, 253). It is otherwise when man and wife, or male and female, are named in the Word ; then by man and male are signified things of the understanding, or truths of faith, and by wife and female, things of the will, or goods of faith.

771. As every single term in the Word is from the Lord, and thus what is Divine is within it, it is evident that there is no word, nor even an iota, that does not signify and involve something. And so it is here, when it is said "three wives," and wives "of his sons," and also "with them." But what the particulars involve it would take too long to explain. It is sufficient to give only a general idea of their most general import.

772. Verses 14, 15. *They, and every wild animal after its kind, and every beast after its kind, and every creeping thing that creepeth upon the earth after its kind ; and every fowl after its kind, every bird, every winged thing. And they went in unto Noah into the ark, two, two, of all flesh wherein is the breath of lives.* By "they" is signified the man of the church in general ; by "every wild animal after its kind" is signified every spiritual good ; by "every beast after its kind" every natural good ; by "every creeping thing that creepeth upon the earth after its kind" every sensual and corporeal good ; by "fowl after its kind" every spiritual truth ; by "bird" natural truth ; by "winged thing" sensual truth. That "they went in unto Noah into the ark" signifies, as before, that they were saved ; "two, two" signifies, as before, pairs ; "of all flesh wherein is the breath of lives" signifies a new creature, or that they received new life from the Lord.

773. That by "they" is signified the man of the church in general, or all that was of that church, is evident from its referring to those who were named just before, that is, to Noah, Shem, Ham, and Japheth, who, although they are four, yet together constitute one. In Noah, by whom the

Ancient Church in general is meant, are contained, as in a parent or seed, the churches that were derived from that church; and for that reason by "they" is signified the Ancient Church. All those churches which were called Shem, Ham, and Japheth, together constitute the church which is called the Ancient Church.

774. That by the "wild animal after its kind" is signified every spiritual good, and by "beast after its kind" every natural good, and by "creeping thing that creepeth upon the earth" every sensual and corporeal good, has been stated and shown before (n. 45, 46, 142, 143, 246). It may indeed appear at first view, as if it could not be that the wild animal signifies spiritual good. It can however become evident from the series of expressions — "they," meaning the man of the church, being first mentioned, next "wild animal," then "beast," and lastly "creeping thing." So that the wild animal involves what is of higher worth and excellence than the beast. The reason is that the word in the Hebrew language means also an animal in which is a living soul. And so it does not here mean every wild animal, but every animal in which is a living soul — for it is the same word. That by animals, beasts, and creeping things that creep upon the earth are signified things pertaining to the will, has been stated and shown before; and will be further shown in what presently follows, where fowls will be spoken of.

775. It is said of each after its kind, because there are genera and species of all goods, both spiritual and natural, and also of sensual and corporeal goods therefrom. So many genera are there of spiritual goods, and so many genera likewise of spiritual truths, that they cannot be numbered; still less can the species of the genera. In heaven all goods and truths, celestial and spiritual, are so distinct in their genera, and these in their species, that there is not the least of them which is not most distinct; and so beyond number are they, that the specific differences may be

said to be unlimited. Whence it may be evident how poor and almost none is human wisdom, which scarcely knows that there is spiritual good and spiritual truth, much less what it is. From celestial and spiritual goods and their truths issue and descend natural goods and truths. For there is never any natural good and truth that does not spring from spiritual good, and this from celestial, and subsist from the same. If the spiritual should withdraw from the natural, the natural would be nothing. The origin of all things is in this wise. All things and everything are from the Lord. From Him is the celestial; from Him through the celestial exists the spiritual; through the spiritual, the natural; through the natural, the corporeal and the sensual. And as it comes forth thus from the Lord, it also thus subsists from Him; for, as is well known, subsistence is a perpetual coming into existence. They who have a different conception of the existence and source of things, like those who worship nature and deduce from her the origins of things, are in principles so deadly that the fantasies of wild beasts of the forest may be called far more sane. Such are very many who appear to themselves to excel others in wisdom.

776. That every fowl after its kind signifies every spiritual truth, bird natural truth, and winged thing sensual truth, may be evident from what has been stated and shown before of the meaning of fowls (as at n. 40). The most ancient people likened man's thoughts to fowls because, with respect to things of the will, they resemble them. As here are named fowl, bird, and winged thing, and these in succession like things intellectual, rational, and sensual in man, in order that no one may doubt that they signify these things, some passages from the Word may be adduced in confirmation, from which it will also be plain that beasts signify such things as have been stated — thus in David : 2
Thou madest him to have dominion over the works of Thy hands ; Thou hast put all things under his feet ; all sheep

and oxen, yea, and the beasts of the fields, the fowl of the heaven, and the fish of the sea (Ps. viii. 6-8). This is said of the Lord, whose dominion over man, and over the things pertaining to man is thus described. Otherwise, what would be the dominion over "beasts" and "fowls"? Again: *Fruitful trees and all cedars, the wild animal and every beast, creeping things and flying fowl . . . let them praise the name of Jehovah* (cxlviii. 9, 10, 13). The fruitful tree is the celestial man; the cedar the spiritual man. The wild animal and beast and creeping thing are their goods, as here; the flying fowl their truths; from all which they can praise the name of Jehovah. By no means can the wild animal, the beast, the creeping thing, and the bird do this. In profane writings such things may be said by hyperbolism. But there are no hyperbolisms in the Word
 3 of the Lord, but things significative and representative. In Ezekiel: *The fishes of the sea, and the fowls of the heaven, and the wild animal of the field, and all creeping things that creep upon the earth, and all the men that are upon the face of the earth, shall shake at My presence* (xxxviii. 20). That such things are here signified by beasts and fowls is very manifest; for how would it be to the glory of Jehovah if fishes, birds, and beasts should shake? Can any one suppose that such sayings would be holy if they did not involve holy things? In Jeremiah: *I beheld, and lo, there was no man, and all the birds of the heavens were fled* (iv. 25), denoting all good and truth; man also stands here for the good of love. Again: *They are burned up, so that none passeth through, neither can men hear the voice of the cattle; both the fowl of the heavens and the beast are fled, they are gone* (ix. 10); denoting in like manner that all truth
 4 and good have departed. And again: *How long shall the land mourn, and the herb of every field wither? for the wickedness of them that dwell therein, the beasts are consumed and the birds, because they said, He shall not see our latter end* (xii. 4). Here the beasts stand for goods, and

the birds for truths, which perished. In Zephaniah : *I will consume man and beast, I will consume the fowls of the heaven and the fishes of the sea, and the stumbling-blocks with the wicked; and I will cut off man from off the face of the ground* (i. 3). Here man and beast stand for the things which are of love and of its good; the fowls of the heaven and the fishes of the sea, for the things which are of the understanding, thus which are of truth. These are called stumbling-blocks because goods and truths are stumbling-blocks to the wicked, but not beasts and birds; and they are also plainly spoken of man. In David : *The trees of Jehovah are satisfied, the cedars of Lebanon which He hath planted, where the birds make their nests* (civ. 16, 17). The trees of Jehovah, and the cedars of Lebanon stand for the spiritual man; the birds, for his rational or natural truths, which are as nests. It was moreover a common 5 form of expression that birds would make their nests in the branches, signifying truths — as in Ezekiel : *In the mountain of the height of Israel will I plant it, and it shall lift up its bough, and bear fruit, and be a goodly cedar; and under it shall dwell every bird of every wing; in the shadow of the branches thereof shall they dwell* (xvii. 23); denoting the church of the gentiles, which was spiritual. This is the goodly cedar; the bird of every wing stands for truths of every kind. Again : *All the birds of the heavens made their nests in his boughs, and under his branches all the wild animals of the field brought forth, and under his shadow dwelt all great nations* (xxxii. 6). This is said of Asshur, which is the spiritual church and is called a cedar; the birds of the heavens stand for its truths; the beasts for its goods. In Daniel : *The leaves thereof were fair, and the fruit thereof much, and it was meat for all; the beasts of the field had shadow under it, and the fowls of heaven dwelt in the branches thereof* (iv. 12, 21). Here the beasts stand for goods, the fowls of the heavens for truths, as may be evident to every one; for otherwise of what concern is

it that the bird and the beast dwelt there? And so of what the Lord says: *The kingdom of God is like unto a grain of mustard seed, which a man took and cast into his garden, and it grew, and became a tree, and the birds of the heaven lodged in the branches thereof* (Luke xiii. 19 : Matt. xiii. 31, 32 : Mark iv. 31, 32).

777. That the fowl signifies spiritual truth, the bird natural truth, and the winged thing sensual truth, is now evident ; and in this manner are truths distinguished. Sensual truths, which are of the sight and hearing, are called winged things, because they are outmost ; and such is the signification of wing applied to other things.

778. Now as the fowls of the heavens signify truths of the understanding, and thus thoughts, they also signify their opposites — as fantasies or falsities, which being of man's thought are also called fowls — for example, when it is said that the wicked *shall be given for meat to the fowls of heaven and to the wild beasts* — meaning fantasies and lusts (Isa. xviii. 6 : Jer. vii. 33 ; xvi. 4 ; xix. 7 ; xxxiv. 20 : Ezek. xxix. 5 ; xxxix. 4). The Lord Himself also compares fantasies and false persuasions to fowls, where He says, *The seed that fell by the wayside was trodden under foot and the fowls of heaven came and devoured it* (Matt. xiii. 4 : Luke viii. 5 : Mark iv. 4, 15). The fowls of heaven here are nothing else than falsities.

779. *And they went in unto Noah into the ark.* That this signifies that they were saved, has been already shown. That “two, two” signify pairs, and what they are, may be seen at chapter vi., verse 19.

780. *Of all flesh wherein is the breath of lives.* That this signifies a new creature, or that they received new life from the Lord, may be evident from the signification of flesh, as in general all mankind, and in particular the corporeal man — as before said and shown. Hence flesh wherein is the breath of lives signifies a regenerated man ; for in his proprium there is the Lord's life, which is the

life of charity and faith. Every man is only flesh ; but when the life of charity and faith is breathed into him by the Lord, the flesh is made alive, and becomes spiritual and celestial, and is called a new creature (Mark xvi. 15), from having been created anew.

781. Verse 16. *And they that went in, went in male and female of all flesh, as God commanded him. And Jehovah shut after him.* “And they that went in” signifies the things that were with the man of the church ; “went in male and female of all flesh” signifies that there were with him truths and goods of every kind ; “as God commanded” signifies for the reception of which he had been prepared ; “and Jehovah shut after him” signifies that man no longer had such communication with heaven as had the man of the celestial church.

782. Hitherto, as far as to verse 11, the church has been described as having been preserved in those who were called Noah. The state of the church then follows, which is described, and first in this passage, as already explained. Then is described the quality of this state of the church. The single verses and even single words involve peculiarities of its state. And because the state of the church is now treated of, what was said just before is repeated, and indeed twice, namely — “And they that went in, went in male and female of all flesh,” while in the verse just preceding it is said — “And they went in unto Noah into the ark, two, two, of all flesh.” This repetition in the Word signifies that another state is treated of. Otherwise, as any one may comprehend, it would be an entirely useless repetition.

783. That “they that went in” signifies the things that were with the man of the church, is therefore evident ; and it also follows that “went in male and female, of all flesh,” signifies that there were with him goods and truths of every kind, for it has been stated and shown several times before that the male and female signify truths and goods. “As

God commanded him" — that this signifies that he had been prepared to receive them, has also been mentioned below. With the Lord, to command is to prepare and do.

784. "And Jehovah shut after him." That this signifies that man no longer had such communication with heaven as had the man of the celestial church, the case was thus : the state of the Most Ancient Church was such that they had internal communication with heaven, and so through heaven with the Lord. They were in love to the Lord. Those who are in love to the Lord are like angels, with the difference only that they are clothed with a body. Their interiors were uncovered, and were opened even from the Lord. But this new church was different. They were not in love to the Lord, but in faith, and through faith were in charity toward the neighbor. Such cannot have internal communication, like the most ancient man, but external. But the nature of internal and of external communication it would take too long to explain. Every man, even the wicked, has communication with heaven, through angels with him — but with a difference as to degree, that is, nearer or more remote — for otherwise man could not exist. The degrees of communication are without limit. A spiritual man cannot have such communication as the celestial man ; for the reason that the Lord is in love, and not so much in faith. Now this is what is signified by "Jehovah shut after him." And since those times heaven has never been open in the way it was to the man of the Most Ancient Church. It is true that many afterward talked with spirits and angels, as Moses, Aaron, and others, but in an entirely different way — of which, by the Divine Mercy of the Lord hereafter. The reason why heaven was closed is deeply hidden, and why it is so closed at this day that man does not even know that there are spirits, still less that there are angels with him, and supposes himself to be entirely alone when without companions in the world, and when he is thinking with himself. And yet he is continually in the company of spirits, who observe and perceive what the man

is thinking, and what he intends and devises, as fully and plainly as if it were manifest before all in the world. This the man is ignorant of, heaven is so closed to him, and yet it is most true. The reason is that if heaven were not so closed to him while he is not in faith, and less in the real truth of faith, and still less in charity, it would be most perilous to him. This is also signified by the words — *Jehovah God drove out the man, and He placed at the east of the Garden of Eden the cherubim, and the flame of a sword, that turned itself, to keep the way of the tree of lives* (chap. iii. 24 : see also what is said n. 301–303).

785. Verses 17, 18. *And the flood was forty days upon the earth; and the waters increased and bare up the ark, and it was lifted up from off the earth. And the waters were strengthened, and increased greatly upon the earth; and the ark went upon the face of the waters.* By “forty days” is signified the duration of the church called Noah; by “the flood” falsities which still inundated it; that “the waters increased and bare up the ark, and it was lifted up from off the earth” signifies that such was its fluctuation; “the waters were strengthened and increased greatly upon the earth, and the ark went upon the face of the waters” signifies that its fluctuations thus increased.

786. That by forty days is signified the duration of the church called Noah, was shown above (at verse 4). Here it is forty days, there forty days and forty nights; because in that place the duration of temptation was signified, in which the nights are anxieties.

787. That by the flood are signified falsities which still inundated the church, also follows from what was shown above; for a flood or inundation is nothing else than an inundation of falsities. Before — at verse 6 — the flood of waters signified temptation, as was there shown; which also is an inundation of falsities which evil spirits then excite in man. In like manner here, but without temptation; and therefore it is said here simply the flood, not the flood of waters.

788. "The waters increased and bare up the ark, and it was lifted up from off the earth." That this signifies that such was its fluctuation, and that "the waters were strengthened and increased greatly upon the earth, and the ark went upon the face of the waters" signifies that its fluctuations thus increased, cannot be evident unless it be first explained what was the state of this church which is called Noah. Noah was not the Ancient Church itself, but was as the parent or seed of that church, as was said before. Noah with Shem, Ham, and Japheth, constituted the Ancient Church, which immediately succeeded the Most Ancient. Every man of the church called Noah was of the posterity of the Most Ancient Church, and with respect to hereditary evil was therefore in a state nearly like that of the rest of the posterity, which perished; and those who were in such a state could not be regenerated and made spiritual like those who did not derive such quality by inheritance. What their hereditary quality was, has been ² stated above (n. 310). For example, that the matter may be more clearly understood — they who, as the Jews, are of the seed of Jacob cannot so well be regenerated as the gentiles. They have an inherent opposition to faith, not only from principles imbibed from infancy and afterward confirmed, but from hereditary disposition also. That this inheres also from hereditary disposition, may in some measure be evident from their being of a different genius, of different manners, and also of different features from other men, whereby they are distinguishable from others; and these characteristics they have from inheritance. So too with respect to interior qualities; for manners and features are types of the interiors. And converted Jews therefore fluctuate more than others between truth and falsity. It was similar with the first men of this church, who were called Noah, because they were of the race and seed of the most ancient men. These are the fluctuations described here; and in what follows afterward, that Noah

was a husbandman and planted a vineyard ; and he drank of the wine, and was drunken, and lay uncovered within his tent (ix. 20, 21). That they were few was made evident from this, that the man of that church was represented in the world of spirits as a tall and slender man, clothed in white, in a chamber of small dimensions. And yet it was they who preserved and had among them the doctrinal truths of faith.

789. The fluctuations of the man of this church are described here first by its being said that the waters — that is, falsities — increased ; then that they bare up the ark ; and that it was lifted up from off the earth ; afterward that the waters were strengthened, and increased greatly upon the earth ; and finally that the ark went upon the face of the waters. But to explain each degree of the fluctuation would be too prolix, and unnecessary. It is sufficient to know that they are here described. It shall only be told what it signifies that the ark was lifted up from off the earth, and went upon the face of the waters. As no one can know this unless he is informed how man is withheld from evils and falsities, and as this is a hidden thing, it shall be briefly explained. In general every man, even the regenerate, is such that if the Lord did not withhold him from evils and falsities he would cast himself headlong into hell. The very moment he is not withheld, he rushes headlong. This has been made known to me by experience, and was also represented by a horse, as before described (n. 187, 188). This withholding from evils and falsities is in effect a lifting up, so that evils and falsities are perceived below, and the man above. Of this elevation, by the Divine Mercy of the Lord, hereafter. It is this elevation which is signified by the ark being lifted up from off the earth, and going upon the face of the waters.

790. That the waters here and in the following verses signify falsities, may be evident from the passages of the Word adduced at the beginning of this chapter, and at

verse 6, where a flood or inundation of waters is treated of. It is there shown that inundations of waters signify desolations and temptations, which involve the same as falsities; for desolations and temptations are nothing else than inundations of falsities, excited by evil spirits. That such waters signify falsities, is because waters in general in the Word signify what is spiritual, that is, what is of understanding, of reason, and of knowledge; and as they signify these they also signify their contraries, for every falsity is a something pertaining to knowledge, and appears as a thing of reason and understanding, because it is of the 2 thought. That waters signify spiritual things is evident from many passages in the Word; and that they also signify falsities, let the following passages, in addition to those already cited, serve for confirmation. In Isaiah: *This people hath refused the waters of Shiloah that go softly . . . therefore behold, the Lord bringeth up upon them the waters of the river, strong and many . . . and he shall go over all his banks* (viii. 6, 7). The waters that go softly here stand for things spiritual, waters strong and many for falsities. Again: *Woe to the land shadowing with wings, which is beyond the rivers of Ethiopia; that sendeth ambassadors upon the sea, and in vessels of papyrus upon the waters. Go, ye swift messengers . . . to a nation meted out and trodden down, whose land the rivers have spoiled* (xviii. 1, 2) — denoting the falsities which are of the land shadow- 3 ing with wings. Again: *When thou passest through the waters I will be with thee, and through the rivers they shall not overflow thee* (xliiii. 2). The waters and rivers stand for difficulties, and also for falsities. In Jeremiah: *What hast thou to do with the way of Egypt, to drink the waters of Sihor? And what hast thou to do with the way of Assyria, to drink the waters of the river?* (ii. 18) — waters here standing for falsities from reasonings. Again: *Who is this that riseth up as a river; as the rivers his waters are in commotion. Egypt riseth up as a river, and*

as the rivers his waters toss themselves ; and he said, I will rise up, I will cover the earth, I will destroy the city and the inhabitants thereof (xlvi. 7, 8) — where again waters stand for falsities from reasonings. In Ezekiel: *Thus saith the Lord Jehovah, when I shall make thee a desolate city, like the cities that are not inhabited ; when I shall bring up the deep upon thee, and the great waters shall cover thee, then will I bring thee down with them that descend into the pit* (xxvi. 19, 20). Waters here stand for evils and the falsities therefrom. In Habakkuk: *Thou didst tread the sea with thine horses, the mire of many waters* (iii. 15) — where waters stand for falsities. In John: *And the serpent cast forth after the woman, out of his mouth, water as a river, that he might cause her to be carried away by the stream* (Apoc. xii. 15, 16). Here waters stand for falsities and lies. In David: *Send Thine hand from above, rescue me and deliver me out of great waters, out of the hand of the sons of the stranger, whose mouth speaketh a lie, and their right hand is a right hand of falsehood* (Ps. cxliv. 7, 8). Great waters here manifestly stand for falsities ; the sons of the stranger also signify falsities.

791. Thus far Noah has been treated of, or the regenerate men, called Noah, who were in the ark, and were lifted up above the waters. The subject will now be those descendants of the Most Ancient Church who were under the waters, or were submerged by the waters.

792. Verses 19, 20. *And the waters were strengthened very exceedingly upon the earth, and all the high mountains that were under the whole heaven were covered. Fifteen cubits upward did the waters prevail, and covered the mountains.* “And the waters were strengthened very exceedingly upon the earth” signifies that persuasions of falsity thus increased ; “and all the high mountains that were under the whole heaven were covered” signifies that all goods of charity were extinguished ; “fifteen cubits upward did the waters prevail, and covered the mountains” signi-

fies that nothing of charity remained; fifteen signifies so few as to be scarcely any.

793. Here now, to the end of this chapter, the antediluvians who perished are treated of, as may be evident from the particulars of the description. They who are in the internal sense can know instantly, and indeed from a single word, what is the subject treated of; and especially from the connection of several words. When a different subject is taken up, at once the words are different, or the same words stand in different connection. The reason is that there are words peculiar to spiritual things, and words peculiar to celestial things; or what is the same, words peculiar to matters of understanding, and others to matters of will. For example, the word desolation is predicated of spiritual things, and vastation of celestial things; city is predicated of spiritual things, mountain of celestial things; and so on. So it is with the way in which words are connected. And, what need not be a matter of surprise, in the Hebrew language the words that belong to the spiritual class are very often distinguishable by the sound. In these the first three vowels are usually dominant; in words that are of the celestial class, the last two vowels. That in these verses a different subject is now treated of, may be known also both by the repetition — which has been spoken of before — in its being here said again, as in the preceding verse, “And the waters were strengthened very exceedingly upon the earth,” and by all that follows.

794. *And the waters were strengthened very exceedingly upon the earth.* That this signifies that persuasions of falsity thus increased, is evident from what has been said and shown just above about waters — namely, that the waters of a flood, or inundations, signify falsities. Here, because falsities or persuasions of what was false were still more increased, it is said that the waters were strengthened very exceedingly, which in the original language is the superlative. Falsities are principles and persuasions of what is

false, and that these had increased immensely among the antediluvians, is evident from all that has been said before concerning them. Persuasions immensely increase when men mingle truths with lusts, or make them favor the loves of self and the world; for then in a thousand ways they pervert them and force them into agreement. For who that has imbibed or framed for himself a false principle does not confirm it by much that he has learned, and even from the Word? Is there any heresy that does not thus lay hold of things to confirm it? and even force, and in divers ways explain and distort things that are not in agreement, so that they may not disagree? For example, he ² who adopts the principle that faith alone is saving, without goods of charity — can he not weave a whole system of doctrine out of the Word? and this without in the least caring for, or considering, or even seeing what the Lord says, that the tree is known by its fruit, and that *Every tree that bringeth not forth good fruit is hewn down and cast into the fire* (Matt. iii. 10; vii. 16–20; xii. 33). What pleases more than to live after the flesh, and yet be saved if only one knows what is true, though he does nothing of good? Every lust that a man favors forms the life of his will, and every principle or persuasion of falsity forms the life of his understanding. These lives make one when the truths or doctrinals of faith are immersed in lusts. Every man thus forms for himself as it were a soul, and such after death does his life become. Nothing therefore is of more importance to a man than to know what is true. When he knows what is true, and so well that it cannot be perverted, then it cannot be so immersed in lusts and have such deadly effect. What should a man have more at heart than his life to eternity? If in the life of the body he destroys his soul, does he not destroy it to eternity?

795. *All the high mountains that were under the whole heaven were covered.* That this signifies that all goods of charity were extinguished, is evident from the signification

of mountains among the most ancient people. With them mountains signified the Lord, for the reason that they held their worship of Him on mountains, because they were the highest places of the earth. Hence mountains signified celestial things — which also were called the highest — consequently love and charity, and so the goods of love and charity, which are celestial. And in the opposite sense those also are called mountains who are vainglorious; and so a mountain stands for the very love of self. The Most Ancient Church is also signified by mountains in the Word, from their being elevated above the earth and nearer, as 2 it were, to heaven, to the beginnings of things. That mountains signify the Lord, and all things celestial from Him, or the goods of love and charity, is evident from the following passages in the Word, from which it is plain what they signify in particular cases—for every thing has its application according to the subject treated of. In David: *The mountains shall bring peace . . . and the hills, in justice* (Ps. lxxii. 3). Mountains stand here for love to the Lord; hills for love toward the neighbor, such as was with the Most Ancient Church, which because of this character is also signified by mountains and hills in the Word. In Ezekiel: *In the mountain of My holiness, in the mountain of the height of Israel, saith the Lord Jehovih, there shall all the house of Israel serve Me, that whole land* (xx. 40). The mountain of holiness here stands for love to the Lord; the mountain of the height of Israel for charity toward the neighbor. In Isaiah: *It shall come to pass in the latter days that the mountain of the house of Jehovah shall be established in the top of the mountains, and shall be exalted above the hills* (ii. 2). Mountains stand for the Lord, and thence for all that is celestial. Again: *In this mountain shall Jehovah Zebaoth make unto all peoples a feast of fat things . . . and He will take away in this mountain the face of the covering* (xxv. 6, 7). Mountain here stands 3 for the Lord, and hence for all that is celestial. Again;

And there shall be upon every lofty mountain, and upon every high hill, rivers, streams of waters (xxx. 25); where mountains stand for goods of love, hills for goods of charity, from which are truths of faith, which are the rivers and streams of waters. Again: *Ye shall have a song, as in the night when a holy feast is kept; and gladness of heart, as when one goeth with a pipe to come into the mountain of Jehovah, to the Rock of Israel* (xxx. 29). The mountain of Jehovah here stands for the Lord with reference to the goods of love; the Rock of Israel for the Lord with reference to the goods of charity. Again: *Jehovah Zebaoth shall come down to fight upon mount Zion and upon the hill thereof* (xxxi. 4). Mount Zion here, and elsewhere in many places, stands for the Lord, and hence for all that is celestial and which is love; and hills stand for what is celestial of lower degree, which is charity. Again: *O Zion, that bringest good tidings, get thee up into the high mountain; O Jerusalem that bringest good tidings, lift up thy voice with strength* (xl. 9). To go up into the high mountain and bring good tidings, is to worship the Lord from love and charity, which are inmost, and are therefore also called highest, because what is inmost is called highest. Again: *Let the inhabitants of the Rock sing, let them shout from the top of the mountains* (xlii. 11). The inhabitants of the Rock stand for those who are in charity; to shout from the top of the mountains is to worship the Lord from love. Again: *How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace, that bringeth good tidings of good, that publisheth salvation* (lii. 7). To bring good tidings upon the mountains is likewise to preach the Lord from the doctrine of love and charity, and from these to worship Him. Again: *The mountains and the hills shall break forth before you into singing, and all the trees of the field shall clap their hands* (lv. 12); denoting worship of the Lord from love and charity, which are the mountains and the hills, and from

5 the faith thence, which are the trees of the field. Again: *I will make all My mountains a way, and My highways shall be exalted* (xlix. 11); where mountains stand for love and charity, way and highways for truths of faith therefrom, which are said to be exalted when they are from love and charity as their inmost. Again: *He that putteth his trust in Me shall possess the land as a heritage, and shall inherit the mountain of My holiness* (lvii. 13); denoting the Lord's kingdom, wherein is nothing but love and charity. Again: *I will bring forth a seed out of Jacob, and out of Judah an inheritor of My mountains, and Mine elect shall possess it* (lxv. 9). Mountains here stand for the Lord's kingdom and celestial goods; Judah for the celestial church. And again: *Thus saith the high and lofty One That inhabiteth eternity, Whose name is holy, I dwell in the high and holy place* (lvii. 15). High here stands for what is holy; and hence it is that mountains on account of their height above the earth, signify the Lord and His holy celestial things. And it was for this reason that the Lord promulgated the Law from mount Sinai. Love and charity are also meant by the Lord, by mountains, where, speaking of the consummation of the age; He says—*Then let them that are in Judea flee into the mountains* (Matt. xxiv. 16: Luke xxi. 21: Mark xiii. 14); where Judea stands for the vastated church.

796. As the Most Ancient Church held its sacred worship upon mountains, the Ancient Church also did the same. And hence in all the representative churches of that time, and in all the nations too, the custom prevailed of sacrificing upon mountains and of building high places—as is evident from what is related of Abram (Gen. xii. 1; xxii. 2); and of the Jews before the building of the temple (Deut. xxvii. 4-7: Josh. viii. 30: 1 Sam. ix. 12-14, 19; x. 5: 1 Kings iii. 2-4); of the nations (Deut. xii. 2: 2 Kings xvii. 9-11); and of the idolatrous Jews (Isa. lvii. 7: 1 Kings xi. 7; xiv. 23; xxii. 43: 2 Kings xii. 3;

xiv. 4 ; xv. 3, 4, 34, 35 ; xvi. 4 ; xvii. 9-11 ; xxi. 5 ; xxiii. 5, 8, 9, 13, 15).

797. From all this it is now evident what is signified by the waters with which the mountains were covered — namely, persuasions of falsity, which extinguished all the good of charity.

798. *Fifteen cubits upward did the waters prevail, and covered the mountains.* That this signifies that nothing of charity remained, and that fifteen signifies so few as to be scarcely any, may be evident from the signification of the number five, of which above (chap. vi. ver. 15), where it was shown that in the style of the Word, or in the internal sense, five signifies a few ; and since the number fifteen is composed of five, signifying a few, and ten, which signifies remains — as was shown above (chap. vi. ver. 3) — therefore fifteen signifies remains, which with this people were scarcely any. For so many were the persuasions of falsity that they extinguished every good. As for the remains with man, the fact was, as already said, that principles of falsity, and still more persuasions of falsity, such as were with these antediluvians, had so entirely shut in and hidden away the remains that these could not be brought out, and if brought out they would forthwith have been falsified. For such is the life of persuasions that it not only rejects every truth and absorbs every falsity, but also perverts every truth that comes near.

799. Verses 21, 22. *And all flesh died that moved upon the earth, both fowl, and beast, and wild animal, and every creeping thing that creepeth upon the earth ; and every man. All in whose nostrils was the breathing of the breath of lives, of all that was in the dry land, died.* “All flesh died that moved upon the earth” signifies that they who were of the last posterity of the Most Ancient Church became extinct. “Both fowl, and beast, and wild animal, and every creeping thing that creepeth upon the earth” signify their persuasions, wherein the fowl signifies affections

for what is false, beast lusts, wild animal pleasures, and creeping thing corporeal and earthly things. These in one complex are called every man. "All in whose nostrils was the breathing of the breath of lives" signifies the men who were of the Most Ancient Church, "in whose nostrils was the breathing of the breath of lives," that is, in whom was the life of love and of faith therefrom; "of all that was in the dry land" signifies those men with whom there was no longer such life; that they "died" signifies that they expired.

800. *And all flesh died that moved upon the earth.* That this signifies that they who were of the last posterity of the Most Ancient Church became extinct, is evident from what follows where they are described as to their persuasions and their lusts. They are here first called flesh that moved upon the earth for the reason that they were become altogether sensual and corporeal. Sensual and corporeal things, as has been said, were likened by the most ancient men to creeping things; when therefore flesh moving upon the earth is spoken of, such a man is signified who has become merely sensual and corporeal. That flesh signifies all mankind in general, and the corporeal man in particular, has been said and shown above.

801. It may be seen from the description of these antediluvians what was the style of the most ancient men, and hence what the prophetic style was. They are described here, to the end of this chapter—in these verses as to their persuasions, in verse 23 as to their lusts—that is, first their state as to things of the understanding, and then their state as to things of the will. And although with them there were no things of understanding or of will, yet the contraries are so named—such as persuasions of what is false, because they are of thought and reasoning, though they are as far as possible from understanding; and so also lusts, which are as far as possible from will. They are described, I say, first as to their false persuasions, and then

as to their lusts ; which is the reason of the repetition in this twenty-first and the twenty-third verse, but in a different order. And such is the prophetic style. The reason² is that with man there are two lives — one, of things of the understanding ; the other, of things of the will. And these lives are most distinct from each other. Man consists of both. And although at this day they are separated in man, nevertheless they flow one into the other, and for the most part unite. That they unite, and how they unite, can be established and made clear by many illustrations. Since man therefore consists of these two parts, the understanding and the will, of which one flows into the other, when man is described in the Word he is described with distinction as to the one part and the other. This is the reason of the repetitions, and without them the description would be defective. So it is with every event ; for events are altogether as their subjects, since they are of their subjects, because they proceed from them. Events separated from their subject, or from their substance, are no events. This is why events are described in similar manner as to each part, in the Word. In this way the description of every event is full.

802. That persuasions are here treated of, and lusts in verse 23, may be known from the fact that in this verse fowl is first mentioned, and then beast. For fowl signifies what is of the understanding, or of reason, and beast what is of the will. But when things which are of lusts are described, as in verse 23, beast is first mentioned, and then fowl ; and this for the reason, as was said, that one thus reciprocally flows into the other, and so the description of them is full.

803. *Both fowl, and beast, and wild animal, and every creeping thing that creepeth upon the earth.* That these signify the persuasions of those in whom the fowl are affections for what is false, beasts are lusts, wild animals are pleasures, and the creeping thing things corporeal and

earthly, may be evident from what has been already shown respecting the signification of fowls and beasts — concerning fowls in n. 40, and above at verses 14 and 15 of this chapter ; concerning beasts also in the same place, and in n. 45, 46, 142, 143, and 246. As fowls stand for what is of the understanding, of reason, and of knowledge, they signify also their opposites, as what is of perverse reason, falsities, and affections for what is false. The persuasions of the antediluvians are here fully described — namely, that there were in them affections for what is false, lusts, pleasures, things corporeal and earthly. That all these are within persuasions, man is not aware, believing a principle or a persuasion of what is false to be but a simple thing, or one general thing ; but he is much mistaken, the case is very different. Every single affection of a man derives its existence and nature from things of his understanding, and thus at the same time from those of his will, in such wise that the whole man, as to all things of his understanding and all things of his will, is in his every affection, and even in the most simple or least things of his affection. This has been made evident to me by numerous experiences —
2 as for example, to mention only one, that the quality of a spirit can be known in the other life from one single idea of his thought. Indeed, angels have from the Lord the power of knowing at once when they but look upon any one, what his character is, nor are they at all deceived. It is therefore evident that every single idea and every single affection of a man, even every particular of his affection, is an image of him and a likeness of him. That is, there is present therein, nearly and remotely, something from all his understanding and from all his will. Now, the dreadful persuasions of the antediluvians are thus described ; that there were in them affections for what is false and affections for evil, or lusts, and also sensual pleasures, and indeed things corporeal and earthly. All these are within such persuasions ; and not only in the persuasions in gen-

eral, but also in the most single or least things of the persuasions, wherein what relates to the body and the earth predominates. If man should know how much there is within one principle and one persuasion of what is false, he would shudder. It is a kind of image of hell. But if it be from innocence or from ignorance, the falsities therein are easily shaken off.

804. It is added, "every man," by which is signified that these things were in that man. It is a general concluding clause which comprehends the things that precede. Such clauses are often added.

805. *All in whose nostrils was the breathing of the breath of lives.* That this signifies the men who were of the Most Ancient Church, in whose nostrils was the breathing of the breath of lives, that is, the life of love and of faith therefrom, is evident from what has been said before (n. 96, 97). Among the most ancient people life was signified by the breath in the nostrils, or by breathing, which is the life of the body corresponding to spiritual things, as the motion of the heart is the life of the body corresponding to celestial things. It is here said, "in whose nostrils ² was the breathing of the breath of lives," because the antediluvians are treated of, in whom by inheritance from their progenitors there was seed from the celestial, but extinct or suffocated. There is also a deeper meaning that lies hidden in these words, of which we have already spoken (n. 97), namely, that the man of the Most Ancient Church had internal respiration, and thus respiration concordant with and similar to that of angels — of which, by the Divine mercy of the Lord, hereafter. This respiration was varied according to all the states of the internal man. But in process of time it was changed in their posterity, until this last generation, wherein all that was angelic perished. Then they could no longer respire with the angelic heaven. This was the real cause of their extinction; and therefore it is now said that they expired, and that they in

whose nostrils was the breathing of the breath of lives, 3 died. After these times internal respiration ceased, and with it communication with heaven and thus celestial perception, and external respiration succeeded. And because communication with heaven thus ceased, the men of the ancient or new church could no longer be celestial men like the most ancient, but were spiritual. But of these things, by the Divine mercy of the Lord, hereafter.

806. *Of all that was in the dry land.* That this signifies those in whom there was no longer such life, and that their dying signifies that they expired, now follows from what has been shown. And because all life of love and faith was extinguished, it is here said "the dry land." Dry land is where there is no water, that is, where there is no longer anything spiritual, still less celestial. A persuasion of falsity extinguishes and as it were suffocates everything spiritual and celestial; as everyone may know from much experience, if he directs his attention to it. They who have once conceived opinions, though most false, cling to them so obstinately that they are not even willing to hear anything that is contrary to them; so that they never suffer themselves to be informed, even if the truth be placed before their eyes. Still more when they worship the false opinion from a notion of its sanctity. Such are they who spurn every truth, and what they admit, pervert, and thus immerse in fantasies. It is they who are signified here by the dry land, wherein there is no water and no grass. So in Ezekiel: *I will make the rivers dry, and will sell the land into the hand of evil men; and I will make the land desolate, and the fulness thereof* (xxx. 12). To make the rivers dry, signifies that there is no longer anything spiritual. And in Jeremiah: *Your land is become dry land* (xliv. 22). Dry land here stands for land that is desolated and laid waste, so that there is no longer anything of truth and good.

807. Verse 23. *And He destroyed every existing thing*

which was upon the face of the ground, both man and beast, and creeping thing, and fowl of the heavens. And they were destroyed from the earth; and Noah only was left, and that which was with him in the ark. “And He destroyed every existing thing” signifies lusts, which are of the love of self; “which was upon the face of the ground” signifies the posterity of the Most Ancient Church; “both man and beast, and creeping thing, and fowl of the heavens” signifies the nature of their evil—man that nature itself, beast lusts, creeping thing pleasures, the fowl of the heavens falsities therefrom. “And they were destroyed from the earth” is the conclusion, that the Most Ancient Church expired. “Noah only was left, and that which was with him in the ark” signifies that they who constituted the new church were preserved; “that which was with him in the ark” signifies all things that were of the new church.

808. *And He destroyed every existing thing.* That this signifies lusts which are of the love of self, is evident from what follows, where they are described by representatives. “Existing thing,” or substance, is predicated of things of the will; because from the will all things with man arise, or spring forth, and subsist. The will is the very substance of the man, or the man himself. The lusts of the antediluvians were of the love of self. There are two most universal kinds of lusts; one is of the love of self, the other of the love of the world. A man lusts after nothing else than what he loves, and therefore lusts are of his love. With these men the love of self reigned, and consequently its lusts. For they so loved themselves that they believed themselves to be gods, not acknowledging any God above themselves. Of this they persuaded themselves.

809. *Which was upon the face of the ground.* That this signifies the posterity of the Most Ancient Church, is evident from the signification of ground—of which before—that it is the church, and therefore, what is of the church.

Here, as "every existing thing which was upon the face of the ground" is said to be destroyed, the meaning is that they who were of the Most Ancient Church, and were of such a character, were destroyed. Here it is said "ground," though in the 21st verse it is said "earth," for the reason that the church is never predicated of things of the understanding, but of things of the will. Knowledge and reasoning about faith never make a church, or a man of the church, but charity, which is of the will. Every essential comes from the will. Nor therefore does what is doctrinal make the church — unless the doctrinal in general and in particular looks to charity; then charity becomes the end. From the end it is evident what kind of doctrinal it is, whether it is of the church or not. The church of the Lord, like the kingdom of the Lord in the heavens, is of nothing but love and charity.

810. *Both man and beast, and creeping thing, and fowl of the heavens.* That these signify the nature of their evil — man that nature itself, beast lusts, creeping thing pleasures, and fowl of the heavens falsities therefrom — is evident from the signification of all the particulars, as given above, wherefore there is no need to dwell upon them.

811. *And they were destroyed from the earth.* That this is the conclusion, namely, that the Most Ancient Church expired; and that by "Noah only was left, and that which was with him in the ark" is signified that they were preserved who constituted the new church; and that by "that which was with him in the ark" are signified all things that were of the new church, there is no need of further explanation, as it is self-evident.

812. Verse 24. *And the waters were strengthened upon the earth a hundred and fifty days.* This signifies the last limit of the Most Ancient Church. A hundred and fifty is the last limit, and the first.

813. That this signifies the last limit of the Most Ancient Church, and that "a hundred and fifty" is the last

limit, and the first, cannot indeed be so well confirmed from the Word as the more simple numbers, which are frequently occurring. And yet it may be evident from the number fifteen — of which above at verse 20 — which signifies so few as to be scarcely any. Still more so the number a hundred and fifty, composed of fifteen multiplied by ten, which signifies remains. The multiplication of a few — as the multiplication of a half, a fourth, or a tenth — makes it still less, so that at length it becomes almost none, consequently the end or last limit. The same number occurs in the following chapter (viii. ver. 3), where it is said — “The waters receded . . . at the end of a hundred and fifty days” — with the same signification. Numbers in the Word ² are to be understood in a sense entirely abstract from that of the letter. They are introduced, as has been said and shown before, only to connect together the historic series that is in the sense of the letter. Thus where seven occurs, it signifies the holy, entirely apart from the time and measure with which the number is commonly joined. For angels, who perceive the internal sense of the Word, know nothing of time and measure, still less of the number designated; and yet they understand the Word fully, when it is read by man. When therefore a number anywhere occurs, they can have no idea of any number, but of the thing signified by the number. So here by this number they understand that it is the last limit of the Most Ancient Church; and in the following chapter (ver. 3), that it is the first limit of the Ancient or new Church.

CONTINUATION CONCERNING THE HELLS.

HERE, RESPECTING THE HELLS OF THOSE WHO PASSED THEIR LIFE IN HATRED, REVENGE, AND CRUELTY.

814. Such spirits, who cherish deadly hatred, and hence breathe out vengeance and nothing less than death to another, knowing no rest till then, are kept in the deepest cadaverous hell, where there is a noisome stench as of carcases. And strange, such spirits are so delighted with the stench there that they prefer it to the most pleasing odors. Such is their dreadful nature, and their consequent fantasy. Such a stench actually exhales from that hell. When the hell is opened — which occurs rarely, and then only for a short time — so great a stench goes forth from it that spirits cannot remain in the neighborhood. Certain genii, or rather furies, sent forth thence, that I might know their quality, infected the atmosphere with such poisonous and pestilent breath that the spirits about me could not stay; and it had at the same time an effect upon the stomach to cause me to vomit. They manifested themselves under the appearance of a child, of not uncomely face, with a concealed dagger, whom they sent to me, bearing a dish in his hand. From this it was given me to know that they had a mind to murder, either with the dagger or with poison, under a show of innocence. Yet they themselves were in a naked body and very black. But presently they were sent back into their cadaverous hell. Then it was given me to observe how they sank down. They went on to the left, in the plane of the left temple, and to a great distance, without descending, and afterward sank down — first into what appeared as a fire, then into a fiery smoke as of a furnace, and then under that furnace, toward the front, where were many most gloomy caverns tending downward. On the way they were continually revolving and intending

evils, and chiefly against the innocent, without cause. When they sank down through the fire they greatly lamented. That they may be well distinguished, whence and what they are, when they are sent out they wear a kind of ring to which are affixed points as of brass, which they press with the hands and twist about. This is a sign that they are of this nature and are bound.

815. They who so delight in hatred and hence in revenge that they are not content to kill the body only, but desire to destroy the soul, which yet the Lord has redeemed, are sent down through a very dark opening toward the lower parts of the earth, to a depth proportioned to the degree of their hatred and vindictiveness; and there they are struck with grievous terror and horror, and at the same time are kept in the lust for revenge; and as this increases they are sent down to lower depths. Afterward they are sent into a place beneath Gehenna, where great and dreadful thick-bellied serpents appear — so to the life that it is just as if they were real — by whose bites they are tormented, feeling them acutely. Such things are keenly felt by spirits, answering to their life just as things of the body do to the life of those who are in the body. Meanwhile they live in dreadful fantasies, and there for ages, until they no longer know that they have been men. Their life, which they have derived from such hatreds and revenges, cannot otherwise be extinguished.

816. As there are innumerable genera of hatreds and revenges, and species still more innumerable, and one genus has not the same hell as another, and as it is therefore impossible to recount them singly in order, I may refer to what have been seen. One came to me who appeared to be a noble. Those who appeared to me were seen as in clear daylight, and even more clearly, but by my internal sight; for, by the Divine mercy of the Lord, it has been given me to be in company with spirits. At his first approach he pretended by signs that he had much he

wished to communicate to me, asking whether I was a Christian — to which I replied that I was. He said that he was too ; and asked that he might be alone with me, to tell me something that others might not hear. But I answered that in the other life they cannot be alone, as men think they are on earth, and that many spirits were present. He now came nearer and approached stealthily behind me to the back of the head, and then I perceived that he was an assassin. While he was there I felt as it were a stab through the heart, and presently in the brain — such a blow as might easily be the death of a man. But as I was protected by the Lord, I feared nothing. What device he used I do not know. Thinking me dead, he told others that he had just come from a man whom he had killed in this way, and by a deadly stroke from behind ; saying that he was so skilful in the art that a man would not know until he fell down dead, and it would not be doubted that he himself was innocent. It was given me to know from this that he had but lately departed from life, where he had committed such a deed. The punishment of such is dreadful. After they have suffered infernal torments for ages, they at length come to have a detestable and most monstrous face — such as is not a face, but a sallow thing of the color of tow. Thus they put off everything human, and then every one shudders at the sight of them, and so they wander about like wild beasts, in dark places.

817. There came one to me out of an infernal apartment at the left side and spoke with me. It was given me to perceive that he was of a villainous set. What he had done in the world was disclosed in this way. He was sent down somewhat deep into the lower earth, in front, a little to the left, and there he began to dig a grave, as is done for the dead who are to be buried. From this arose a suspicion that he had done some deadly deed in the life of the body. Then there appeared a funeral bier covered with a black cloth. Presently one rising from the bier

came to me, and in a scrupulous way related that he had died and believed he was killed by that man with poison, and that he thought so at the hour of his death, but did not know whether it was more than his suspicion. When the infamous spirit heard this, he confessed that he had committed such a deed. After the confession punishment followed. He was twice rolled about in the dark hole he had dug, and became as black as an Egyptian mummy, both face and body, and in that state was taken up on high and carried about before spirits and angels. And there was a loud cry—What a devil! And he became cold, thus one of the cold infernal spirits, and was sent down into hell.

818. There is a dreadful hell, beneath the buttocks, where they seem to stab one another with knives, aiming the knives at one another's breasts like furies; but in the act of striking, the knife is continually taken away from them. They are those who have held others in such hatred that they burned to kill them cruelly; and from this they had derived their so dreadful nature. This hell was opened to me—but only a little on account of their dreadful cruelties—so that I might see the nature of deadly hatred.

819. There is at the left, in a plane with the lower parts of the body, a kind of stagnant lake, large, and of greater length than breadth. About its bank in front there appear to those who are there monstrous serpents, such as inhabit stagnant waters, with pestilent breath. Farther away, on the left bank, appear those that eat human flesh and devour one another, fastening with their teeth on one another's shoulders. Still farther away to the left, appear great fishes, enormous whales, which swallow a man and spew him out again. In the farthest distance, or on the opposite shore, appear most deformed faces, especially of old women, so monstrous that they cannot be described, running about as if mad. On the right bank are those who are trying to kill each other with cruel weapons, of different kinds ac-

ording to the dire malignity of their hearts. In the middle of the lake it is everywhere black, as if stagnant. On seeing spirits brought to the lake, at times, and being surprised, I was informed by some who came away, that those who were there cherished inward hatred against the neighbor; and that their hatred broke out as often as occasion offered, in which they perceived their greatest delight; and that nothing pleased them more than to bring a neighbor to judgment and cause punishment to be inflicted on him, and even to kill him did not the punishments of the law prevent. Into such things are the hatreds and cruelties of men turned after the life of the body. Their fantasies thence arising have to them the reality of life.

820. In the other life those who have practised robbery and piracy, love rank and fetid urine above all other liquids, and seem to themselves to dwell among such things, and among stagnant and stinking pools. A certain robber coming up to me gnashed with his teeth. The sound of the gnashing of teeth was as manifestly heard as is that of a man—which was strange, since they have no teeth. He confessed that he would rather live in urinous filth than by the clearest waters, and that the smell of urine was what he delighted in. He said he would rather stay and have his home in urinous vats than anywhere else.

821. There are those who outwardly show an honest face and an honest life, so that no one could suspect them of being other than honest—striving in every way to appear so, for the sake of being raised to honors, and acquiring wealth, without loss of reputation. They therefore do not act openly; but through others by deceitful artifices deprive other men of their goods, caring nothing if the families they despoil perish of hunger—which they would do themselves without conscience if it would not be open to the world. And they are still of the same character as if they did the deed. They are secret robbers, and their kind of hatred is joined with disdain, greed of gain, un-

mercifulness, and deceit. In the other life such men desire to be esteemed blameless, saying that they have done nothing wrong, because it was not detected. And to show themselves guiltless, they put off their garments and present themselves naked—in this way attesting their innocence. Yet while they are being examined their quality is perceived, through and through, from every single word and every single idea of their thought, without their knowing it. Such, in the other life, desire to kill without conscience whatever companions they fall in with. They have also an axe with them, and a maul in their hand, and seem to have another spirit with them whom they strike, when on his back—but not to the shedding of blood, for they are afraid of death. And they cannot cast these weapons out of their hand, though they strive to do it with all their might, lest they be seen as they are, and the ferocity of their disposition appear before the eyes of spirits and angels. They are at a middle distance under the feet, toward the front.

822. There is a kind of hatred against the neighbor, which delights to do him mischief and harass him; and the more mischief they can do him the more delighted they are. There are very many such from the lowest of the common people. And there are those not of the common people who have a similar disposition, but outwardly are of better manners—owing to the social life in which they are bred, and to the penalties of the law. These after death appear naked as to the upper part of the body, with dishevelled hair. They rush upon one another, clapping their hands on his shoulders, thus annoying him, and then leap over his head, and presently leap back again, and violently assail him with their fists. Those of whom it was said that they have better manners do the same, but first exchange greetings, then go around behind their neighbor's back and so attack him with the fist; but when they look him in the face they salute him, and again go around be-

hind his back and strike him with the fist. Thus they keep up appearances. These appear at some distance toward the left side, in middle altitude.

823. Whatever a man has done in the life of the body returns in succession in the other life, and even whatever he has thought. When his enmities, hatreds, and deceits return, the persons against whom he has indulged hatred and has clandestinely plotted are made present to him, and that in a moment. Such is the case in the other life; but of this presence, by the Divine mercy of the Lord, hereafter. And the thoughts he has harbored against others lie open and manifest; for there is a perception of all thoughts. Hence are lamentable states, as concealed hatreds break out openly. With those who are evil all their evil deeds and thoughts thus return, to the life. But not so with the good. With them all their good states, of friendship and love, return, with the highest enjoyment and happiness.

THE HEAVENLY ARCANA

DISCLOSED

WHICH ARE IN THE SACRED SCRIPTURE

OR

WORD OF THE LORD

HERE THOSE WHICH ARE IN

GENESIS

TOGETHER WITH WONDERFUL THINGS SEEN IN THE

WORLD OF SPIRITS AND THE HEAVEN OF ANGELS

BY EMANUEL SWEDENBORG

ORIGINALLY PUBLISHED IN LATIN AT LONDON, A. D. 1749.

Botch Edition

VOL. II.

NEW YORK

THE AMERICAN SWEDENBORG PRINTING AND
PUBLISHING SOCIETY

1896

THE UNIVERSITY OF CHICAGO

PHILOSOPHY DEPARTMENT

PHILOSOPHY 101

LECTURE NOTES

PLATO

THE REPUBLIC

BOOK I

THE QUEST FOR THE GOOD

THE CITY AS AN ALLEGORY

THE SOUL AS A CITY

THE PARTS OF THE SOUL

THE JUST SOUL

THE

THE

THE

THE

CONTENTS OF VOLUME II.

	PAGE.
Continuation concerning the hells. The hells of those who have passed their lives in adulteries and lasciviousness. Also the hells of the deceitful, and of crafty women	3
Genesis VIII.	10
Continuation concerning the hells. The hells of the avaricious; the filthy Jerusalem, and robbers in a desert. Also the excrementitious hells of those who have lived in mere sensual pleasures . . .	92
Continuation concerning the hells. Other hells distinct from those previously described	99
Genesis IX.	108
Vastations	222
The Most Ancient Church, which was called Man, or Adam	225
Genesis X.	231
The Antediluvians who perished	303
Situation of the Greatest Man, and place and distance in the other life	308
Genesis XI.	311
Continuation concerning situation and place, and also concerning distance and time, in the other life	365

GENESIS.

CHAPTER EIGHTH.

CONTINUATION CONCERNING THE HELLS.

THE HELLS OF THOSE WHO HAVE PASSED THEIR LIVES IN ADULTERIES AND LASCIVIOUSNESS. ALSO THE HELLS OF THE DECEITFUL, AND OF CRAFTY WOMEN.

824. Beneath the heel of the right foot is a hell where they are who have delighted in cruelty, and at the same time in adulteries, and felt the greatest enjoyment of their life in them. It is remarkable that those who were cruel in the life of the body were also, more than others, adulterers. Such are those who are in this hell. Unspeakable methods of cruelty are practised there. By their fantasies they make themselves vessels as for braying, like those used for braying herbs, and pestles, wherewith they bray* and torture whomsoever they can ; and also as it were broad axes, like those of executioners ; and augers, with which they do cruel violence to one another ; besides other dreadful things. Some of the Jews are there who in former times so cruelly treated the Gentiles. And at this day that hell is increasing, especially from those who come from the so called Christian world and have had all the enjoyment of their life in adul-

* See Prov. xxvii. 22.

teries, who also are for the most part cruel. Sometimes their enjoyment is turned into the stench of human excrement, which exhales excessively when that hell is opened. I perceived it in the world of spirits, and at the time almost fell into a swoon from the effect of it. This noisome, excrementitious smell by turns fills the hell, and by turns ceases. It is their enjoyment from adulteries which is turned into such offensiveness. In process of time, when they have passed through a given period in such things, they are left alone and sit in torment, becoming like unsightly skeletons, but still living.

825. In the plane of the soles of the feet, at a considerable distance forward, is a hell which is called Gehenna, where are shameless women who have placed all their enjoyment in adulteries, and regarded adulteries as not only permissible but reputable, and who under various pretences of uprightness have allured the guileless and innocent to such things. A kind of fiery glow as it were appears there, such as overcasts the sky from a great conflagration; and it is attended with fiery heat, as it was given me to feel by the warmth from it on my face; and there is a stench exhaled therefrom, as from burning of bones and hair. Sometimes this hell is changed into dreadful serpents, which bite them; and then they long for death, but cannot die. Certain women released therefrom came to me and said there was a fiery heat there; and that when they are allowed to draw near to any society of good spirits the heat is changed to intense cold; and then burning heat and cold alternate with them, from one extreme to the other, and thereby they are miserably tormented. But yet they have their intervals during which they are in the heat of their fiery lust. But, as was said, their states vary.

826. There were some, of both sexes, from the so called Christian world, who in their life of the body believed adulteries not only lawful but even holy, and so held communist marriages, as they impiously call them, under a kind of

sanctity. I saw that they were sent into Gehenna; but when they came there a change took place. The fiery heat of Gehenna, which was ruddy, at their coming became whiter; and it was perceived that they could not agree. This execrable troop was therefore separated and driven away into a region behind—into another world, it was said—where they would be immersed in stagnant pools, and thence into a new Gehenna which was for them. There is heard in Gehenna a kind of hissing that cannot be described. But the hissing or muttering of Gehenna was louder than that of those who defiled holiness by their adulteries.

827. Those who ensnare by pretended regard for marriage love and love for children, so deporting themselves that the husband shall have no suspicion but that his guests are chaste, guileless, and friendly, and under such and various other pretences the more safely commit adultery, are in a hell under the buttocks, in the filthiest excrement; and are wasted until they become as bones, because they are among the deceitful. Such do not even know what conscience is. I have talked with them, and they were surprised that any one should have conscience and should say that adulteries are against conscience. They were told that it is as impossible for such conscienceless adulterers to come into heaven as for fishes to rise into the air, or birds into the ether, because if they but approach they have a feeling of suffocation, and their enjoyment is turned into noisome stench; and that they cannot but be thrust down into hell, and become at last as of bone, with little life, because they have acquired to themselves such a life that, when they lose it, so little of truly human life remains.

828. They who lust for nothing more than to deflower virgins, and to whom virginities and the robbing of virginities are the greatest enjoyment, without any purpose of marriage and offspring, and who when they have robbed virginity of its flower afterwards forsake, loathe, prostitute

their victims — they who have led such a life suffer the most grievous punishment in the other life, because it is contrary to order, natural, spiritual, and celestial, and because it is not only against marriage love which is held in heaven to be most holy, but also is against innocence, which they violate and kill by enticing the innocent, who might be imbued with marriage love, into a meretricious life — for it is the first flower of love which introduces virgins into chaste marriage love and conjoins the minds of a married pair — and because the holiness of heaven is founded in marriage love and in innocence, and they are such interior murderers. They seem to themselves to be sitting upon a furious horse, which tosses them up so that they are thrown from the horse, to the peril of their life as it seems — such terror seizes them. Afterward they appear to themselves to be under the belly of a furious horse, and presently seem to themselves to go through the hinder part of the horse into his belly ; and then suddenly it appears to them as if they were in the belly of a filthy harlot, which harlot is changed into a great dragon, and there they remain wrapped in torment. This punishment returns many times during hundreds and thousands of years, until they are imbued with a horror of such lusts. Respecting their offspring I was told that they are worse than other children, because they derive some such hereditary quality from the father ; and therefore children are rarely born from such coupling, and those that are born do not remain long in this life.

829. They who in the life of the body think lasciviously, and give a lascivious turn to whatever others say, even to holy things, and this even in adult and old age when nothing of natural lasciviousness incites, do not desist and think and speak otherwise in the other life ; and as there their thoughts are communicated, and sometimes come forth into obscene representations before other spirits, they give offence. Their punishment is, that in the presence of the

spirits whom they have offended they are thrown prostrate and rapidly rolled over and over as a roller from left to right, and then transversely in another position, and so in another—naked before all, or half naked, according to the nature of their lasciviousness, and therewith they are affected with shame. Then they are whirled about by the head and feet, horizontally, as upon an axis. Resistance is induced, and at the same time pain; for there are two forces acting, one whirling around, the other backward. It is thus attended with the pain of being torn asunder. These punishments having been endured, opportunity is given him to withdraw from the sight of spirits, and a sense of shame is instilled into him. Yet there are those who try him, as to whether he still persists in such things; but so long as he is in a state of shame and distress he is on his guard. Thus he seems to himself hidden, although they know where he is. This punishment appeared in front, at some distance. There are also boys, youths, and young men who from the folly and fierce desire of their age conceived abominable principles—as that wives, especially those that are young and beautiful, ought not to be for a husband, but for themselves and their like, the husband remaining only head of the household and educator of the children. These are distinguished in the other life by the boyish sound of their speech. They are behind at some height there. Those of them who have confirmed themselves in such principles, and in actual life conformable thereto, are grievously punished in the other life, by having their joints put out of place and back again, or twisted one way and the other, by spirits who can by their art induce upon them the fantasy of being in the body, and at the same time a bodily sense of pain. By these violent alternations, together with their struggles in resistance, they are so rent that they seem to themselves as if dismembered and torn to bits, with frightful pain; and this time after time, until struck with horror at such principles of life they cease to think in that way.

830. They who beguile men by subtle deceit, wearing a pleasant face and manner of speech, but concealing envenomed guile within, and thus captivating men for the purpose of ruining them, are in a hell more dreadful than the hells of others, even more dreadful than the hell of murderers. They seem to themselves to live among serpents; and the more pernicious was their deceit, the more dreadful and venomous and the more numerous the serpents appear, which surround and torment them. They know not but that they are serpents; they feel similar pains and similar torments. Few perhaps will believe this, but yet it is true. These are they who practise deceit with premeditation, and feel therein the enjoyment of their life. The punishments for deceits are various, each according to the nature of the deceit. In general they are not tolerated in societies, but expelled; for whatever a spirit thinks, they who are near instantly know and perceive; thus they perceive whether there is anything of deceit, and what sort of deceit. Therefore, being at length expelled from societies, they sit in solitude; and they then appear with a broad face, the breadth equalling that of four or five faces of others, and with a broad fleshy cap turning white, sitting as images of death, in torment. There are others who are of a deceitful nature not so much from premeditation, and not clandestinely under another guise. They are known immediately, and their thought is plainly perceived. They even boast of it, as if they would appear shrewd. These have not such a hell. But, by the Divine mercy of the Lord, more will be said about deceits hereafter.

831. There are women who lived for social enjoyment, caring only for themselves and the world, and placed all life and enjoyment of life in outward decorum; and were therefore esteemed in civil society above others. Consequently, from practice and habit, they acquired the ability by decorous manners to insinuate themselves into the desires and pleasures of others, with pretence of honesty,

but with the purpose of controlling them. Their life therefore became one of dissimulation and deceit. Like others they frequented churches, but for no other end than that they might appear virtuous and pious; and moreover they were without conscience, and very prone to shameful acts and adulteries, so far as they could be concealed. Such women think the same way in the other life. They do not know what conscience is. They ridicule those who name conscience. They enter into all the affections of others, by simulating virtue, piety, pity, and innocence—which are their means of deceiving; but whenever outward restraints are removed, they rush into things most abominable and obscene. They are the women who become enchant-²resses or sorceresses in the other life, some of whom are those called sirens; and they there lay hold of arts unknown in the world. They are as sponges that imbibe nefarious artifices; and are of such talent that they quickly put them in practice. The arts unknown in this world which they gain in the other are that they can speak as in another place, so that their voice is heard there as from good spirits. They can as it were be with many at the same time, thus persuading others that they are as if present everywhere. They can speak as several at the same time, and in several places at the same time. They can turn aside what flows in from good spirits, even what flows in from angelic spirits, and in divers ways pervert it instantly in favor of themselves. They can put on the likeness of another, by the ideas of him which they seize and assume. They can inspire any one with an affection for themselves, by insinuating themselves into the very state of another's affection. They can withdraw suddenly out of sight, and escape unseen. They can represent before the eyes of spirits a white flame about the head, which is an angelic sign, and this before many. They can in divers ways feign innocence, even by representing infants whom they kiss. They also excite others, whom they hate, to

kill them — for they know they cannot die — and then divulge it and accuse them of murder. They have called up out of my memory whatever of evil I have thought and done, and this most skilfully. While I was asleep they talked with others just as if from me, so that spirits were persuaded of it, and that of things false and obscene. And many other arts they have. Their nature is so persuasive that nothing of doubt is perceived in it; therefore their ideas are not communicated like those of other spirits. And their eyes are like those of serpents, as is said, having the sight and its idea present in every direction. These sorceresses or sirens are grievously punished, some in Gehenna, some in a kind of court among great serpents; some by pullings asunder and various collisions, with the greatest pain and torture. In the course of time they are separated and become as skeletons from head to foot. A continuation of the subject follows at the end of the chapter.

CHAPTER VIII.

1. And God remembered Noah, and every wild animal, and every beast that was with him in the ark; and God made a wind to pass over the earth, and the waters assuaged.

2. The fountains also of the deep, and the flood-gates of heaven were stopped, and the rain from heaven was restrained.

3. And the waters returned from off the earth, going and returning; and after the end of a hundred and fifty days the waters decreased.

4. And the ark rested in the seventh month, on the seventeenth day of the month, upon the mountains of Ararat.

5. And the waters were going and decreasing until the

tenth month ; in the tenth month, on the first day of the month, were the tops of the mountains seen.

* * * * *

6. And it came to pass at the end of forty days, that Noah opened the window of the ark which he had made :

7. And he sent forth a raven, and it went forth, going and returning, until the waters were dried up from off the earth.

8. And he sent forth a dove from him, to see if the waters were abated from off the face of the ground.

9. But the dove found no rest for the sole of her foot, and she returned unto him to the ark, for the waters were on the face of the whole earth : and he put forth his hand and took her, and brought her in unto him into the ark.

10. And he stayed yet other seven days ; and again he sent forth the dove out of the ark ;

11. And the dove came back to him at eventide ; and, lo, in her mouth, an olive leaf plucked off ; so Noah knew that the waters were abated from off the earth.

12. And he stayed yet other seven days ; and sent forth the dove ; and she returned not again unto him any more.

13. And it came to pass in the six hundred and first year, in the first month, the first day of the month, the waters were dried up from off the earth : and Noah removed the covering of the ark, and saw, and behold, the face of the ground was dried.

14. In the second month, on the seven and twentieth day of the month, was the earth dry.

* * * * *

15. And God spake unto Noah, saying,

16. Go forth of the ark, thou, and thy wife, and thy sons, and thy sons' wives with thee.

17. Every wild animal that is with thee of all flesh, both fowl, and beast, and every creeping thing that creepeth upon the earth, bring forth with thee, that they may diffuse themselves in the earth, and be fruitful, and multiply upon the earth.

18. And Noah went forth, and his sons, and his wife, and his sons' wives with him.

19. Every wild animal, every creeping thing, and every fowl, every thing that creepeth upon the earth, after their families, went forth out of the ark.

* * * * *

20. And Noah builded an altar unto Jehovah ; and took of every clean beast, and of every clean fowl, and offered burnt offerings on the altar.

21. And Jehovah smelled an odor of rest ; and Jehovah said in His heart, I will not again curse the ground any more on account of man ; for that the imagination of man's heart is evil from his youth ; neither will I again smite any more everything living, as I have done.

22. During all the days of the earth, seed-time and harvest, and cold and heat, and summer and winter, and day and night shall not cease.

CONTENTS.

832. The subject which now follows, according to the series, is the man of the new church, who is called Noah ; and indeed his state after temptation, even to his regeneration, and thereafter.

833. His first state after temptation, and his fluctuation between what is true and what is false, until truths begin to appear, is treated of — verses 1-5.

834. His second state which is threefold — first, when the truths of faith are not yet ; next, when there are truths

of faith with charity; and afterward, when the goods of charity shine forth — verses 6-14.

835. His third state, when he begins to act and think from charity, which is the first state of the regenerate — verses 15-19.

836. His fourth state, when he acts and thinks from charity, which is the second state of the regenerate — verses 20, 21.

837. Lastly, the new church, raised up in the place of the former, is described — verses 21, 22.

INTERNAL SENSE.

838. In the two preceding chapters, the new church called Noah, or the man of that church, was treated of; and indeed first his preparation for receiving faith, and by faith, charity; next his temptation; and afterward his protection, when the Most Ancient Church perished. What here now follows, is his state after temptation, and the order which it followed and at the same time the order of this state with all who are being regenerated; for the Word of the Lord is such, that wherever it treats of one person, it treats of all men, and of every individual, with a difference according to the disposition of each — this being the universal sense of the Word.

839. Verse 1. *And God remembered Noah, and every wild animal, and every beast that was with him in the ark; and God made a wind to pass over the earth, and the waters assuaged.* “And God remembered,” signifies the end of temptation and beginning of renovation; by “Noah” is signified, as before, the man of the Ancient Church; by “every wild animal and every beast that was with him in the ark” are signified all that he had; and by “God made a wind to pass over the earth and the waters assuaged” is signified the disposal of all things in their order.

840. *And God remembered.* That this signifies the end

of temptation and the beginning of renovation, is evident from what precedes and follows. That God remembered signifies, in particular, that He is merciful, for His remembrance is mercy; and this is especially predicated after temptation, because new light then shines forth. So long as temptation continues, man supposes the Lord to be absent, because he is disturbed by evil genii, and to such a degree as sometimes to be reduced to such despair that he can scarcely believe there is any God. Yet the Lord is then more intimately present than he can ever believe. When however temptation ceases, then he receives consolation, and then first believes the Lord to be present; and so here, because this is the appearance, God is said to remember, to denote the end of temptation, and the beginning of renovation. God is here said to remember, and not Jehovah, because as yet man was in a state before regeneration; but when he is regenerated, then Jehovah is named — as at the end of this chapter (verses 20, 21). The reason is that faith is not yet conjoined with charity, for man is first said to be regenerated when he acts from charity. In charity Jehovah is present, but not so in faith before it is joined to charity. Charity is the very being and life of man in the other world; and as Jehovah is Being and Living itself, so before man is and lives, Jehovah is not said to be with him, but God.

841. That by Noah is signified, as before, the man of the Ancient Church; and by every wild animal, and every beast that was with him in the ark, everything that belonged to him, is evident from what was previously stated concerning Noah, and concerning the signification of wild animal, and beast. Wild animal is taken in a two-fold sense in the Word, both for those things in man which are alive, and for those which are dead. It stands for what is alive, because the word in the Hebrew tongue signifies a living thing; but since the most ancient people in their humiliation acknowledged themselves to be as wild animals, the word became

also a type of what is dead in man. In the present passage, by wild animal is meant both what is alive and what is dead in one complex — as is usually the case with man after temptation, in whom the living and the dead, or the things which are of the Lord, and those which are man's own, appear so confounded that he scarcely knows what is true and good ; but the Lord then reduces and disposes all things in order, as may be evident from what follows. That a wild animal signifies what is alive in man, may be seen in the preceding chapter (vii., verse 14) and the present chapter (verses 17, 19) ; that it also signifies what is dead in man, is evident from what has been shown above respecting wild animals and beasts (n. 45, 46, 142, 143, 246).

842. *And God made a wind to pass over the earth, and the waters assuaged.* That this signifies the disposal of all things into their order, is evident from the signification of wind in the Word. All spirits, both good and bad, are compared and likened to and are also called winds ; and in the original tongue spirits are expressed by the same word that means winds. In temptations — which are here the waters that assuaged, as was shown above — evil spirits cause an inundation, in entering by influx in crowds with their fantasies, and exciting similar fantasies in man ; and when these spirits or their fantasies are dispersed, it is said in the Word to be done by a wind, and indeed by an east wind. It is the same with one man during temptation and 2 when the commotions or waters of temptation cease, as with a multitude — as I have learned by repeated experience ; for evil spirits in the world of spirits sometimes band together in troops, and thereby excite disturbances until they are dispersed by other bands of spirits, coming mostly from the right, and so from the eastern quarter, who strike such fear and terror into them that they think of nothing but flight. Then those who had associated themselves are dispersed into all quarters, and thereby the societies of spirits formed for evil purposes are dissolved. The troops of

spirits who thus disperse them are called an east wind ; and there are also innumerable other methods of dispersion, called also east winds — of which, by the Divine mercy of the Lord, more will be said hereafter. When evil spirits are thus dispersed, the state of commotion and turbulence is succeeded by serenity, or silence, as is also the case with the man who has been in temptation ; for while in temptation he is in the midst of such a band of spirits, but when they are driven away or dispersed, there follows as it were a calm, which is the beginning of the disposal of all things
3 into order. Before anything is reduced into a state of order, it is most usual that things should be reduced into a confused mass, or chaos as it were, so that those which do not well cohere together may be separated, and when they are separated, then the Lord disposes them into order. This process may be compared with what takes place in nature, where all things in general and singly are first reduced to a confused mass, before being disposed into order. Thus, for instance, unless there were storms in the atmosphere, to dissipate whatever is heterogeneous, the air could never become serene, but would become deadly by pestiferous accumulations. So in like manner in the human body, unless all things in the blood, both heterogeneous and homogeneous, did continuously and successively flow together into one heart, to be there commingled, there would be deadly conglutinations of the liquids, and they could in no way be distinctly disposed to their respective uses. Thus also it is with man in the course of his regen-
4 eration. That wind, and especially the east wind, signifies nothing else than the dispersion of falsities and evils, or, what is the same, of evil spirits and genii, and afterward a disposal into order, may be evident from the Word — as in Isaiah: *Thou shalt fan them, and the wind shall carry them away, and the whirlwind shall scatter them ; and thou shalt rejoice in Jehovah, thou shalt glory in the Holy One of Israel* (xli. 16). Here dispersion is compared to wind,

and scattering to a whirlwind, which is said of evils; then they who are regenerate shall rejoice in Jehovah. In David: *Lo, the kings assembled themselves, they passed by together. They saw it, then were they amazed; they were dismayed, they hasted away. Trembling took hold of them there; pain as of a woman in travail. With the east wind Thou breakest the ships of Tarshish* (Ps. xlviii. 4-7). Here is described the terror and confusion occasioned by an east wind, the description being taken from what passes in the world of spirits, which is involved in the internal sense of the Word. In Jeremiah: . . . *to make their land an astonishment . . . I will scatter them as with an east wind before the enemy; I will look upon their neck, and not their face, in the day of their calamity* (xviii. 16, 17). Here in like manner the east wind stands for the dispersion of falsities. Similar also was the representation of the east wind by which the Red Sea was dried up, that the children of Israel might pass over, as described in Exodus: *Jehovah caused the sea to go back, by a strong east wind all the night, and made the sea dry land, and the waters were divided* (xiv. 21). The signification of the waters of the Red Sea was similar to that of the waters of the flood in the present passage, as is evident from this, that the Egyptians, by whom are represented the wicked, were drowned therein, while the children of Israel — by whom are represented the regenerate, as by Noah here — passed over. By the Red Sea, as by the flood, is represented damnation, as also temptation; and thus by the east wind the dissipation of the waters or of the evils of damnation, or temptation — as is evident from the song of Moses after they had passed over (Exod. xv. 1-19); and in Isaiah: *Jehovah shall utterly destroy the tongue of the Egyptian sea, and with His mighty wind shall He shake His hand over the river, and shall smite it into seven streams, and cause men to march over dry-shod. And there shall be an highway for the remnant of His people which shall remain, from*

Assyria, like as there was for Israel in the day that he came up out of the land of Egypt (xi. 15, 16). Here a highway for the remnant of the people which shall remain, from Assyria, signifies a disposing into order.

843. Verse 2. *The fountains also of the deep and the flood-gates of heaven were stopped, and the rain from heaven was restrained.* These words signify that temptation ceased; "the fountains also of the deep" signify evils of the will; "the flood-gates of the heaven" falsities of the understanding; and "rain" temptation itself in general.

844. From this to the sixth verse the first state of the man of this church is treated of, after temptation; and what is said in the present verse signifies the cessation of temptation. His temptation, both as to what is of the will and as to what is of the understanding, has been previously treated of; and its cessation as to what is of the will is here meant by the fountains of the deep being stopped; and its cessation as to what is of the understanding, by the flood-gates of heaven being stopped. That these expressions have such a signification, has been stated and shown in the preceding chapter (vii. 11); and also that rain signifies temptation itself (ver. 12), wherefore there is no need to dwell longer in confirmation.

845. The reason why the fountains of the deep signify temptation as to what is of the will, and the flood-gates of heaven temptation as to what is of the understanding, is, that it is what is of the will of man that is influenced by hell, and not so much what is of the understanding, unless it be immersed in lusts which are of the will. Evils, which are of the will, are what condemn man and thrust him down to hell, and not so much falsities, unless they become conjoined with evils; then one follows the other — as may be evident from very many of those who are in falsities, and are yet saved, which is the case with many among the gentiles, who have lived in natural charity and in mercy, and with Christians who have believed in simplicity of

heart. Their ignorance and simplicity excuse them, because in these there may be innocence. But it is otherwise with those who have confirmed themselves in falsities, and have thus contracted such a life of falsity that they refuse and reject all truth; for this life is vastated before anything of truth and thus of good can be inseminated. It is, however, still worse with those who from lusts have confirmed themselves in falsities, so that falsities and lusts have constituted one life; for these are they who plunge themselves into hell. This is the cause of temptation as to what is of the will being signified by the fountains of the deep, which are the hells, and temptation as to what is of the understanding by the flood-gates of heaven, which are the clouds, from which comes rain.

846. Verse 3. *And the waters returned from off the earth, going and returning; and after the end of a hundred and fifty days the waters decreased.* "The waters returned from off the earth, going and returning" signifies fluctuations between what is true and what is false; and that "after the end of a hundred and fifty days the waters decreased" signifies that temptations ceased. "A hundred and fifty days" here, as above, signify a termination.

847. *And the waters returned from off the earth, going and returning.* That this signifies fluctuations between what is true and what is false, is evident from what has been said, that the waters of the flood, or inundations, with respect to Noah, signified temptations; for as the subject is here the first state after temptation, the waters returning, going and returning, can signify nothing else than fluctuation between truths and falsities. The nature of this fluctuation, however, cannot be known unless it is known what temptation is, for such as the temptation is, such is the fluctuation after it. When the temptation is celestial, then the fluctuation is between good and evil; when it is spiritual, the fluctuation is between what is true and what is false; and when it is natural, the fluctuation is between

what agrees with and what is contrary to the natural desires.

2 There are several kinds of temptations, which are in general the celestial, the spiritual, and the natural ; and these ought never to be confounded. Celestial temptations can have place only with those who are in love to the Lord, and spiritual with those only who are in charity toward their neighbor. Natural temptations are altogether distinct from these, and are not indeed temptations, but merely anxieties arising from natural loves being assailed, by misfortunes, diseases, or a depraved condition of the blood and other fluids of the body. From this brief account it may, in some degree, be known what temptation is, namely — anguish and anxiety occasioned by whatever opposes one's loves. Thus with those who are in love to the Lord, whatever assails this love produces an inmost torture, which is celestial temptation ; with those who are in love toward the neighbor, or charity, whatever assails this love occasions

3 torment of conscience, and this is spiritual temptation ; but with those who are natural, what they frequently call temptations and the pangs of conscience, are not temptations, but only anxieties arising from their loves being assailed, as when they foresee and are sensible of the loss of honor, the good things of the world, reputation, pleasures, bodily life, and the like ; nevertheless these troubles are wont to be productive of some good. Temptations are moreover experienced by those who are in natural charity, and consequently by all kinds of heretics, gentiles, and idolaters, arising from assaults on the life of their faith which they cherish. But these are distresses bearing some resemblance to spiritual temptations.

848. When temptation is passed, there is, as it were, a fluctuation, and if the temptation was spiritual, it is a fluctuation between what is true and what is false ; which may be sufficiently evident from this, that temptation is the beginning of regeneration ; and, as all regeneration has for its end that man may receive new life, or rather that he

may receive life, and from being no man may become man, or from dead be made living, therefore when his former life, which is merely animal, is destroyed by temptations, he cannot but fluctuate between what is true and what is false. Truth is of the new life, falsity of the old; and unless the former life be destroyed, and this fluctuation take place, it is impossible for any spiritual seed to be sown, because there is no ground. When however the 2 former life is destroyed and such fluctuation comes, man scarcely knows at all what is true and good, and indeed hardly whether there be anything true. Thus, for example, when he reflects about the goods of charity, or, as they are called, good works, and considers whether or no he can do them from himself and have merit in himself, then he is in such obscurity and darkness, that when informed that no one can do good from himself or from proprium, and still less can any one possess merit, but that all good is from the Lord, and all merit is His alone, he cannot but be amazed. And so it is in all other matters of faith; but still the obscurity and darkness of his mind becomes sensibly and gradually enlightened. It is with regeneration as with 3 man's birth as an infant. His life is then very obscure; he knows almost nothing, and therefore at first receives only general impressions of things, which by degrees become more distinct as particular ideas are inserted in them, and in these again still further particulars. Thus generals become illustrated by particulars, so that the child may learn not only the existence of things, but also their nature and quality. So it is with every one who emerges out of spiritual temptation; and the state of those in another life who have been in falses and are vastated, is also similar. This state is called fluctuation, and is here described by the waters returning, going and returning.

849. *And after the end of a hundred and fifty days the waters decreased.* That this signifies that temptations ceased now follows plainly from what has been said. That

a hundred and fifty days signify a termination, is evident from what was said of this number in the foregoing chapter (ver. 24) ; thus here it is the termination of the fluctuation and the beginning of a new life.

850. Verse 4. *And the ark rested in the seventh month, on the seventeenth day of the month, upon the mountains of Ararat.* "And the ark rested" signifies regeneration ; "the seventh month" what is holy ; "the seventeenth day of the month" what is new ; and "the mountains of Ararat" light.

851. That the ark rested signifies regeneration, may be evident from this, that the ark signifies the man of this church ; and all things which it contained, whatever was in him — as has been fully shown before. When therefore the ark is said to rest, it means that this man was being regenerated. The series of the literal sense indeed may seem to imply that by the ark's resting is signified the cessation of the fluctuations succeeding to temptation — spoken of in the preceding verse ; but fluctuations which are doubts and obscurities concerning what is true and good, do not so cease, but persist for a long time — as will also be evident from what follows. Hence it is evident that there the continuity of things is different in the internal sense ; and as they are arcana, it is permitted here to unfold them ; and they are that the spiritual man, as the celestial, after enduring temptations, becomes in like manner the rest of the Lord, and further, that he in like manner becomes the seventh — not the seventh day, as the celestial man, but the seventh month. Concerning the celestial man as being the rest of the Lord, or the Sabbath, and the seventh day, see above (n. 84–88). As, however, there is a difference between the celestial man and the spiritual man, the rest of the former is expressed in the original language by a word which means the Sabbath, while the rest of the latter is expressed by another term, from which he is named Noah, which properly means rest.

852. That the seventh month signifies what is holy, is abundantly evident from what has been shown before (n. 84-87, 395, 716). This holiness corresponds to what was said with reference to the celestial man (chap. ii. 3), that the seventh day was sanctified, because God rested therein.

853. That the seventeenth day signifies what is new, is evident from what has been said and shown concerning the same number in the preceding chapter (vii. 11 ; n. 755), where it signifies a beginning ; and every beginning is new.

854. That the mountains of Ararat signify light [*lumen*], may be evident from the signification of a mountain, as the good of love and charity (n. 795) ; and from the signification of Ararat, as light, and indeed the light of the regenerate. New light, or the first light of the regenerate, never derives its existence from the knowledges of the truths of faith, but from charity. The truths of faith are as rays of light, love or charity as flame ; and the light of him who is being regenerated is not from the truths of faith, but from charity, the truths of faith themselves being rays of light therefrom. Thus it is evident that the mountains of Ararat signify such light. This is the first light perceived after temptation, and being the first, it is obscure, and is called *lumen* [earthly light], not *lux* [light of heaven].

855. From these things it may now be evident what this verse in the internal sense signifies, namely, that the spiritual man is a holy rest, from new intellectual light derived from charity. These truths are perceived by angels in a variety so wonderful, and an order so delightful, that could man but obtain a single such idea, there would be thousands and thousands of others, in manifold series, that would enter and affect him, and such as to be utterly indescribable. Such is the Word of the Lord in its internal sense throughout, even when it appears in the letter to be a plain history — as when it is here said that the ark rested in the seventh month, on the seventeenth day of the month, upon the mountains of Ararat,

856. Verse 5. *And the waters were going and decreasing until the tenth month; in the tenth month, on the first day of the month, were the tops of the mountains seen.* “And the waters were going and decreasing” signifies that falses began to disappear; “in the tenth month” signifies the truths which are of remains; “on the first day of the month were the tops of the mountains seen” signifies the truths of faith, which then began to be seen.

857. *And the waters were going and decreasing.* That this signifies that falses began to disappear, is evident from the words themselves, as well as from what was shown above (ver. 3), where it is said that the waters returned going and returning. Here, however, it is said that the waters were going and decreasing, and by this, as by the former phrase, are signified fluctuations between what is true and what is false, but here that those fluctuations were decreasing. Fluctuations exist after temptation, as was said, man not knowing what is true, but in proportion as they cease, so the light of truth appears. The reason of this is, that so long as man is in such a state, the internal man, that is, the Lord by the internal man, cannot operate upon the external. In the internal man are remains, which are affections for what is good and true, as before described; in the external are lusts and their falsities; and so long as these latter are not subdued and extinguished, the way is not open for goods and truths from the internal, that is, through the internal from the Lord. Temptations, therefore, have for their end that the externals of man may be subdued and thus be rendered obedient to his internals — as may be evident to every one from this, that so soon as man’s loves are assaulted and broken — as during misfortunes, sickness, and grief of mind — his lusts begin to subside, and he at the same time begins to talk piously; but as soon as he returns to his former state, the external man prevails and scarcely thinks on such subjects. The like happens at the hour of death, when corporeal things begin

to be extinguished ; and hence every one may see what the internal man is, and what the external ; and also what remains are, and how lusts and pleasures, which are of the external man, hinder the Lord's operation through the internal man. From this it is also plain to every one what temptations, or the internal pains called the stings of conscience, effect — namely, that the external man is made obedient to the internal. The obedience of the external man is nothing else than this, that the affections for what is good and true are not hindered, resisted, and suffocated by lusts and the falsities therefrom. The subsidence of lusts and falsities is here described by the waters which were going and decreasing.

858. That the tenth month signifies the truths which are of remains, is evident from the signification of the number ten, as remains (n. 576), and from what was said above concerning remains in the internal man.

859. That “ on the first day of the month were the tops of the mountains seen ” signifies the truths of faith, which then begin to be seen, is evident from the signification of mountains (n. 795), as the goods of love and charity. Their tops begin to be seen when man is regenerated, and gifted with conscience, and thereby with charity ; and he who supposes that he sees the tops of the mountains, or the truths of faith, from any other ground than from the goods of love and charity, is altogether deceived ; since without these, Jews and profane Gentiles may behold them in the same way. The tops of the mountains are the first dawnings of light which appear.

860. From these things it may also be evident that all regeneration proceeds from evening to morning, as is stated six times over in the first chapter of Genesis, where the regeneration of man is treated of, and where evening is described in verses 2, 3 ; and morning in verses 4, 5. In the present verse the first dawning of light, or the morning of this state, is described by the tops of the mountains appearing.

861. Verse 6. *And it came to pass at the end of forty days, that Noah opened the window of the ark which he had made.* “And it came to pass at the end of forty days” signifies the duration of the former state and the beginning of the following one; “that Noah opened the window of the ark which he had made” signifies another state, when the truths of faith appeared to him.

862. *And it came to pass at the end of forty days.* That this signifies the duration of the former state and the beginning of the following one, is evident from the signification of forty, which was explained at n. 730; where, the subject being temptation, it is said, forty days and forty nights, signifying the duration of the temptation. But because the subject here is the state following temptation, it is said forty days, but not forty nights. The reason is, that charity, which in the Word is compared to day and called day, now begins to appear; and faith which precedes being not yet so conjoined with charity, is compared to night and called night — as in chap. i. 16; and in other parts of the Word. Faith is also called night in the Word, from receiving its light from charity, as the moon does from the sun; and hence faith is compared to the moon and called the moon, and love or charity is compared to the sun and called the sun. Forty days, or the duration which they signify, have respect both to what precedes and to what follows, wherefore it is said, at the end of forty days; thus they signify the duration of the former state and the beginning of that now treated of. Here then commences the description of the second state of the man of this church after temptation.

863. *That Noah opened the window of the ark which he had made.* That this signifies another state, when the truths of faith appeared to him, may be evident from the last words of the preceding verse — the tops of the mountains were seen — and from their signification, as also from the signification of a window (see n. 655), as the understand-

ing, or, what is the same, the truth of faith; and likewise from this being the first dawning of light. Concerning the understanding, or the truth of faith, signified by a window, it may be observed here as above, that no truth of faith can be given except from the good of love or charity, as there can be no true understanding, unless from what is of the will. If you remove what is of the will, there is no understanding, as has been often shown before; and thus if you remove charity, there is no faith; but since the will of man is mere lust, to prevent the immersion of what is of his understanding, or the truth of faith, in his lust, the Lord has wonderfully provided that what is of the understanding should be separated from what is of the will of man, by a certain medium, which is conscience, and in this He has implanted charity. Without this wonderful providence no one could ever have been saved.

864. Verse 7. *And he sent forth a raven, and it went forth, going and returning, until the waters were dried up from off the earth.* "And he sent forth a raven, and it went forth, going and returning" signifies that falsities still made disturbance; by "a raven" are signified falsities; and by "going forth, going and returning" is signified that such was their state; "until the waters were dried up from off the earth" signifies the apparent dissipation of falsities.

865. *And he sent forth a raven, and it went forth, going and returning.* That by this is signified that falsities still made disturbance, is evident from the signification of a raven, and of going forth, going and returning, of which more will be said hereafter. In this passage is described the second state of the man who is to be regenerated, after temptation, when the truths of faith, like the first dawning of light, begin to appear. Such is the nature of this state that falsities are continually making disturbance, so that it resembles the morning twilight, while somewhat of the obscurity of night still remains, as is here signified by a raven. Falsities with the spiritual man, especially before his

regeneration, are like the dense spots of a cloud. The reason is, that he can know nothing of the truth of faith, except from what is revealed in the Word, where all things are stated in a general way ; and general truths are but as the spots of a cloud, for every general truth comprehends in it thousands and thousands of particulars, and each particular thousands and thousands of single truths, all general truths being illustrated by the single truths of the particulars. These particulars are never therefore revealed to man, because they are both indescribable and inconceivable, and so can neither be acknowledged nor believed in ; for they are contrary to the fallacies of the senses in which man is, and which he does not easily permit to be destroyed. It is altogether otherwise with the celestial man, who possesses perception from the Lord ; for in him particular truths and their single elements can be insinuated. For example, that true marriage is that of one man with one wife ; and that such marriage is representative of heavenly marriage, and heavenly happiness can be in it, but never in a marriage of one man with several wives : the spiritual man, who knows this from the Word of the Lord, acquiesces in it, and hence admits as a matter of conscience, that marriage with more wives than one is a sin ; but he knows no more. The celestial man, however, perceives a thousand particulars which confirm the general truth, so that marriage with more wives than one excites his abhorrence. As the spiritual man knows only general truths, and has his conscience formed from these, and as the general truths of the Word are accommodated to the fallacies of the senses, it is evident that innumerable falsities, which cannot be dispersed, will adjoin and insinuate themselves into them. These falsities are here signified by the raven which went forth, going and returning.

866. That a raven signifies falsities, may be evident in a general way from what was said and shown above concerning birds, that they signify truths of the understanding, of

reason, and of knowledge, and also the opposite, which are reasonings and falsities. Both of these are described in the Word by various species of birds; truths of the understanding by birds which are gentle, beautiful, and clean, and falsities by those which are ravenous, ugly, and unclean, in each case varying according to the species of truth or falsity. Gross and dense falsities are described by owls and ravens; by owls because they live in the darkness of night, and by ravens, because they are of a black color—as in Isaiah: *The owl also, and the raven shall dwell therein* (xxxiv. 11); where the Jewish Church is described as being the habitation of mere falsities, represented by the owl and the raven.

867. That going and returning signifies that such was their state, is evident from the falsities with man, when in his first and second state after temptation, in their flying about as it were, going forth and returning—for the reason mentioned above, that man at that time is and can be only in the knowledge of the most general truths, into which flow fantasies arising from corporeal, sensual, and worldly ideas, which do not agree with the truths of faith.

868. *Until the waters were dried up from off the earth.* That this signifies the apparent dissipation of falsities, is evident from the state of man when he is being regenerated. Every one believes at the present day that evils and falsities in man are entirely separated and abolished during regeneration, so that when he becomes regenerate, nothing of evil or falsity remains, but he is clean and righteous, like one washed and purified with water. This notion is, however, utterly erroneous; for not a single evil or falsity can be so shaken off as to be abolished; but whatever has been hereditarily derived from infancy, and acquired by act and deed, remains; so that man, notwithstanding his being regenerate, is nothing but evil and falsity, as is shown to the life to souls after death. The truth of this may be sufficiently manifest from the consideration, that there is

nothing good and true in man except from the Lord, and that all evil and falsity are man's from his proprium, hence that man, and spirit, and even angel, if left in the least to himself, would rush of himself into hell; wherefore also it is said in the Word that heaven is not pure. This is acknowledged by angels, and he who does not acknowledge it cannot be among angels. The mercy of the Lord alone liberates them, and even draws them out of hell and keeps them from rushing in thither of themselves. That they are kept by the Lord from rushing into hell, is manifestly perceived by angels, and even in a measure by good spirits. Evil spirits however, like men, do not believe this; but it is often shown them — as, by the Divine mercy of the Lord, will be told from experience hereafter. Since therefore the state of man is such that no evil and falsity can ever be so shaken off as to be abolished, because his proper life consists in evil and falsity, the Lord from Divine mercy, while He regenerates man, through temptations, so subdues his evils and falsities that they appear as dead, though they are not dead, but only subdued so that they cannot fight against goods and truths which are from the Lord. At the same time also the Lord through temptations gives man a new faculty of receiving goods and truths, by gifting him with ideas of and affections for good and truth, to which evils and falsities can be bent, and by inserting in his general truths (of which above) particulars, and in these single truths, which are hidden away in man and he knows nothing about them, for they are deep within the sphere of his apprehension and perception. These are of a nature to serve for receptacles or vessels, so that charity can be implanted in them by the Lord, and in charity innocence. By their wonderful modulation with man, spirit, and angel, a kind of rainbow may be represented, and for this reason the rainbow was made the sign of the covenant (chap. ix. 12-17) — of which, by the Divine mercy of the Lord, we shall speak under that chapter. When man has

been thus formed, he is said to be regenerate, all his evils and falsities still remaining, and at the same time all his goods and truths preserved. With the evil man all his evils and falsities, just as he had them in the life of the body, return in the other life and are turned into infernal fantasies and punishments. But with the good man, all his states of good and truth, as of friendship, charity, and innocence, are recalled in the other life, with their enjoyments and delights, immensely augmented and multiplied. This is what is now signified by the drying of the waters, which is the apparent dissipation of falsities.

869. Verse 8. *And he sent forth a dove from him, to see if the waters were abated from off the face of the ground.* By "a dove" are signified the truths and goods of faith with him who is to be regenerated; "and he sent forth a dove from him to see" signifies the state of receiving the truths and goods of faith; "if the waters were abated" signifies falsities which impede; "the face of the ground" signifies the things which are in the man of the church; it is said "ground" because it is the first state when man becomes the church.

870. That by a dove are signified the truths and goods of faith with him who is to be regenerated, is evident from the signification of dove in the Word, especially the dove which came upon Jesus when He was baptized — of which in Matthew: *Jesus, when He was baptized, went up straightway from the water; and lo, the heavens were opened, and He saw the Spirit of God descending as a dove, and coming upon Him* (iii. 16; also John i. 32: Luke iii. 21, 22: Mark i. 10, 11). Here the dove signified nothing else than the holy of faith, and baptism itself, regeneration; and thus in the new church which was to arise, the truth and good of faith which is received by regeneration from the Lord. Similar things were represented and involved by the young pigeons or turtle-doves which were offered for sacrifice and burnt-offering in the Jewish Church — of

which we read in Leviticus (i. 14 to end; v. 7-10; xii. 6, 8; xiv. 21, 22; xv. 14, 29, 30; Num. vi. 10, 11; Luke ii. 22-24) — as may be evident from the several passages. That they had such signification every one may understand, if only from this, that they must needs represent something; if not, they would have no meaning and contain nothing Divine. The external of the church is something inanimate, but has life from the internal, and the internal
 2 from the Lord. That a dove in general signifies the intellectual things of faith, is also evident in the Prophets — as in Hosea: *Ephraim was like a silly dove, without heart; they called unto Egypt, they went unto Assyria* (vii. 11). And again, of Ephraim: *They shall come trembling as a bird out of Egypt, and as a dove out of the land of Assyria* (xi. 11). Here Ephraim stands for the intelligent, Egypt for those who have knowledge, Assyria those who are rational, a dove for what is of the intellectual things of faith; and here also the subject is the regeneration of the spiritual church. Again in David: *O Jehovah, deliver not the soul of Thy turtle-dove unto the wild animal* (lxxiv. 19); where wild animal stands for those who are of no charity, the soul of the turtle-dove for the life of faith. See also what has been said and shown before about birds — that they signify intellectual things — gentle, beautiful, clean, and useful birds intellectual truths and goods; but fierce, ugly, unclean, and useless birds the opposite, or falsities — as the raven, which is here opposed to the dove.

871. *And he sent forth a dove from him to see.* That this signifies a state of receiving the truths and goods of faith, may be evident from the series of things, as also from what follows, where the three states of the regeneration of this man after temptations are treated of, which are signified by his sending forth the dove three times. Here the words most obviously involve his exploration, for it is said that he sent forth the dove from him to see — namely, as follows, if the waters were abated; that is, if the falsities

were still so abundant that goods and truths could not be received. But there is no exploration with the Lord, because He knows all things and everything. In the internal sense, therefore, the words signify, not exploration, but state, and here the first state, when falsities were still hindering — which is signified by the words, if the waters were abated.

872. That “the face of the ground” means those things which are in the man of the church, and that it is said “ground” because it is the first state when man becomes the church, is evident from the signification of ground — shown above — as the man of the church, who is called ground when the goods and truths of faith can be implanted in him, and is before called earth. So in the first chapter of Genesis, before man became celestial, earth is predicated of him; but when he became celestial, in the second chapter, ground and field are predicated of him. It is similar in the present chapter. Merely from the word earth and the word ground may be seen what is signified in the internal sense, not only here, but everywhere in the Word. By ground in the universal sense is signified the church; and because the church, the man of the church is also signified; for, as said before, each man of the church is a church.

873. Verse 9. *But the dove found no rest for the sole of her foot, and she returned unto him to the ark, for the waters were on the face of the whole earth; and he put forth his hand and took her, and brought her in unto him into the ark.* “But the dove found no rest for the sole of her foot” signifies that nothing of the good and truth of faith could yet take root; “and she returned unto him to the ark” signifies good and truth appearing as of faith with him; “for the waters were on the face of the whole earth” signifies that falsities were still superabundant; “and he put forth his hand” signifies his own power; “and took her and brought her in unto him into the ark” signifies that

he did what was good and thought what was true from himself.

874. Here is described the first state of regeneration of the man of this church after temptation, which state is common to all who are being regenerated—namely, that they suppose they do what is good and think what is true from themselves; and because they are as yet in great obscurity, the Lord also leaves them so to imagine. But still all the good they do and all the truth they think while in such imagination, is not the good and truth of faith. For whatever man produces of himself cannot be good, because it is from himself, that is, from a fountain which is impure and most unclean. From this impure and unclean fountain no good can ever go forth, for he thinks always of his own merit and righteousness; and some go so far as to despise others in comparison with themselves—as the Lord teaches in Luke (xviii. 9-14)—and others err in other ways. Man's own desires mingle in what he does, so that while it appears outwardly to be good, it is inwardly defiled. For this reason the good which man does in this state is not the good of faith, and it is similar with the truth which he thinks. Though what he thinks be very true, yet as long as it is from what is his own, there is in it indeed the truth of faith, but not the good of faith. Every truth to be the truth of faith, must have in it the good of faith from the Lord. Then first it becomes good and true.

875. *But the dove found no rest for the sole of her foot.* That this signifies that nothing of the good and truth of faith could yet take root, is evident from the signification of a dove, as the truth of faith, and from the signification of rest for the sole of the foot, as taking root. The reason that it could not take root is told in what follows—namely, that falsities were still superabundant. But how this is, cannot be understood unless it be known how the
2 regeneration of the spiritual man is effected. With this man the knowledges of faith are to be implanted in his

memory from the Word of the Lord, or from doctrinal teachings therefrom, which the Ancient Church had from what was revealed to the Most Ancient Church, and thereby his intellectual mind is to be instructed. But as long as falsities superabound therein, the truths of faith, howsoever implanted, cannot take root. They remain only on the surface, or in the memory; nor does the ground become fit for them before falsities are shaken off so as not to appear — as was said above. The real ground with this man 3 is prepared in his intellectual mind, and when it is prepared the good of charity is instilled by the Lord, and from this, conscience, from which he afterward acts — that is, through which the Lord produces the good and truth of faith. Thus the Lord makes the intellectual things of this man distinct from those of his will, so that they are never united; for if they should be united, he could not but perish eternally. With the man of the Most Ancient 4 Church the things of the will were united to those of the understanding, as they also are with celestial angels. But with the man of this Ancient Church they were not united, nor are they with the spiritual man. It appears indeed as if the good of charity which he does were of his will, but this is only an appearance and fallacy. All the good of charity which he does is of the Lord alone, not through the will, but through conscience. If the Lord should remit ever so little and suffer man to act from his own will, instead of good he would do evil from hatred, revenge, and cruelty. It is similar with truth which the spiritual man 5 thinks and speaks. Unless he should think and speak from conscience, and thus from the good that is of the Lord, he could never think and speak truth otherwise than as the devils of hell when they feign themselves angels of light. All this is clearly manifest in the other life. From these things it is evident in what manner regeneration is effected, and what the regeneration of the spiritual man is — that it is in fact the separation of his intellectual part from the

voluntary, by means of conscience, which is formed by the Lord in his intellectual part; and whatever is done from this appears as if done by the man's will, but is really done by the Lord.

876. *And she returned unto him to the ark.* That this signifies good and truth appearing as of faith, is evident from what has been said, and also from what follows. Returning to the ark does not signify in the internal sense liberation, but this is signified by being sent forth from the ark and not returning — as is evident from what follows, in the twelfth verse, that he sent forth the dove and she returned not again to him any more; and further from the fifteenth and sixteenth verses, that Noah was commanded to go forth from the ark; and from the eighteenth, that he went forth. The ark signifies the state of the man of this church before regeneration, in which he was in captivity, or in prison, beset on all sides by evils and falsities, or by the waters of the flood. And so the dove's returning unto Noah to the ark, signifies that the good and truth meant by the dove returned again to man. For whatever good man supposes he does from himself, returns to him, since it regards himself; as he does it either that it may appear before the world, or before angels, or that he may merit heaven, or that he may be greatest in heaven. Such things are in proprium and in every one of its ideas, though in outward form they appear as the good and truth of faith. The good and truth of faith is inwardly good and true, from inmosts; that is, all the good and truth of faith flows in from the Lord through man's inmosts. But when what man does is from proprium, or from merit, then the interiors are defiled and the exteriors appear clean — just as a filthy harlot who appears fair in the face, or as an Ethiopian, or rather an Egyptian mummy, wrapped in a white garment.

877. *For the waters were on the face of the whole earth.* That this signifies that falsities were still superabundant, is

evident from the signification of the waters of a flood, as falsities — which has been sufficiently shown before — and also from the very words.

878. *And he put forth his hand and took, and brought her in unto him into the ark.* That this signifies his own power and that he did what was good and thought what was true from himself, is evident from the signification of hand, as power, and thus here his own power from which he did these things. For, to put forth his hand and take the dove and bring her in to himself, is to apply and attribute to himself the truth meant by the dove. That by hand is signified power, also ability, and hence confidence, is evident from many passages in the Word — as in Isaiah: *I will visit upon the fruit of the elation of heart of the king of Assyria. . . . For he hath said, By the strength of my hand I have done it and by my wisdom; for I am intelligent* (x. 12, 13) — where hand stands manifestly for his own strength to which he attributed what he did, and this was the cause of the visitation upon him. Again, of Moab: *And he shall spread forth his hands in the midst of them, as he that swimmeth spreadeth forth his hands to swim, and He shall lay low his pride together with the flood gates of his hands* (xxv. 11); where hands stand for his own power, from regarding himself above others, thus from pride. Again: *Their inhabitants were short of hand, they were dismayed and put to shame* (xxxvii. 27) — short of hand meaning of no power. Again: *Shall the clay say to him that fashioneth it, What makest thou? or thy work, He hath no hands?* (xlv. 9.) Here he hath no hands means that he has no power. In Ezekiel: *The king shall mourn, and the prince shall be clothed with stupefaction, and the hands of the people of the land shall be troubled* (vii. 27); where hands stand for power. In Micah: *Woe to them that devise iniquity and work evil upon their beds! when the morning is light they practise it, because their hand is their god* (ii. 1); where hand stands for their own

power in which they trust as their god. In Zechariah: *Woe to the worthless shepherd that leaveth the flock! the sword shall be upon his arm, and upon his right eye: his arm shall be clean dried up, and his right eye shall be utterly darkened* (xi. 17). Because hands signify powers, man's evils and falsities are continually called in the Word the works of his hands. Evils are from the proprium of his will, falsities from the proprium of his understanding. That this is so may be evident enough from the nature of man's proprium, which is nothing but evil and falsity — as may be seen above (n. 39, 41, 141, 150, 154, 210, 215). Because hands in general signify power, hands are many times in the Word attributed to Jehovah, or the Lord, and then by hands is understood in the internal sense Omnipotence — as in Isaiah: *Jehovah, Thy hand is lifted up* (xxvi. 11) — for the Divine power. Again: *Jehovah stretched out His hand, all are consumed* (xxxii. 3) — for the Divine power. Again: *Concerning the work of My hands command ye Me. . . . My hands have stretched out the heavens and all their host have I commanded* (xlv. 11, 12) — for the Divine power. The regenerate are often called in the Word the work of the hands of Jehovah. In the same: *Mine hand hath laid the foundation of the earth, and My right hand hath measured the heavens with the palm* (xlviii. 13); where hand and right hand stand for omnipotence. Again: *Is My hand shortened at all that it cannot redeem? or have I no power to deliver?* (1. 2) — for the Divine power. In Jeremiah: *Thou hast made the heaven and the earth by Thy great power and by Thy stretched out arm . . . and didst bring forth Thy people Israel out of the land of Egypt with signs, and with wonders, and with a strong hand, and with a stretched out arm* (xxxii. 17, 21) — for the Divine power — power being named in the 17th verse and hand in the 21st. That Israel was brought out of Egypt with a strong hand and with a stretched out arm is often said. In Ezekiel: *Thus saith*

the Lord Jehovih : In the day when I chose Israel, and lifted up Mine hand unto the seed of the house of Jacob, and made Myself known unto them in the land of Egypt . . . I lifted up Mine hand unto them, to bring them forth out of the land of Egypt (xx. 5, 6, 23). In Moses: *Israel saw the great hand which the Lord did upon the Egyptians* (Exod. xiv. 31). That by hand is signified power is now plainly manifest from these passages. Indeed hand was so significant of power that it became also its representative, as is evident from the miracles which were done in Egypt, when Moses was commanded to stretch forth his rod, or hand, and thus they were done — as in Exodus: *Moses stretched forth his rod toward heaven . . . and Jehovah rained hail upon the land of Egypt* (ix. 22, 23); *Moses stretched forth his hand toward heaven, and there was a thick darkness* (x. 21, 22); *Moses stretched out his hand over the sea, and Jehovah . . . made the sea dry land . . . and Moses stretched forth his hand over the sea, and the sea returned* (xiv. 21, 27). No one with mental capacity for right thinking can believe that there was any such power in the hand or rod of Moses, but because the lifting up and stretching forth of the hand signified the Divine power, it became also a representative in the Jewish Church. It was similar when Joshua stretched out his javelin — as in Joshua: *And Jehovah said unto Joshua, Stretch out the javelin that is in thy hand toward Ai; for I will give it into thine hand. And Joshua stretched out the javelin that was in his hand toward the city . . . and they entered into the city and took it. . . . For Joshua drew not back his hand, wherewith he stretched out the javelin, until he had devoted all the inhabitants of Ai* (viii. 18, 26). From this it is also evident how it was with representatives, which were the externals of the Jewish Church; and also how it is with the Word, that the things in its external sense do not appear to be representative of the Lord and His kingdom — as here the stretching forth of hands, and

likewise various other things, which bear no appearance of being representative while the mind is fixed only on the historic details of the letter. It is plain also how far the Jews had fallen away from a true understanding of the Word and of the rites of the church, while placing all worship in externals only, even to the extent of attributing power to the rod of Moses and the javelin of Joshua, when in truth there was no more power in them than in wood. But because the omnipotence of the Lord was signified, and this was then understood in heaven, when they stretched forth
7 their hand or rod, signs and miracles followed. So too it was when Moses on the top of the hill held up his hands, and Joshua prevailed; and when he let down his hands, and Joshua was overcome; and therefore they stayed up his hands (Exod. xvii. 9-13). Thus it was that hands were laid upon those who were consecrated—as on the Levites by the people (Num. viii. 9, 10, 12), and on Joshua by Moses, when he was substituted in his place (xxvii. 18, 23)—in order that power might so be given. Hence also are the rites still observed of inauguration and benediction by the laying on of hands. To what extent hand signified and represented power, may be evident from what is said in the Word of Uzzah and Jeroboam. Of Uzzah it is said that he *put forth [his hand] to the ark of God, and took hold of it . . . and there he died by the ark of God* (2 Sam. vi. 6, 7). The ark represented the Lord, thus all that is holy and celestial. Uzzah's putting forth [his hand] to the ark represented man's own power, or his proprium; and because this is profane, the word hand is understood, but is not expressed in the original, lest it should be perceived by angels that such a profane thing had touched what is
8 holy. And because Uzzah put forth, he died. Of Jeroboam it is said—*And it came to pass, when the king heard the saying of the man of God, which he cried against the altar in Beth-el, that Jeroboam put forth his hand from the altar, saying, Lay hold on him. And his hand*

which he put forth against him, dried up, so that he could not draw it back again to him. . . . And the king answered and said unto the man of God, Intreat now the face of Jehovah thy God, and pray for me, that my hand may be restored me again. And the man of God intreated the face of Jehovah, and the king's hand was restored him again, and became as it was before (1 Kings xiii. 4-6). Here in like manner by putting forth the hand is signified man's own power, or proprium, which is profane, and that it wished to violate what is holy by putting forth the hand against the man of God; wherefore the hand was dried up; but as he was an idolater and could not commit profanation — as has been said before — his hand was restored. That the hand signifies and represents power may be evident from representatives in the world of spirits, where a naked arm sometimes comes into view, in which there is strength enough to crush one's bones and squeeze their inmost marrow to nothing, causing such terror as to melt the heart — indeed this strength is really in it.

879. Verses 10, 11. *And he stayed yet other seven days; and again he sent forth the dove out of the ark; and the dove came back to him at eventide; and, lo, in her mouth an olive leaf plucked off; so Noah knew that the waters were abated from off the earth.* “And he stayed yet other seven days” signifies the beginning of the second state of regeneration; seven days signify what is holy, because now charity is treated of; “and again he sent forth the dove out of the ark” signifies a state of receiving the goods and truths of faith; “and the dove came back to him at eventide” signifies that little by little they began to appear; the eventide is like the dawn before morning; “and, lo, in her mouth an olive leaf plucked off” signifies some little of the truth of faith; a leaf is truth, olive the good of charity; plucked off means that the truth of faith is therefrom; in her mouth means that it was shown; “so Noah knew that the waters were abated from off the earth” signifies that so

it was because the falsities that impeded were less abundant than before.

880. *And he stayed yet other seven days.* That this signifies the beginning of a second state of regeneration, may be evident from this, that the time is thus described which intervenes between the first state — signified in the eighth and ninth verses — and this second state, signified in these tenth and eleventh verses. This intervening time, to maintain the historic connection, is expressed by his staying. How it is with the second state of regeneration may be seen in some degree from what has been said and shown about the first state, which was when the truths of faith could not yet take root, because falsities hindered. The truths of faith are first rooted when man begins to acknowledge and believe, and they are not rooted before. What man hears from the Word and holds in memory, is only sown there ; and rooting does not begin until man accepts and receives the good of charity. All the truth of faith is rooted by the good of faith, that is, by the good of charity. It is as with seed that is cast into the ground while it is still winter and the ground is cold. There it then lies, but does not take root, until the heat of the sun first warms the earth in time of early spring ; then the seed begins first to push its root within itself, and afterward to send it forth into the ground. So it is with spiritual seed which, though implanted, is never rooted before the good of charity warms it, as it were ; then first it pushes its root within
 2 itself, and afterward sends it forth. There are three things in man which concur and unite together, namely, the natural, the spiritual, and the celestial. His natural never receives any life except from the spiritual, and the spiritual never except from the celestial, and the celestial from the Lord alone, Who is Life itself. But, that a still fuller idea may be gained — the natural is the receptacle that receives the spiritual, or the vessel into which the spiritual is poured ; and the spiritual is the receptacle which receives, or the

vessel into which is poured the celestial. Thus through what is celestial, life comes from the Lord. Such is the order of influx. The celestial is all the good of faith. In the spiritual man is the good of charity. The spiritual is truth, which never becomes the truth of faith, unless there be in it the good of faith, or the good of charity, in which is life itself from the Lord. That a yet clearer idea may be gained — man's natural is what does the work of charity, by hand or by mouth, and thus by the organs of the body ; but this work in itself is dead, and does not live except from the spiritual which is in it ; and the spiritual does not live except from the celestial, which lives from the Lord. From this the work is said to be good, since there is nothing good except from the Lord. This being the case, ³ it may be evident to every one that in every work of charity the work itself is only something material, and its being animated it has from the truth of faith in the work. And further, that the truth of faith is only something inanimate, that has life from the good of faith ; and that the good of faith has life only from the Lord alone, Who is good itself and life itself. From this it is plain why celestial angels do not wish to hear of faith, still less of works (see n. 202) — because they derive both faith and works from love, and make faith to be of love, and the very work of faith to be of love ; so that both faith and works vanish from their view, and there remains only love and its good ; and in their love is the Lord. These angels because they have such celestial ideas are distinct from the angels who are called spiritual, and their very thought and its language is much more incomprehensible than that of the spiritual angels.

881. That seven signifies what is holy, because charity is now treated of, is evident from the signification of seven — of which above (n. 395, 716). Seven is also inserted here for the coherence of all things historically, as seven, and seven days, add in the internal sense nothing but a cer-

tain holiness, which this second state has from the celestial, that is, from charity.

882. *And again he sent forth the dove out of the ark.* That this signifies a state of receiving the goods and truths of faith, is evident from what was said at the eighth verse, where similar words occur, but with the difference that it is there said, he sent forth the dove from him — for the reason there explained, that he then did what was true and good from himself, or that he believed it to be from his own power, that is, from himself.

883. *And the dove came back to him at eventide.* That this signifies that little by little the goods and truths of faith began to appear, and that eventide is like the dawn before morning, may likewise be evident from what has been said above, at the eighth verse; and also from this, that here it is said at eventide. In regard to evening see what was said under the first chapter of Genesis, where it is said six times, there was evening and there was morning. Evening is a term of regeneration, and indeed of that state of it when the man is still in shade, or when as yet only a little light is apparent with him. The morning itself is described in the thirteenth verse by Noah's removing the covering of the ark and seeing. It is because evening signified the dawn before morning, that evening is so many times mentioned in the Jewish Church. For that reason also they began their Sabbaths and their feasts at evening, and Aaron was commanded to light the holy lamp in the evening (Exod. xxvii. 20, 21).

884. *And, lo, in her mouth an olive leaf plucked off.* That this signifies some little of the truth of faith, that leaf is truth, and olive the good of charity, that plucked off means the truth of faith therefrom, and in her mouth that it was shown, is evident from the signification of olive, and is obvious from the very words; and that it was only a little appears from its being only a leaf.

885. That a leaf signifies truth is evident from many

passages in the Word where man is compared to a tree, or is called a tree, and where fruits signify the good of charity and a leaf truth therefrom — which indeed they are like — as in Ezekiel: *And by the river upon the bank thereof, on this side and on that side, shall grow every tree for food, whose leaf shall not wither, neither shall the fruit thereof fail: it shall bring forth new fruit every month, because the waters thereof issue out of the sanctuary; and the fruit thereof shall be for food, and the leaf thereof for healing* (xlvi. 12: Apoc. xxii. 2). Here tree stands for the man of the church in whom is the kingdom of the Lord, its fruit for the good of love and charity, its leaf for truths therefrom, which serve for the instruction of the human race and for its regeneration — for which reason the leaf is said to be for healing. Again: *Shall He not pull up the roots thereof, and cut off the fruit thereof, that it may wither; that all its fresh-springing leaves may wither* (xvii. 9). This is said of the vine, or the church, in a state of vastation, whose good, which is the fruit, and truth, which is the fresh-springing leaves, thus withers. In Jeremiah: *Blessed is the man that trusteth in Jehovah . . . he shall be like a tree planted by the waters . . . his leaf shall be green; and shall not be careful in the year of drought, neither shall cease from yielding fruit* (xvii. 7, 8); where the green leaf stands for the truth of faith, thus for real faith which is from charity. So in David (Ps. i. 3); and again in Jeremiah: *There shall be no grapes on the vine, nor figs on the fig-tree, and the leaf shall fade* (viii. 13) — grapes on the vine standing for spiritual good, figs on the fig-tree for natural good, leaf for truth, which thus fades away. Likewise in Isaiah (xxxiv. 4). The same is meant by the fig-tree which Jesus saw and found nothing thereon but leaves, which therefore withered away (Matt. xxi. 19, 20: Mark xi. 13, 14, 20). The Jewish Church was here meant in particular by the fig-tree, in which there was no longer anything of natural good; but the doctrinals of

faith, or the truth which was preserved in it, were the leaves. A vastated church is such that it knows truth but does not wish to understand it. Similar are those who say that they know truth or the things of faith and have nothing of the good of charity ; they are only fig-leaves and wither away.

886. That the olive signifies the good of charity is evident from the signification not only of olive, but also of oil in the Word. It was with olive oil, together with spices, that priests and kings were anointed (see Exod. xxx. 24 ; xxvii. 20). The reason that olive oil was used for anointing and for lamps was that it represented all that is celestial, and therefore all the good of love and charity ; for oil is the very essence of a tree and as it were its soul, just as the celestial, or the good of love and charity, is the very essence or the very soul of faith ; and hence it has this representation. That oil signifies what is celestial, or the good of love and charity, may be confirmed from many passages of the Word ; but since here it is the olive that is mentioned, we will present only some passages confirming its signification — as in Jeremiah : *Jehovah called thy name, a green olive tree, fair with goodly fruit* (xi. 16) ; where the Most Ancient Church, or the celestial church, is so called, which was the foundation of the Jewish Church ; and therefore all the representatives of the Jewish Church had regard to celestial things, and through these to the
 2 Lord. In Hosea : *His branches shall spread, and his beauty shall be as the olive tree, and his smell as Lebanon* (xiv. 6) ; which is said of the church that is to be planted, whose beauty is the olive tree, or the good of love and charity ; and her smell as that of Lebanon is the affection for the truth of faith therefrom. Lebanon stands for its cedars, which signified spiritual things, or the truths of faith. In Zechariah — speaking of the candlestick : *Two olive trees by it, one upon the right side of the bowl, and the other upon the left side thereof. . . . These are the two sons*

of oil that stand by the Lord of the whole earth (iv. 3, 11, 14). Here the two olive trees stand for the celestial and the spiritual, thus for love, which is of the celestial church, and charity, which is of the spiritual church. These are on the right hand and on the left hand of the Lord. The candlestick signifies here, as it represented in the Jewish Church, the Lord; its lamps signify celestial things from which are spiritual, as from a flame proceed rays of light, or light itself. In David: *Thy wife shall be as a fruitful vine, in the sides of thy house: thy children like olive plants round about thy table* (Ps. cxxviii. 3); where wife, as a vine, stands for the spiritual church; children for the truths of faith, which are called olive plants, because from the goods of charity. In Isaiah: *Yet there shall be left therein 3 gleanings, as the shaking of an olive tree, two or three berries in the top of the uppermost bough* (xvii. 6); where the remains in man are spoken of, olives standing for celestial remains. In Micah: *Thou shalt tread the olives, but shalt not anoint thee with oil; and the vintage, but shalt not drink the wine* (vi. 15). And in Moses: *Thou shalt plant vineyards and dress them, but thou shalt not drink of the wine. . . . Thou shalt have olive trees throughout all thy borders, but thou shalt not anoint thyself with the oil* (Deut. xxviii. 39, 40); where the subject is the abundance of doctrinal teachings about the goods and truths of faith, which by reason of their nature they rejected. From these passages it may be evident that a leaf signifies the truth of faith, and olive the good of charity; and that such is the signification of the olive leaf which the dove brought in her mouth—that is, that there now appeared in the man of the Ancient Church some little of the truth of faith from the good of charity.

887. *That the waters were abated from off the earth.* That this signifies that so it was because the falsities that impeded were less abundant than before, is evident from the signification of the same words above, at the eighth

verse. As to falsities that impeded being less abundant in the second state, which is now treated of, the case is that all falsities which man has acquired remain, so that not one is abolished — as was said before ; but when man is being regenerated, there are truths implanted to which the falsities are bent by the Lord, and thus appear as if shaken off — and indeed by means of the goods of which the man is possessed.

888. Verse 12. *And he stayed yet other seven days, and sent forth the dove ; and she returned not again unto him any more.* “And he stayed yet other seven days” signifies the beginning of a third state ; seven days signify what is holy ; “and sent forth the dove” signifies a state of receiving the goods and truths of faith ; “and she returned not again unto him any more” signifies a free state.

889. *And he stayed yet other seven days.* That this signifies the beginning of a third state, and that seven signifies what is holy, is evident from what has just now been said about the second state, where similar words are used.

890. *And sent forth the dove.* That this signifies a state of receiving the goods and truths of faith, is likewise evident from what was said at the tenth verse, where are the same words and the same meaning, except that there the second state, and here a third state is treated of. The third state is described by the dove’s not returning, and also by Noah’s removing the covering of the ark, and at length by his going forth from the ark because the face of the ground was dried and the earth was dry.

891. *And she returned not again unto him any more.* That this signifies a free state now follows, and indeed from this, that the dove, or the truth of faith, and the other birds, as also the beasts and Noah himself, were no longer kept in the ark on account of the waters of the flood. As long as he was in the ark he was in a state of slavery, or of bondage or imprisonment, tossed about by the waters of the flood, or falsities. This state, with the state of

temptation, is described in the preceding chapter (ver. 17), by the waters' increasing and bearing up the ark, and by the ark's being lifted up above the earth; also in the next verse by the waters' being strengthened and the ark's going on the face of the waters. In the present chapter (ver. 15-18) his state of freedom is described by Noah's going forth from the ark, and also all that were with him, the dove first of all, that is the truth of faith from good; for all freedom is from the good of faith, that is, from the love of good.

892. When man is regenerated, he then first comes into a state of freedom, having been before in a state of slavery. It is slavery when lusts and falsities rule, and freedom when affections for good and truth. How this is, no man perceives as long as he is in a state of slavery, but only first when he comes into a state of freedom. When he is in a state of slavery, that is, when lusts and falsities rule, the man who is under subjection to them supposes that he is in a state of freedom. But it is a gross falsity, for he is then carried away by the enjoyment of lusts and their pleasures, or by the enjoyment of his loves; and because it is by enjoyment, it appears to him freedom. Every one while led by any love whatever with which he is carried away, while following supposes himself free; and yet it is diabolical spirits, in whose company and as it were torrent he is, who are carrying him away. This state man thinks to be that of greatest freedom, and so much so indeed that he believes, if he were deprived of it, he would come into a most wretched life, such as to be no life at all; and this he believes not only from his not knowing that there is any other life, but also from his having gained the impression that no one can come into heaven except through distress, poverty, and privation of pleasures. That this, however, is an error has been given me to know from much experience — of which, by the Divine mercy of the Lord, hereafter. Man never comes into a state of freedom be- 2

fore he is regenerated, and led by the Lord through love for what is good and true. When in this state, he is first able to know and perceive what freedom is, because he then knows what life is, and what is the true enjoyment of life, and what is happiness. Before this he does not even know what good is, sometimes calling that the greatest good which is the greatest evil. Those who are in a state of freedom from the Lord, when they see, and still more when they feel, a life of lusts and falsities, have such an abhorrence as those have who see hell open before their eyes. But since it is quite unknown to very many what a life of freedom is, it may be here briefly told what it is—namely, that a life of freedom, or freedom itself, is solely to be led by the Lord. But as there are many things which hinder man from being able to believe that this is a life of freedom—as the occurrence of temptations, which are permitted for the liberation of men from the dominion of diabolical spirits; and their knowing no other enjoyment than that of the lusts of self and the world, as well as their having conceived a false opinion in regard to all things of heavenly life, so that they cannot be taught by description so well as by living experience—therefore, by the Divine mercy of the Lord, such experience will be presented in the following pages.

893. Verse 13. *And it came to pass in the six hundred and first year, in the first month, the first day of the month, the waters were dried up from off the earth: and Noah removed the covering of the ark, and saw, and behold, the face of the ground was dried.* “And it came to pass in the six hundred and first year” signifies the last term; “in the first month, the first day of the month” signifies a first term; “the waters were dried up from off the earth” signifies that falsities did not then appear; “and Noah removed the covering of the ark, and looked” signifies on the removal of falsities the light of the truths of faith, which he acknowledged and in which he had faith;

“and behold, the face of the ground was dried” signifies regeneration.

And it came to pass in the six hundred and first year. That this signifies the last term is evident from the signification of the number six hundred — of which in the preceding chapter (ver. 6, n. 737) — as a beginning, and there indeed the beginning of temptation, its end being here designated by the same number, a whole year having passed, so that what took place was at the end of the year, and therefore it is added, in the first month, the first day of the month — by which is signified a first term. Any whole period is designated in the Word by a day, a week, a month, a year, even though it be a hundred or a thousand years — as the days in the first chapter of Genesis, by which are meant periods of the regeneration of the man of the Most Ancient Church; for day and year in the internal sense signify nothing but time, and from time, state; and therefore year is taken for time and state continually in the Word — as in Isaiah: *To proclaim the year of the good pleasure of Jehovah, and the day of vengeance of our God; to comfort all that mourn* (lxi. 2); where the coming of the Lord is treated of. Again: *For the day of vengeance was in Mine heart, and the year of My redeemed is come* (lxiii. 4); where also day and year stand for time and state. In Habakkuk: *O Jehovah, revive Thy work in the midst of the years, in the midst of the years make known* (iii. 2); where years stand for time and state. In David: *Thou art God Himself, and Thy years shall not be brought to an end* (Ps. cii. 27); where years stand for times, and it is shown that with God there is no time. So here, in our verse, the year of the flood signifies no year at all, but time not determined by fixed years, and at the same time state — see what has been said before about years (n. 482, 487, 488, 493).

894. *In the first month, the first day of the month.* That this signifies a first term, is now evident from what has been

shown. What is further involved in these words is too deeply hidden to be described, any farther than that there is no fixed time in which man is regenerated so that he can say, I am now perfect ; for there are numberless states of evil and falsity with every man, not only simple states but also states in many ways complicated, which are to be so far shaken off as no longer to appear — as said above. In some states man may be said to be more perfect, but in very many others not so. Those who have been regenerated in the life of the body and have lived in faith to the Lord and charity toward the neighbor, are continually perfected in the other life.

895. *The waters were dried up from off the earth.* That this signifies that falsities did not then appear, is evident from what has been said. In particular it signifies that falsities were separated from matters of the will of the man of this church. The earth here signifies man's will, which is nothing but lust : wherefore it is said that the waters were dried up from off the earth. His ground, as said above, is in his intellectual part, in which truths are sown — never in his will part, which is separate from the intellectual in the spiritual man ; wherefore it is said afterward in this verse that the face of the ground was dried. With the man of the Most Ancient Church there was ground in his will, in which the Lord implanted good, and then from good he could know and perceive truth, or from love have faith. If the same should be done now, man could not but perish eternally, for his will is wholly corrupted. How it is with this implanting in man's will and in his understanding may be evident from this, that to the man of the Most Ancient Church revelations were given, by which he was initiated from childhood into a perception of what is good and true ; and because these perceptions were implanted in his will, he perceived without new instruction innumerable things, so that from one general perception he had from the Lord a knowledge of particular and single truths, which now men

have to learn in order to know, and even so can know scarcely the thousandth part. For the man of the spiritual church knows nothing but what he learns, and what he knows in this way he retains and believes to be true. Indeed, even if he learns what is false, and this is impressed on his mind as true, he believes it, because he has no other perception than that it is so, since he is so persuaded. Those who have conscience have from conscience a certain dictate, but no other than that a thing is true because they have so heard and learned. This is what forms their conscience, as may be evident from those who have a conscience of what is false.

896. *And Noah removed the covering of the ark and saw.* That this signifies on the removal of falsities the light of the truths of faith, which he recognized and in which he had faith, may be evident from the signification of removing the covering, as taking away what obstructs the light. Since by the ark is signified the man of the Ancient Church who is to be regenerated, by the covering nothing else can be signified than what obstructs or prevents him from seeing heaven, or the light. What prevented was falsity; wherefore it is said that he saw. In the Word seeing signifies understanding and having faith. Here it means that he acknowledged truths and had faith in them. It is one thing to know truths, and quite another to acknowledge them, and another to have faith in them. To know is the first thing of regeneration, to acknowledge is the second, to have faith is the third. What difference there is between knowing, acknowledging, and having faith may be evident from this, that the worst men may know, and yet not acknowledge, like the Jews and those who attempt to destroy doctrinal teachings by specious reasoning; and that unbelievers may also acknowledge, and in certain states preach, confirm, and persuade with zeal; but none can have faith who are not believers. Those who ² have faith, know, acknowledge, and believe, have charity,

and have conscience ; and faith can never be predicated of any one, it cannot be said that he has faith, unless these things are true of him. This now is what it is to be regenerated. Only to know what is of faith, is of a man's memory, without the concurrence of his reason. To acknowledge what is of faith is a rational consent induced by certain causes and for the sake of certain ends. But to have faith is of conscience, that is, of the Lord operating through conscience. This may be abundantly evident from those who are in the other life. Those who only know are many of them in hell. Those who acknowledge are also many of them there, because their acknowledgment in the life of the body has been in certain states ; but when in the other life they perceive that what they preached, taught, and persuaded others is true, they wonder greatly and acknowledge it only when it is recalled to their memory as what they preached. But those who have had faith are all in heaven.

897. In this place, the subject being the man of the Ancient Church when regenerated, by seeing is signified acknowledging and having faith. That seeing has this signification may be evident from the Word, as in Isaiah : *Ye looked not unto the Maker thereof, neither did ye see Him Who fashioned it long ago* (xxii. 11) — speaking of the city of Zion. Not to see Him Who fashioned it long ago is not to acknowledge, still less to have faith. Again : *Make the heart of this people fat, and make their ears heavy, and cover their eyes, lest they see with their eyes, and hear with their ears, and their heart should understand, and turn again, and be healed* (vi. 10). See with their eyes stands for acknowledging and having faith. Again : *The people that walked in darkness have seen a great light* (ix. 2) — said of the Gentiles who received faith ; as is said of Noah, that he removed the covering and saw. Again : *And in that day shall the deaf hear the words of the Book, and the eyes of the blind shall see out of thick*

darkness and out of darkness (xxix. 18) — of the conversion of the Gentiles to faith; seeing for receiving faith. Again: *Hear, ye deaf; and look, ye blind, that ye may see* (xlii. 18) — where the meaning is similar. In Ezekiel: *Which have eyes to see, and see not, which have ears to hear, and hear not; for they are a rebellious house* (xii. 2) — meaning, who can understand, acknowledge, and have faith, and will not. That seeing signifies having faith is manifestly evident from the representation of the Lord by the brazen serpent in the wilderness, on seeing which all were healed — as in Moses: *Make thee a fiery serpent, and set it upon a standard; and it shall come to pass, that every one that is bitten, when he seeth it, shall live. . . . And it came to pass that if a serpent had bitten any man, when he looked unto the serpent of brass, he lived* (Numb. xxi. 8, 9). Every one may see from this that seeing signifies faith, for what would seeing avail in this case, except as a representative of faith in the Lord? Hence also it is evident that Reuben, Jacob's first-born, being so called from seeing, signifies in the internal sense faith — see what was said before about the first-born of the church (352, 367).

898. *And behold, the face of the ground was dried.* That this signifies regeneration is evident from the signification of ground, as the man of the church, as repeatedly shown above. The face of the ground is said to be dried when falsities no longer appear.

899. Verse 14. *In the second month, on the seven and twentieth day of the month, was the earth dry.* “The second month,” signifies the whole state before regeneration; “on the seven and twentieth day of the month” signifies what is holy; “was the earth dry,” signifies that he was regenerated. These words are a conclusion of what goes before, and a beginning of what follows.

900. *In the second month.* That this signifies the whole state before regeneration, is evident from the signification

of two in the Word. Two signifies the same as six, that is, combat and labor, which precedes regeneration — thus here the whole state which precedes before the man is regenerated. Periods of time, great and small, are commonly divided in the Word into threes or sevens, and are called days, weeks, months, years, or ages. Three and seven are holy, two and six which precede, are not holy, but relatively profane — as shown before (n. 720). Three and seven are also sacred, both for the reason that they are predicated of the final judgment, which is to come on the third, or on the seventh day. The final judgment comes to every one when the Lord comes, both in general and in particular. For example, there was a final judgment when the Lord came into the world, and will be a final judgment when He is about to come into glory; there is a final judgment when He comes to any individual, and also a final judgment to every one when he dies. This final judgment is what is meant by the third day and the seventh day, which is holy to those who have lived well, but not holy to those who have lived ill. Thus the third day, or the seventh day, is predicated as well of those who are adjudged to death, as of those who are adjudged to life; and hence those numbers signify what is not holy to those who are adjudged to death, and what is holy to those who are adjudged to life. Two and six, preceding three and seven, have relation to and signify in general all that state which precedes. This is the signification of two and six, which they hold in application to any subject, and to any matter that forms the subject, of which they are predicated — as may be more clearly evident from what now follows about the number twenty-seven.

901. That the seven and twentieth day of the month signifies what is holy, is evident from what has been said, since it is composed of three multiplied by itself twice. Three multiplied by itself is nine, and nine multiplied again by three is twenty-seven. In twenty-seven therefore three

is the ruling number. Thus did the most ancient people compute their numbers, and understood by them only the things signified. That three has the same signification as seven may be evident from what has been just now said. There is a hidden reason why the Lord rose on the third day. The Lord's resurrection itself involves all holiness and the resurrection of all, and therefore this number became representative in the Jewish Church, and in the Word is holy; just as it is in heaven, where no numbers are thought of, but in place of three and seven they have a general holy idea of the resurrection and coming of the Lord. That three and seven signify what is holy, is evident ² from the following passages in the Word — in Moses: *He that toucheth the dead body of any man shall be unclean seven days: the same shall purify himself therewith on the third day, and on the seventh day he shall be clean: but if he purify not himself on the third day, and the seventh day he shall not be clean. . . . And whosoever in the open field toucheth one that is slain with a sword, or a dead body, or a bone of a man, or a grave, shall be unclean seven days. . . . The clean person shall sprinkle upon the unclean on the third day, and on the seventh day; and on the seventh day he shall purify him; and he shall wash his clothes, and bathe himself in water, and shall be clean at even* (Numb. xix. 11, 12, 16, 19). That these things are representative, or that the outward things signify internal, is very evident — as in a man's being unclean who had touched a dead body, one slain, a bone of a man, a grave. All these things signify in the internal sense what is man's own, which is dead and profane. So also the washing in water and being clean at even were representative, and the third day and the seventh day, signifying what is holy because on those days he was to be purified and would thus be clean. In like manner it was commanded to those who ³ returned from battle against the Midianites — *And encamp ye without the camp seven days; whosoever hath killed any*

person, and whosoever hath touched any slain, purify yourselves on the third day and on the seventh day (Numb. xxxi. 19). If this were but a ritual, and the third day and the seventh were not representative and significative of holiness, or of expiation, it would be a dead thing, as what is without a cause, and as a cause without an end, or as a thing separated from its cause, and this cause from its end, and thus in no way Divine. That the third day was representative and thus significative of what is holy, is very evident from the coming of the Lord upon mount Sinai, for which it was thus commanded: *And Jehovah said unto Moses, Go unto the people, and sanctify them today and tomorrow, and let them wash their garments, and be ready against the third day: for the third day Jehovah will come down in the sight of all the people upon mount Sinai* (Exod. 4 xix. 10, 11, 14, 15). For similar reason Joshua crossed the Jordan on the third day: *Joshua commanded the officers of the people, saying, Pass through the midst of the camp, and command the people, saying, Prepare you victuals; for within three days ye are to pass over this Jordan, to go in to possess the land* (Josh. i. 11; iii. 2). Crossing the Jordan represented the introduction of the sons of Israel, that is, those who are regenerated, into the kingdom of the Lord; Joshua, who led them across, represented the Lord; and this was done on the third day. Because the third day was holy, as was the seventh, it was ordained that the year of tithes should be the third year, and that then the people should show themselves holy by acts of charity (Deut. xxvi. 12-15). Tithes represented remains, which because they are of the Lord alone are holy. That Jonah was three days and three nights in the bowels of the fish (Jonah i. 17) manifestly represented the burial and resurrection of the Lord on the third day (Matt. xii. 40). That three signifies that holy thing is evident also in the prophets — as in Hosea: *After two days will Jehovah revive us; on the third day He will raise us up, that we may live before Him*

(vi. 2) ; where also the third day stands plainly for the coming of the Lord and His resurrection. In Zechariah : *And it shall come to pass, that in all the land, saith Jehovah, two parts therein shall be cut off and die ; but the third shall be left therein. And I will bring the third part through the fire, and will refine them as silver is refined, and will try them as gold is tried* (xiii. 8, 9) ; where the third part, like three, stands for what is holy. The same is involved by the third part as by three, and also by the third part of the third part, as in the present passage, since three is the third of the third of twenty-seven.

902. That the earth's being dry signifies that the man was regenerated, is evident from what was said before about the waters being dried up from off the earth, and the face of the ground being dried — verses 7 and 13.

903. Verses 15, 16. *And God spake unto Noah, saying, Go forth of the ark, thou, and thy wife, and thy sons, and thy sons' wives with thee.* "And God spake unto Noah" signifies the presence of the Lord with the man of this church ; "Go forth of the ark" signifies freedom ; "thou and thy wife" signifies the church ; "and thy sons and thy sons' wives with thee" signifies truths and goods joined with truths in him.

904. *And God spake unto Noah.* That this signifies the presence of the Lord with this man of the church, may be evident from the internal sense of the Word. The Lord speaks with every man, for whatever he wills and thinks that is good and true, is from the Lord. There are with every man at least two evil spirits and two angels. The evil spirits excite his evils, and the angels inspire things that are good and true. Every good and true thing inspired by the angels, is of the Lord ; thus the Lord is continually speaking with man, but quite differently with one man than with another. With those who suffer themselves to be led away by evil spirits, the Lord speaks as if absent, or from afar, so that it can scarcely be told that He is

speaking ; but with those who are being led by the Lord, He speaks as more nearly present ; which may be sufficiently evident from this, that no one can ever think anything good and true, except from the Lord. The presence of the Lord is predicated according to the state of love to the neighbor and of faith, in which man is. In love to the neighbor the Lord is present, because He is in all good ; but not so much in faith, so called, without love. Faith without love and charity is something separate, or disjoined. Wherever there is conjunction there must be a conjoining medium, which is only love and charity—as may be evident to any one from this, that the Lord is merciful to every one, and loves every one, and wishes to make every one happy to eternity. He then who is not in such love that he is merciful to others, loves them, and wishes to make them happy, cannot be conjoined to the Lord, because he is unlike Him and not at all in His image. To look to the Lord by faith, as they say, and to hate the neighbor, is not only to stand afar off, but also to have the abyss of hell between themselves and the Lord, into which they would fall if they should approach nearer, for hatred to the neighbor is that infernal abyss which is between.

3 The presence of the Lord is first given with man when he loves the neighbor. The Lord is in love ; and as far as man is in love, so far the Lord is present ; and as far as the Lord is present, so far He speaks with man. Man knows not otherwise than that he thinks from himself, but he has not a single idea, nor the least particular of an idea, from himself ; but he has what is evil and false through evil spirits from hell, and what is good and true through angels from the Lord. Such is the influx with man, from which is his life and the intercourse of his soul with the body. From these things it may be evident what is meant by God's speaking unto Noah. His saying to any one means one thing (as Gen. i. 29 ; iii. 13, 14, 17 ; iv. 6, 9, 15 ; vi. 13 ; vii. 1), and His speaking means another. Here His

speaking to Noah is being present, because the subject is now the regenerated man, who is gifted with charity.

905. *Go forth of the ark.* That this signifies freedom is evident from what has been said before, and from the very series of the context. As long as Noah was in the ark and surrounded with the waters of the flood, the signification was that he was in captivity, that is, he was shaken by evils and falsities, or what is the same thing, by evil spirits, from whom is the combat of temptation. Hence it follows that to go forth of the ark signifies freedom. The presence of the Lord involves freedom, the one following the other. The more present the Lord is, the more free is man—that is, the more he is in the love of good and truth, the more in freedom he acts. Such is the influx of the Lord through the angels. On the contrary, the influx of hell through evil spirits is with force and violent effort to rule the man, their sole desire being to subjugate him so far that he may be nothing, and they be all; and when they are all, the man is one of them, and yet scarcely one, but is as no one at all in their eyes. When therefore the Lord is liberating man from their yoke and dominion, there arises combat; and when he is liberated, that is, regenerated, then he is led so gently through angels by the Lord that it is anything but yoke and dominion; he is led through enjoyments and delights, and is loved and esteemed—as the Lord teaches in Matthew: *My yoke is easy, and My burden is light* (xi. 30). This is the reverse of what it is with evil spirits, with whom, as already said, man is esteemed of no account, and if they could they would torment him every moment—which it has been given me to know by much experience, of which, by the Divine mercy of the Lord, I will speak hereafter.

906. That “thou and thy wife” signifies the church, may in like manner be evident from the series of things, as also that “thy sons and thy sons’ wives with thee” signifies truths and goods joined with truths in him. That “thou” signifies

the man of the church is plain, and that his wife signifies the church, and his sons truths, and his sons' wives goods joined with the truths, has been shown repeatedly before and need not be dwelt on here.

907. Verse 17. *Every wild animal that is with thee of all flesh, both fowl, and beast, and every creeping thing that creepeth upon the earth, bring forth with thee, that they may diffuse themselves over the earth, and be fruitful, and multiply upon the earth.* "Every wild animal that is with thee of all flesh" signifies all that was made living in the man of this church; "fowl" signifies here, as before, what is of his understanding; "beast" what is of his will; which are both of the internal man; "every creeping thing that creepeth upon the earth" signifies what is similar and correspondent in the external man; "bring forth with thee" signifies their state of freedom; "that they may diffuse themselves over the earth" signifies the operation of the internal man upon the external; "and be fruitful" signifies the increase of good; "and multiply upon the earth" signifies in the external man.

908. *Every wild animal that is with thee of all flesh.* That this signifies all that was made living in the man of this church, is evident from this, that wild animal is predicated of Noah, or of the man of this church, now regenerated, and manifestly regards what follows — fowl, and beast, and creeping thing; for it is said, "every wild animal that is with thee of all flesh, both fowl, and beast, and every creeping thing that creepeth upon the earth." The word in the original tongue here rendered wild animal signifies properly life, or what is living; but in the Word it is used both for what is living and for what is as it were not living, or a wild animal. And so unless one knows the internal sense of the Word, he is sometimes unable to see what is meant. The reason of this twofold meaning is that the man of the Most Ancient Church, in his humiliation before the Lord, acknowledged himself as not living, not

even as a beast, but only as a wild animal; for they knew man to be such regarded in himself, or in his proprium. From this the same word has the signification of what is living, and also of wild animal. That it means what is living is evident in David: *Thy wild animal shall dwell therein; Thou, O God, wilt confirm the poor with Thy goodness* (Ps. lxxviii. 10). Here by wild animal, because he shall dwell in the inheritance of God, no other is meant than the regenerated man; and so here, as in the verse we are considering, what is living in this man is meant. Again: *Every wild animal of the forest is Mine, and the beasts upon the mountains where thousands are. I know all the fowls of the mountains; and the wild animals of My field are with Me* (Ps. v. 10, 11). Here the wild animals of My field with Me, or with God, stand for the regenerated man, thus for what is living in him. In Ezekiel: *All the fowls of the heavens made their nests in his boughs, and under his branches all the wild animals of the field brought forth* (xxxii. 6); where the spiritual church is signified, as implanted, and what is living in the man of that church. In Hosea: *In that day will I make a covenant for them with the wild animal of the field and with the fowl of the heavens* (ii. 18); where those who are to be regenerated are meant, with whom a covenant is to be made. Indeed, so fully does the wild animal signify what is living, that the cherubim, or angels, seen by Ezekiel are called the four wild animals, or living creatures (Ezek. i. 5, 13-15, 19; x. 15). That wild animal in the opposite sense is taken in the Word for what is not living, is evident from many passages, of which only the following will be cited, for confirmation — in David: *O deliver not the soul of Thy turtle-dove unto the wild animal* (Ps. lxxiv. 19). In Zephaniah: *How is the city become a desolation, a place for wild animals to lie down in* (ii. 15). In Ezekiel: *And they shall no more be a prey to the heathen, neither shall the wild animal of the earth eat them* (xxxiv. 28). Again: Upon

his ruin all the fowls of the heavens shall dwell, and all the wild animals of the field shall be upon his branches (xxx. 13). In Hosea: *There will I devour them like a lion; the wild animal shall tear them* (xiii. 8). In Ezekiel: *I have given thee for meat to the wild animals of the earth, and to the fowls of the heaven* (xxix. 5) — an expression often occurring. And since the Jews remained in the sense of the letter only and understood by wild animal a wild animal, and by fowl a fowl, not knowing the interior things of the Word, nor having any willingness to acknowledge them and so to be instructed, they were so cruel and so far wild beasts that they found their enjoyment in not burying enemies killed in battle, but exposing them to be devoured by birds of prey and wild beasts. From this also it may be evident what a wild animal man is.

909. That the fowl signifies things of his understanding and the beast things of his will, which are of the internal man, and that every creeping thing that creepeth upon the earth signifies similar corresponding things in his external man, may be evident from the signification of fowl, as shown above (n. 40, 776), and from that of beast (n. 45, 46, 142, 143, 246). That the creeping thing that creepeth upon the earth signifies corresponding things in the external man, is now evident, for the creeping thing here refers as well to the fowl, or things of the understanding, as to the beast, or things of the will. The most ancient people called sensual things and the pleasures of the body creeping things that creep, because they were just like creeping things that creep on the earth. They likened also man's body to the earth or ground, and even called it earth or ground, as in this passage, where nothing else than the outer man is signified by the earth.

911. As to the creeping thing that creeps, signifying similar corresponding things in the external man, the case is this. In the regenerated man externals correspond to internals, that is, do their bidding. Externals are reduced to

obedience when man is being regenerated and he then becomes an image of heaven. But until he is regenerated, externals rule over internals, and he is then an image of hell. Order requires that celestial things should rule spiritual things, and through these rule natural things, and finally through these rule corporeal things. But when corporeal and natural things rule over spiritual and celestial, order is destroyed; and when order is destroyed there is an image of hell. Wherefore order is restored by the Lord through regeneration, and when it is restored, there is formed an image of heaven. In this way man is withdrawn by the Lord from hell, and is thus raised up to heaven. That it may be known what correspondence there² then is of the external man to the internal, it may be briefly explained. Every man when regenerated is a small heaven, or an effigy or image of the whole heaven, for which reason in the Word his internal man is called heaven. In heaven the order is such that the Lord through celestial things rules spiritual, and through these natural things; and thus He rules the whole heaven as one man, and heaven is also called the greatest man. Such order there is also in every one who is in heaven. And when man is in this order, he likewise is a small heaven, or what is the same, is a kingdom of the Lord, because the kingdom of the Lord is in him. In him then externals correspond to internals, that is, obey them, in like manner as in heaven. For in the heavens, which are three, and together represent one man, spirits constitute the external man, angelic spirits the interior man, and angels the internal man (n. 459). It is the reverse with those who place life solely in³ corporeal things, that is, in lusts, pleasures, appetites, and matters of sense, perceiving no enjoyment other than that which is of the love of self and of the world, that is to say, which is of hatred against all who do not favor and serve them. With such, because corporeal and natural things rule over spiritual and celestial things, there is not only no

correspondence or obedience of externals, but the very reverse, and thus order is utterly destroyed; and because order is so destroyed, they cannot be other than images of hell.

912. *Bring forth with thee.* That this signifies their state of freedom is evident from what was said, under the preceding verse, about going forth from the ark, as signifying freedom.

913. *That they may diffuse themselves over the earth.* That this signifies the operation of the internal man on the external, and that being fruitful signifies increase of good, and multiplying increase of truth, and upon the earth in the external man, is evident from the series of things and also from what has been before said and shown about the signification of being fruitful, which in the Word is predicated of goods, and about that of multiplying, which is predicated of truths. That earth signifies the external man has been likewise shown before; so we need not dwell longer on these significations to confirm them. Here the subject is the operation of the internal man on the external after man is regenerated, showing that good is then first made fruitful, and truth multiplied, when the external man is reduced to correspondence, or obedience. It can never be so before, because what is corporeal opposes what is good, and what is sensual opposes what is true—the one extinguishes love of good, and the other extinguishes love of truth. The fructification of good and the multiplication of truth takes place in the external man—the fructification of good in his affections and the multiplication of truth in his memory. The external man is here called the earth, over which they should diffuse themselves and upon which they should be fruitful and multiply.

914. Verses 18, 19. *And Noah went forth, and his sons, and his wife, and his sons' wives with him. Every wild animal, every creeping thing, and every fowl, every thing that creepeth upon the earth, after their families,*

went forth out of the ark. "Went forth" signifies that it was so done; by "Noah and his sons" is signified the man of the Ancient Church; by "his wife and his sons' wives with him" is signified the church itself. "Every wild animal, every creeping thing" signify his goods — wild animal the goods of the internal man, creeping thing the goods of the external man; "and every fowl, every thing that creepeth upon the earth" signify truths — fowl the truths of the internal man, that creepeth upon the earth the truths of the external man; "after their families" signifies pairs; "went forth out of the ark" signifies as before that it was so done, and at the same time a state of freedom.

915. That by his going forth is signified that it was so done; that by Noah and his sons is signified the man of the Ancient Church; and that by his wife and his sons' wives is signified the church itself, is evident from the series of things, which involves that thus the church was formed, for these are the last or closing statements about what has gone before. When the church is described in the Word, it is described either by man [*vir*] and wife or by man [*homo*] and wife; when by man [*vir*] and wife, by man is signified what is of the understanding, or truth, and by wife what is of the will, or good; when by man [*homo*] and wife, by man is signified the good of love, or love, and by wife the truth of faith, or faith — thus by man [*homo*] the essential of the church, and by wife the church itself. It is so throughout the Word. In this place, because hitherto the formation of a new church has been treated of, at the perishing of the Most Ancient, by Noah and his sons is signified the man [*homo*] of the Ancient Church, and by his wife and his sons' wives with him the church itself. Here therefore they are named in an order different from that in the previous verse (16), where it is said — "Go forth of the ark, thou and thy wife, and thy sons and thy sons' wives with thee." Thou and thy wife are here joined together, and thy sons and thy sons' wives, and thus by

thou and sons is signified truth, and by wife and sons' wives good. But in the verse we are now considering the order is different, for the reason, as we have said, that by thou and thy sons is signified the man of the church, and by his wife and his sons' wives the church itself, since it is the conclusion of what goes before. Noah did not constitute the Ancient Church, but his sons, Shem, Ham, and Japheth, as said before. For there were three churches, as it were, which formed this Ancient Church — of which, by the Divine mercy of the Lord, we shall speak hereafter. And these churches came forth as the offspring of one, which is called Noah; hence it is here said, thou and thy sons, and also thy wife and thy sons' wives.

916. That every wild animal and every creeping thing signify the goods of the man of the church — wild animal the goods of the internal man, creeping thing those of the external man — and that every fowl and every thing that creepeth upon the earth signify truths — fowl the truths of the internal man, and thing that creepeth upon the earth those of the external man — may be evident from what was said and shown under the preceding verse in regard to wild animal, fowl, and creeping thing, where it is said “creeping thing that creepeth” because both good and truth of the external man were signified. Inasmuch as what is here said is the conclusion of what goes before, these things which are of the church are added, namely, its goods and truths; and by them is indicated the quality of the church, that it is spiritual, and that it became such that charity or good was the principal thing; and therefore wild animal and creeping thing are here first mentioned, and afterward fowl and thing that creepeth. The church is called spiritual when it acts from charity, or from the good of charity — never when it says that it has faith without charity; then it is not even a church. For what is the doctrine of faith but the doctrine of charity? And to what purpose is the doctrine of faith, but that men should do

what it teaches? It cannot be to know and think what it teaches, but only that what it teaches should be done. The spiritual church is, therefore, first called a church when it acts from charity, which is the very doctrine of faith. Or, what is the same thing, the man of the church is then first a church. Just as with what is commanded, it is not that man may know, but that he may live according to the commandment. For then he has in himself the kingdom of the Lord, since the kingdom of the Lord consists solely in mutual love and its happiness. Those who separate faith ³ from charity and place salvation in faith without the good works of charity, are Cainites who slay the brother Abel, that is, charity. And they are like birds which hover about a carcass; for such faith is a bird, and man without charity is a carcass. Thus they also form for themselves a spurious conscience, so that they may live like devils, hold the neighbor in hatred and persecute him, pass their whole life in adulteries, and yet be saved — as is well known in the Christian world. What can be more agreeable to a man than to hear and be persuaded that he may be saved, even if he live like a wild beast? The very Gentiles perceive that this is false, many of whom abhor the doctrine of Christians because they see their life; and it is evident also from this, that nowhere are there found more detestable lives than in the Christian world.

917. *After their families.* That this signifies pairs is evident from what was said before, namely, that seven and seven of the clean, and two and two of the unclean entered into the ark (vii. 2, 3, 15); while here it is said that they went out “after their families.” That not seven and seven, two and two, are here mentioned, but families, is because all things were now so reduced into order by the Lord as to represent families. In the regenerated man goods and truths, or the things of charity and faith, are related to each other as with blood-relationship and affinity, thus as families from one stock or parent, like as they are

in heaven (n. 685) — an order into which goods and truths are brought by the Lord. In particular it is here signified that goods all and each look to their truths, as conjoined by marriage. And just as in general charity regards faith, so in every particular good regards truth; for the general, unless it exists from the particular, is not the general. From particulars the general has its existence, and from them is called general. So in every man, such as the man is in general character, such is he in the minutest particulars of his affection and his idea. Of these he is composed, or, of these he becomes such as he is in general. Those therefore who are regenerated become such in least particulars as they are in general.

918. *Went forth out of the ark.* That this signifies also a state of freedom, is evident from what was said above (at ver. 16) about going out of the ark. What the freedom of the spiritual man is may be evident from this, that he is ruled by the Lord through conscience. He who is ruled by conscience, or who acts according to conscience, acts freely. Nothing is more repugnant to him than to act against conscience. To act against conscience is hell to him, but to act according to conscience is heaven to him; and from this any one may see that acting according to conscience is freedom. The Lord rules the spiritual man through conscience of what is good and true; and this conscience is formed, as already said, in man's understanding, and is thus separated from what is of his will. And because it is wholly separated from what is of the will, it may be clearly evident that man never does anything good of himself; and since all the truth of faith is from the good of faith, it is evident that man never thinks anything true from himself, but that this is from the Lord alone. That he seems to do these things from himself is only the appearance; and because it is so, the really spiritual man acknowledges and believes it. From this it is plain that conscience given to the spiritual man by the Lord is as a new will, and

thus that the man who has been created anew is endowed with a new will and thence with a new understanding.

919. Verse 20. *And Noah builded an altar unto Jehovah; and took of every clean beast, and of every clean fowl, and offered burnt offerings on the altar.* "Noah builded an altar unto Jehovah" signifies a representative of the Lord; "and took of every clean beast, and of every clean fowl" signifies the good things of charity and faith; "and offered burnt offerings on the altar" signifies all worship therefrom.

920. In this verse is described the worship of the Ancient Church in general, and this by the altar and burnt offering, which were the principal things in all representative worship. But here it is first to be told what the worship of the Most Ancient Church was, and how the worship of the Lord by representatives arose from it. The men of the Most Ancient Church had no other than internal worship, such as there is in heaven; for with them heaven was in communication with man, so that they made one. That communication was perception, of which we have often spoken before. Thus being angelic they were internal men, and outward things belonging to the body and the world they perceived with their senses indeed, but did not care for. In each object of sense they perceived something Divine and heavenly. For example, when they saw a high mountain, they perceived an idea, not of a mountain, but of elevation, and from elevation, of heaven and the Lord. Thus it came about that the Lord was said to dwell on high, and He was called the Highest and Most Exalted; and afterward the worship of the Lord was held on mountains. So with other things — as when they observed the morning, they did not then perceive the morning of the day, but the celestial morning, which is like morning and the dawn in the mind, and from which the Lord is called the Morning, the East, and the Dawn, or Day-spring. So when they looked at a tree and its leaves and fruit, they cared not for

them, but saw in them man as it were represented — in the fruit, love and charity, in the leaves faith. Hence the man of the church was not only compared to a tree, and to a paradise, and what was in him to leaves and fruit, but he was even called so. Such are they who are in a celestial
2 and angelic idea. Every one may know that a general idea rules all the particulars, thus all the objects of the senses, as well those seen as those heard, and so far that the objects are not cared for except as they flow into the general idea. To him who is glad in heart, all things that he hears and sees appear smiling and joyful. But to him who is sad at heart, all things that he sees and hears appear sad and doleful; and so in other cases. For the general affection is in particulars and causes particulars to be seen in the general affection. Other things do not even appear, but are as if absent or of no account. So with the man of the Most Ancient Church, whatever he saw with his eyes was heavenly to him; and thus all things and every-
3 thing with him were as if living. From this it may be seen what his Divine worship was, that it was internal and not at all external. But when the church declined, as in its posterity, and that perception or communication with heaven began to be lost, another state of things began. In the objects of sense they no longer perceived as before what was heavenly, but what was worldly, and this so much the more as they had less perception left. At length in the last posterity, which was next before the flood, they perceived nothing else in objects but what was worldly, corporeal, and earthly. Thus heaven was separated from man, nor did they communicate except very remotely. But communication was then opened to man with hell, and from thence came his general idea, from which flow all particular ideas, as has been shown. Then when any heavenly idea came along, it was of no account with them, till at length they were not willing to acknowledge that there could be anything spiritual and heavenly. Thus man's

state became changed and inverted. Now because it was 4 foreseen by the Lord that the state of men would become such, it was also provided that they should have the doctrinal teachings of faith preserved, so that they might know from them what was celestial and what spiritual. Those doctrinal teachings were gathered from the man of the Most Ancient Church by those who were called Cain and those who were called Enoch — of whom above. Wherefore it is said of Cain that a mark was set upon him lest any one should kill him (see chap. iv. ver. 5, n. 393, 394) ; and of Enoch that he was taken by God (chap. v. ver. 24). These doctrinal teachings consisted only in significative, and thus as it were enigmatical terms, that is, in giving the signification of things on earth — as of mountains, that they signified what is celestial and the Lord ; of the morning and the east, also what is celestial and the Lord ; of trees of various kinds and their fruits, that they signified man and what is celestial in him ; and so with the rest. In such things as these their doctrinal teachings consisted, which were collected from the significatives of the Most Ancient Church. Consequently their writings were of this nature, and because they admired in such things what was Divine and heavenly, even because of their antiquity, and seemed to themselves to see what was signified, their worship from such things was begun and permitted. Hence arose their worship on mountains and in groves, and in the midst of trees, and hence were their statues in the open air, and at length altars and burnt offerings, which afterward became the principal things of all worship. This worship was begun by the Ancient Church, and passed thence to their posterity and to all nations round about, as well as many other customs, of which by the Divine mercy of the Lord we shall speak hereafter.

921. *And Noah builded an altar unto Jehovah.* That this signifies a representative of the Lord is evident from what has now been said. All the rites of the Ancient

Church were representative of the Lord, as also the rites of the Jewish Church. But the principal representative in later times was the altar, and also the burnt offering, which being made of clean beasts and clean birds had its representation according to their signification, clean beasts signifying the goods of charity and clean birds the truths of faith. When men of the Ancient Church offered these, they signified that they offered gifts of these goods and truths to the Lord. Nothing else can be offered to the Lord which will be grateful to Him. But their posterity, as the Gentiles and also the Jews, perverted these things, not even knowing that they had such a signification, and
2 placing their worship in the outward signs only. That the altar was the principal representative of the Lord, may also be evident from this, that there were altars, even among Gentiles, before other rites were instituted, and before the ark was constructed, and before the temple was built. This is evident from Abram, as when he came upon the mountain on the east of Bethel he raised an altar and called upon the name of Jehovah (Gen. xii. 8); and afterward he was commanded to offer Isaac for a burnt offering on the altar (xxii. 2, 9). So Jacob built an altar at Luz, or Bethel (xxxv. 6, 7); and Moses built an altar under Mount Sinai and sacrificed (Exod. xxiv. 4-6). All this was before the [Jewish] sacrifices were instituted, and before the ark was constructed at which worship was afterward performed in the wilderness. That there were altars likewise among the gentiles is evident from Balaam, who said to Balak that he should build seven altars and prepare seven bullocks and seven rams (Num. xxiii. 1-7, 14-18, 29, 30); and also from its being commanded that the altars of the nations should be destroyed (Deut. vii. 5: Judg. ii. 2). Thus Divine worship by altars and sacrifices was not a new thing instituted with the Jews. Indeed altars were built before men had any idea of slaying oxen
3 and sheep upon them, and that as memorials. That altars

signify a representative of the Lord, and burnt offerings the worship of Him thereby, is plainly evident in the prophets, as also in Moses when it is said of Levi, to whom the priesthood belonged — *They shall teach Jacob Thy judgments, and Israel Thy law: they shall put incense in Thy nostrils, and whole burnt offering upon Thine altar* (xxxiii. 10) — meaning all worship — teaching Jacob judgments and Israel the law, internal worship; and putting incense in Thy nostrils and whole burnt offering on Thine altar, corresponding external worship — thus all worship. In Isaiah: *In that day shall a man look unto 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. 7, 8) — where looking to the altars plainly signifies representative worship in general, which was to be abolished. Again: *In that day shall there be an altar to Jehovah in the midst of the land of Egypt, and a pillar at the border thereof to Jehovah* (xix. 19) — where also an altar stands for external worship. In Jeremiah: *The Lord hath cast 4 off His altar, He hath abhorred His sanctuary* (Lam. ii. 7) — altar standing for representative worship which had become idolatrous. In Hosea: *Because Ephraim hath multiplied altars to sin, altars have been unto him to sin* (viii. 11) — altars standing here for all representative worship separate from internal, thus for what is idolatrous. Again: *The high places also of Aven, the sin of Israel, shall be destroyed: the thorn and the thistle shall come up on their altars* (x. 8) — where also altars stand for idolatrous worship. In Amos: *In the day that I shall visit the transgressions of Israel upon him, I will also visit the altars of Bethel, and the horns of the altar shall be cut off* (iii. 14) — where again altars stand for representative worship become idolatrous. In David: *Let them bring me unto the 5 mountain of Thy holiness, and to Thy tabernacles. And I will go unto the altar of God, unto God the gladness of my joy* (Ps. xliii. 3, 4) — where altar stands manifestly for the

Lord. Thus the building of an altar in the Ancient and in the Jewish Church was for a representative of the Lord. Since the worship of the Lord was performed principally by burnt offerings and sacrifices, and thus these things signified principally representative worship, it is evident that an altar itself signifies the representative itself.

922. *And took of every clean beast and of every clean fowl.* That this signifies the goods of charity and the truths of faith has been shown above — beast the goods of charity (n. 45, 46, 142, 143, 246), and fowl the truths of faith (n. 40, 776). Burnt offerings were made of oxen, of lambs and goats, and of turtle doves and young pigeons (Lev. i. 3-17; Num. xv. 2-15; xxviii. 1-31). These were clean beasts and each one of them signified some special heavenly thing. And because they signified these things in the Ancient Church and represented them in the churches that followed, it is evident that burnt offerings and sacrifices were nothing else than representatives of internal worship; and that when they were separated from internal worship, they became idolatrous. This any one of sound reason may see. For what is an altar but something of stone, and what is burnt offering and sacrifice but the slaying of a beast? If there be Divine worship, it must represent something heavenly which they know and acknowledge, and from which they worship Him Whom they represent. That these were representatives of the Lord no one can be ignorant, unless he is unwilling to understand anything about the Lord. It is by internal things, namely, charity and faith therefrom, that He Who is represented is to be seen and acknowledged and believed — as is clearly evident in the prophets, for example, in Jeremiah: *Thus saith Jehovah of hosts, the God of Israel: Add your burnt offerings unto your sacrifices, and eat ye flesh. For I spake not unto your fathers, and I commanded them not in the day that I brought them out of the land of Egypt, concerning burnt offerings and sacrifices:*

but this thing I commanded them, saying, Hearken unto My voice, and I will be your God (vii. 21-23). To hearken to or obey the voice is to obey the law, which all relates to the one command, to love God above all things and the neighbor as one's self, for in this is the law and the prophets (Matt. xxii. 35-40; vii. 12). In David: *O Jehovah . . . sacrifice and offering Thou hast not desired . . . burnt offering and sin offering hast Thou not required . . . I have desired to do Thy will, O my God; yea, Thy law is within my heart* (Ps. xl. 7, 9). In Samuel, who said to 3 Saul — *Hath Jehovah as great pleasure in burnt offerings and sacrifices as in hearkening to the voice of Jehovah? Behold, to hearken is better than sacrifice, and to obey than the fat of rams* (1 Sam. xv. 22). What is meant by hearkening to the voice may be seen in Micah: *Shall I come before Jehovah with burnt offerings, with calves of a year old? Will Jehovah be pleased with thousands of rams, with ten thousands of rivers of oil? . . . He hath showed thee, O man, what is good; and what doth Jehovah require of thee, but to do judgment, and to love mercy, and to walk humbly with thy God?* (vi. 6-8.) This is what is signified by burnt offerings and sacrifices of clean beasts and birds. So in Amos: *Though you offer Me burnt offerings and your meat offerings, I will not accept them: neither will I regard the peace offerings of your fat beasts. . . . But let judgment flow like waters, and justice like a mighty river* (v. 22, 24). Judgment is truth, and justice is good, both from charity, and these are the burnt offerings and sacrifices of the internal man. In Hosea: *For I desire mercy and not sacrifice, and the knowledge of God more than burnt offerings* (vi. 6). From these passages it is evident what sacrifices and burnt offerings are where there is no charity and faith; and it is also evident that clean beasts and clean birds represented, because they signified, the goods of charity and faith.

923. *And offered burnt offerings on the altar.* That

this signifies all worship therefrom is plain from what has been already said. Burnt offerings were the principal things of the worship of the representative church, and so afterward sacrifices, which will be treated of, by the Divine mercy of the Lord, hereafter. That burnt offerings in one complex signify representative worship, is evident also in the prophets — as in David: *Jehovah . . . will send thee help from the sanctuary, and strengthen thee out of Zion; remember all thy offerings, and accept as fat thy burnt sacrifice* (Ps. xx. 2, 3). In Isaiah: *Every one that keepeth the sabbath from profaning it, and holdeth fast by My covenant; even them will I bring to My holy mountain, and make them joyful in My house of prayer; their burnt offerings and their sacrifices shall be accepted upon Mine altar* (lvi. 6, 7) — where burnt offerings and sacrifices stand for all worship — burnt offerings for worship from love, sacrifices for worship from faith from love. Internal things are here described, as usual in the prophets, by external.

924. Verse 21. *And Jehovah smelled an odor of rest; and Jehovah said in His heart, I will not again curse the ground any more on account of man; for that the imagination of man's heart is evil from his youth; neither will I again smite any more everything living, as I have done.* “And Jehovah smelled an odor of rest” signifies that worship therefrom was grateful to the Lord, that is, worship from charity and the faith of charity; “and Jehovah said in His heart” signifies that it would not any more be so done; “I will not again curse the ground any more” signifies that man would not any more so turn himself away; “on account of man” signifies as the man of the posterity of the Most Ancient Church had done; “for that the imagination of man's heart is evil from his youth” signifies that man's will is altogether evil; “neither will I again smite any more everything living, as I have done” signifies that man would not be able any more so to destroy himself.

925. *And Jehovah smelled an odor of rest.* That this signifies that worship therefrom was grateful to the Lord, that is, worship from charity and the faith of charity, which is signified by burnt offering, has been said under the preceding verse. It is often said in the Word that Jehovah smelled an odor of rest, and especially from burnt offerings; and this always means what is grateful, or acceptable — as that He smelled an odor of rest from burnt offerings (Exod. xxix. 18, 25, 41: Lev. i. 9, 13, 17; xxiii. 12, 13, 18: Numb. xxviii. 6, 8, 13; xxix. 2, 6, 8, 13, 36), and also from other sacrifices (Lev. ii. 2, 9; vi. 15, 21; viii. 21, 28: Numb. xv. 3, 7, 13). They are also called “made by fire” for an odor of rest unto Jehovah, by which is signified that they are from love and charity. Fire in the Word and made by fire, when predicated of the Lord and of worship of Him, signifies love. So also does bread, and for this reason representative worship by burnt offerings and sacrifices is called bread of the offering made by fire for an odor of rest (Lev. iii. 11, 16). That an odor signifies what is grateful and acceptable, and thus that an odor in the Jewish Church also was a representative of what is grateful, and is offered to Jehovah, or the Lord, is because the good of charity and the truth of faith from charity correspond to sweet and delightful odors. The fact of this correspondence and its nature may be evident from the spheres of spirits and angels in heaven. There are there spheres of love and faith which are plainly perceived. The spheres are such that when a good spirit or angel, or a society of good spirits or angels, comes near, it is then perceived at once, when it so pleases the Lord, what is the quality of the spirit, angel, or society, as to love and faith; and indeed from afar, but more sensibly on nearer approach. Though not easy to believe, this is most true. Such is the communication in the other life and such is the perception. Wherefore, when it pleases the Lord, there is no need to explore in many ways the quality of a soul or spirit; for it

may be known at his first approach. To these spheres correspond the spheres of odors in the world. That they correspond may be evident from this, that when it pleases the Lord the spheres of love and faith are turned in the world of spirits into spheres of sweet and pleasing odors and are plainly perceived. From these things it is now evident from what cause and for what reason an odor of rest signifies what is grateful, and why an odor became representative in the Jewish Church, and an odor of rest is offered to Jehovah or the Lord. An odor of rest is an odor of peace, or a grateful sense of peace. Peace in one complex embraces all and everything of the kingdom of the Lord, for the state of the Lord's kingdom is a state of peace, and in a state of peace are all happy states of love and faith in the Lord. From what has now been said it is plain not only how it is with representatives, but also why in the Jewish Church incense was used, for which there was an altar before the veil and the mercy-seat; why there were offerings of frankincense in the sacrifices; also why so many spices were used in the incense, in the frankincense, and in the oil for anointing. And thus it is plain what an odor of rest, incense, and spices signify in the Word, namely, the celestial things of love and the spiritual things of faith therefrom — in general, whatever is grateful from love and faith — as in Ezekiel: *In the mountain of My holiness, in the mountain of the height of Israel, saith Jehovah God, there shall all the house of Israel in the whole land serve Me: there will I accept them, and there will I require your oblations and the firstfruits of your offerings, with all your holy things. As an odor of rest will I accept you* (xx. 40, 41). Here an odor of rest is predicated of burnt offerings and offerings, that is, of worship from charity and its faith, which is signified by burnt offerings and offerings, and is consequently acceptable, as an odor. In Amos: *I hate, I despise your feasts, and I will not smell your solemn assemblies. Yea, though ye offer Me*

your burnt offerings and bread offerings, they shall not be acceptable (v. 21, 22). Here odor manifestly signifies what is grateful, or acceptable. Of Isaac when blessing Jacob in place of Esau it is said — *And Jacob came near, and he kissed him: and he smelled the smell of his raiment, and blessed him, and said, See, the smell of my son is as the smell of a field which Jehovah hath blessed* (Gen. xxvii. 27). The smell of his raiment signifies natural good and truth, which is grateful from its agreement with celestial and spiritual good and truth, the gratefulness of which is described by the smell of a field.

926. *Jehovah said in His heart.* That this signifies that it would not any more be so done is evident from what follows. When it is predicated of Jehovah that He says, no other thing is meant than that what He says is — or is not — so, or so done. For of Jehovah nothing else can be said than that He is. What is said in various places in the Word about Jehovah is for those who can have no apprehension but of such things as are in man, and therefore the sense of the letter is of this nature. The simple in heart may be instructed from the appearances with man, for they scarcely go beyond knowledges from things of sense, and therefore the language of the Word is adapted to their apprehension — as here, where it is said that Jehovah said in His heart.

927. *I will not again curse the ground any more on account of man.* That this signifies that man would not any more so turn himself away, as the man of the posterity of the Most Ancient Church had done, is evident from what has been said before about this posterity. That cursing signifies in the internal sense turning one's self away, may be seen above (n. 223, 245). How it is with this and with what follows — that man would not any more so turn himself away, as the man of the Most Ancient Church had done, and that he would not again be able so to destroy himself — may be also evident from what has been already

said about the posterity of the Most Ancient Church who perished and about the new church which is called Noah.

- ² It has been shown that the man of the Most Ancient Church was so constituted that the will and understanding with him formed one mind, or that with him love was implanted in his voluntary part, and thus at the same time faith, which filled the other part of his mind — the intellectual. From this their posterity derived by inheritance that their will and understanding made one. When therefore self-love and insane lusts began to occupy their voluntary part, where before were love to the Lord and charity to the neighbor, then not only did their voluntary part, or their will, become wholly perverted, but also at the same time their intellectual part, or their understanding; and all the more when the last posterity immersed falsities in lusts, and thereby became Nephilim. Thus they became such that they could not be restored, because each
- ³ part of the mind, or the whole mind, was destroyed. But because this was foreseen by the Lord, it was also provided that man should be built up again, and by this means — that it was made possible for man to be reformed and regenerated as to the other, the intellectual part of his mind, and a new will to be implanted in him, which is conscience, through which the Lord might develop the good of love, or charity, and the truth of faith. Thus man, by the Divine mercy of the Lord, was restored. This is what is signified in this verse by — “I will not again curse the ground any more on account of man; for that the imagination of man’s heart is evil from his youth; neither will I smite any more everything living, as I have done.”

928. *For that the imagination of man’s heart is evil from his youth.* That this signifies that what is from man’s will is wholly evil, is evident from what has now been said. The imagination of the heart signifies nothing else. Man thinks that he has a will for what is good, but he is wholly deceived. When he does good, it is not from his will, but

from a new will which is of the Lord ; thus it is from the Lord. Consequently when he thinks and speaks what is true, it is from a new understanding, which is from the new will, and thus also from the Lord. For the regenerate man is an altogether new man formed by the Lord, and is therefore said to be created anew.

929. *Neither will I again smite any more everything living, as I have done.* That this signifies that man should not again be able so to destroy himself, is now evident ; for the case is so when man is regenerated. He is then withheld from the evil and falsity that is with him, and then perceives no otherwise than that he does what is good and thinks what is true from himself. But this is an appearance, or fallacy. There is a withholding from evil and falsity, and indeed a strong one. And because man is withheld from evil and falsity, he cannot destroy himself. If he should be let go even in the least degree, or be left to himself, he would rush into all evil and falsity.

930. Verse 22. *During all the days of the earth, seed-time and harvest, and cold and heat, and summer and winter, and day and night shall not cease.* “During all the days of the earth” signifies all time ; “seed-time and harvest” signifies man who is to be regenerated, and hence the church ; “cold and heat” signifies the state of man when he is being regenerated, which is such as to receiving faith and charity ; cold signifies no faith and charity, but heat, faith and charity ; “summer and winter” signifies the state of the regenerate man as to what is of his new will, the alternations of which are as summer and winter ; “day and night” signify the state of the same regenerate man as to what is of his understanding, the alternations of which are as day and night ; “shall not cease” means that this shall be in all time.

931. *During all the days of the earth.* That this signifies all time is evident from the signification of day, as time (see n. 23, 487, 488, 493) ; wherefore the days of the

earth here mean all time, as long as there is land or inhabitant on the earth. An inhabitant then first ceases to be on the earth when there is no longer any church. For when there is no church, there is no longer any communication of man with heaven, and when this communication ceases, every inhabitant perishes. As we have seen before, it is with the church as with the heart and lungs in man. As long as the heart is sound, so long the man lives. And as the heart and lungs are to man, so is the church to the Greatest Man, which is the whole heaven. Therefore it is here said that "during all the days of the earth, seed-time and harvest, and cold and heat, and summer and winter, and day and night shall not cease." From this it may also appear that the earth will not endure to eternity, but that it will also have its end;* for it is said, during all the days of the earth, that is, as long as the earth endureth.

² But those who believe the end of the earth will be the same thing as the final judgment, foretold in the Word — where the consummation of the age, the day of visitation, and the final judgment are described — are deceived. For the final judgment of every church is when it is vastated, or when there is no longer in it any faith. The final judgment of the Most Ancient Church was when it perished, as in its last posterity before the flood. There was a final judgment of the Jewish Church when the Lord came into the world. There is also to be a final judgment when the Lord shall come into glory. Not that the earth and the world are then to perish, but that the church perishes. And at such time a new church is always raised up by the Lord — as at the time of the flood the Ancient Church, and at the time of the coming of the Lord the primitive

* That is, the literal sense of the words would imply this. But the argument of this and the following numbers is that the church on earth will endure for ever; which implies that the earth also will endure. This is in accord with the direct teaching of other passages — as L. J. 6.

church of the gentiles. So also will there be when the Lord shall come into glory, which is also meant by a new heaven and a new earth. It is similar with every regenerate man, who becomes a man of the church, or a church, and whose internal man, when he is created anew, is called a new heaven, and his external a new earth. Moreover there is also a final judgment for every man when he dies, for then, according to what he has done in the world, he is adjudged either to death or to life. That by the consummation of the age, the end of days, or the final judgment, nothing else than this is meant, and so no destruction of the world, is clearly evident from the words of the Lord in Luke: *In that night there shall be two men on one bed; the one shall be taken and the other shall be left. There shall be two women grinding together; the one shall be taken, and the other shall be left* (xvii. 34-36)—where the last time is called night, because there is no faith, that is, no charity; and where by some being left it is clearly indicated that the world will not then come to an end.

932. That “seed-time and harvest” signify man who is to be regenerated, and thus the church, there is no need to confirm from the Word, because it occurs so often that man is compared and likened to a field, and thus to a sowing or seed-time, and the Word of the Lord to seed, and the effect to the produce or harvest—as every one comprehends from the forms of speech thus made familiar. In general it is here treated of every man—that there never will be lacking to him the sowing of seed from the Lord, whether he be within the church or without; that is, whether he be acquainted with the Word of the Lord, or be not acquainted with it. Without seed sown by the Lord, man can do nothing of good. All good of charity is seed from the Lord, even with the gentiles. Although with these it is not the good of faith, as it may be within the church, yet it may become the good of faith. For the gentiles who have lived in charity; as they are wont to do

in the world, in the other life when they are instructed by angels, also embrace and receive the doctrine of true faith and the faith of charity much more easily than Christians. They will be described, by the Divine mercy of the Lord, hereafter. But specifically it is treated here of man who is to be regenerated, namely, that it will not fail that a church will exist somewhere on the earth — which is here signified by there being seed-time and harvest all the days of the earth. That seed-time and harvest, or the church, will always exist looks to what was said in the preceding verse, namely, that man will not be able again to destroy himself as was done by the last posterity of the Most Ancient Church.

933. That “cold and heat” signify the state of man when he is being regenerated, which is such as to the reception of faith and charity, and that cold signifies no faith and charity, and heat charity, is evident from the signification of cold and heat in the Word, where they are predicated of man about to be regenerated, or being regenerated, or of the church. It is also evident from the series, that is, from what precedes and what follows; for the subject is the church — in the preceding verse that man would not again be able to destroy himself, in this verse that some church will always exist — which is first described as to the way it comes into existence, that is, when man is regenerated so as to become a church, and then as to the quality of the regenerated man, thus as to every
2 state of the man of the church. That his state when regenerated is as described, namely, a state of cold and heat, or of no faith and charity, and again of faith and charity, may not be so evident to any one except by experience, and indeed by reflection in regard to the experience. And because there are few who are regenerated, and among those who are regenerated few if any who reflect, or who are able to reflect on the state of their regeneration, this much may be said. When man is regenerated he receives

life from the Lord ; for he cannot be said to have lived before. The life of the world and of the body is not life, but only heavenly and spiritual life is really life. Through regeneration man receives real life from the Lord ; and because he had no life before, there is an alternation of no life and of real life, that is, of no faith and charity, and of some faith and charity. No charity and faith is here signified by cold, some faith and charity by heat. The way of it is this. Whenever man is in his corporeal and worldly 3 thoughts, there is then in him no faith and charity, that is, there is cold ; for then corporeal and worldly things are in operation, and thus those which are his own. As long as man is in these, he is at the time absent or remote from faith and charity, so that he does not even think about heavenly and spiritual things. The reason of this is that heavenly and corporeal things can never be together in man, for man's will is altogether corrupt. But when the corporeal and the voluntary things of man are not operating, but are quiescent, then the Lord operates through his internal man, and then he is in faith and charity, as is here called heat. When he again returns into the body he is again in cold ; and when the body, or what is of the body, is quiescent, and as nothing, he is then in heat — and this in alternation. For such is the condition of man that heavenly and spiritual things cannot be in him together with his corporeal and worldly things, but only by turns. These are alternations which take place with every one who is to be regenerated, and indeed as long as he is in a state of regeneration ; for man cannot otherwise be regenerated, that is, from being dead become alive — for the reason, as already said, that his will is altogether corrupt, and is therefore wholly separated from the new will, which he receives from the Lord and which is of the Lord and not of man. Hence now it may be evident what is here signified by cold and heat. That such is the case every regenerated man 4 may know from experience — namely, that when he is in

corporeal and worldly things, he is then absent and removed from internal things, so that he not only takes no thought about them, but feels in himself cold at the thought of them. Yet when corporeal and worldly things are quiescent, he is then in faith and charity. He may know also from experience that these states alternate. When therefore corporeal and worldly things begin to be in excess and to want to rule, then man comes into straits and temptations until he is reduced into such a state that the external man becomes obedient to the internal — an obedience it can never render until it is quiescent and as it were nothing. The last posterity of the Most Ancient Church could not be regenerated because, as has been said, with them the understanding and the will constituted one mind; and therefore their understanding could not be separated from their will, so that they might be by turns in heavenly and spiritual things, and by turns in corporeal and worldly things. But they were in continual cold as to heavenly things and in continual heat as to lusts, so that they could have no alternations.

934. That cold signifies no love, or no charity and faith, and that heat, or fire, signifies love, or charity and faith, may be evident from the following passages in the Word. In John it is said to the church in Laodicea — *I know thy works that thou art neither cold nor hot: I would that thou wert cold or hot. So because thou art lukewarm, and neither cold nor hot, I will spew thee out of My mouth* (Apoc. iii. 15, 16) — where cold stands for no charity, and hot for much charity. In Isaiah: *Thus hath Jehovah said unto me, I will be still, and I will behold in My dwelling place; like clear heat in sunshine, like a cloud of dew in the heat of harvest* (xviii. 4) — where the subject is the new church to be planted, heat in sunshine and heat of harvest stand for love and charity. Again: *Saith Jehovah, whose fire is in Zion, and His furnace in Jerusalem* (xxxii. 9) — where fire stands for love. Of the cherubim seen by

Ezekiel it is said — *As for the likeness of the living creatures, their appearance was like burning coals of fire, like the appearance of torches; it went up and down among the living creatures: and the fire was bright, and out of the fire went forth lightning* (Ezek. i. 13). And again it is ² said of the Lord, in the same chapter — *And above the expanse that was over their heads was the likeness of a throne, as the appearance of a sapphire stone: and upon the likeness of a throne was a likeness as the appearance of a man upon it above. And I saw as the appearance of burning coal, as the appearance of fire within it round about, from the appearance of His loins and upward; and from the appearance of His loins and downward I saw as it were the appearance of fire, and there was brightness round about Him* (i. 26, 27; viii. 2). Here again fire stands for love. In Daniel: *One that was Ancient of days did sit . . . His throne was fiery flames, and the wheels thereof burning fire. A fiery stream issued and came forth from before Him: thousand thousands ministered unto Him, and ten thousand times ten thousand stood before Him* (vii. 9, 10). Here fire stands for the Lord's love. In Zechariah: *For I, saith Jehovah, will be unto her a wall of fire round about* (ii. 5) — where the new Jerusalem is described. In David: *Jehovah maketh His angels winds, His ministers a flaming fire* (Ps. civ. 4) — a flaming fire standing for the celestial-spiritual. Because fire signified ³ love, fire was also made a representative of the Lord, as is evident from the fire on the altar of burnt offering, which was never to be extinguished (Lev. vi. 12, 13) — representing the mercy of the Lord. Therefore before Aaron went in to the mercy-seat he was to burn incense with fire taken from the altar of burnt offering (Lev. xvi. 12-14). In order, therefore, that it might be signified that worship was accepted by the Lord, fire was sent down from heaven and consumed the burnt offering (as in Lev. ix. 24, and elsewhere). By fire is also signified in the Word self-love and

its lusts, with which heavenly love cannot agree ; wherefore also the two sons of Aaron were consumed by fire, because they burned incense with strange fire (Lev. x. 1, 2). Strange fire is every love of self and the world, and every lust of those loves. Moreover heavenly love appears to impious men not otherwise than as a burning and consuming fire, and therefore in the Word a consuming fire is predicated of the Lord — as the fire on mount Sinai, which represented the love, or mercy, of the Lord, was seen by the people as a consuming fire ; and so they desired Moses that he should not let them hear the voice of Jehovah God, and see this great fire, lest they should die (Deut. xviii. 16). The love or mercy of the Lord has this appearance to those who are in the fire of the loves of self and the world.

935. That summer and winter signify the state of a regenerate man, as to his new will, the alternations of which are as summer and winter, may be evident from what has been said about cold and heat. The alternations with those who are to be regenerated are likened to cold and heat, but the alternations with those who are regenerated are likened to summer and winter. That in the former case he who is to be regenerated is treated of, and in the present case he who is regenerated, is evident from this, that in the one case cold is named first, and heat second ; and in the other case summer is first named, and winter second. The reason is that a man who is being regenerated, begins from cold, that is, from no faith and charity ; but when he is regenerated, he then begins from charity. That there are alternations with the regenerate man — now no charity, and now some charity — may be clearly evident for the reason that in every one, even when regenerated, there is nothing but evil, and everything good is of the Lord alone. And since there is nothing but evil in him, he cannot but undergo alternations and now be as it were in summer, that is, in charity, and now in winter, that is, in no charity.

Such alternations are given in order that man may be perfected more and more, and so be rendered more and more happy. Such alternations are given with the regenerate man not only while he lives in the body, but also when he comes into the other life; for without alternations, as of summer and winter as to what is of his will, and as of day and night as to what is of his understanding, he cannot be perfected and rendered happier. But these alternations in the other life are as the alternations of summer and winter in the temperate zones, and as the changes of day and night in springtime. These states are also described ³ in the prophets by summer and winter, and by day and night — as in Zechariah: *And it shall come to pass in that day that living waters shall go out from Jerusalem; half of them toward the eastern sea, and half of them toward the western sea: in summer and in winter shall it be* (xiv. 8) — where the New Jerusalem is treated of, or the kingdom of the Lord in heaven and on earth, or the state of both, which is also called summer and winter. In David: *The day is Thine, the night also is Thine: Thou hast prepared the light and the sun. Thou hast set all the borders of the earth: Thou hast made summer and winter* (Ps. lxxiv. 16, 17) — where like things are involved. So in Jeremiah: *If ye shall have made void My covenant of the day, and My covenant of the night, so that there be not day and night in their season* (xxxiii. 20).

936. That day and night signify the state of the same, that is, the regenerate man, as to what is of the understanding, the alternations of which are as day and night, is evident from what has now been said. Summer and winter are predicated of what is of the will, from their cold and heat; for so it is with the will. But day and night are predicated of what is of the understanding, from their light and darkness; for so it is with the understanding. As these things are manifest of themselves, there is no need of confirming them by other like passages from the Word.

937. From all this it may be evident what the Word of the Lord is in its internal sense. In the sense of the letter it appears so simple that nothing more can be known than that it treats merely of seed-time and harvest, cold and heat, summer and winter, day and night; when yet these things involve arcana of the Ancient or spiritual church. The very words in the sense of the letter are of such nature, such most general terms or vessels, as it were, that in their particulars so many and so great heavenly arcana are contained that they can never be exhausted to the tenthousandth part. For in these words so very general, taken from things of earth, angels can see, from the Lord, with infinite variety the whole process of regeneration and state of the regenerating or regenerate man, while man can see scarce anything.

CONTINUATION CONCERNING THE HELLS.

THE HELLS OF THE AVARICIOUS; THE FILTHY JERUSALEM, AND ROBBERS IN A DESERT. ALSO THE EXCREMENTITIOUS HELLS OF THOSE WHO HAVE LIVED IN MERE SENSUAL PLEASURES.

938. The avaricious are of all men the most sordid, and think least about the life after death, the soul, and the internal man. They do not even know what heaven is, because of all men they least elevate their thoughts, but sink them and immerse them wholly in corporeal and earthly things. Wherefore when they come into the other life they do not know for a long time that they are spirits, but think that they are still altogether in the body. The ideas of their thought which from their avarice have become as it were corporeal and earthly, are turned into dire fantasies; and what is incredible, yet true, the sordidly avaricious in the other life seem to themselves to be living in cells where their money is, and there to be infested with mice; but

however they may be infested they do not withdraw from the cells until they are wearied out, and so at last take themselves out of these tombs.

939. What sordid fantasies the ideas of thought of those who have been sordidly avaricious are turned into, is evident from their hell, which is deep under foot. A vapor exhales from it like that from hogs whose bristles are being scraped off in a scalding trough. There are the homes of the avaricious. Those who come thither appear at first black, and by the scraping off of their hair, as is done with hogs, they seem to themselves to become white. So they then appear to themselves, but still there remains on them a mark by which they are known wherever they come. A certain black spirit who was not yet brought to his own hell, because he was to tarry awhile in the world of spirits, being let down thither—although he had not been so avaricious as the rest, and yet had in his lifetime wrongfully coveted the wealth of others—the avaricious there fled away at his approach, saying that he was a robber, because he was black, and would kill them. For the avaricious flee from such spirits, because they greatly fear for their lives. At length having found out that he was not such a robber, they said to him that if he wished to become white his hair only needed to be taken off, such as appeared in sight, as it is stripped from hogs, and he would be white. But this he did not want done, and he was taken up among spirits.

940. In this hell are for the most part Jews who have been sordidly avaricious, whose presence when they come to other spirits is even perceived as the stench of mice. In regard to the Jews something may be said about their cities and robbers in the desert, to show how miserable is their state after death, especially that of those who have been sordidly avaricious and have despised others in comparison with themselves, from their inborn arrogance, thinking themselves to be the only chosen people. From the

fantasy which they have conceived and confirmed themselves in during the life of the body—that they were to come into Jerusalem and the Holy Land to possess it, not being willing to know that by the New Jerusalem is meant the kingdom of the Lord in heaven and on earth—when they come into the other life there appears to them a city on the left of Gehenna, a little in front, into which they flock in crowds. But this city is miry and stinking, and is therefore called the filthy Jerusalem. Here they run about through the streets, above their ankles in mire and filth, complaining and lamenting. They see cities with their eyes and the streets; the representation of such things is so vivid to them that they see them as in daylight. I myself have sometimes seen the cities. There came one to me of dark appearance from this filthy Jerusalem, a gate being opened, as it were. Around him were wandering stars, especially on his left. Wandering stars about a spirit signify in the world of spirits falsities. Stars that are not wandering have a different signification. He drew near to me and applied himself to my left ear above, which he touched as it were with his lips so as to speak to me; he did not however speak with a sounding voice like others, but inwardly in himself, and yet so that I could hear and understand. He said that he was a Jewish Rabbi, and that he had been a long time in that miry city, the streets of which where they walked were nothing but mire and filth. He said also that there was no other food to eat but filth; and when I asked why he, a spirit, should desire to eat, he said that he did eat, and desired to eat, but nothing else was offered him than filth, at which he greatly lamented. He asked therefore what was to be done, saying that he did not find Abraham, Isaac, and Jacob—concerning whom I gave him some information, that they would be sought in vain, and when found could render no aid. To this I added other things of deeper import, saying that no other one should be sought but the Lord alone, Who is the

Messiah, Whom in life they had despised ; and that He rules the whole heaven and the whole earth, and no other can give any aid. He inquired anxiously and repeatedly where He is. I replied that He is found everywhere, and that He hears and knows all men. But then other Jewish spirits took him away.

941. There is also another city on the right of Gehenna, or between Gehenna and the Pool, where the better sort of Jews seem to themselves to dwell. But this city is changed in appearance to them according to their fantasies — now it is turned into hamlets, now into a pool, now again into a city. They are in fear of robbers, and as long as they are in this city they are safe. Between the two cities there is a sort of triangular space, shady, where there are robbers, who are Jews, but of the worst sort, who cruelly torture whomsoever they chance upon. These robbers the Jews out of fear call Lord, and the wilderness which they inhabit they call the Land. In order that they may come safely by the robbers into this city on the right, there is at one angle a good spirit who receives those who come ; and when they come to him they bow themselves toward the ground and are admitted under his feet, which is the ceremony of admission into this city. A certain spirit came to me suddenly. I asked whence he came. He said that he was fleeing in fear of the robbers who kill men, cut them to pieces, burn, and roast them ; and he asked where he could be safe. I inquired whence he came, and from what land. From fear he dared make no other reply than that the land was the Lord's land, since they call the wilderness land, and the robbers Lord. Afterward came the 2 robbers, who were very black, speaking with a base voice, like giants ; and strange to say, when they come they strike terror and horror on the senses. I asked who they were. They said they were in search of plunder. I asked where they wished to store their plunder, whether they did not know that they were spirits, that they could neither carry

off their plunder nor store it, and that such notions were fantasies of evil spirits. They replied that they were in a wilderness seeking booty, and that they torture those on whom they fall. They acknowledged at last, while with me, that they were spirits; but yet they could not be induced to believe otherwise than that they were living in the body. They are Jews who thus roam about threatening to kill, cut to pieces, burn, and roast; and this threat they make against every one, even if he be a Jew, or a friend. Thus it is made known of what disposition they are, though in the world they dare not divulge it.

942. Not far from the filthy Jerusalem there is also another city which is called the Judgment of Gehenna. Those are there who claim heaven for themselves on account of their own righteousness, and condemn others who do not live according to their notions. Between this city and Gehenna there is seen the appearance of a bridge, handsome enough, of a pale or grey color, where is stationed a black spirit, whom they fear, to forbid their crossing — for on the other side of the bridge is seen Gehenna.

943. Those who in the life of the body had for their end mere sensual pleasures, and loved only to indulge their propensity and to live in luxury and festivity, caring for themselves and the world alone, holding Divine things as of no account, being without faith and charity, are after death introduced first into a life similar to that which they lived in the world. There is a place in front, to the left, at some depth, where there is nothing but sensual pleasures, sports, dancing, feasting, and frivolous talk. Such spirits are brought to this place and then they do not know otherwise than that they are in the world. But the scene is changed: after some tarry here they are brought down into a hell under the buttocks which is merely excrementitious; for such pleasure, which is merely corporeal, is turned into what is excrementitious in the other life. I have seen them there bearing dung and bewailing their lot.

944. Women who from low and mean condition have become rich and in their pride have given themselves up to pleasures and a life of delicacy and ease, reclining on couches like queens, sitting at tables and banquets, and caring for nothing else, when they come into the other life have wretched quarrels with one another, beating, tearing, and pulling one another's hair, and so become like furies.

945. It is otherwise with those who have been born into the pleasures and enjoyments of life, and who have been educated in such things from childhood — such as queens, and others of noble family, and also those of wealthy parentage. These, though they have lived in luxury, splendor, and elegance, provided they have lived at the same time in faith in the Lord and charity toward the neighbor, are among the happy in the other life. For to deprive one's self of the enjoyments of life, of power, and of riches, and to think thus to merit heaven by wretchedness, is a fallacy. But to esteem pleasures and power and riches as nothing in comparison with the Lord, and the life of the world as nothing in comparison with heavenly life, is what is meant by renouncing them, in the Word.

946. I have spoken with spirits as to there being perhaps few ready to believe that there are so many such things in the other life, for the reason that man has no other conception of his life after death than one most general and obscure, which is none at all, and in which he has confirmed himself by the fact that he does not see the soul or spirit with his eyes; and that the learned, though they say that there is a soul or spirit, yet because they stick in factitious words and terms, which still more obscure and even extinguish the understanding of the subject, and because they have regard to themselves and the world, and rarely to the common welfare and to heaven, believe still less than sensual men do. And the spirits with whom I spoke wondered that man is such, when yet he knows that in nature itself and every kingdom of it there are so many

and so various wonders of which he is ignorant—as for example even in man's inner ear, in which there are amazing and unheard of particulars with which a whole book might be filled. In these things every one has faith; but if anything is said about the spiritual world, from which all things and each in the kingdoms of nature exist, scarce any one believes in it—because, as has been said, of his pre-conceived and confirmed opinion that it is nothing, because he does not see it.

CHAPTER NINTH.

CONTINUATION CONCERNING THE HELLS.

OTHER HELLS, DISTINCT FROM THOSE PREVIOUSLY DESCRIBED.

947. THOSE who are deceitful and think they can obtain all things by deceitful craft, and have confirmed themselves in this idea by their success in the life of the body, seem to themselves to dwell in a kind of tun, at the left, which is called the infernal tun, over which there is a covering, and outside of it a small globe on a pyramidal base, which they conceive to be the universe, under their inspection and rule. So it really appears to them. Those of them who have persecuted the innocent with craft are there for centuries. I was told that some have remained there for twenty centuries. When they are let out they are under such a fantasy that they suppose the universe to be a globe about which they walk and trample it with their feet, believing themselves to be gods of the universe. I have seen them at times and spoken with them about their fantasy; but since they had acquired this nature in the world, they could not be led out of it. I have also at times perceived with how subtle deceit they could pervert the thoughts, turning them in a moment in other directions and substituting others, so that it could hardly be known that it was done by them—and this in such a manner as to be beyond belief. These spirits on account of their nature are never admitted to men, for they infuse their poison so clandestinely and secretly that it cannot be observed.

948. There is another tun also at the left, as it appears to them, in which are some who in the life of the body supposed when they did evil that they were doing good,

and the converse ; so that they put good in place of evil. These remain there for a while, and then are deprived of rationality, when they become as if in sleep ; and what they then do is not imputed to them ; but yet they seem to themselves to be awake. On their rationality being restored to them they return to themselves and are as other spirits.

949. Toward the left and forward is a sort of chamber in which there is no light, only darkness, from which it is called the dark chamber. In it are those who have coveted the possessions of others, on which they fixed their mind all the time, and took them away without conscience whenever they could under any specious pretence. Among them are some who were in considerable dignity when they lived in the world, and who ascribed to their craftiness the good name of prudence. In that chamber they consult together, just as when they lived in the body, how they may deceive others by fraud. The darkness of the chamber they call their delight. Their appearance was shown to me as clear as in daylight, such as those at length become who are there and have dealt fraudulently. Their face was worse than that of a dead man, livid in color as a corpse, with ghastly hollows. Such they become by spending their life in the torment of anxiety.

950. There was a phalanx of spirits rising up from the side of Gehenna on high toward the front, from whose sphere it was perceived — since the quality of spirits may be perceived from their sphere alone, at their first approach — that they had no regard for the Lord and had a contempt for all Divine worship. Their speech was undulatory. One of them spoke in a scandalous way against the Lord and was at once cast down toward one side of Gehenna. They were working their way from the front up over the head with the desire to find some with whom they could join in subjugating others ; but they were hindered on their way and were told that they must desist or it

would be to their hurt. So they stopped, and were then seen to have dark faces with a white band about the head, by which is signified that they regard Divine worship, and thus also the Word of the Lord, as darkness, fit only to hold the common people in the bonds of conscience. Their home is near Gehenna, where are flying dragons, but not venomous; from which this is called the home of dragons. But because they are not deceitful, their hell is not so grievous. Such spirits ascribe all things to themselves and their own prudence, and boast that they fear no one. But it was shown them that a mere hiss would drive them into terror and flight, for a hiss being heard they thought in their terror that all hell was rising to carry them off; and from heroes they suddenly became like women.

951. Those who have thought themselves holy in the life of the body, are in the lower earth before the left foot. They there appear to themselves at times with a shining face, which flows from their idea of their own holiness. But their end is that they are kept in the greatest desire to ascend into heaven, which they suppose to be on high. This desire is increased and is turned more and more into anxiety, which grows more intense until they acknowledge that they are not holy; and when they are taken out of that place, they are enabled to perceive their stench, which is noisome.

952. One who in the world had thought that he lived a holy life—because he was esteemed holy by men and so to deserve a place in heaven—said that he had lived a pious life and had spent much time in prayer, supposing it to be enough to care and take counsel every one for himself. He said also that he was a sinner and was willing to suffer even to being trodden under foot by others, which he called Christian patience, and that he was willing to be least, in order that he might become greatest in heaven. When examined to see whether he had done or wished to do any good service to any one, or any works of charity,

he said that he did not know what these were : all was, he had lived a holy life. But because he had for an end self-preëminence above others, whom he esteemed viler than himself, and especially because he thought himself holy, he appeared in a human form shining white as far as the loins, but was turned first to a dark blue, and then to black ; and as he wished to rule over others and despised them in comparison with himself, he became blacker than others. As to those who wish to be greatest in heaven, see above (n. 450, 452).

953. I was led through some dwellings of the first heaven from which I was permitted to see afar off a large sea, heaving with great billows to a distance beyond my sight ; and it was told me that those have such fancies and see such a sea, with fear of being sunk in it, who have wished to be great in the world, caring nothing whether by right or by wrong, if only they could gain for themselves glory.

954. Fantasies which have been indulged in the life of the body are turned in the other life into others, which however correspond to the first. For example, with those who have been violent and merciless on earth, their violence and unmercifulness is turned into incredible cruelty ; and they seem to themselves to kill their companions, when they meet them, and to torture them in various ways — wherein they take so great delight that they have no higher enjoyment. Those who have been bloodthirsty are delighted to torture spirits — for they suppose spirits to be men, knowing nothing to the contrary — even till they draw blood, on seeing which — for such is their fantasy that they see as it were blood — they are greatly delighted. From avarice spring fancies of seeming to be infested with mice, and such like vermin, according to the species of avarice. Those who have been delighted with mere sensual pleasures, having these for their ultimate object, their highest good, and as it were their heaven, take greatest delight in

dwelling in privies, perceiving there their utmost enjoyment. Some take their enjoyment in urinous and noisome pools, some in mud-holes, and so on.

955. There are various punishments moreover, with which the evil are punished in the other life most severely. They rush into them when they return into their foul lusts, and acquire thereby shame, terror, and horror for such things, until at length they desist from them. The punishments are of various kinds, but in general are punishments of tearing, punishments of rending, punishments under the veil, and many others.

956. Those who are tenacious of revenge and who hold themselves greater than all others, regarding them as of no account in comparison with themselves, suffer the punishment of tearing, after this manner: they are disfigured in face and body until there is scarce any human appearance left; the face becomes like a broad round cake, the arms look like rags and these being stretched out, the man is whirled around on high and all the time toward heaven, while his character is proclaimed in the presence of all until shame penetrates him to the inmost. So he is reduced to praying as a suppliant and to receiving orders. Afterward he is carried to a muddy pool, which is near the filthy Jerusalem, and is plunged and rolled in it till he becomes a figure of mud; and sometimes this is continued until such lust is taken away. In this muddy pool are malicious women belonging to the province of the bladder.

957. Those who in the life of the body have contracted a habit of saying one thing while they think another, especially those who under the appearance of friendship have coveted the possessions of others, wander about and ask those to whom they come whether they can stay with them, saying that they themselves are poor; and when they are received they from innate cupidity covet all they see. But when their nature is discovered, they are expelled with punishment. Sometimes they are miserably racked in various

ways according to the nature of the deceitful hypocrisy which they have acquired, some in the whole body, some in the feet, some in the loins, some in the breast, some in the head, and some only in the region of the mouth. They are subjected to blows forward and backward, such as cannot be described, with violent collision of parts, and again rending asunder, so that they believe themselves torn into small bits ; and resistance is induced, to increase the pain. Such are the punishments of rending, with great variety and many times repeated, with intervals, until a terror and horror strikes into them of deceiving by falsehood. Something is removed by each punishment. Those who inflicted the punishment said that they took such delight in punishing they would never want to desist, were it to eternity.

958. There are companies of spirits wandering about who are greatly feared by other spirits. They apply themselves to the lower part of the back, twisting it by quick wrenchings, which no one can prevent, and with a noise directing a constricting and restricting motion upward in the form of a cone with the apex above. Whoever is let into this cone, and especially as he approaches its apex, is miserably racked even to every particle of his joints. They who are let in and so punished are deceitful hypocrites.

959. I was awakened one night out of sleep and heard spirits around me who were wishing to ensnare me in my sleep ; and presently falling asleep again I had a sad dream. When I awoke there were suddenly present chastising spirits, to my surprise, who severely punished the spirits that had tried to ensnare me in my sleep. They clothed them, as it were, with bodies, visible to the sight, and with bodily senses, and so tortured them by violent collisions of parts this way and that, with pains induced by resistance. They had a mind to kill them if they could, and from this came their extreme violence. They were mostly sirens — of whom see above (n. 831). The punishment lasted a long

time, and extended around me to many companies, and to my astonishment all the ensnarers were found, though they wanted to hide themselves. Being sirens they tried with many arts to escape punishment, but could not. They sought now to withdraw into their inner nature, now to put on the appearance of others, now to draw the punishment upon others by transference of ideas, feigning now to be children who would be tortured, now good spirits, now angels, with many other evasions, but all in vain. That they were punished so severely surprised me, but it was perceived that the crime is enormous from the necessity for man's being able to sleep in safety, without which the human race would perish. Hence is the necessity for so severe punishment. I perceived that the same thing is done around other men whom they attempt to assail insidiously, though the man knows nothing of it. For one to whom it is not given to speak with spirits and to be with them by inner sense, can hear nothing of this sort, still less see it, when yet the same things exist with all. When man sleeps the Lord guards him most of all.

960. There are certain deceitful spirits who while they lived in the body practised their wiles in secret, and some of them, who for the sake of deceiving have feigned by pernicious arts to be as angels, learn to withdraw themselves into a subtiler nature and take themselves out of the sight of others, thinking to be in this way safe from all punishment. But these just like the others not only undergo the punishment of rending, according to the nature and malice of their deceit, but are also made to adhere together; and when this takes place, the more they desire to be loosened or cut apart from one another, the more closely they are fastened. This punishment involves the greater torment because it answers to their more hidden deceits.

961. Some from habit, some from want of respect for the Holy Scripture, use its words in common talk for forms

of jest or mockery, thinking thus to give point to their jokes and mockings. But such things thought and spoken add themselves to their corporeal and filthy ideas, and in the other life bring upon them much harm; for they return together with what is profane. Such spirits also undergo the punishment of rending, until they desist from such things.

962. There is also the punishment of rending as to thoughts, so that interior thoughts contend with exterior, and this with interior torment.

963. Among punishments a frequent one is the casting over of the veil. The nature of this is that by fantasies impressed upon themselves the spirits who suffer the punishment seem to themselves to be under a veil extended to a great distance. It is like a compact cloud, dense in proportion to the fantasy. Under it they run hither and thither at various speed, fired with the desire of breaking forth from it, until they are wearied out. This usually lasts an hour, more or less, and is accompanied with torture proportioned to the degree of desire of extricating themselves. The veil is for those who although they see the truth are not willing to acknowledge it, by reason of their self-love, and are continually indignant that it is so. Some have under the veil such anxiety and terror that they are in despair as to their ever being liberated, as one told me who had been liberated.

964. There is also another kind of veil, by which they are rolled up as in a cloth, so that they seem to themselves bound hand and foot and body, and they are possessed with the desire of unrolling themselves. Since he was rolled up with one turn the spirit thinks he is going to be easily unrolled, but when he attempts to unroll himself the veil stretches out in length, the roll remaining continuous, until he despairs.

965. These things are said of the hells and their punishments. Infernal torments are not, as some think, the

gnawings of conscience ; for those who are in hell have had no conscience, and so cannot suffer torment of conscience. Those who have had conscience are among the happy.

966. This is to be observed, that in the other life no one undergoes any punishment and torture on account of his hereditary evil, but only on account of actual evils which he himself has committed.

967. When the evil are punished, angels are always present who moderate the punishment and alleviate the pains of the sufferers, but cannot take them away. For there is such an equilibrium of all things in the other life that evil punishes itself, and unless it could be taken away by means of punishments, those in whom it exists could not but be kept in some hell to eternity ; inasmuch as they would otherwise infest the societies of the good, and offer violence to the order instituted by the Lord, in which lies the safety of the universe.

968. Certain spirits had brought with them from the world the idea that they must not speak with the devil, but flee from him. But they were instructed that he does no harm at all to those whom the Lord protects, even if they were encompassed by all hell, within and without. This it has been given me to know by much astounding experience, so that at length I had no fear of even the worst of the infernal crew, to hinder my speaking with them ; and this was granted in order that I might know them what they are. To those who wondered that I spoke with them, I was permitted to say further not only that this would do me no harm, but also that these devils in the other life are those who have been men, and who in the world passed their life in hatred, revenge, and adultery, some of them being then esteemed above others ; and yet more, that some of them had been men who were known to me in the world ; and that the devil means nothing else than such a crew of hell. Furthermore it was said that men while

they live in the body have with them at least two spirits from hell, as well as two angels from heaven; and that these infernal spirits rule with the evil, but with the good are subjected and compelled to serve. Thus it is a false notion which some hold, that there was a devil from the beginning of creation, other than such as were once men. When they heard these things they were astonished, and confessed that they had held a totally different opinion in regard to the devil and the devil's crew.

969. In so great a kingdom, where all the souls of men from their first creation flock together, and from this earth alone near a thousand thousand every week, while all have each his own nature and genius diverse from that of others, all the ideas of every one being communicated, and all and each to be reduced to order, and this without end, it cannot but be that there are there things without number that have never come into the ideas of man. And since in regard to hell as in regard to heaven scarce any one has conceived any but a single vague idea, it must needs be that the things here described will be found strange and marvellous, especially for the reason that men think spirits have no senses, when yet they have more exquisite sense than men. And in addition, by evil spirits there is superinduced upon them, by artifices unknown in the world, a sense almost like that of the body, which is much grosser.

970. At the end of this chapter will follow a description of vastations.

CHAPTER IX.

1. And God blessed Noah and his sons, and said unto them, Be fruitful, and multiply, and replenish the earth.

2. And the fear of you and the dread of you shall be upon every beast of the earth, and upon every fowl of the air; even to everything that the ground maketh to creep,

and to all the fishes of the sea, into your hands let them be given.

3. Every moving thing that liveth shall be food for you ; as the green herb have I given you all.

4. Only flesh with the soul thereof, the blood thereof, shall ye not eat.

5. And surely your blood, of your souls, will I require ; at the hand of every beast will I require it ; and at the hand of man, even at the hand of every man's brother, will I require the soul of man.

6. Whoso sheddeth man's blood in man, his blood shall be shed ; for in the image of God made He man.

7. And you, be ye fruitful, and multiply ; bring forth abundantly in the earth, and multiply therein.

* * * * *

8. And God spake unto Noah, and to his sons with him, saying,

9. And I, behold, I establish My covenant with you, and with your seed after you ;

10. And with every living soul that is with you, the fowl, the beast, and the wild animal of the earth with you ; of all that go out of the ark, even every wild animal of the earth.

11. And I will establish My covenant with you ; neither shall all flesh be cut off any more by the waters of the flood ; neither shall there any more be a flood to destroy the earth.

12. And God said, This is the token of the covenant which I make between Me and you and every living soul that is with you, for perpetual generations :

13. I have set My bow in the cloud, and it shall be for a token of a covenant between Me and the earth.

14. And it shall come to pass, when I bring a cloud over the earth, that the bow shall be seen in the cloud,

15. And I will remember My covenant, which is between Me and you and every living soul of all flesh ; and the waters shall no more become a flood to destroy all flesh.

16. And the bow shall be in the cloud ; and I will look upon it, that I may remember the everlasting covenant between God and every living soul of all flesh that is upon the earth.

17. And God said unto Noah, This is the token of the covenant which I have established between Me and all flesh that is upon the earth.

* * * * *

18. And the sons of Noah, that went forth of the ark, were Shem, and Ham, and Japheth : and Ham is the father of Canaan.

19. These three were the sons of Noah ; and of these was the whole earth overspread.

20. And Noah began to be a husbandman, and planted a vineyard :

21. And he drank of the wine and was drunken ; and he was uncovered in the midst of his tent.

22. And Ham, the father of Canaan, saw the nakedness of his father, and told his two brethren without.

23. And Shem and Japheth took a garment, and laid it upon both their shoulders, and went backward, and covered the nakedness of their father ; and their faces were backward, and they saw not their father's nakedness.

24. And Noah awoke from his wine, and knew what his younger son had done unto him.

25. And he said, Cursed be Canaan ; a servant of servants shall he be unto his brethren.

26. And he said, Blessed be Jehovah, the God of Shem ; and let Canaan be his servant.

27. God enlarge Japheth, and he shall dwell in the tents of Shem ; and let Canaan be his servant,

28. And Noah lived after the flood three hundred and fifty years.

29. And all the days of Noah were nine hundred and fifty years : and he died.

CONTENTS.

971. Now follows the state of the regenerate man, and first the dominion of the internal man and the compliance of the external.

972. Namely : all things of the external man are subject to the internal and will serve it—verses 1-3 ; but man must be particularly careful not to immerge the goods and truths of faith in lusts, nor to confirm evils and falsities by goods and truths, which are of the internal man, since this cannot but condemn him to death, and punish him—verses 4, 5 ; and thus destroy in him the spiritual man, or the image of God—verse 6. If this is not done, then all things will prosper with him—verse 7.

973. Then the state of the man after the flood is treated of, whom the Lord so formed that He could be present with him through charity, and that thus man might not again perish, as did the last posterity of the Most Ancient Church—verses 8-11.

974. Next the state of man after the flood, who is able to receive charity, is described by the bow in the cloud, which he resembles—verses 12-17 ; that the bow regards the man of the church, or the regenerate man—verses 12, 13 ; every man in general—verses 14, 15 ; the man who can be regenerated in particular—verse 16 ; thus not only the man within the church, but also the man without the church—verse 17.

975. Afterward the Ancient Church in general is treated of, and then by Shem is meant inward worship, by Japheth corresponding outward worship, by Ham faith separate from charity, by Canaan outward worship separate from

inward — from verse 19 to the end. That this church on account of its wishing to investigate the truths of faith from itself and by reasonings first lapsed into errors and perversions — verses 19–21. That those who are in outward worship separate from inward, for such reason mock at the very doctrine of faith — verse 22. But those who are in inward worship and thence in outward worship interpret such things for good and excuse them — verse 23. Those who are in outward worship separate from inward are most vile — verses 24, 25 ; and yet may perform vile services in the church — verses 26, 27.

976. Lastly the duration of the first Ancient Church and its state are described by the years of the age of Noah — verses 28, 29.

INTERNAL SENSE.

977. The subject here being the regenerate man, we must show briefly what his quality is as compared with that of the unregenerate. From this comparison the quality of both may be known. The regenerate man has a conscience of good and of truth. From conscience he does good, and from conscience he thinks truth. The good which he does is the good of charity, and the truth which he thinks is the truth of faith. The unregenerate man has no conscience, or if he has any, it is not the conscience of doing good from charity, and of thinking truth from faith, but from some love for the sake of self and the world. Consequently his conscience is spurious or false. The regenerate man has joy when he acts according to conscience, and he has anxiety when he is compelled to do anything, or think anything, contrary to conscience ; but it is not so with the unregenerate man. He, for the most part, does not know what conscience is ; still less does he do anything according to conscience, or contrary to conscience, but according to what favors his loves, from which

he has his joy ; while what is contrary to them brings anxiety. The regenerate man has a new will and a new understanding. This new will and new understanding are his conscience, that is, they are in his conscience, by means of which the Lord works out the good of charity and the truth of faith. The unregenerate man has no will, but in place of will, lust, and thence proneness to all evil ; and he has no understanding, but in place of it reasoning and hence a tendency to all falsity. The regenerate man has heavenly and spiritual life, but the unregenerate man has only bodily and worldly life ; what ability he has for thinking and understanding what is good and true, is from the life of the Lord through remains, which have been described before, from which he has the faculty of reflecting. In the regenerate man the internal man rules and the external complies, but in the unregenerate man the external man rules and the internal is quiescent, as if there were none. The regenerate man knows, or may know if he reflects, what the internal man is and what the external ; but the unregenerate man does not know at all, nor can he know even if he reflects, since he does not know what the good and truth of faith from charity is. From these things it is evident what is the nature of the regenerate man, and what is that of the unregenerate ; and that there is a difference like that between summer and winter, and between light and darkness. The regenerate is therefore a living man, but the unregenerate is a dead man.

978. Few if any at this day know what the internal man is, and what the external. They suppose them to be one and the same, and indeed chiefly for the reason that they believe they do what is good and think what is true from their proprium. This belief the proprium has in itself. But the internal man is as distinct from the external as is heaven from earth. The learned as well as the unlearned, when they reflect upon it, have no other conception of the internal man than that it is thought, because it is within ;

and of the external man than that it is the body and its sense and pleasure, because this is without. But thought, which they suppose to be of the internal man, is not of the internal. In the internal man there are only goods and truths, which are of the Lord, and in the interior man is implanted conscience by the Lord; and yet the evil, even the worst of men have thought, and those also who have no conscience have thought. From this it is evident that man's thought is not of the internal man, but of the external. That the body and its sense and pleasure is not the external man, is evident from this, that spirits, who have no body such as they had while they lived in the world, have all the same an external man. But what the internal man is, and what the external, no one can ever know unless he knows that there is in every man a celestial and spiritual, which corresponds to the angelic heaven; a rational, which corresponds to the heaven of angelic spirits; and an interior sensual, which corresponds to the heaven of spirits. For there are three heavens, and the same number in man; and these heavens are quite distinct one from another. Hence it is that after death a man who has conscience is first in the heaven of spirits, and afterward taken up by the Lord into the heaven of angelic spirits, and at length into the angelic heaven. But this could never be done if there were not the same number of heavens within him, to which and their state he may correspond. From this it could be made clear to me what constituted the internal and what the external man. Celestial and spiritual things form the internal man, rational things the interior or middle man, sensual things—not of the body but derived from bodily things—the external man; and this not only with man, but also with spirits.

3 To speak in the language of philosophy—these three are as end, cause, and effect. It is known that there can never be any effect unless there be a cause, and never any cause unless there be an end. Effect, cause, and end, are as dis-

tinct as exterior, interior, and inmost. Properly speaking, the sensual man, that is, he who thinks from sensual things, is the external man, and the spiritual and celestial man is the internal man; but the rational man is mediate between the two, and by this, or by what is rational, there is communication of the internal man with the external. I know that few apprehend these things, for the reason that they live in externals and think from externals. Hence some make themselves out to be like brutes and believe that when the body dies they will die altogether. But when they die, they then first begin to live. Then in the other life the good live at first the sensual life in the world or heaven of spirits, next the interior sensual life in the heaven of angelic spirits, and lastly the inmost sensual life in the angelic heaven. This life, the angelic, is the life of the internal man, about which almost nothing can be said which can be apprehended by man. The regenerate however ⁴ may know, if they reflect, that it is from good and truth, and from combat. For it is the life of the Lord with man, since the Lord through the internal man produces the good of charity and the truth of faith in his external man. What comes thence to perception in his thought and affection is a certain general idea in which are innumerable things coming from the internal man which man never perceives before he comes into the angelic heaven. As to the nature of this general idea see what is said above from experience (n. 545). But what has been said about the internal man, being above the apprehension of many, is not necessary to salvation. Only let them know that there is an internal man and an external, and let them acknowledge and believe that all good and truth is from the Lord.

979. These things have been premised in regard to the state of the regenerate man and the influx of the internal man into the external, because the subject in this chapter is the regenerate man and the dominion of the internal man over the external, with the compliance of the latter.

980. Verse 1. *And God blessed Noah, and his sons, and said unto them, Be fruitful, and multiply, and replenish the earth.* "God blessed" signifies the presence and grace of the Lord; by "Noah and his sons" is signified the Ancient Church; by "Be fruitful" are signified the goods of charity; by "multiply" are signified the truths of faith, which should now gain increase; by "replenish the earth" is signified in the external man.

981. *And God blessed.* That this signifies the presence and grace of the Lord, is evident from the signification of blessing. Blessing in the Word signifies in the outward meaning enriching with every earthly and bodily good, as in fact the Word is explained by all who remain in the outward meaning, as the Jews did formerly and still do, and also Christians, especially at this day. For this reason they have placed and still place the Divine blessing in riches and abundance of all things, and in their own glory. But blessing in the internal sense signifies enriching with every spiritual and heavenly good. And because this blessing is never given, nor can be given, except from the Lord, therefore blessing signifies the presence and grace of the Lord. The presence and grace of the Lord bears this blessing with itself. It is said presence, because the Lord is present only in charity, and here the spiritual regenerate man is now treated of, who acts from charity. The Lord is present with every man, but as far as man is distant from charity, so far the presence of the Lord is, so to speak, more absent, or the Lord is more remote. It is said grace, and not mercy, for the reason hitherto, as I suppose, unknown, that celestial men do not speak of grace, but of mercy, while spiritual men speak not of mercy but of grace. This comes from the fact that celestial men acknowledge that the human race is only filthy, and in itself excrementitious and infernal; and so they implore the mercy of the Lord, for mercy is predicated in such a condition. But spiritual men, though they know that such is

the case, do not acknowledge it, because they are in their proprium and love it; and therefore they can with difficulty speak of mercy, but can easily speak of grace. This comes from the degree of humiliation of the one and the other. The more one loves himself and thinks he can do good of himself and thus merit salvation, the less he can implore the mercy of the Lord. That some can implore grace is because it has become a customary form, and then there must needs be in their grace but little of the Lord and much of themselves. This any one can find out in himself when he speaks of the grace of the Lord.

982. That by "Noah and his sons" is signified the Ancient Church has been said and shown before, and is evident from what follows.

983. That by "Be fruitful" are signified the goods of charity, and by "multiply" the truths of faith, which should now gain increase, is evident from the signification of both expressions in the Word, where being fruitful, or producing fruit, is predicated of charity, and multiplying of faith — see what has been said of their signification before (n. 43, 55). But for further confirmation the following passages may be cited — in Jeremiah: *Return, O backsliding children . . . and I will give you shepherds according to Mine heart, which shall feed you with knowledge and understanding. And it shall come to pass, when ye be multiplied and made fruitful in the land* (iii. 14–16). Here being multiplied stands plainly for increasing in knowledge and understanding, that is, in faith; and made fruitful stands for the goods of charity; for the subject is the planting of the church, in which faith precedes, or multiplication. Again: *And I will gather the remnant of My flock out of all the countries whither I have driven them, and will bring them again to their folds; and they shall be fruitful and multiply* (xxiii. 3). Here it is said of a church that is planted, that it will thus be fruitful as to the goods of charity and be multiplied as to the truths of faith. In Moses:

And I will have respect unto you, and make you fruitful, and multiply you; and will establish My covenant with you (Lev. xxvi. 9). The celestial church is here described in the internal sense, and therefore being fruitful is predicated of the goods of love and charity, and being multiplied of the goods and truths of faith. In Zechariah: *I will redeem them; and they shall be multiplied as they have been multiplied* (x. 8). That being multiplied is here predicated of the truths of faith is plain from this, that they are to be redeemed. In Jeremiah: *The city shall be builded upon her own heap. . . . And out of them shall proceed thanksgiving and the voice of them that make merry; and I will multiply them, and they shall not be few . . . their children also shall be as aforetime* (xxx. 18-20). Affections for truth and truths of faith are here meant, affections for truth are expressed by thanksgiving and the voice of them that make merry, and the increase of truths of faith by multiplying them. Children also here stand for truths.

984. That by replenishing the earth is signified in the external man, is evident from the signification of the earth, as the external man, of which we have spoken several times before. In regard to the goods of charity and the truths of faith with the regenerate man the case is this. They are implanted in his conscience; and because they are implanted through faith, or through hearing of the Word, they are first in his memory, which is of the external man. When the man is regenerated and his internal man acts, then likewise fructification and multiplication take place. The goods of charity put themselves forth in the affections of the external man, and the truths of faith in the memory, and in each they increase and multiply. What this multiplication is every regenerate man may know, for things that confirm are continually at hand, both from the Word and from the rational man, and even from outward knowledge. Thus he confirms himself more and

more, which is the effect of charity, the Lord alone operating through charity.

985. Verse 2. *And the fear of you and the dread of you shall be upon every beast of the earth, and upon every fowl of the air; even to every thing that the ground maketh to creep, and to all the fishes of the sea, into your hands let them be given.* “And the fear of you and the dread of you” signifies the rule of the internal man, fear having regard to evils and dread to falsities; “shall be upon every beast of the earth” signifies upon lusts which are of the heart; “and upon every fowl of the air” signifies upon falsities, which are of the reason; “even to everything that the ground maketh to creep” signifies affections for good; “and to all the fishes of the sea” signifies outward knowledges; “into your hands let them be given” signifies the possession of the internal man in the external.

986. *And the fear of you and the dread of you.* That this signifies the rule of the internal man, and that fear has regard to evils and dread to falsities, may be evident from the state of the regenerate man. The state of man before he is regenerated is that the lusts and falsities of the external man continually predominate, and hence there is combat. But when he is regenerated the internal man rules over the external, that is, over its lusts and falsities. When the internal man rules, man is in fear on account of evils and in dread on account of falsities; for both evils and falsities are against conscience, and to act against conscience affects him with horror. The internal man how-²ever is not in fear of evils, nor in dread on account of falsities, but the external man. For this reason it is here said that the fear of you and the dread of you shall be upon every beast of the earth, and upon every fowl of the air, that is, upon all lusts, which are signified by the beast, and upon falsities, which are signified by the fowl of the air. This fear and this dread appear as if they were of the man, but the case is this: there are with every man, as has been

said before, at least two angels, by whom communication is given him with heaven, and two evil spirits, by whom he has communication with hell. When the angels rule, as takes place with the regenerate man, then the evil spirits who are present do not aspire to do anything at all against good and truth, because they are then in bonds; and when they attempt to do anything evil, or to speak anything false — that is, to excite it — they are at once in an infernal fear and terror. This fear and terror is what is perceived in man for those things which are against conscience. For this reason also when the man first does or speaks anything against conscience, he comes into temptation and into the pangs of conscience — that is, into a certain infernal torment, as it were. Fear is predicated of evils and terror of falsities, for this reason: the spirits with man do not so much fear to do evil as they fear to speak falsities; for man is born again and acquires conscience by means of the truths of faith, for which reason spirits are not permitted to excite falsities. In every one of them there is nothing but evil, so that they are in evil; their very nature and all their effort from it is evil; and since they are in evil and their proper life consists in evil, they are pardoned for doing evil when they are serving any use. But it is not permitted them to speak anything false, and this in order that they may learn what is true, and thus so far as possible be amended, so that they may serve some low use; but more will be told of these spirits, by the Divine mercy of the Lord, hereafter. Such is the case with the regenerate man, for his conscience is formed of the truths of faith. Hence his conscience is a conscience of what is right. What is false is to him the very evil of life, because it is contrary to the truth of faith. It was otherwise with the man of the Most Ancient Church, who had perception. He perceived evil of life as evil, and falsity of faith as falsity.

987. *Upon every beast of the earth.* That this signifies

over the lusts of the heart is evident from the signification of beasts in the Word, where they signify either affections or lusts, affections for good being signified by gentle, useful, and clean beasts; and affections for evil, or lusts, by those that are fierce, useless, and unclean — of which see above (n. 45, 46, 142, 143, 246, 776). Here as lusts are signified, they are called beasts of the earth, not beasts of the field. With regard to the rule of the regenerate man over lusts, it is to be known that those are in the greatest error, and are never regenerated, who believe that they can of themselves rule over evils. For man is nothing but evil, he is a mass of evils, all his will is merely evil — which is what is said in the preceding chapter (viii. 21), that “the imagination of man’s heart is evil from his youth.” It has been shown me by living experience that a man and spirit, even an angel, in himself regarded, that is, as to all that is his own, is but vilest excrement; and that left to himself he breathes nothing but hatred, revenge, cruelty, and most foul adultery. These things are his own, these ² are his will, as may also be evident to every one, if he reflects, merely from this, that man when born is the vilest creature living, among all wild animals and beasts. And when he grows up and becomes his own master, if not hindered by outward bonds, of the law, and bonds which he imposes on himself for the purpose of gaining great honor and wealth, he would rush into every crime, and not rest before he had subjugated all in the universe, and raked together the wealth of all in the universe; nor would he spare any but those who submitted to be his humble servants. Such is the nature of every man, although those are unaware of it who are powerless and to whom such attempts are impossible, and also those who are in the bonds above mentioned. But let the possibility and power be given, and the bonds be relaxed, and they would rush on to the extent of their ability. Wild animals never show such a nature. They are born into a certain order of their

nature. Those which are fierce and rapacious do others harm, but only for the sake of defending themselves, and their devouring other animals is to allay their hunger, and when this is allayed they do harm to none. But it is altogether different with man. From this it is evident what is
 3 the nature of man's proprium and will. Since man is such mere evil and excrement, it is evident that he can never of himself rule over evil. It is an utter contradiction for evil to be able to rule over evil, and not only over evil, but also over hell; for every man is in communication through evil spirits with hell, and thereby the evil in him is aroused. From all this every one may know, and he who has a sound mind may conclude, that the Lord alone rules over evil in man and over hell with him. In order that the evil in man may be subjugated, that is, hell, which strives every moment to rush in upon him and destroy him forever, man is regenerated by the Lord and endowed with a new will, which is conscience, through which the Lord alone performs all good. These are points of faith — that man is nothing but evil, and that all good is from the Lord. They are therefore not only known by man, but also acknowledged and believed; and if he does not so acknowledge and believe in the life of the body, it is shown him to the life in the life to come.

988. *And upon every fowl of the air.* That this signifies upon falsities of reasoning is evident from the signification of fowl. Fowls in the Word signify intellectual things — those that are gentle, useful, and beautiful signifying intellectual truths, and those that are fierce, useless, and ugly signifying intellectual falsities, or falsities of reasoning. That they signify intellectual things may be seen above (n. 40, 776, 870). From this it is also evident that fowls signify reasonings and their falsities. That there may be no doubt let the following passages — in addition to those cited about the raven (n. 866) — serve for confirmation. In Jeremiah: *I will appoint over them four kinds, saith Je-*

hovah : the sword to slay, and the dogs to drag, and the fowls of heaven, and the beasts of the earth, to devour and to destroy (xv. 3). In Ezekiel : Upon his ruin all the fowls of the heaven shall dwell, and all the wild animals of the field shall be upon his branches (xxxix. 13). In Daniel : And upon the bird of abominations shall be desolation (ix. 27). In John : Babylon . . . is become . . . a hold of every unclean and hateful bird (Apoc. xviii. 2). Many times it is said in the Prophets that carcasses should be given for meat to the fowl of the air and to the beast of the field (Jer. vii. 33 ; xix. 7 ; xxxiv. 20 : Ezek. xxix. 5 ; xxxix. 4 : Ps. lxxix. 2 : Isa. xviii. 6). By this was signified that they should be destroyed by falsities, which are the fowls of the air, and by evils, or lusts, which are the beasts of the earth.

989. As for dominion over falses, it is the same as with dominion over evils — man cannot have the least dominion of himself. Since the subject is here the dominion of the regenerated man over lusts, or the beast of the earth, and over falsities, or the fowl of the air, it is to be known that no one can ever say that he is regenerated unless he acknowledges and believes that charity is the primary thing of his faith, and unless he is affected with love toward the neighbor and feels for him. Of charity his new will is formed. Through charity the Lord brings about good, and thereby truth, but not through faith without charity. There are some who perform works of charity from obedience alone, that is, because it is so commanded by the Lord, and yet are not regenerated. These if they do not place righteousness in their works are regenerated in the other life.

990. *Even to everything that the ground maketh to creep*. That this signifies affections for good is evident both from what precedes and from the signification of the ground, from which they are produced or creep forth — from what precedes since there evils and falsities are treated

of, over which the regenerate man rules, and therefore here affections for good, which are given into his hands; and from the signification of the ground, from which they are produced or creep forth, since the ground is in general the man of the church and whatever is of the church, and thus here whatever is produced by the Lord through the internal man in the external. The ground itself is in the external man, in his affections and memory. It appears as if man produced what is good, and therefore it is said everything that the ground maketh to creep; but this is only the appearance; good is produced through the internal man by the Lord, since, as has been said, there is nothing of good and truth except from the Lord.

991. *And to all the fishes of the sea.* That this signifies outward knowledges is evident from the signification of a fish. Fishes in the Word signify knowledges which spring from things of sense. For knowledges are of three kinds, intellectual, rational, and sensual. All these are planted in the memory, or rather memories, and are called forth thence in the regenerate man, through his internal man. These knowledges which are from things of sense come to man's sensation or perception when he lives in the body, for he thinks from them. The other knowledges, which are interior, do not so come before man puts off the body and comes into the other life. That fishes or the creeping things which the waters produce signify outward knowledges, may be seen above (n. 40); and that a whale or sea monster signifies the generals of outward knowledges (n. 42). It may be evident moreover from the following passages in the Word — in Zephaniah: *I will consume man and beast; I will consume the fowls of the heavens, and the fishes of the sea* (i. 3) — where the fowls of the heavens stand for things of reason, and the fishes of the sea for lower things of reason, or for man's thought from sensuous knowledges. In Habakkuk: *And makest man as the fishes of the sea, as the creeping things that have no*

ruler over them (i. 14) — where making man as the fishes of the sea means that he is altogether sensual. In Hosea: *Therefore shall the land mourn, and every one that dwelleth therein shall languish, with the wild animal of the field and the fowl of heaven; yea, the fishes of the sea also shall be taken away* (iv. 3) — where fishes of the sea stand for knowledges from things of sense. In David: *Thou hast put all things under His feet: all sheep and oxen, yea, and the beasts of the field, the fowl of the air, and the fish of the sea, whatsoever passeth through the paths of the seas* (Ps. viii. 6-8) — describing the dominion of the Lord in man, the fish of the sea standing for outward knowledges. That seas signify the gathering together of knowledges, outward or inward, may be seen above (n. 28). In Isaiah: *The fishers also shall lament, and all they that cast angle into the Nile shall mourn, and they that spread nets upon the faces of the waters shall languish* (ix. 8) — fishers standing for those who trust only in things of sense, and out of these hatch falsities, the subject being Egypt, or the realm of outward knowledge.

992. *Into your hands let them be given.* That this signifies the possession of the internal man in the external, is evident from what has been already said, and from the signification of hand (as above, n. 878). It is said into your hands let them be given, because such is the appearance.

993. Verse 3. *Every moving thing that liveth shall be food for you; as the green herb have I given you all.* “Every moving thing that liveth” signifies all pleasures in which there is good which is living; “shall be food for you” signifies their enjoyment, which they enjoy; “as the green herb” signifies what is vile of enjoyments; “have I given you all” signifies enjoying on account of use.

994. *Every moving thing that liveth.* That this signifies all pleasures in which there is good which is living, is evident from the signification of a moving [or creeping] thing, as shown before. That moving things here signify all clean

beasts and birds, is evident to every one, for it is said that they are given for food. Creeping things in their proper sense are such as are vilest of all, as named in Leviticus (xi. 23, 29, 30), and were unclean. But in a broad sense, as here, animals are meant which are given for food; yet they are here called moving or creeping things, because they signify pleasures. Man's affections are signified in the Word by clean beasts, as already said; but since they are perceived only in his pleasures, so that he calls them

2 pleasures, they are here called creeping things. Pleasures are of two kinds, those of the will and those of the understanding. In general there are the pleasures of possession of land and wealth, the pleasures of honor and office in the state, the pleasures of marriage love and of love for infants and children, the pleasures of friendship and of converse with companions, the pleasures of reading, of writing, of knowing, of being wise; and many others. There are also the pleasures of the senses—as of hearing, which is in general that from the sweetness of music and song; and of seeing, which is in general that of various and manifold beauties; and of smelling, which is from the sweetness of odors; and of tasting, which is from the agreeableness and wholesomeness of foods and drinks; and of touch, from many pleasing sensations. These kinds of pleasures, because they are felt in the body, are called pleasures of the body. But no pleasure ever exists in the body unless it exists and subsists from an interior affection, and no interior affection exists except from one more interior, in which is its use and end.

3 The things which are interior in order even from the inmost are not perceived by man while he lives in the body, and most men hardly know that they exist, still less that they are the source of pleasures; when yet nothing can ever exist in externals unless from what is interior in order. Pleasures are only ultimate effects. Interiors do not lie open to view as long as men live in the body, except to those who reflect upon

them. In the other life they first come forth to view, and indeed in the order in which they are elevated by the Lord toward heaven. Interior affections with their enjoyments manifest themselves in the world of spirits, the more interior with their delights in the heaven of angelic spirits, and the still more interior with their happiness in the heaven of angels; for there are three heavens, one more interior, more perfect, and more happy than another (see n. 459, 684). These interiors unfold and present themselves to perception in the other life; but as long as man lives in the body, since he is all the time in the idea and thought of corporeal things, these interior things are as it were asleep, being immersed in the corporeal. But yet it may be evident to any one who reflects, that all pleasures are such as are the affections that are interior in order, and that they receive from these all their essence and quality. Since the affections that are interior in order are felt in 4
outmosts or in the body as pleasures, they are called creeping things, but they are only corporeal things affected by internal—as may be evident to every one merely from sight and its pleasures. Except there be interior sight, no eye can ever see. The sight of the eye exists from interior sight, and for this reason after the death of the body man sees equally as well and even better than when he lived in the body—not indeed worldly and corporeal things, but those of the other life. Those who were blind in the life of the body, see in the other life as well as those who had keen vision. So too when man sleeps, he sees in his dreams as clearly as when awake. It has been given me to see by internal sight the things in the other life more clearly than I see the things in the world. From these things it is evident that external sight exists from interior sight, and this from sight still more interior, and so on. It is similar with every other sense and with every pleasure. Pleasures are likewise in other parts of the Word called 5
creeping things, with a distinction between the clean and

the unclean, that is, between pleasures the enjoyments of which are living, or heavenly, and pleasures the enjoyments of which are dead, or infernal — as in Hosea : *And in that day will I make a covenant for them with the wild animal of the field, and with the fowl of the heavens, and with the creeping thing of the ground* (ii. 18). That here the wild animal of the field, the fowl of the heavens, and the creeping thing, signify such things in man as have been said, may be evident from the subject's being a new church. In David : *Let the heavens and the earth praise Jehovah, the seas, and everything that moveth therein* (Ps. lxi. 34). The seas and the things that move therein cannot praise Jehovah, but the things in man that are signified by them and are living, thus from what is living within them. Again : *Praise Jehovah . . . wild animal and every beast, creeping thing and winged fowl* (cxlviii. 10) — with similar meaning. That by creeping thing here nothing else is meant than good affections from which are pleasures, is evident also from creeping things being with this people unclean — as will be plain from what follows. Again : *O Jehovah . . . the earth is full of Thy riches ; the sea, great and wide, wherein are things creeping without number. . . . These wait all upon Thee, that Thou mayest give them their food in due season. Thou givest them, they gather ; Thou openest Thy hand, they are filled with good* (civ. 24–28). Here in the internal sense by seas are signified spiritual things, by things creeping all things that live therefrom ; their enjoyment is signified by giving them food in due season, and by their being filled with good. In Ezekiel : *And it shall come to pass that every living soul that creepeth, in every place whither the two rivers come, shall live ; and there shall be a very great multitude of fish, because these waters are come thither, and they shall be healed and everything shall live whithersoever the river cometh* (xlvii. 9). Here are meant the waters of the New Jerusalem ; these waters stand for spiritual things from a heavenly

origin; the living soul that creepeth, for affections for good, and for the pleasures therefrom, both of the body and of the senses; that these live from the waters, or from spiritual things from a heavenly origin, is very evident. That filthy pleasures too, which have their origin in the proprium, thus in its foul lusts, are also called creeping things, is evident in Ezekiel: *So I went in and saw; and behold every form of creeping thing and of beast, the abomination, and all the idols of the house of Israel, portrayed upon the wall round about* (viii. 10). Here the form of creeping thing signifies filthy pleasures whose interiors are lusts, and the interiors of these, hatreds, revenges, cruelties, and adulteries; such are the creeping things, or lusts of pleasures, from love of self and the world, or proprium, which are their idols because they regard them as enjoyments, love them, have them for gods, and thus adore them. These creeping things in the representative church, because they had such vile signification, were likewise so unclean that it was not permitted even to touch them; and he who but touched them was unclean — as may be seen in Leviticus (v. 2; xi. 31–33; xxii. 5, 6).

995. *Shall be food for you.* That this signifies its enjoyment which they should receive, may be evident from this, that any pleasure not only affects man, but also sustains him, like food. Pleasure without enjoyment is not pleasure, but is something without life, and only from enjoyment is and is called pleasure. Such also as is the enjoyment, such is the pleasure. Corporeal and sensual things are in themselves only material, lifeless, and dead; but from enjoyments which come in order from interiors, they have life. From this it is evident that such as is the life of the interiors, such is the enjoyment of pleasures, for in enjoyment is life. The enjoyment in which is good from the Lord is alone living, for it is then from the very life of good; for which reason it is here said, every moving thing that liveth shall be food for you — that is, for enjoy-

- 2 ment. Some think that no one ought ever to live in the pleasures of the body and its senses who wishes to be happy in the other life, but ought to renounce all such things on the ground that they are corporeal and worldly, withdrawing man and keeping him away from spiritual and heavenly life. But those who think so and therefore reduce themselves to voluntary misery while they live in the world, are not informed what the real case is. No one is forbidden to enjoy the pleasures of the body and its senses, that is, the pleasures of possession of lands and wealth; the pleasures of honor and office in the state; the pleasures of marriage love and of love for infants and children; the pleasures of friendship and of intercourse with companions; the pleasures of hearing, or of the sweetness of singing and music; the pleasures of sight, or of beauties, which are manifold, as those of becoming dress, of elegant dwellings with their furniture, beautiful gardens, and the like, which are delightful from harmony of form and color; the pleasures of smell, or of fragrant odors; the pleasures of taste, or of the flavors and benefits of food and drink; the pleasures of touch. For these are outmost or bodily affections arising from interior affections, as already said.
- 3 Interior affections, which are living, all derive their enjoyment from good and truth, and good and truth their enjoyment from charity and faith, and so from the Lord, thus from life itself; wherefore the affections and pleasures therefrom are living. And since genuine pleasures have this origin, they are denied to no one. Indeed, when they are from this origin their enjoyment indefinitely surpasses enjoyment not from this source, which is in comparison filthy. For example, the pleasure of marriage love, when it has its origin from true marriage love, surpasses immeasurably pleasure that has not this origin, so much so that those who are in true marriage love are in a heavenly enjoyment and happiness, since it comes down from heaven. This was acknowledged by the men of the Most Ancient Church,

The enjoyment from adulteries felt by adulterers was to these men so abominable that when they thought of it they shuddered. From this it may be evident what is the nature of the enjoyment that does not flow from the true fountain of life, or from the Lord. That the pleasures 4 above mentioned are never denied to man, and that so far from being denied they are then first really pleasures when drawn from their true origin, may also be evident from this, that very many who have lived in power, dignity, and opulence in the world, and who had all pleasures in abundance, both of the body and of the senses, are among the blessed and happy in heaven, and with them interior enjoyments and blessings are now living, because they have their origin from the goods of charity and the truths of faith in relation to the Lord. And since they regarded all their pleasures as from charity and faith in the Lord, they regarded them from use, which was their end. Use itself was most enjoyable to them, and from this was the enjoyment of their pleasures — see what has been related from experience (n. 945).

996. That the green herb signifies the vile things of enjoyments may be evident from what has been said. They are called the green herb because they are only worldly and corporeal, or external. For, as already said, pleasures, which are in what is corporeal, or outmost, have their origin from enjoyments interior in order. Enjoyments which are perceived in outmosts or corporeals, are vile in comparison. For it is the nature of every enjoyment to be more vile as it goes more to externals, and more happy as it goes more to internals. For this reason, as we have said, in proportion as externals are stripped off, or rolled away, enjoyments become more delightful and happy — as may be evident enough from man's enjoyment of pleasures being vile while he lives in the body, in comparison with his enjoyment after the life of the body, when he comes into the world of spirits; so vile indeed that good spirits utterly

- spurn the enjoyments of the body, nor would they return to them if all in the whole world should be given them.
- 2 The enjoyment of these spirits in like manner becomes vile when they are taken up by the Lord into the heaven of angelic spirits; for they then throw off these interior enjoyments and enter into those that are still more interior. So again to angelic spirits the enjoyment which they have had in their heaven becomes vile when they are taken up by the Lord into the angelic or third heaven, in which heaven, since internal things are there living, and there is nothing but mutual love, the happiness is unspeakable — see what is said of interior enjoyment or happiness above (n. 545). From these things it may be evident what is signified by “as the green herb have I given you all.” Inasmuch as creeping or moving things signify both pleasures of the body and pleasures of the senses, of which the green herb is predicated, the word in the original language is one which signifies both esculent and green — esculent in reference to pleasures of affections of the will, or celestial affections, and green in reference to pleasures of affections
- 3 of the understanding, or spiritual affections. That the esculent herb and green herb signify what is vile, is evident in the Word — as in Isaiah: *For the waters of Nimrim shall be desolate; for the grass is dried up, the herbage is consumed, there is no green thing* (xv. 6). Again: *Their inhabitants were short of hand, they were dismayed, and put to shame; they became the herb of the field, and the green herbage, the grass on the house tops* (xxxvii. 27) — the green herbage standing for what is most vile. In Moses: *The land whither thou goest in to possess it, is not as the land of Egypt, from whence ye came out, where thou sowedst thy seed, and wateredst it with thy foot, as a garden of herbs* (Deut. xi. 10) — where a garden of herbs stands for what is vile. In David: *For the evil doers shall soon be cut down like the grass, and wither as the green herbage* (Ps. xxxvii. 2) — where the grass and the green herbage stand for what is most vile.

997. *Have I given you all.* That this signifies enjoyment on account of use is because it is for food ; for whatever is given for food is for use. With regard to use — those who are in charity, that is, in love to the neighbor, from which is all living enjoyment of pleasures, do not look to the enjoyment of pleasures except on account of their use. For there is no charity unless there are works of charity. Charity consists in work, or in use. He who loves the neighbor as himself, perceives no enjoyment of charity except in its exercise, or in use ; and therefore a life of charity is a life of uses. Such is the life of the whole heaven ; for the kingdom of the Lord, because it is the kingdom of mutual love, is a kingdom of uses. Every pleasure, therefore, which is from charity, has its enjoyment from use. The more noble the use, the greater the enjoyment. Consequently, according to the essence and quality of their use angels have happiness from the Lord. And so ² with every pleasure, the more noble its use, the greater is its enjoyment. For example, the enjoyment of marriage love, because from it is the seminary of human society, and from this the kingdom of the Lord in the heavens — the greatest of all uses — has in it so much happiness that it is the very happiness of heaven. It is the same with other pleasures, but with a difference according to the performance of uses, which are so manifold that they can scarcely be classed in genera and species — some looking more nearly and directly, and some more remotely and indirectly, to the kingdom of the Lord, or to the Lord. From these things it is further evident that all pleasures are granted to man, but for the sake of use ; and that they thus, with difference according to their use, partake of and have their life from heavenly happiness.

998. Verse 4. *Only flesh with the soul thereof, the blood thereof, shall ye not eat.* “Flesh” signifies the voluntary part of man ; “the soul” signifies the new life ; “the blood” signifies charity ; “not eat” signifies not min-

gle together ; wherefore by not eating flesh with the soul thereof, the blood thereof, is meant not mingling profane things with holy.

999. That flesh signifies the voluntary part of man is evident from the signification of flesh in its proper sense in reference to man when corrupt. Flesh in general signifies the whole man, and especially the corporeal man — as may be seen above (n. 574) ; and since it signifies the whole man, and especially the corporeal, it signifies what is proper to man, consequently his voluntary part. Man's voluntary part, or his will, is nothing but evil ; and therefore flesh predicated of man, because he is such, signifies all lust, or all concupiscence — since man's will is nothing but lust, as occasionally shown before. And because flesh had this signification, such was also the representation of the flesh which the people lusted after in the desert — as in Moses : *And the mixed multitude that was among them fell a lusting ; and the children of Israel also wept again, and said, Who shall give us flesh to eat ?* (Num. xi. 4.) Here it is plainly lust that is called flesh, for it is said that they fell a lusting, saying, Who shall give us flesh ? It is likewise evident from what follows — *While the flesh was yet between their teeth, ere it was chewed, the anger of Jehovah was kindled against the people, and Jehovah smote the people with a very great plague. And the name of that place was called the graves of lust [Kibroth-hattavah] ; because there they buried the people that lusted* (ver. 2 33, 34). It may be evident to every one that such a plague would never have been sent among the people on account of their lusting after flesh, thus not on account of a lust for flesh, since this is natural when man has been kept from eating it for a long time, as the people then had in the wilderness. But a deeper reason lies hidden, which is spiritual, namely, that the people were of such a nature as to loathe what was signified and represented by manna — as is evident also from the sixth verse — and to desire only

such things as were signified and represented by flesh, the things of their own will, which are of lusts, and in themselves excrementitious and profane. It was because that church was representative, from the representation of such things, that the people were afflicted with so great a plague; for what was done among the people was represented spiritually in heaven. Manna represented in heaven what was heavenly, and the flesh which they lusted after, what was filthy in their will. For this reason, because they were of such nature, they were punished. From these and other passages in the Word it may be evident that by flesh is signified what is of the will, and here of the will of man, the vileness of which may be seen under the second verse of this chapter, where the beast of the earth is treated of.

1000. That the soul signifies life may be evident from the signification of soul in the Word, in many places. Soul in the Word signifies in general all life, as well internal, or that of the internal man, as external, or that of the external man. And because it signifies all life, it signifies such life as that of the man of whom the soul is predicated. Here it is predicated of the life of the regenerate man, which is separate from man's will; for, as already said, the new life which the regenerate spiritual man receives from the Lord, is entirely separate from the will or proprium of man, that is, from the life proper to man, which is not life, though so called, but is death, because it is infernal life. Here therefore flesh with the soul thereof, which they should not eat, signifies flesh together with its soul; that is, they should not mingle this new life, which is of the Lord, with evil or excrementitious life, which is of man — that is, not with his will or proprium.

1001. That the blood signifies charity may be evident from many things. The new voluntary part which the regenerate spiritual man receives from the Lord, is the same as charity, for the new will is formed of charity. Charity or love is the very essential or life of the will, since no one

can say that he wills anything unless from choosing or loving it. To say that one thinks a thing is not to will it, unless willing is in the thought. This new will which is of charity is here the blood, and this will is not of man, but of the Lord in man. And because it is of the Lord, it is never to be mingled with what is of the will of man which is so filthy, as has been shown. For this reason it was commanded in the representative church that they should not eat flesh with the soul thereof, the blood thereof —
2 that is, should not mingle it. Blood, because it signified charity, signified what is holy; and flesh because it signified man's will, signified what is profane. And because these things are separate, being contrary, it was forbidden to eat blood; for by eating flesh with the blood was then represented in heaven profanation, or the mingling of what was sacred with what was profane; and this representation in heaven could not then but strike angels with horror; for at that time all things existing with the man of the church were turned, according to the signification of things in the internal sense, into corresponding spiritual representations with angels. As the signification of all things varies according to the man of whom they are predicated, so does that of blood. With reference to the regenerate spiritual man blood signifies charity, or love toward the neighbor; with reference to the regenerate celestial man it signifies love to the Lord; but in reference to the Lord it signifies all His human essence, consequently love itself, that is, His mercy toward the human race. Hence blood in general, because it signifies love and what is of love, signifies celestial things, which are of the Lord alone; and thus in reference to man the celestial things which he receives from the Lord. The celestial things which the regenerate spiritual man receives from the Lord, are celestial spiritual — of which, by the Divine mercy of
3 the Lord, elsewhere. That blood signifies what is celestial, and in the supreme sense signified the human essence

of the Lord, thus love itself, or His mercy toward the human race, may be evident from the sanctity with which it was commanded that blood should be held in the Jewish representative church. For this reason blood was called the blood of the covenant, and was sprinkled upon the people, as also upon Aaron and his sons together with the anointing oil, and the blood of every burnt offering and sacrifice upon and around the altar (see Exod. xii. 7, 13, 22, 23; xxiv. 6, 8: Levit. i. 5, 11, 15; iv. 6, 7, 17, 18, 25, 30, 34; v. 9; xvi. 14, 15, 18, 19: Numb. xviii. 17: Deut. xii. 27). And because blood was held so sacred and man's 4 will is so profane, the eating of blood was severely prohibited, on account of its representation of the profanation of what is holy—as in Moses: *It shall be a perpetual statute throughout your generations in all your dwellings, that ye shall eat neither fat nor blood* (Lev. iii. 17). Fat here stands for celestial life and blood for celestial spiritual. The celestial spiritual is spiritual which is from celestial; as in the Most Ancient Church love to the Lord was their celestial, because implanted in their will, their celestial spiritual was faith therefrom, of which see above (n. 30–38, 337, 393, 398). With the spiritual man, however, the celestial is not given, inasmuch as charity is implanted in his intellectual part, but the celestial spiritual. Again in Moses: *Whatsoever man there be of the house of Israel, or of the strangers that sojourn among them, that eateth any manner of blood, I will set my face against that soul that eateth blood, and will cut him off from among his people; for the soul of the flesh is in the blood; and I have given it to you upon the altar to make atonement for your souls; for it is the blood that maketh atonement by reason of the soul. The soul of all flesh, the blood thereof is it; whosoever eateth it shall be cut off* (Lev. xvii. 10, 11, 14). Here it is plainly shown that the soul of the flesh is in the blood, and that the soul of the flesh is the blood, or the celestial, that is, the holy, which is of the Lord. Again: 5

Be sure that thou eat not the blood; for the blood is the soul, and thou shalt not eat the soul with the flesh (Deut. xii. 23-25). From this it is likewise evident that the blood is called the soul, that is, the celestial life, or the celestial, which was represented by the burnt offerings and sacrifices of that church. That the celestial, which is the proprium of the Lord, for this alone is celestial and holy, should not be mingled with the proprium of man, which is profane, was also represented by this, that they should not sacrifice or offer the blood of the sacrifice on what was leavened (Exod. xxiii. 18; xxxiv. 25). What was leavened signified what was corrupt and defiled. That blood is called the soul and signifies the holy of charity, and that the holy of love was represented in the Jewish Church by blood, is because the life of the body consists in the blood. And as the life of the body consists in the blood, this is its ultimate soul, so that the blood may be said to be the corporeal soul, or that in which is the corporeal life of man; and inasmuch as internal things were represented in the representative churches by external, the soul or celestial life was represented by the blood.

1002. *Shall ye not eat.* That this signifies not to mingle, now follows from what has been said. Eating the flesh of animals, regarded in itself, is something profane, for in the most ancient time they never ate the flesh of any beast or bird, but only grain, especially bread made of wheat, also fruits, vegetables, milk and its products, butter and the like. To kill animals and eat their flesh was sinful to them, and like wild beasts. They took from them only service and use — as is evident from Genesis i. 29, 30. But in process of time, when men began to be as fierce as wild beasts, and even fiercer, they then first began to kill animals and eat their flesh; and because such was man's nature, it was permitted him to do this, and is still permitted, to this day; and so far as he does it of conscience, so far it is lawful for him, since his conscience is formed

of all that he supposes to be true and thus lawful. No one therefore is at this day condemned because of eating flesh.

1003. From these things it is now evident that not to eat flesh with the soul thereof, the blood thereof, is not to mingle profane things with holy. Profane things are not mingled with holy by one's eating blood with flesh, as the Lord clearly teaches in Matthew: *Not that which entereth into the mouth defileth the man; but that which proceedeth out of the mouth, this defileth the man. . . . For the things which proceed out of the mouth come forth out of the heart* (xv. 11, 18-20). But in the Jewish Church it was forbidden because, as has been said, by eating of blood with the flesh was then represented profanation in heaven. All things done in that church were turned in heaven into corresponding representatives—blood into the holy celestial; flesh, outside of the sacrifices, because it signified lusts, into what was profane; and the eating of both into the mingling of the holy with the profane. For this reason it was then so severely interdicted. But after the coming of the Lord, when external rites were abolished, and thus representatives ceased, such things were no longer turned in heaven into corresponding representatives. For when man becomes internal and is instructed about internal things, externals are of no account to him. He then knows what the holy is, namely, charity and faith therefrom. According to these his externals are then regarded, that is to say, according to the amount of charity and faith in the Lord there is in his externals. Since the coming of the Lord, therefore, man is not regarded in heaven from externals, but from internals. And if any one is regarded from externals it is because he is in simplicity, and in his simplicity is innocence and charity, which are in his externals, or in his external worship, from the Lord, without man's knowledge.

1004. Verse 5. *And surely your blood, of your souls,*

will I require ; at the hand of every beast will I require it ; and at the hand of man, even at the hand of every man's brother, will I require the soul of man. "And surely your blood, of your souls, will I require" signifies that violence brought upon charity will punish itself ; "your blood" is here violence ; "souls" are they who bring violence ; "at the hand of every beast" signifies from all that is violent in man ; "at the hand of man" is from all his will ; "at the hand of every man's brother" is from all his understanding ; "will I require the soul of man" is to avenge profanation.

1005. *And surely your blood, of your souls, will I require.* That this signifies that violence brought upon charity will punish itself, and that blood is violence, and souls they who bring violence, is evident from what precedes and what follows, as also from the signification of blood in the opposite sense, and from the signification of soul in the opposite sense. From what precedes, because in the preceding verse the eating of blood is treated of, by which is signified profanation, as has been shown. From what follows, as the next verse treats of the shedding of blood ; and so here the subject is the state and punishment of him who mingles what is sacred with what is profane. From the signification of blood in the opposite sense, because in the genuine sense blood signifies what is celestial, and in reference to the regenerate spiritual man charity, which is his celestial ; but in the opposite sense blood signifies violence brought upon charity, consequently, what is contrary to charity, thus all hatred, revenge, cruelty, and especially profanation — as may be evident from the passages in the Word cited above (n. 374, 376). From the signification of soul in the opposite sense, since soul in the Word signifies in general life, thus every man who lives ; but since such as man is such is his life, it signifies also the man who brings violence — as may be confirmed by many passages from the Word, but here only by this from Moses : *What-*

soever man . . . eateth any manner of blood, I . . . will cut him off from among his people. For the soul of the flesh is in the blood; and I have given it to you upon the altar to make atonement for your souls; for it is the blood that maketh atonement by reason of the soul (Lev. xvii. 10, 11, 14). Here the soul stands for the life in threefold sense — as often elsewhere. That violence brought upon charity will bring punishment on itself, will be evident from what follows.

1006. *At the hand of every beast.* That this signifies from all that is violent in man, is evident from the signification of beast. Beast [or wild animal] in the Word signifies what is living (as shown n. 908), but in the opposite sense beast signifies what is like a beast, thus whatever is beastlike in man (as also shown above). Therefore it signifies a man of such life, namely, a violent man, or one who brings violence on charity; for he is like a beast. Man is a man from love and charity, but he is a beast from hatred, revenge, and cruelty.

1007. *At the hand of man.* That this is from all of his will, and that *at the hand of every man's brother* is from all of his intellectual, is evident from the signification of man — for the essential and life of man is his will, and such as the will is, such is the man — and from the signification of a man brother. The intellectual in man is called man brother, as shown before (n. 367). Whether it be a true intellectual, a spurious intellectual, or a false intellectual, it is still called a man brother; for the understanding is called man (n. 158, 265), and the brother of the will (n. 367). Man [*homo*] and man [*vir*] brother are here mentioned, and the filthy voluntary and filthy intellectual are so called, because profanation is here treated of, no mention or representation of which is tolerated in heaven, but at once rejected. For this reason such mild terms are here used and the meaning of the words of this verse is in a manner ambiguous, that it may not be known in heaven that such things are contained in it.

1008. *Will I require the soul of man.* That this means to avenge profanation is evident from what has been said in the preceding verse and in this verse, for the subject is the eating of blood, by which is signified profanation. What profanation is, few know, and still less what its punishment is in the other life. Profanation is manifold. He who utterly denies the truths of faith does not profane them, as do not the nations which live outside of the church and of knowledges. But he profanes them who knows the truths of faith, and especially he who acknowledges them, bears them in his mouth, preaches them, and persuades others to adopt them, and yet lives in hatred, revenge, cruelty, robbery, and adultery, which he confirms in himself by many things that he extracts from the Word, perverting them and thus immersing them in these foul evils. He it is who profanes. And it is such profanity chiefly that brings death to a man, as may be evident from this, that in the other life what is profane and what is holy are entirely separated — what is profane in hell and what is holy in heaven. When such a man comes into the other life, in every idea of his thought, just as in the life of the body, what is holy adheres to what is profane. He cannot there bring forth a single idea of what is holy without what is profane being seen adhering, as clearly as in daylight, there is such perception of another's ideas in the other life. Thus in everything he thinks profanation is manifest, and since heaven abhors profanation, he cannot but be thrust
2 down into hell. The nature of ideas is known to hardly any one. It is supposed that they are something simple; but in each idea of thought there are things innumerable, variously conjoined so as to make a certain form, and hence pictured image of the man, which is all perceived and even seen in the other life. Merely for example — when the idea of a place occurs, whether of a country, a city, or a house, then an idea and image of all things the man has ever done there comes forth and they are all seen

by angels and spirits ; or when the idea of a person whom he has held in hatred, then the idea comes forth of all things which he has thought, spoken, and done against him. And so it is with all other ideas ; when they come up, things one and all that he has conceived and impressed on himself in regard to a thing lie open to view. As when the idea of marriage arises, if he has been an adulterer, all filthy and obscene things of adultery, even of thought about it, come forth ; likewise all things with which he has confirmed adulteries — whether from things of sense, from things of reason, or from the Word — and how he has adulterated and perverted the truths of the Word. More-³ over, the idea of one thing flows into the idea of another and colors it, as when a little black is dropped into water and the whole volume of water is darkened. Thus such a spirit is known from his ideas and, wonderful to say, in every idea of his there is an image or likeness of himself, which when presented to view is so deformed as to be horrible to see. From this it may be evident what is the state of those who profane holy things, and what is their appearance in the other life. But it can never be said that those profane holy things who in simplicity have believed what is said in the Word, even if they have believed what was not true ; for things are said in the Word according to appearances, as may be seen above (n. 589).

1009. Verse 6. *Whoso sheddeth man's blood in man, his blood shall be shed ; for in the image of God made He man.* “Sheddeth man's blood in man” signifies extinguishing charity ; “in man” is with man ; “his blood shall be shed” signifies his condemnation ; “for in the image of God made He man” signifies charity, which is the image of God.

1010. *Whoso sheddeth man's blood in man.* That this signifies extinguishing charity, and that “in man” is with man, is evident from the signification of blood — of which above — as being the holy of charity, and from its being

said man's blood in man. This means his internal life, which is not in him, but with him ; for the life of the Lord is charity, which is not in man, because he is filthy and profane, but is with man. That shedding blood is bringing violence on charity, is evident from passages in the Word, as from those adduced before (n. 374, 376), where it was shown that violence brought upon charity is called blood. Shedding blood is in the literal sense killing, but in the internal sense it is having hatred against the neighbor — as the Lord teaches in Matthew : *Ye have heard that it was said to them of olden time, Thou shalt not kill ; and whosoever shall kill shall be in danger of the judgment : but I say unto you, that every one who is angry with his brother without cause shall be in danger of the judgment* (v. 21, 22). Here being angry signifies receding from charity (of which ² see n. 357), and consequently hatred. He who is in hatred, not only has no charity, but also brings violence to charity, that is, sheds blood. In hatred lies actual murder, as is manifest from this, that he who is in hatred desires nothing so much as that the one he hates should be killed ; and if he were not withheld by outward restraints, he would kill him. For this reason the killing of a brother and the shedding of his blood is hatred ; and since it is hatred, there is this in every idea of his against him. It is the same with profanation. He who profanes the Word, as has been said, not only holds truth in hatred, but also extinguishes, or kills it. This is manifest from those in the other life who have committed profanation ; no matter how upright, wise, and devout they have appeared outwardly during their life in the body, in the other life they hold the Lord in deadly hatred, and also all the goods of love and truths of faith, for the reason that these are opposed to their inward hatred, robbery, and adultery, which they have veiled with a show of holiness, and they have ³ adulterated them to favor themselves. That blood means profanation is evident not only from the passages adduced

above (n. 374), but also from the following in Moses: *What man soever there be of the house of Israel, that killeth an ox, or lamb, or goat, in the camp, or that killeth it without the camp, and hath not brought it unto the door of the tent of meeting, to offer it as an oblation unto Jehovah before the tabernacle of Jehovah; blood shall be imputed unto that man; he hath shed blood; and that man shall be cut off from among his people* (Lev. xvii. 3, 4). Sacrificing in any other place than on the altar, which was near the tabernacle, represented profanation; for sacrificing was a holy thing, but profane if in the camp or without the camp.

1011. *His blood shall be shed.* That this signifies his condemnation is evident from what has been said. It is according to the sense of the letter that the shedder of blood, or the slayer, should be punished with death. But in the internal sense the meaning is, that he who has hatred against the neighbor is thereby condemned to death, that is, to hell — as also the Lord teaches in Matthew: *Whosoever shall say to his brother, Thou fool, shall be in danger of the hell of fire* (v. 22). For when charity is extinguished, man is left to himself and to his proprium, and is ruled by the Lord no longer through internal bonds, which are of conscience, but through external bonds, which are of laws, such as he himself makes for the sake of his own wealth and power. And when these bonds are relaxed, as is the case in the other life, he rushes into the greatest cruelty and obscenity, thus into his own condemnation. That the blood shall be shed of him who sheddeth blood is a law of retaliation well known to the ancients, according to which they judged crimes and wrongs — as is evident from many passages in the Word. This law has its origin from the universal law that one should not do to another what he would not that another should do to him (Matt. vii. 12); as also from this, that it is the order universal in the other life that evil punishes itself, and likewise falsity; thus that

in evil and falsity is its own punishment. And because there is such order, that evil punishes itself, or what is the same, that an evil man rushes into punishment answering to his evil, the ancients deduced from this their law of retaliation — as is here also signified by the declaration that whoso sheddeth blood, his blood shall be shed — that is, he shall rush into condemnation.

1012. The literal meaning of the words, “Whoso sheddeth man’s blood in man, his blood shall be shed,” is one who sheds another’s blood; but in the internal sense it is not another’s blood, but charity in one’s self. For this reason it is said “man’s blood in man.” Sometimes when two are spoken of in the literal sense, only one is meant in the internal sense. The internal man is man in man. Whoso, therefore, extinguishes charity, which is of the internal man, or is the internal man himself, his blood shall be shed — that is, he condemns himself.

1013. *For in the image of God made He man.* That this signifies charity, which is the image of God, follows as a consequence. In the preceding verse charity was treated of, which was signified by blood, and that it should not be extinguished was signified by not shedding blood. Here now it follows that He made man into the image of God; from which it is evident that charity is the image of God. What the image of God is, hardly any one knows at the present day. They say that the image of God was lost in the first man, whom they call Adam, and that it was a certain integrity of which they are ignorant. And indeed there was integrity, for by Adam, or Man, is meant the Most Ancient Church, which was a celestial man and had perception, such as had no church after it; by reason of which it was also a likeness of the Lord. A likeness of the Lord signifies love to Him. After this church perished in the course of time, the Lord then created a new church, which was not a celestial but a spiritual church. This was not a likeness, but an image of the Lord. An

image signifies spiritual love, that is, love to the neighbor, or charity, as has been shown before (n. 50, 51). That ² this church was, from spiritual love, or charity, an image of the Lord, is evident from this verse; and that charity is itself an image of the Lord is evident from its being said, "for in the image of God made He man" — that is to say, charity itself made him so. That charity is the image of God is most clearly evident from the very essence of love, or charity. Nothing else than love and charity can make an image and likeness of any one. It is the essence of love and charity to make of two, as it were one. When one loves another as himself, and more than himself, one then sees the other in himself, and himself in the other. This may be known to every one if he only attends to love, or to those who love each other. The will of the one is the will of the other, they are interiorly as it were joined together, and only in body distinct the one from the other. Love to ³ the Lord makes man one with the Lord, that is, a likeness of Him. So does charity, or love toward the neighbor, make him one with the Lord, but as an image. An image is not a likeness, but is according to likeness. This oneness arising from love the Lord Himself describes in John: *I pray . . . that they may all be one; even as Thou, Father, art in Me, and I in Thee, that they also may be one in Us. . . . And the glory which Thou hast given unto Me, I have given unto them; that they may be one, even as We are one; I in them, and Thou in Me* (xvii. 21-23). This being one is that mystical union which some think about, and which is by love alone. Again: *I live, and ye shall live. In that day ye shall know that I am in My Father, and ye in Me, and I in you. He that hath My commandments and keepeth them, he it is that loveth Me. . . . If a man love Me, he will keep My word; and My Father will love him, and We will come unto him, and make our abode with him* (xiv. 19-23). Hence it is evident that it is love which conjoins, and that the Lord has His abode with him who

loves Him, and also with him who loves his neighbor, for
 4 this is love of the Lord. This union, which makes a likeness and image, cannot be so well seen among men, but is seen in heaven, where from mutual love all the angels are as one. Each society, which consists of many, constitutes as it were one man. And all the societies together — or the whole heaven — constitute one man, which is also called the Greatest Man (see n. 457, 549). The whole heaven is a likeness of the Lord, for the Lord is the all in all therein. So also is each society a likeness, and so each angel. The celestial angels are likenesses, the spiritual angels are images. Thus heaven consists of as many likenesses of the Lord as there are angels, and this only through mutual love — one loving another more than himself (see n. 548, 549). For in order that the general or entire heaven may be a likeness, the parts, or angels singly, must be likenesses, or images according to likenesses. Unless the general consists of parts like itself, it is not a general that makes a one. From these things it may be seen, as by mental vision, what makes a likeness and image of God, namely, love to the Lord and love toward the neighbor; consequently, that every regenerate spiritual man, from love or charity, which is from the Lord alone, is His image. And he who is in charity from the Lord, is in integrity — of which integrity, by the Divine mercy of the Lord, we shall speak hereafter.

1014. Verse 7. *And you, be ye fruitful and multiply; bring forth abundantly in the earth, and multiply therein.* “Be ye fruitful and multiply” signifies here, as before, increase of good and truth in the interior man; to be fruitful is predicated of goods, and to multiply of truths; “bring forth abundantly in the earth, and multiply therein” signifies increase of good and truth in the external man, which is the earth; to bring forth abundantly is predicated of goods, and multiply of truths.

1015. *Be ye fruitful and multiply.* That this signifies

increase of good and truth in the interior man, and that to be fruitful is predicated of goods, and to multiply of truths, is evident from what has been shown before at the first verse of this chapter, where the same words occur. That the increase is in the interior man may be evident from what follows, where it is said again "multiply," which repetition would be needless, because superfluous, if it did not signify something peculiar, distinct from what goes before. From this and from what was said above it is evident that being fruitful and multiplying are here predicated of goods and truths in the interior man. It is said the interior man because, as was shown above, man as to what is celestial and spiritual, which is of the Lord alone, is an internal man; but as to what is rational he is an interior or middle man, between the internal and the external; and as to affections of good and knowledges of the memory he is external. That such is the nature of man has been shown in what is premised to this chapter (n. 978); but his not knowing it while he lives in the body is because he is in the things of the body, and hence does not even know that there are interior things, still less that they are so distinct in their order. Yet if he will reflect it may be very evident to him, when he is in thought withdrawn from the body and is thinking as it were in his spirit. That fruitfulness and multiplication are predicated of the interior or rational man is because the operation of the internal man is not perceived, except in the most general way, in the interior man. For there are numberless particulars that compose one general thing, and indeed the most general, in his interior man. How innumerable the particulars are, what is their nature, and how they present an obscure general whole, may be evident from what has been shown above (n. 545).

1016. *Bring forth abundantly in the earth, and multiply therein.* That this signifies increase of good and truth in the external man, which is the earth; and that bringing

forth abundantly is predicated of goods, and multiplying of truths, is evident from what has now been said, and also from the signification of earth, as the external man — see what was said and shown at the first verse of this chapter (n. 983). As to its being said, “Bring forth abundantly in the earth, and multiply therein,” the case is this : nothing is multiplied with the regenerate man in his external man, that is, nothing of good and truth receives increase, except by the effect of charity. Charity is as heat in the time of spring or summer, which causes grass and plants and trees to grow. Without charity, or spiritual heat, nothing grows, and for this reason it is here first said, “Bring forth abundantly in the earth,” which is predicated of goods, which are of charity, by means of which there is multiplication of good and truth. Any one may understand how this is : nothing is increased and multiplied in man unless there be some affection. The enjoyment of affection causes it not only to take root, but also to increase. All things are brought about according to the aspiration of affection. What man loves he freely seizes, retains, and cherishes — thus all things that favor any affection. Those which do not favor, man cares nothing for, regards as nothing, and even rejects. But such as the affection is, such is the multiplication. With the regenerate man the affection is that of good and truth from charity given by the Lord. Whatever therefore favors the affection of charity he seizes, retains, and cherishes, and thus confirms himself in goods and truths. This is signified by, Bring forth abundantly in the earth and multiply therein.

1017. To see that multiplication is such as is the affection, take for example a man who accepts the principle that faith alone saves, even if he does no work of charity, that is, even if he has no charity, and thus separates faith from charity — not only on account of this principle received from childhood, but also because he supposes that if one should call the works of charity, or charity itself, the essen-

tial of faith and should therefore live more piously, he could not but place merit in works, though this is a false supposition. Thus he rejects charity and makes the works of charity of no account, abiding only in the idea of faith, which is of no avail without its essential, namely, charity. In confirming this principle in himself, he does it not at all from affection for good, but from affection for pleasure, that he may live in the indulgence of his lusts. And whoever of this mind confirms it in many ways, does this not from affection for truth, but for his own glory, that he may seem greater, more learned, and more exalted than others, and may thus take a high place among those in wealth and honor. Thus he does it from the enjoyment of his affection, and this enjoyment causes the multiplication of confirmations; for, as has been said, such as the affection is, such is the multiplication. In general, when the principle is false, nothing but falsities can follow from it; for all things conform themselves to the principle. Indeed — as I know from experience which, by the Divine mercy of the Lord, will be told elsewhere — those who confirm themselves in such principles about faith alone, and are in no charity, care nothing for, and are as if they did not see, all that the Lord said so many times about love and charity (see Matt. iii. 8, 9; v. 7, 43-48; vi. 12, 15; vii. 1-20; ix. 13; xii. 33; xiii. 8, 23; xviii. 21-23 and to the end; xix. 19; xxii. 34-39; xxiv. 12, 13; xxi. 34, 40, 41, 43; Mark iv. 18-20; xi. 13, 14, 20; xii. 28-35; Luke iii. 8, 9; vi. 27-39, 43 to the end; vii. 47; viii. 8, 14, 15; x. 25-28; xii. 58, 59; xiii. 6-10; John iii. 19, 21; v. 42; xiii. 34, 35; xiv. 14, 15, 20, 21, 23; xv. 1-19; xxi. 15-17).

1018. The reason why it is here said again, "Be ye fruitful, and multiply," as in the first verse of the chapter, is that here is the conclusion, and that all things will succeed and will be fruitful and multiply, if they do not what is signified by eating blood and by shedding blood — that is, if they do not extinguish charity by hatred and profanations.

1019. Verse 8. *And God spake unto Noah, and to his sons with him, saying.* That "God spake unto Noah, and to his sons with him, saying," signifies the truth of the things that follow in regard to the spiritual church, which is meant by Noah and his sons with him.

1020. That these things are signified may be evident from this, that all the events arranged historically from the first chapter of Genesis to Eber in the eleventh chapter, signify quite different things from what appear in the letter, and the historical series is only composed history, after the manner of the most ancient people. And these people when they would attest the truth of a thing, declared that Jehovah said it. Here however it is said that God spake, because it is about the spiritual church. So also they said when anything was to come, or came, true.

1021. That by "Noah and his sons with him," is signified the Ancient Church, has been shown before and will be evident in what follows in this chapter, so that there is no need of stopping to confirm it now.

1022. Verses 9, 10. *And I, behold, I establish My covenant with you, and with your seed after you; and with every living soul that is with you, the fowl, the beast, and every wild animal of the earth with you; of all that go out of the ark, even every wild animal of the earth.* "And I, behold, I establish My covenant" signifies the presence of the Lord in charity; "with you" signifies the regenerate spiritual man; "and with your seed after you" signifies those who are created anew; "and with every living soul that is with you" signifies in general all that is in the regenerate man; "the fowl" signifies in particular what is of his understanding; "the beast" in particular what is of his new will; "and every wild animal of the earth" signifies the lower things of his understanding and those of his will therefrom; "with you" signifies here as before what is in the regenerate spiritual man; "of all that go out of the ark" signifies the men of the church; "even every wild

animal of the earth" signifies the men outside of the church.

1023. *And I, behold, I establish My covenant.* That this signifies the presence of the Lord in charity, may be evident from the signification of covenant, as shown above (n. 666), where it was shown that a covenant signifies regeneration, and indeed the conjunction of the Lord with the regenerate man by love; and that the heavenly marriage is that covenant itself, and thus the heavenly marriage with every regenerate man. This marriage or covenant has been treated of before. The heavenly marriage with the man of the Most Ancient Church was in the proprium of his will, but the heavenly marriage with the man of the Ancient Church was effected in the proprium of his understanding. For when man's will became wholly corrupt the Lord separated the proprium of his understanding from the corrupt proprium of his will, and in the proprium of his understanding formed a new will, which is conscience, and implanted charity in the conscience, and innocence in the charity, and thus conjoined Himself with man, or, what is the same, made a covenant with him. So far as the proprium of the will of man can be separated from this proprium of the understanding, the Lord can be present with him, or conjoin Himself, or enter into a covenant with him. Temptations and such like means of regeneration cause the proprium of the will of man to be quiescent, to become as nothing, and as it were to die. So far as this is done, the Lord through conscience implanted in the proprium of man's understanding can operate in charity. And this is what is here called a covenant.

1024. *With you.* That this signifies the regenerate spiritual man is evident from what has been said before — namely, that Noah and his sons signify the spiritual church which succeeded the Most Ancient celestial church; and since the church is signified, so also is each man of the church, thus the regenerate spiritual man.

1025. *And with your seed after you.* That this signifies those who are created anew, is evident from the signification of seed, as also from what follows. From the signification of seed inasmuch as seed signifies in the literal sense posterity, but in the internal sense faith; and since, as has been often said, there is no faith except where there is charity, so it is charity itself which is meant in the internal sense by seed. From what follows it is evident that not only the man who is within the church is meant, but also the man who is without the church, thus the whole human race. Wherever there is charity, even among nations most remote from the church, there is seed, for heavenly seed is charity. No one of men can do anything of good from himself, but all good is from the Lord. The good which the gentiles do is also from the Lord — of whom, by the Divine mercy of the Lord, we shall speak hereafter. That the seed of God is faith has been shown before (n. 255). By faith there, and elsewhere, is meant charity from which is faith; for there is no other faith that is faith, than the
 2 faith of charity. It is the same also in other places in the Word where seed is named, as the seed of Abraham, of Isaac, and of Jacob, by which is signified love or charity. For Abraham represented the celestial love and Isaac the spiritual love, which are of the internal man. Jacob represented the same, but of the external man. It is so not only in the prophetic, but also in the historic parts of the Word. The history in the Word is not perceived in heaven, but what is signified by it. The Word was written not only for man, but also for angels. When man reads the Word and takes from it nothing but the literal sense, angels then take not the literal, but the internal sense. The material, worldly, and corporeal ideas which man has when he reads the Word, become with angels spiritual and heavenly ideas — as when man reads about Abraham, Isaac, and Jacob, the angels do not think at all of Abraham, Isaac, and Jacob, but of what is represented and thus signified by

them. So with Noah, Shem, Ham, and Japheth, angels do 3
not know these persons, nor perceive anything else than
the Ancient Church; and interior angels do not even
perceive the church, but the faith of that church, and
according to the series of events the state of the things
treated of. Thus when seed is mentioned in the Word, as
here the seed of Noah, that a covenant was made with
them and with their seed after them, angels do not per-
ceive such a posterity; for there was no Noah, but the
Ancient Church was so called; and by seed angels under-
stand charity, which was the essential of the faith of that
church. And again when in the history of Abraham, Isaac,
and Jacob their seed is spoken of, angels never understand
the posterity of these men, but all in the universe, both in
the church and out of it, in whom there is heavenly seed,
or charity; and interior angels perceive love itself —
abstractly, which is heavenly seed. That by seed is signi- 4
fied love, and also every one in whom there is love, is
evident from the following passages in Genesis: *And Je-
hovah appeared unto Abram, and said, Unto thy seed will I
give this land* (xii. 7); and again: *All the land which thou
seest, to thee will I give it, and to thy seed forever. And I
will make thy seed as the dust of the earth* (xiii. 15, 16).
Those who are in the sense of the letter do not apprehend
anything else than that by seed is meant the posterity of
Abram, and by this land, the land of Canaan, especially as
that land was given to his posterity. But those who are in
the internal sense, as is the whole heaven, by the seed of
Abram perceive nothing else than love, by the land of
Canaan nothing else than the kingdom of the Lord in the
heavens and on the earth; and in the land's being given
to them they perceive nothing but its representation — of
which, by the Divine mercy of the Lord, elsewhere. And
again it is said of Abram — *He led him forth abroad,
and said, Look now toward heaven, and number the stars,
if thou be able to number them; and He said unto him, So*

shall thy seed be (Gen. xv. 15). Here likewise Abram is named because he represents love, or saving faith; and by his seed no other posterity is meant, in the internal sense, 5 than all in the universe who have love. Again: *And I will establish My covenant between Me and thee and thy seed after thee . . . and I will give unto thee, and to thy seed after thee, the land of thy sojournings, all the land of Canaan, for an everlasting possession; and I will be to them for God. . . . This is My covenant, which ye shall keep, between Me and you and thy seed after thee, that every male be circumcised unto you* (Gen. xvii. 7, 8, 10). Here establishing His covenant likewise signifies conjunction of the Lord with men throughout the universe by love, which love was represented by Abram. From this it is evident what is signified by his seed, namely, all in the universe who have love. The covenant here treated of was circumcision, by which is never understood in heaven circumcision of the flesh, but circumcision of the heart, which those have who are in love. Circumcision was a representative of regeneration by love, as is clearly explained in Moses: *And Jehovah thy God will circumcise thine heart, and the heart of thy seed, to love Jehovah thy God with all thy heart, and with all thy soul, that thou mayest live* (Deut. xxx. 6) — from which it is evident what circumcision is in the internal sense; and therefore wherever circumcision is mentioned, nothing else is meant than love and charity, 6 and life therefrom. That by the seed of Abraham all in the universe who have love are signified, is evident also from the words of the Lord to Abraham and to Isaac. To Abraham, after he was willing to sacrifice Isaac as commanded, the Lord said — *In blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of the heavens, and as the sand which is upon the sea-shore; and thy seed shall possess the gate of thine enemies; and in thy seed shall all the nations of the earth be blessed* (Gen. xxii. 17, 18) — where it is plainly evident that by seed are

meant all in the universe who have love. As Abraham represented celestial love, as already said, so Isaac represented spiritual love ; and therefore by the seed of Isaac nothing else is signified than every man in whom there is spiritual love, or charity. Of him it is said — *Sojourn in this land, and I will be with thee, and will bless thee ; for unto thee, and unto thy seed, I will give all these lands, and I will establish the oath which I sware unto Abraham thy father ; and I will multiply thy seed as the stars of the heavens, and will give unto thy seed all these lands ; and in thy seed shall all the nations of the earth be blessed* (Gen. xxvi. 3, 4, 24) — where it is manifest that all nations are meant who are in charity. Celestial love was represented by Abraham, as the father of spiritual love was represented by Isaac ; for the spiritual is born of the celestial, as shown above. Jacob represented the externals of the church, 8 which exist from the internals, and thus all things springing in the external man from love and charity. By his seed therefore are signified all in the universe who have external worship in which is internal, and who do works of charity in which there is charity from the Lord. Of this seed it was said to Jacob after he had seen the ladder in his dream — *I am Jehovah, the God of Abraham thy father, and the God of Isaac ; the land whereon thou liest, to thee will I give it, and to thy seed ; and thy seed shall be as the dust of the earth . . . and in thee and in thy seed shall all families of the earth be blessed* (Gen. xxviii. 13, 14 ; xxxii. 12 ; xlviii. 4). That such is the signification of seed may 9 be evident from the passages of the Word cited above (n. 255) ; and also in Isaiah : *But thou, Israel, My servant, Jacob whom I have chosen, the seed of Abraham, My friend* (xli. 8) — where the subject is the regeneration of man ; and, as is often the case, distinction is made between Israel and Jacob, and by Israel is signified the internal spiritual church, by Jacob the externals of the same church, and both are called the seed of Abraham, that is, of the celestial

church, because the celestial, spiritual, and natural succeed each other. In Jeremiah: *I had planted thee a noble vine, wholly a seed of truth; how then art thou turned into the degenerate plant of a strange vine unto Me?* (ii. 21.) This is said of the spiritual church, which is a noble vine, whose charity, or faith of charity, is called a seed of truth.

10 Again: *As the host of the heavens cannot be numbered, neither the sand of the sea measured, so will I multiply the seed of David My servant, and the Levites that minister unto Me* (xxxiii. 22) — where seed stands plainly for heavenly seed, for by David is signified the Lord. That the seed of David was not as the host of the heavens that cannot be numbered, neither as the sand of the sea that cannot be measured, is known to every one. Again: *Behold, the days come, saith Jehovah, that I will raise unto David a just Branch, and He shall reign as king and shall act intelligently, and shall do judgment and justice in the land. In His days Judah shall be saved, and Israel shall dwell in confidence; and this is His name whereby they shall call Him, Jehovah our justice. Therefore, behold, the days come, saith Jehovah, that they shall no more say, As Jehovah liveth, Which brought up the children of Israel out of the land of Egypt; but, As Jehovah liveth, Which brought up and which led the seed of the house of Israel out of the north country* (xxiii. 5-8). Here things very different from those seen in the letter are signified. David is not meant by David, nor Judah by Judah, nor Israel by Israel; but by David the Lord, by Judah what is celestial, by Israel what is spiritual; and therefore by the seed of

11 Israel those who have charity, or the faith of charity. In David: *Ye that fear Jehovah, praise Him; all ye the seed of Jacob, glorify Him; and stand in awe of Him, all ye the seed of Israel* (Ps. xxii. 23) — where by the seed of Israel no other seed is meant than the spiritual church. In Isaiah: *A seed of holiness is the stock thereof* (vi. 13) — meaning remains which are holy, because of the Lord.

Again: *And I will bring forth a seed out of Jacob, and out of Judah an inheritor of My mountains; and Mine elect shall possess it, and My servants shall dwell there* (lxv. 9) — where the celestial church, external and internal, is described. Again: *They shall not labor in vain, nor bring forth for trouble; for they are the seed of the blessed of Jehovah, and their offspring with them* (lxv. 23). Here the subject is the new heavens and the new earth, or the kingdom of the Lord. Those who are therein, being generated from love, or regenerated, are called the seed of the blessed of Jehovah.

1026. *And with every living soul that is with you.* That this signifies in general all things that are regenerated in man, may be evident from what precedes and from what follows, and also from the signification of living. Everything is called living that has received life from the Lord, and everything a living soul that lives therefrom in the regenerate man. For according to the life which the regenerate man receives, everything in him is living, as well the things of his reason as his affections; and this life is apparent in everything of his thought and speech in the sight of angels, but not in that of man.

1027. *The fowl.* That this signifies in particular what is of his understanding, is evident from what has been said and shown before about fowls (n. 40, 776).

1028. *The beast.* That this signifies in particular what is of his new will, is evident also from what has been said and shown before about beasts and their signification (n. 45, 46, 142, 143, 246, 776).

1029. *And every wild animal of the earth.* That this signifies the lower things of his understanding and those of his will therefrom, is evident also from what has been said and shown before as to the signification of a wild animal. For with every man there are things interior and things exterior. The interior are things of reason, here signified by the fowl, and also affections, signified by the beast. The

exterior are things of knowledge and pleasures, which are here signified by the wild animal of the earth. That by fowl, beast, and wild animal, is not signified any fowl, beast, or wild animal, but what is living in the regenerate man, any one may know and conclude from this, that a covenant cannot be made by God with brute animals — for it is said, “I establish My covenant . . . with every living soul that is with you, the fowl, the beast, and the wild animal of the earth with you” — but with man, who is described by them in this way as to his interiors and exteriors.

1030. *Of all that go out of the ark.* That this signifies the men of the church, and that “even every wild animal of the earth” signifies the man who is without the church, may be evident from the series of things in the internal sense; for all that went forth from the ark have been named before — as every living soul, the fowl, the beast, and the wild animal of the earth — and here it is said again, “of all that go out of the ark, even every wild animal of the earth.” Thus the wild animal of the earth is named a second time, and there would not be this repetition unless something else were here meant. And again follows: “I will establish My covenant with you” as was said before. From this it is evident that by those that go out of the ark are signified the regenerate, or the men of the church, and by the wild animal of the earth are signified all in the
2 universe who are without the church. The wild animal of the earth, in the Word, when living things are not meant by it, signifies those things which are more vile and partake more or less of the nature of a wild beast, and this in accordance with the subject of which it is predicated. When it is predicated of what is in man, then the wild animal of the earth signifies the lower things of the external man and the body, as presently in this same verse, and thus what is more vile. When it is predicated of an entire society, which is called a composite man, or person, then the wild animal of the earth signifies those who are

not of the church, because they are more vile ; and so in other cases according to the subject of which it is predicated — as in Hosea: *And in that day will I make a covenant for them with the wild animal of the field, and with the fowl of the heavens, and with the creeping thing of the ground* (ii. 18). In Isaiah: *The wild animal of the field shall honor Me . . . because I give waters in the wilderness* (xliii. 20). In Ezekiel: *All the birds of the heavens made their nests in his boughs, and under his branches all the wild animals of the field brought forth, and under his shadow dwelt all great nations* (xxxii. 6).

1031. Verse 11. *And I will establish My covenant with you ; neither shall all flesh be cut off any more by the waters of the flood ; neither shall there any more be a flood to destroy the earth.* “And I will establish My covenant with you” signifies the presence of the Lord with all who have charity, and refers to those who go forth from the ark and to every wild animal of the earth, that is, to men within the church and men without the church ; “neither shall all flesh be cut off any more by the waters of the flood” signifies that they shall not perish like the last posterity of the Most Ancient Church ; “neither shall there any more be a flood to destroy the earth” signifies that there shall not be any such deadly and suffocating persuasion.

1032. *And I will establish My covenant with you.* That this signifies the presence of the Lord with all who have charity, and refers to those who go forth from the ark and to every wild animal of the earth, that is, to men within the church and men without, is evident from what has been said just above. That the Lord enters into a covenant, or conjoins Himself by charity, with gentiles also who are outside the church, will here be shown. The man of the church thinks that all who are out of the church, and are called gentiles, cannot be saved, because they have no knowledges of faith, and are therefore wholly ignorant of

the Lord. He says that without faith and without knowledge of the Lord there is no salvation, and thus he condemns all who are out of the church. Indeed many of this sort who are in some doctrine, even if it be heresy, think that all who are out of it, or all who do not hold the same opinion, cannot be saved; when in fact the case is not so at all. The Lord has mercy toward the whole human race, and wishes to save and draw to Himself all
2 who are in the universe. The mercy of the Lord is infinite, and does not suffer itself to be limited to those few who are within the church, but extends itself to all in the whole world. Their being born out of the church and being thus in ignorance of faith, is not their fault; and no one is ever condemned for not having faith in the Lord when he is ignorant of Him. Who that thinks aright will ever say that the greatest part of the human race must perish with eternal death because they were not born in Europe, where there are only a few in comparison? And who that thinks aright will say that the Lord suffered so great a multitude to be born to perish with eternal death? This would be contrary to the Divine nature, and contrary to mercy. And besides, those who are out of the church, and are called gentiles, live a much more moral life than those who are within the church, and embrace much more easily the doctrine of true faith, as may be very evident from souls in the other life. The worst of all come from the so-called Christian world, holding the neighbor in deadly hatred, and even the Lord. Above all others in
3 the world they are adulterers. It is not so with those from other parts of the world. Very many of those who have worshipped idols are of such a disposition as to abhor hatred and adultery, and to fear Christians because of their being of this character and desirous of tormenting every one. Indeed gentiles are so disposed as to listen readily, when taught by angels about the truths of faith, and that the Lord rules the universe, and to be easily imbued with faith and

thus to reject their idols. For this reason gentiles who have lived a moral life and in mutual charity and innocence, are regenerated in the other life. While they live in the world the Lord is present with them in charity and innocence, for there is nothing of charity and innocence except from the Lord. The Lord also gives them a conscience of what is right and good according to their religion, and introduces innocence and charity into that conscience ; and when there is innocence and charity in the conscience, then they easily suffer themselves to be imbued with the truth of faith from good. The Lord Himself said this, as in Luke : *And one said unto Him, Lord, are they few that be saved? And He said unto them . . . ye shall see Abraham, and Isaac, and Jacob, and all the prophets, in the kingdom of God, and yourselves cast forth without. And they shall come from the east and west, and from the north and south, and shall sit down in the kingdom of God. And behold, there are last which shall be first, and there are first which shall be last* (xiii. 23, 28-30). By Abraham, Isaac, and Jacob are here meant all who are in love, as shown above.

1033. With regard to a conscience of what is right and good being given to gentiles according to their religion — there is in general true conscience, spurious conscience, and false conscience. True conscience is that which is formed by the Lord of the truths of faith. When man is gifted with this he fears to act contrary to the truths of faith, because he would thus act contrary to conscience. This conscience no one can receive who is not in the truths of faith, and therefore there are not very many who receive it in the Christian world, since each one sets up his own dogma as the truth of faith. But still those who are regenerated receive conscience with charity, for the very ground of conscience is charity. Spurious conscience is that which is formed with gentiles from their religious observance into which they were born and educated, to act

against which is to them to act against conscience. When their conscience is founded in charity and mercy, and in obedience, they are in such a state that they can receive true conscience in the other life, and they also do receive it; for they love nothing before and beyond the truth of faith. False conscience is that which is formed, not from internals but from externals, that is, not from charity but from love of self and the world. For there are those who seem to themselves to act against their conscience when they act against the neighbor, and seem also to themselves to be then inwardly pained; and yet it is for the reason that they perceive in their thought, their life, honor, fame, and wealth, or gain, to be thus imperilled, and so themselves to be injured. Some inherit such a weakness of heart, some acquire it; but it is a false conscience.

1034. *Neither shall all flesh be cut off any more by the waters of the flood.* That this signifies that they should not perish, as did the last posterity of the Most Ancient Church, is evident from what has been said before about those before the flood, who perished, being signified by those who were cut off by the waters of the flood. It has been shown before (n. 310) how the case was, namely: the last posterity of the Most Ancient Church was of such a nature that both the voluntary and also the intellectual part of their mind had become corrupt, so that the intellectual could not be separated from the voluntary, and a new will be formed in the intellectual, since both parts of their mind so cohered together. And because this was foreseen, it was also provided by the Lord that the intellectual might be separated from the voluntary with man, and thus be renewed. And so because it was provided that such men as that race before the flood should not afterward exist, therefore it is here said, "neither shall all flesh be cut off any more by the waters of the flood."

1035. *Neither shall there any more be a flood to destroy the earth.* That this signifies that such a deadly and

suffocating persuasion should no longer exist, may be evident from the signification of the flood with reference to those before the flood who perished, as described above, with their dire persuasions (n. 311, 563, 570, 581, 586); as also from what has been shown of the succeeding church, called Noah; and further from what follows about the rainbow.

1036. Verses 12, 13. *And God said, This is the token of the covenant which I make between Me and you and every living soul that is with you, for perpetual generations: I have set My bow in the cloud, and it shall be for a token of a covenant between Me and the earth.* "And God said" signifies that it was so; "This is the token of the covenant" signifies a sign of the presence of the Lord in charity; "which I make between Me and you" signifies the conjunction of the Lord with man by charity; "and every living soul that is with you" signifies as before all things that are regenerated in man; "for perpetual generations" signifies all perpetually who are created anew; "I have set My bow in the cloud" signifies the state of the regenerated spiritual man, which is like the rainbow; "and it shall be for a token of a covenant between Me and the earth" signifies, as before, a sign of the presence of the Lord in charity. The earth is here the proprium of man. All these things regard the regenerate spiritual man, or the spiritual church.

1037. *And God said.* That this signifies that it was so, has been said and shown before; for saying, or the saying of God or Jehovah, signifies that it was so. The most ancient people arranged what concerned the church in historical series; and when they wished to affirm that a thing was so, they said that God said, or Jehovah said, and this was their form of asseveration and confirmation.

1038. *This is the token of the covenant.* That this signifies a sign of the presence of the Lord in charity, is evident from the signification of a covenant and the token

of a covenant. That the token signifies the presence of the Lord in charity, has been shown before (chap. vi., ver. 18, and above in the present chapter, ver. 9). That a covenant is the presence of the Lord in love and charity is evident from the nature of a covenant. Every covenant is for the sake of conjunction, that is, for the sake of living in mutual friendship, or love. Marriage for this reason is also called a covenant. There is no conjunction of the Lord with man except in love and charity; for the Lord is love and mercy itself. He wishes to save every one and to draw him with His mighty power to heaven, that is, to Himself. From this every one may know and conclude that no one can ever be conjoined to the Lord except through that which He Himself is, that is, except by becoming like or making one with Him — in other words, by loving the Lord in return and loving the neighbor as himself. By this alone is the conjunction effected. This is the very essence of a covenant. When there is conjunction from it, it then follows manifestly that the Lord is present. There is actual presence of the Lord, indeed, with every man, but it is nearer or more remote just according to his approach to love or distance from love.

2 Because the covenant is conjunction of the Lord with man by love, or what is the same, the presence of the Lord with man in love and charity, it is called in the Word the covenant of peace; for peace signifies the kingdom of the Lord, and the kingdom of the Lord consists in mutual love, in which alone is peace — as in Isaiah: *For the mountains shall depart, and the hills be removed; but My mercy shall not depart from thee, neither shall My covenant of peace be removed, saith Jehovah that hath mercy on thee* (liv. 10) — where mercy, which is of love, is called a covenant of peace. In Ezekiel: *And I will set up one shepherd over them, and He shall feed them, even My servant David; He shall feed them, and He shall be their shepherd. . . . And I will make with them a covenant of peace* (xxxiv. 23, 25)

—where by David is plainly meant the Lord; and His presence with the regenerate man is described by His feeding them. Again: *And My servant David shall be king 3 over them; and there shall be to them all one shepherd. . . . Moreover I will make a covenant of peace with them: it shall be an everlasting covenant with them: and I will give them and will cause them to multiply, and will set My sanctuary in the midst of them for evermore . . . and I will be their God, and they shall be My people* (xxxvii. 24, 26, 27) — where in like manner the Lord is meant by David; love by His sanctuary in the midst of them; the presence and conjunction of the Lord in love, by His being their God and by their being His people, which is called a covenant of peace and an everlasting covenant. In Malachi: *And ye shall know that I have sent this commandment unto you, that My covenant might be with Levi, saith Jehovah of hosts. My covenant was with him of lives and peace; and I gave them to him that he might fear, and he shall fear Me* (ii. 4, 5). Levi in the supreme sense is the Lord, and hence the man who has love and charity; for this reason the covenant of lives and peace with Levi is in love and charity. In Moses, speaking of Phinehas: *Behold, I give unto him My covenant of peace; and it shall be unto him, and to his seed after him, the covenant of an everlasting priesthood* (Numb. xxv. 12, 13) — where by Phinehas is not meant Phinehas, but the priesthood which was represented by him, which signifies love and what is of love, as does all the priesthood of that church. Every one knows that Phinehas did not have an everlasting priesthood. Again: *Jehovah thy God, He is God; the faithful God, which keepeth covenant and mercy with them that love Him and keep His commandments to a thousand generations* (Deut. vii. 9, 12) — where it is plain that the presence of the Lord with man in love is the covenant, for it is said that He keepeth it with them that love Him and keep His commandments. Since the covenant is conjunction of the 5

Lord with man by love, it follows that it is also by all things of love, which are the truths of faith and are called precepts. For all precepts, indeed the Law and the Prophets, are founded on the one Law, to love the Lord above all things and the neighbor as one's self—as is evident from the words of the Lord (Matt. xxii. 34-40: Mark xii. 23-34). For this reason the tables also on which were written the Ten Commandments, are called the Tables of the Covenant. Since a covenant, or conjunction, is effected by the laws or precepts of love, it was also established by the laws of society given from the Lord in the Jewish church, called testimonies; and also by the rites of the church enjoined by the Lord, called statutes. All these things are said to be of the covenant because they regard love and charity—as we read of Josiah the king: *And the king stood by the pillar, and made a covenant before Jehovah, to walk after Jehovah, and to keep His commandments, and His testimonies, and His statutes, with all the heart and with all the soul, to confirm the words of this covenant* 6 (2 Kings xxiii. 3). From these things it is now evident what a covenant is, and that the covenant is internal; for the conjunction of the Lord with man takes place by what is internal, and never by what is external separate from what is internal. External things are only types and representatives of internal, as the action of a man is a type representative of his thought and will; and as the work of charity is a type representative of the charity which is within, in the heart and mind. So all the rites of the Jewish Church were types representative of the Lord, consequently of love and charity, and of all things therefrom. It is then through the internals of man that a covenant and conjunction is made, and externals are only signs of the covenant, as indeed they are called. That a covenant and conjunction is made through internals is plainly evident—as in Jeremiah: *Behold, the days come, saith Jehovah, that I will make a new covenant with the*

house of Israel, and with the house of Judah; not according to the covenant that I made with their fathers . . . forasmuch as they brake My covenant. . . . But this is the covenant that I will make with the house of Israel after those days, saith Jehovah; I will put My law in their inward parts and write it on their hear: (xxx. 31-33) — where a new church is described. It is clearly stated that the real covenant is through the internals, and indeed in conscience on which the Law is inscribed, all of which is of love, as has been said. That externals are not the 7
covenant, unless internals are adjoined to them and thus by union act as one and the same cause, but are only tokens of the covenant by means of which as by representative types the Lord might be kept in remembrance, is evident from this, that the Sabbath and circumcision are called tokens of the covenant. That the Sabbath is so called is seen in Moses: *The children of Israel shall keep the Sabbath, to observe the Sabbath throughout their generations, for a perpetual covenant. It is a sign between Me and the children of Israel forever* (Exod. xxxi. 16, 17). And that circumcision also is so called, in the same: *This is My covenant, which ye shall keep, between Me and you and thy seed after thee; that every male be circumcised unto you. And ye shall circumcise the flesh of your foreskin; and it shall be for a token of a covenant between Me and you* (Gen. xvii. 10, 11). Hence also blood is called the blood of the covenant (Exod. xxiv. 7, 8). External rites are 8
called tokens of a covenant for the reason chiefly that interior things may be kept in mind by them, that is, the things signified by them. All the rites of the Jewish Church were nothing else. And for this reason they were also called tokens, or signs, that the people might be reminded by them of interior things — as for instance, the binding of the chief commandment on the hand and on the forehead, as in Moses: *Thou shalt love Jehovah thy God with all thy heart, and with all thy soul, and with all thy*

might. And these words . . . thou shalt bind for a sign upon thy hand, and they shall be for frontlets between thine eyes (Deut. vi. 5, 8 ; xi. 13, 18). Here hand signifies the will because it signifies power, for power is of the will ; frontlets between the eyes signify the understanding ; thus the sign signifies remembrance of the chief commandment, or of the Law in sum, that it may be continually in the will and in the thought, that is, that the presence of the Lord and of love may be in all the will and in all the thought. Such is the presence of the Lord and of mutual love from Him with angels, which continual presence will be further described, by the Divine mercy of the Lord, hereafter. In like manner, in the present verse its being said — “This is the token of the covenant which I make between Me and you. . . . I have set my bow in the cloud, and it shall be for a token of a covenant between Me and the earth” — signifies no other token than a sign of the presence of the Lord in charity, thus His remembrance in man. But how there is thence, or from the bow in the cloud, a sign and remembrance, will be told, by the Divine mercy of the Lord, in what follows.

1039. *Which I make between Me and you.* That this signifies the conjunction of the Lord with man by charity, is evident from what has now been said of the covenant and the token of the covenant. For the covenant is the presence of the Lord in charity. “Between Me and you” is conjunction therefrom. Making is causing to be.

1040. *And every living soul that is with you.* That this signifies all things that are regenerated in man, is evident from the signification of living soul, shown above at verse 10. For soul in the Word signifies, as was said, all life both internal and external of man, and even of animals from their signifying what is in man. But that is properly a living soul which receives life from the Lord, that is, which is regenerate, because this alone is living. And since soul signifies life both internal and external in man,

living soul signifies in one complex all things that are regenerated in man. In man there are things of the will and things of the understanding, the two being most distinct. All things and everything therefrom in a man who is living, are alive. For the fact is that such as the 2 man is, such are all things and everything in him. The general life is in its single parts, for the general is composed of its single parts, as of its particulars. No general exists in any other way, for it is called general because it exists from particulars. Such therefore as the life of man is in general, such is his life in the particulars, even the least particulars, of his effort and intention, or will, and in the least particulars of his thought; so that there can not be the least of an idea in which the life is not similar. As for example with the haughty man, in every single effort of his will and in every single idea of his thought there is haughtiness; with him who is covetous there is in like manner covetousness, and so with him who hates his neighbor; just as with the stupid man there is stupidity in everything of his will and everything of his thought, and with him who is insane there is insanity. Since this is the nature of man, in the other life his quality is known from but a single idea of his thought. When man is regenerated, all things and every- 3 thing in him are regenerated, that is, have life, and indeed just so far as his voluntary proprium, which is filthy and dead, can be separated from the new will and understanding which he has received from the Lord. Since therefore the subject is here the regenerate man, living soul signifies all things that are regenerated in man, which are in general those of his understanding and those of his will, both interior and exterior, and which were expressed before, in the tenth verse, by the fowl, the beast, and the wild animal of the earth; for it is said, "I establish My covenant . . . with every living soul that is with you, the fowl, the beast, and the wild animal of the earth."

1041. *For perpetual generations.* That this signifies all

perpetually who are created anew is evident from the signification of perpetual generations. Generations are posterities which are from those that have preceded, as from their parents. It is said "of an age," or perpetual. Here those things are meant which are regenerated, and so those are meant by the regenerations of an age who are thereby perpetually regenerated, that is, created anew. All things in the internal sense are in accordance with the subject treated of.

1042. *I have set My bow in the cloud.* This signifies the state of the regenerated spiritual man, which is like the rainbow. Any one may wonder that the bow in the cloud, or the rainbow, is taken in the Word for a token of the covenant, when the rainbow is nothing but an appearance arising from the modification of the rays of sunlight in raindrops, and thus only something natural, unlike other signs of the covenant in the church, mentioned just above. And that the bow in the cloud represents regeneration, and signifies the state of the regenerated spiritual man, cannot be known to any one unless it be given him to see and hence to know how the case is. Spiritual angels who have all been regenerated men of the spiritual church, when presented to sight as such in the other life, appear with as it were a rainbow about the head. But the rainbows seen are in accordance with their state, and thus from them their quality is known in heaven and in the world of spirits. The reason that the appearance of a rainbow is seen, is, that their natural things corresponding to their spiritual present such an appearance. It is a modification of spiritual light from the Lord in what is natural about them. These angels are those who are said to be regenerated, or born again, of water and the spirit, but the celestial angels² are said to be regenerated with fire. As to natural colors, the existence of color requires something both dark and light, or black and white. When rays of sunlight fall on this, according to the varied mingling of dark and light, or

of black and white, from the modification of the inflowing rays of light, colors are produced, some of which partake more and some less of the dark and black, some partake more and some less of the light and white ; and hence is their diversity. It is similar in spiritual things. The darkness there is man's intellectual or false proprium, and the blackness is his voluntary or evil proprium, which absorbs and extinguishes the rays of light. But the lightness and whiteness is the truth and good that man thinks he does of himself, which reflects and throws back from itself the rays of light. The rays of light that fall upon these, and as it were modify them, are from the Lord, as from the Sun of wisdom and intelligence ; for rays of spiritual light are no other and from no other source. It is because natural things correspond to spiritual that when what is about a regenerate spiritual man is presented to view in the other life, it appears like a bow in the cloud, this bow being the representation of his spiritual things in his natural. There is in the regenerate spiritual man an intellectual proprium in which the Lord instils innocence, charity, and mercy. According to the reception of these gifts by man is the appearance of his rainbow when presented to view — the more beautiful as the proprium of the man's will is removed, subdued, and reduced to obedience. By the 3 prophets also, when they were in the vision of God, there was seen a bow as in a cloud — as by Ezekiel : *And above the expanse that was over their heads was the likeness of a throne, as the appearance of a sapphire stone ; and upon the likeness of a throne was a likeness as the appearance of a Man upon it above. And I saw as the appearance of burning coal, as the appearance of fire within it round about, from the appearance of His loins and upward ; and from the appearance of His loins and downward I saw as it were the appearance of fire, and there was brightness round about Him. As the appearance of the bow that is in the cloud in the day of rain, so was the appearance of*

the brightness round about. This was the appearance of the likeness of the glory of Jehovah (i. 26-28). It may be evident to every one that it is the Lord Who was thus seen, and also that by Him was represented heaven, for He is heaven, that is, all in all things of heaven. He is the Man there spoken of, the throne is heaven, the burning coal as the appearance of fire from the loins and upward is the celestial of love, the brightness as of fire round about from the loins downward, as the bow in the cloud, is the celestial spiritual. Thus the celestial heaven, or the heaven of celestial angels, is represented from the loins upward, and the spiritual heaven, or the heaven of spiritual angels, is represented from the loins downward. For what is below, from the loins even through the feet to the soles, in the Greatest Man, signifies what is natural. Hence also it is evident that the natural things of man thus illuminated by spiritual light from the Lord, appear as the bow in the cloud. The like was seen also by John (Apoc. iv. 2, 3; x. 1).

1043. That the cloud signifies the obscure light in which the spiritual man is, as compared with that of the celestial man, may be evident from what has now been said about the bow; for the bow, or the color of the bow, has no existence except in the cloud. The darkness of the cloud, as has been said, through which the sun's rays shine, is what is turned into colors; and thus the color is such as is the darkness which is lighted up by the brightness of the rays. It is similar with the spiritual man. The darkness with him which is here called a cloud, is falsity, which is the same as his intellectual proprium. When innocence, charity, and mercy are introduced into this proprium by the Lord, then this cloud appears no longer as falsity, but as an appearance of truth, together with truth from the Lord. Hence there is the likeness of a bow of colors. There is a certain spiritual modification which can in no way be described, and unless it be perceived by man

through colors and their derivations, I do not know how it can be set forth to his apprehension. The nature of this ² cloud with the regenerate man may be evident from his state before regeneration. Man is regenerated through what he thinks to be truths of faith. Every one thinks his own dogma to be true, and from this he acquires conscience. So after he has acquired conscience, to act contrary to what has been impressed upon him as the truths of faith, is against his conscience. Such is every regenerated man. For many are regenerated by the Lord through some dogma or other, and when they are regenerated they do not receive any immediate revelation, but only what enters their minds through the Word and preaching of the Word. But since they receive charity, the Lord operates through charity upon their cloud, from which there springs light, as when the sun shines through a cloud, which then becomes more luminous and varied with colors. Thus also there is presented in the cloud the appearance of a bow. The thinner the cloud, that is, the more truths of faith there are mingled with it, the more beautiful is the bow. But the denser the cloud, that is, the fewer the truths of faith contained in it, the less beautiful is the bow. Innocence adds much to its beauty, giving as it were a living brightness to the colors. All appearances of truth are ³ clouds in which man is when he is in the sense of the letter of the Word, for the language of the Word is according to appearances. But when he believes with simplicity and has charity, though he remains in appearances, this cloud is comparatively thin. It is in this cloud that conscience is formed by the Lord with the man in the church. All ignorances of truth are also clouds, in which man is when he does not know what the truth of faith is ; in general when he does not know what the Word is, and still more when he has not heard of the Lord. In this cloud conscience is formed by the Lord with the man who is not in the church ; for in his very ignorance there may be in-

nocence, and thus charity. All falsities also are clouds ; but these clouds are dark, and are either with those who have a false conscience — described elsewhere — or with those who have none. These are in general the qualities of clouds. As to their magnitude, there are with man clouds so great and so dense that if he knew, he would wonder that rays of light could ever shine through from the Lord, and that man could be regenerated. He who supposes himself to have the least cloud, has sometimes a very great one ; and he who supposes that he has a great
 4 cloud, may have but a little one. There are such clouds with the spiritual man, but not so great with the celestial, because he has love to the Lord implanted in his voluntary part, and therefore receives from the Lord, not conscience, as does the spiritual man, but perception of good and thence of truth. When man's voluntary part is such that it can receive the rays of celestial flame, then his intellectual part is enlightened thereby, and from love he knows and perceives all things that are truths of faith. His voluntary part is then like a little sun, from which rays extend into his intellectual part. Such was the man of the Most Ancient Church. But when man's voluntary part is wholly corrupt and infernal, and therefore a new will, which is conscience, is formed in his intellectual part — as was the case with the man of the Ancient Church, and is with every regenerated man of the spiritual church — then his cloud is dense, for he needs to learn what is good and true, and has no perception whether it is. Then also falsity continually flows in, which is the darkness of cloud, from his black voluntary part, or through it from hell. This is the reason that the intellectual part can never be enlightened in the spiritual man, as in the celestial. Hence it is that cloud here signifies the obscure light in which the spiritual man is in comparison with the celestial.

1044. *And it shall be for a token of a covenant between Me and the earth.* That this signifies a sign of the pres-

ence of the Lord in charity, and that the earth here means the proprium of man, is evident from what has been already said. That the earth signifies the proprium of man is evident also from the internal sense and from the very series of things treated of. For it was said before, "This is the token of the covenant which I make between Me and you and every living soul that is with you," by which was signified whatever is regenerated. But here it is said, differently, "It shall be for a token of a covenant between Me and the earth." From this, as from the repetition of the token of a covenant, it is plain that here something else is signified, and indeed that the earth means that which is not and can not be regenerated, which is the voluntary proprium of man. For man when regenerated is as to the ² intellectual part the Lord's, but as to his voluntary part is his own, these two parts in the spiritual man being opposed. But though the voluntary part of man is opposed, yet it cannot but be present; for all the obscurity in his intellectual part, or all the density of his cloud, is from it. It continually flows in from it, and in proportion as it flows in, the cloud in his intellectual part is thickened; but in proportion as it is removed, the cloud is made thin. Thus it is that by the earth is here signified man's proprium. That by the earth is signified the corporeal part of man, as ³ well as many other things, has been shown before. It is as if two who were formerly conjoined by a covenant of friendship, as were the will and understanding in the man of the Most Ancient Church, had their friendship broken, and enmity had arisen — as took place when man wholly corrupted his will part. When a covenant is again entered into, the hostile part is set forth as if the covenant were with it; but it is not with it, because this is opposite and contrary, but it is with that which flows in from it, as already said — that is, with the intellectual proprium. The token or sign of the covenant is this, that as far as there is presence of the Lord in the intellectual proprium, so far

the voluntary proprium will be removed. It is as with heaven and hell. The intellectual part of the regenerated man, from charity, in which the Lord is present, is heaven ; his voluntary part is hell. As far as the Lord is present in heaven, so far hell is removed. For man of himself is in hell, and of the Lord is in heaven. And man is being continually raised from hell into heaven, and as far as he is raised, so far his hell is removed. The token, therefore, or sign, that the Lord is present, is that man's voluntary part is removed. That it can be removed is by means of temptations, and by many other means of regeneration.

1045. What has now been presented regards the regenerated spiritual man, or the spiritual church. What is to follow regards all men in general, and then the man who can be regenerated in particular.

1046. Verses 14, 15. *And it shall come to pass, when I bring a cloud over the earth, that the bow shall be seen in the cloud, and I will remember My covenant, which is between Me and you and every living soul of all flesh ; and the waters shall no more become a flood to destroy all flesh.* "And it shall come to pass, when I bring a cloud over the earth" signifies when on account of the voluntary proprium of man the faith of charity does not appear ; "that the bow shall be seen in the cloud" signifies when man is still such that he can be regenerated ; "and I will remember My covenant, which is between Me and you" signifies the mercy of the Lord in particular toward the regenerate and those who can be regenerated ; "and every living soul of all flesh" signifies the whole human race ; "and the waters shall no more become a flood to destroy all flesh" signifies that man's intellectual part should no more be able to take on such a persuasion for its destruction as did the posterity of the Most Ancient Church. This regards all men in general.

1047. *And it shall come to pass, when I bring a cloud over the earth.* That this signifies when on account of the

voluntary proprium of man the faith of charity does not appear, is evident from what has been said just above about the earth, or the voluntary proprium of man—namely, that it is of such nature that it continually pours into the intellectual part of man what is obscure, or false, which is a clouding over and begets all falsity. This may be very manifest from the fact that the loves of self and the world, which are of man's will, are nothing but hatred. For as far as any one loves himself, he so far hates his neighbor. And because these loves are so contrary to heavenly love, such things must needs flow in from them continually as are contrary to mutual love, and these in the intellectual part are all falsities. Thence comes all its darkness and obscurity. Falsity beclouds truth, just as a dark cloud does the light of the sun. And because falsity and truth cannot be together, just as darkness and light cannot, it plainly follows that one departs as the other comes. And since this happens with alternation, it is therefore said here, "When I bring a cloud over the earth"—that is, when on account of the voluntary proprium the faith of charity, or truth with its good, does not appear, and still less good with its truth.

1048. *That the bow shall be seen in the cloud.* That this signifies when man is still such that he can be regenerated, is evident from the signification of the bow in the cloud, which is a token or sign of regeneration, as said above. Further, with regard to the bow in the cloud—the quality of a man, or of a soul after the death of the body, is known at once; and by the Lord it is known from eternity, and what it will be to eternity. His quality is perceived by angels immediately on his arrival. There is a certain sphere which exhales, as it were, from his disposition, or from everything in him; and this sphere, wonderful to say, is such that from it is perceived the faith and charity which the man has. It is this sphere that becomes visible by a bow when it so pleases the Lord. This

sphere, by the Divine mercy of the Lord, will be further described hereafter. Hence it may be evident what is here signified by the bow when seen in the cloud—namely, when man is such that he can be regenerated.

1049. *And I will remember My covenant, which is between Me and you.* That this signifies the mercy of the Lord, in particular toward the regenerate and those who can be regenerated, also follows, since remembering, with the Lord, is having pity upon. Remembering cannot be predicated of the Lord, because He knows all things and every single thing from eternity, but pitying, since He knows how it is with man—namely, that, as said above, his proprium is infernal, and that it is his very hell. For by his voluntary proprium man communicates with hell, and from hell and from itself this proprium desires nothing so much and so strongly as to cast itself down into hell; nor is it content with this, but desires to cast down all in the universe. Since man is of himself such a devil, and the Lord knows it, it follows that His remembering the covenant is nothing else than pitying him, and by Divine means regenerating him and drawing him to heaven by mighty power, so far as man is so disposed that he can be drawn.

1050. *And every living soul of all flesh.* That this signifies the whole human race is evident from the signification of living soul of all flesh. Every man is called a living soul from what is living in him. No man can ever live, still less as a man, if he has not something living in him, that is, if he has not something of innocence, of charity, and mercy, or something from it like or emulating it. This something of innocence, charity, and mercy man receives from the Lord when he is a little child and when he is in boyhood, as may be evident from the state of infancy and also of boyhood. What man then receives is stored up in the man. The things stored up are called in the Word remains, and are of the Lord alone in man.

What is thus stored up is what causes man, when he is of adult age, to be capable of being a man. Of remains see what is said above (n. 468, 530, 560-563, 576). That the states of innocence, charity, and mercy which man has had in infancy and boyhood cause him to be capable of being a man, is plainly evident from this, that man is not born into any exercise of life, as brute animals are, but has everything to learn, and what he learns then by exercise becomes a habit, and his nature as it were. Man cannot even walk nor speak until he learns, and so with everything else. These things by practice become as it were natural to him. So it is with states of innocence, charity, and mercy with which he is likewise imbued from infancy, without which states he would be much viler than a brute. But these are states which man does not learn, but receives by gift from the Lord, and which the Lord stores up in him. Together with the truths of faith they are also what are called remains, and are of the Lord alone. As far as man in adult age extinguishes these states, so far he becomes dead. When man is regenerated, these states are the beginnings of regeneration, and he is led into them; for the Lord operates through remains, as already stated. These 3 remains in every one are what are here called the living soul of all flesh. That all flesh signifies every man, and thus the whole human race, may be evident from the signification of flesh everywhere in the Word (see what was shown in n. 574) — as in Matthew: *Except those days had been shortened, no flesh would have been saved* (xxiv. 22: Mark xiii. 20). In John: *Jesus said, Father, the hour is come; glorify Thy Son, that the Son may glorify Thee: even as Thou gavest Him authority over all flesh* (xvii. 2). In Isaiah: *And the glory of Jehovah shall be revealed, and all flesh shall see it together* (xl. 5). And again: *And all flesh shall know that I Jehovah am thy Saviour* (xlix. 26).

1051. *And the waters shall no more become a flood to destroy all flesh.* That this signifies that man's intellectual

part should no more be able to take on such a persuasion for its destruction as did the last posterity of the Most Ancient Church, may be evident from what has been frequently said and shown before in regard to the waters of the flood, and also in regard to those before the flood who perished—namely, that with them not only the voluntary part was destroyed and made infernal, but also the intellectual part; so that they could not be regenerated, that is, have a new will formed in their intellectual part.

1052. Verse 16. *And the bow shall be in the cloud; and I will look upon it, that I may remember the everlasting covenant between God and every living soul of all flesh that is upon the earth.* “And the bow shall be in the cloud” signifies man’s state; “and I will look upon it” signifies that it is such that he can be regenerated; “that I may remember the everlasting covenant” signifies that the Lord can be present with him in charity; “between God and every living soul of all flesh that is upon the earth” signifies with every man with whom this can be given. These things relate in particular to the man who can be regenerated.

1053. *And the bow shall be in the cloud.* That this signifies man’s state is evident from what has been said and shown above about the bow in the cloud, namely, that a man or a soul in the other life is known among angels from his sphere, and that this sphere, when it pleases the Lord, is represented by colors, like those of the rainbow, in variety according to the state of each one in reference to faith in the Lord, thus in reference to the goods and truths of faith. In the other life colors are presented to view which from their brightness and splendor immensely surpass the beauty of colors seen on earth; and each color represents something celestial and spiritual. These colors are from the light of heaven, and from the variegation of spiritual light, as said above. For angels live in light so great that the light of the world is nothing in comparison.

The light of heaven in which angels live, in comparison with the light of the world, is as the noonday light of the sun in comparison with candlelight, which is extinguished and becomes nothing on the rising of the sun. In heaven there is both celestial light and spiritual light. Celestial light is comparatively as the light of the sun, and spiritual light as the light of the moon, but with every difference according to the state of the angel receiving the light. It is the same with colors, because they are from the light. The Lord Himself is in the heaven of celestial angels the Sun, and in the heaven of spiritual angels the Moon. These things will not be credited by those who have no conception of the life which souls live after death, and yet they are most true.

1054. *And I will look upon it.* That this signifies that he is such that he can be regenerated is evident from this, that seeing any one, when said of the Lord, is knowing his quality. For the Lord knows all from eternity, and has no need to see what any one is. When one is such that he can be regenerated, then it is said of the Lord that He sees him, as also that He lifts up His countenance upon him. But when he cannot be regenerated, it is not said that the Lord sees him, or lifts up His countenance upon him, but that He turns away His eyes, or His face, from him, although it is not the Lord Who turns away His face, but man. Hence in the fourteenth verse, where the whole human race was treated of, in which there are many who cannot be regenerated, it is not said, when I see the bow in the cloud, but when the bow shall be seen in the cloud. It is with seeing as with remembering, when said of the Lord, and this signifies in the internal sense pitying — as shown above (n. 840, 1049; see also n. 626).

1055. *That I may remember the everlasting covenant.* That this signifies that the Lord can be present with him in charity, is evident from what has been said and shown about the signification of a covenant, namely, that there is

no other eternal covenant than love to the Lord and love toward the neighbor. This is eternal, because from eternity to eternity. All heaven is founded in love, yea, all nature ; for in nature nothing ever exists in which there is any union and conjunction, whether it be animate or inanimate, that does not derive its origin from love. For every natural thing exists from what is spiritual, and the spiritual from what is celestial, as said above. Hence love, or the image of love, is implanted in all things and in every thing ; only that in man it is not love, but the contrary, because man has destroyed the order of nature in himself. When however he can be regenerated, or restored again to order, and receive mutual love, then there is with him the covenant, or conjunction by charity, that is here treated of.

1056. *Between God and every living soul of all flesh that is upon the earth.* That this signifies with every man with whom this can be given, is evident from what has been said, namely, that the subject is those who can be regenerated. No others, therefore, are signified by every living soul of all flesh.

1057. Verse 17. *And God said unto Noah, This is the token of the covenant which I have established between Me and all flesh that is upon the earth.* "And God said unto Noah" signifies that the church might know this ; "This is the token of the covenant which I have established between Me and all flesh that is upon the earth" signifies that the sign of the presence of the Lord in charity was not only with the man of the church, but also with man outside the church.

1058. *And God said unto Noah.* That this signifies that the church might know this, is evident from the series of things, which is plain only from the internal sense, in which these things are thus connected : first, the regenerated spiritual man within the church is treated of ; second, every man, universally ; third, every man who can be regenerated ; and here is the conclusion, namely, that the

church should know this. That Noah is the church was shown before, and here indeed he is the spiritual church in general, because Noah alone is named. What the church should know, now follows.

1059. *This is the token of the covenant which I have established between Me and all flesh that is upon the earth.* That this signifies that the sign of the presence of the Lord in charity was not only with the man of the church, but also with man outside the church, is evident from the signification of all flesh, as every man, and consequently the whole human race. That the whole human race is meant, both within the church and without the church, is evident not only from its being said all flesh, but also from its not being said as before, every living soul of all flesh; and it is made still plainer from its being added, that is upon the earth. That with those who are outside the church, and are called gentiles, the Lord is equally present in charity as with those who are within the church, you may see shown above (n. 932, 1032). He is even more present, for there is not so great a cloud in their understanding as there is in general with those who are called Christians. For the gentiles are ignorant of the Word, nor do they know what the Lord is, nor what the truth of faith is; they cannot therefore be against the Lord and against the truth of faith. Hence their cloud is not against the Lord and the truth of faith, and such a cloud may be easily dispersed when they are enlightened. But the cloud of Christians is against the Lord and against the truths of faith, and this cloud is so dense as to be darkness. And when there is hatred in place of charity, then it is thick darkness. Still darker is it with those who profane the truths of faith, which the gentiles cannot do because they live in ignorance of the truth of faith. No one can profane that of which he does not know the nature or the existence. This is why more of the gentiles are saved than of Christians, in accordance with what the Lord also said in Luke (xiii. 23, 28-30), be-

sides that their children are all of the Lord's kingdom (Matt. xviii. 10, 14; xix. 14: Luke xviii. 16).

1060. Verse 18. *And the sons of Noah, that went forth of the ark, were Shem, and Ham, and Japheth: and Ham is the father of Canaan.* "The sons of Noah, that went forth of the ark" signify those who constituted the Ancient Church; "that went forth of the ark" signify those who are regenerated; "Shem" signifies the internal church; "Ham" signifies the church corrupted; "Japheth" signifies the external church; "and Ham is the father of Canaan" signifies that from the corrupted church sprang worship in externals without internals, which worship is signified by Canaan.

1061. *And the sons of Noah, that went forth of the ark.* That these signify those who constituted the Ancient Church, and that they that went forth of the ark are those who are regenerated, is evident from all that follows; from which it will be plain how the case is.

1062. That Shem signifies the internal church, Ham the church corrupted, and Japheth the external church, is also evident from what follows, where their quality is described. As in every church, so in the Ancient there were men who were internal, men who were internal and corrupted, and men who were external. Those who are internal are those who make charity the principal thing of faith; those who are internal and corrupted make faith without charity the principal thing of faith; and those who are external think little about the internal man, but still perform works of charity and sacredly observe the rites of the church. Besides these three kinds of men there are no others to be called men of the spiritual church; and because they were all men of the church, they are said to have gone forth of the ark. Those in the Ancient Church who were internal men, that is, who made charity the principal thing of faith, were called Shem; those who were internal and corrupted, who made faith without charity the

principal thing, were called Ham; while those who were external and thought little about the internal man, but still performed works of charity and sacredly observed the rites of the church, were called Japheth. The nature of each will be seen from the particulars in what follows.

1063. *And Ham is the father of Canaan.* That this signifies that from the corrupted church sprang worship in externals without internals, which worship is signified by Canaan, is likewise evident from what follows; for what is contained in this verse is premised to what is in the following verses. That Ham signifies the corrupted church, that is, those who make faith separate from charity the principal thing of faith, is evident in David: *He smote all the firstborn in Egypt, the beginning of strength, in the tents of Ham* (Ps. lxxviii. 51). By the firstborn in Egypt was represented faith without charity. That faith is called the firstborn of the church may be seen above (n. 352, 367); and that faith is thence called the beginning of strength, as here in David, may be seen in Genesis (xlix. 3)—in what is said of Reuben, who represented faith because he was the firstborn of Jacob, and is called the beginning of strength. The tents of Ham are the worship therefrom. That tents signify worship may be seen above (n. 414). Egypt is hence called the land of Ham (Ps. cv. 23, 27; cvi. 22). Such men, who in the Ancient Church were called Ham, because they lived a life of all lusts, only prating that they could be saved by faith howsoever they lived, appeared to the ancient people black from the heat of their lusts, and from this were called Ham. Ham is said to be the father of Canaan for the reason that such men care nothing how a man lives, provided he frequents sacred rites, since they still wish for some worship. But external worship is the only worship for them; internal worship which is of charity alone they reject. Hence Ham is said to be the father of Canaan.

1064. Verse 19. *These three were the sons of Noah;*

and of these was the whole earth overspread. “These three . . . sons of Noah” signify these three kinds of doctrines which are those of churches in general; “and of these was the whole earth overspread” signifies that from them were derived all doctrines, both true and false.

1065. *These three were the sons of Noah.* That these signify these three kinds of doctrines, which are those of churches in general, has been shown just above. There are indeed innumerable less universal kinds of doctrines, but there are not more kinds that are universal. Those who do not acknowledge charity and faith, nor external worship, are not of any church. They are not included here, because the church is treated of.

1066. *And of these was the whole earth overspread.* That this signifies that from them were derived all doctrines, both true and false, is evident from the signification of earth. Earth, or land, in the Word is used with various meanings. In a universal sense it stands for the place or region where the church is, or where it has been—as the land of Canaan, the land of Judah, the land of Israel. Thus it stands universally for every one of the church, since the land is predicated of the man who is in it, as we know in common speech. Anciently, therefore, when they spoke of the whole earth, they did not mean the whole globe, but only the land where the church was, and thus the church itself—as may be evident from the following passages in the Word—in Isaiah: *Behold, Jehovah maketh the earth empty. . . . The earth shall be utterly emptied. . . . The earth mourneth and fadeth away. . . . The earth also is polluted under the inhabitants thereof. . . . Therefore hath the curse devoured the earth . . . therefore the inhabitants of the earth are burned, and man shall be left feeble. . . . The windows on high are opened, and the foundations of the earth do shake. The earth is utterly broken, the earth is clean dissolved, the earth is moved exceedingly. The earth reeling shall reel like a drunken man,*

and shall be moved to and fro like a hut, and the transgression thereof shall be heavy upon it, and it shall fall, and not rise again (xxiv. 1, 3-6, 18-20). The earth stands here for the people who are in it, and in fact for the people of the church, thus for the church itself, and for the vastated things of the church, of which when vastated it is said that they are emptied, moved exceedingly, reel like a drunken man, move to and fro, and fall not to rise again. That by land is signified man, consequently the church, ² which is of man, may be seen in Malachi: *And all nations shall call you happy; for ye shall be a delightsome land* (iii. 12). That earth stands for the church is seen in Isaiah: *Have ye not understood the foundations of the earth?* (xl. 21) — where the foundations of the earth stand for the foundations of the church. Again: *For, behold, I create new heavens and a new earth* (lxv. 17; lxvi. 22; Apoc. xxi. 1). New heavens and a new earth stand for the kingdom of the Lord and the church. In Zechariah: *Jehovah, Who stretcheth forth the heavens, and layeth the foundation of the earth, and formeth the spirit of man within him* (xii. 1) — meaning the church. Also, as we have had before, in Genesis: *In the beginning God created the heaven and the earth* (i. 1). *And the heavens and the earth were finished* (ii. 1). *These are the generations of the heavens and of the earth* (ii. 4). In each passage the earth stands for the church which was created, formed, and made. In Joel: *The earth quaked before Him; the heavens trembled; the sun and the moon were darkened* (ii. 10) — meaning the church and the things of the church; when these are vastated, heaven and earth are said to quake and the sun and moon to grow dark — that is, love and faith. In Jeremiah: *I beheld the earth, and, ³ lo, a void and emptiness; and the heavens, and they had no light* (iv. 23). Here the earth plainly stands for man in whom there is not anything of the church. Again: *The whole earth shall be desolate; yet will I not make a full*

end. For this shall the earth mourn, and the heavens above be black (iv. 27, 28). Here also the church is meant, whose exteriors are the earth, and the interiors the heavens, of which it is said that they shall be black, with no light in them, when there is no longer wisdom of good and understanding of truth. Then the earth also is empty and void; and in like manner the man of the church who should be a church. That by the whole earth is meant in other places also only the church, may be seen in Daniel: *The fourth beast shall be a fourth kingdom upon earth, which shall be diverse from all the kingdoms, and shall devour the whole earth, and shall tread it down, and break it in pieces* (vii. 23). The whole earth stands for the church and for what is of the church; for the Word does not treat, like profane writings, of royal powers, but of the holy things and states of the church, which are here signified by the kingdoms of the earth. In Jeremiah: *A great tempest shall be raised up from the uttermost parts of the earth. And the slain of Jehovah shall be at that day from one end of the earth even unto the other end of the earth* (xxv. 32, 33). From one end of the earth even unto the other end of the earth means the church and everything that is of the church. In Isaiah: *The whole earth is at rest and is quiet: they break forth into singing* (xiv. 7) — where the whole earth stands for the church. In Ezekiel: *When the whole earth rejoiceth* (xxxv. 14) — where also the whole earth stands for the church. In Isaiah: *I have sworn that the waters of Noah should no more go over the earth* (liv. 9) — where the earth stands for the church, because the church is there the subject. Because land or earth signifies in the Word the church, it signifies also what is not the church, since every such word has contrary or opposite meanings — as for example the various lands of the gentiles, in general all lands outside the land of Canaan. Land is therefore taken also for the people and for the man outside the church, and hence for the external man, for his

will, his proprium, and so on. The term is rarely used in the Word for the whole world, unless when the whole human race is meant as to their state, whether of the church or not. And because the earth is the containant of the ground, which also is the church, and the ground is the containant of the field, the word signifies, because it involves, many things; and what it signifies is plain from the matter, as its subject, of which it is treated and predicated. Consequently it may now be evident that here by the whole earth which was overspread by the sons of Noah, is not signified the whole world, or the whole human race, but all the doctrines both true and false which were of the churches.

1067. Verse 20. *And Noah began to be a husbandman, and planted a vineyard.* "And Noah began to be a husbandman" signifies in general man instructed from the teachings of faith; "and planted a vineyard" signifies a church therefrom. A vineyard is the spiritual church.

1068. *And Noah began to be a husbandman.* That this signifies in general man instructed from teachings of faith, is evident from the signification of ground (see above, n. 268, 566), namely, as the man of the church, or, what is the same, as the church; for that there may be a church, man must be a church. The church is called ground because it receives the seeds of faith, or the truths and goods of faith. Ground is distinguished from earth, which, as shown, also signifies the church, as faith is distinguished from charity. Just as charity is the containant of faith, so earth is the containant of ground. When therefore the church is treated of in general, it is called earth; and when treated of in particular, it is called ground, as in this verse; for the general is the complex of things derived from it. The doctrinal teachings which the man of the Ancient Church had, were, as said before, from the revelations and perceptions of the Most Ancient Church, which had been preserved; and in these they had faith as we have at this

day in the Word. These teachings were their Word. Noah's beginning to be a husbandman signifies, therefore, man instructed in the teachings of faith.

1069. *And planted a vineyard.* That this signifies a church therefrom, and that a vineyard is the spiritual church, is evident from the signification of a vineyard. In the Word churches are frequently described by gardens, as also by the trees of a garden, and are even so named. This is from their fruits, which signify what is of love and charity; wherefore it is said that a man is known by his fruit. The comparing of churches with gardens, trees, and fruits, comes from representations in heaven, where gardens of inexpressible beauty are sometimes presented to view, according to the spheres of faith. From the same origin the celestial church was described by the garden of paradise, in which were trees of every kind. By the trees of the garden were signified the perceptions of that church, and by the fruits the goods of love of every kind. But the Ancient Church, because it was spiritual, is described by a vineyard, from its fruits, which are grapes, and which
 2 represent and signify the works of charity. This is clearly evident from many passages of the Word, as in Isaiah: *Let Me sing for My well-beloved a song of My beloved touching his vineyard. My well-beloved had a vineyard, in a horn of the son of oil: and he made a hedge about it, and fenced it with stones, and planted it with the choicest vine, and built a tower in the midst of it, and also hewed out a wine-press therein: and he looked that it should bring forth grapes, and it brought forth wild grapes. And now, O inhabitants of Jerusalem and men of Judah, judge, I pray you, betwixt Me and My vineyard. . . . The vineyard of Jehovah of hosts is the house of Israel (v. 1-3, 7).* Here the vineyard signifies the Ancient Church, thus the spiritual church, and it is plainly said to be the house of Israel; for by Israel in the Word is signified the spiritual church, and by Judah the celestial church. In Jeremiah: *Again will*

I build thee, and thou shalt be built, O virgin of Israel: again shalt thou deck thy timbrels, and shalt go forth in the dance of them that make merry. Again shalt thou plant vineyards upon the mountains of Samaria (xxxii. 4, 5) — where vineyards stand for the spiritual church; and the subject is Israel, by whom is signified the spiritual church, as just said. In Ezekiel: *When I shall have gathered the house of Israel from the peoples among whom they are scattered . . . then shall they dwell in their own land . . . they shall dwell securely therein; yea, they shall build houses, and plant vineyards* (xxviii. 25, 26). Here vineyard stands for Israel, or the spiritual church; planting vineyards for being instructed in the truths and goods of faith. In Amos: *I have smitten you with blasting and mildew: the multitude of your gardens and your vineyards and your fig trees and your olive trees hath the palmerworm devoured. . . . Thus will I do unto thee, O Israel* (iv. 9, 12). Gardens here stand for the things of the church — vineyards for the spiritual things of the church, fig trees for the natural things, olive trees for the celestial things — thus for the things of the spiritual church, or Israel. Again: *And I will bring again the captivity of My people Israel, and they shall build the waste cities, and inhabit them; and they shall plant vineyards, and drink the wine thereof; they shall also make gardens, and eat the fruit of them* (ix. 14). Planting vineyards is the planting of the spiritual church; thus vineyard means the spiritual church, or Israel. As a vineyard signifies the spiritual church, so also does a vine; for a vine is a part of a vineyard; so they are as a church and a man of the church, and the meaning is the same. In Jeremiah: *Is Israel a servant? If he was born of the house, why is he become a prey? . . . I had planted thee a noble vine, wholly a seed of truth: how then art thou turned into the degenerate plant of a strange vine unto Me?* (ii. 14, 21) — where vine stands for the spiritual church, or Israel. In Ezekiel:

Take thou up a lamentation for the princes of Israel. . . . Thy mother was like a vine, in thy likeness, planted by the waters, fruitful and full of branches by reason of many waters (xix. 1, 10). Vine here stands for the Ancient spiritual church, which is the mother, thus for Israel, which is therefore said to be "in thy likeness." In Hosea: *Israel is an empty vine, which putteth forth fruit like himself* (x. 1) — where vine stands for the spiritual church, or Israel, here desolated. Again: *O Israel, return unto Jehovah thy God. . . . I will be as the dew unto Israel. . . . They that dwell under his shadow shall return; they shall revive as the corn, and blossom as the vine: his memorial shall be as the wine of Lebanon* (xiv. 1, 5, 7) — where the vine stands for the spiritual church, or Israel. In Moses: *Until Shiloh come . . . binding His young ass to the vine, and His ass's colt unto the choice vine* (xlix. 10, 11). This is a prophecy of the Lord; the vine and the choice vine 5 stand for spiritual churches. The Lord's parables of the laborers in vineyards likewise signified spiritual churches (Matt. xx. 1-16; xxi. 33-44; Mark xii. 1-12; Luke xx. 9-16). Since the vine signifies the spiritual church, and the primary thing of the spiritual church is charity, in which the Lord is present, and by means of which He conjoins Himself to man and Himself alone works every good, therefore the Lord compares Himself to a vine, and He describes the man of the church, or the spiritual church, in these words, in John: *I am the true vine and My Father is the husbandman. Every branch in Me that beareth not fruit, He taketh it away: and every branch that beareth fruit, He will prune it, that it may bear more fruit. . . . Abide in Me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine, so neither can ye, except ye abide in Me. I am the vine, ye are the branches: he that abideth in Me, and I in him, the same beareth much fruit; for apart from Me ye can do nothing. . . . This is My commandment, that ye love one another, even as I have*

loved you (xv. 1-5, 12). From this it is evident what the spiritual church is.

1070. Verse 21. *And he drank of the wine and was drunken; and he was uncovered in the midst of his tent.* "And he drank of the wine" signifies that he wished to investigate the things which are of faith; "and was drunken" signifies that he thereby fell into errors; "and he was uncovered in the midst of his tent" signifies things thereby perverted; the midst of a tent is the principal of faith.

1071. *And he drank of the wine.* That this signifies that he wished to investigate the things which are of faith, is evident from the signification of wine. The vineyard, or the vine, as has been shown, is the spiritual church, or the man of the spiritual church; the grape, bunches, and clusters are its fruit, and signify charity and what is of charity. But wine signifies faith therefrom, and all the things of faith. Thus the grape is the celestial of that church, and the wine is the spiritual of that church. The former, or the celestial, is of the will, as has been said before; the latter, or the spiritual, is of the understanding. That his drinking of the wine signifies that he wished to investigate the things of faith, and indeed by reasonings, is evident from his becoming drunken, that is, fallen into errors. For the man of this church had no perception, as had the man of the Most Ancient Church, but had to learn what was good and true from the teachings of faith collected and preserved from what had been perceived by the Most Ancient Church, which teachings became the Word of the Ancient Church. Like the Word, the teachings of faith were in many cases such as without perception could not be believed; for spiritual and celestial things infinitely transcend human apprehension, and hence arises reasoning. But he who will not believe before he apprehends, can never believe, as has been often shown before (see. n. 128-130, 195, 196, 215, 232, 233). That grapes in the Word 2

signify charity and what is of charity, and that wine signifies faith therefrom and what is of faith, may be evident from the following passages — in Isaiah: *My well-beloved had a vineyard, in a horn of the son of oil . . . and he looked that it should bring forth grapes, and it brought forth wild grapes* (v. 1, 2, 4) — where grapes stand for charity and its fruits. In Jeremiah: *Gathering I will gather them, saith Jehovah: there shall be no grapes on the vine, nor figs on the fig-tree* (viii. 13) — where vine stands for the spiritual church, grapes for charity. In Hosea: *I found Israel like grapes in the wilderness; I saw your fathers as the first-ripe in the fig-tree, at the beginning* (ix. 10). Israel stands for the Ancient Church, grapes for its being endued with charity. The sense is opposite when Israel stands for the sons of Jacob. In Micah: *There is no cluster to eat; my soul desireth the first-ripe fig. The godly man is perished out of the earth, and there is none upright among men* (vii. 1). Cluster stands for charity, or
 3 what is holy; first-ripe fig for faith, or what is right. In Isaiah: *Thus saith Jehovah, As the new wine is found in the cluster, and one saith, Destroy it not, for a blessing is in it* (lxv. 8) — where cluster stands for charity, and new wine for the goods of charity, and the truths therefrom. In Moses: *He hath washed His garments in wine, and His vesture in the blood of grapes* (Gen. xlix. 11) — a prophecy of the Lord. Wine stands for the spiritual from the celestial, the blood of grapes for the celestial, in reference to spiritual churches. Thus grapes stand for charity itself, wine for faith itself. In John: The angel said, *Send forth thy sharp sickle, and gather the clusters of the vine of the earth; for her grapes are fully ripe* (Apoc. xiv. 18). Here the subject is the last times when there is no faith, that is, when there is no charity; for faith is no other than charity, and is essentially charity itself. When therefore it is said that there is no longer any faith, as in the
 4 last times, it is meant that there is no charity. As grapes

signify charity, so wine signifies faith therefrom, for wine is from grapes. This may be evident from the passages already cited about the vineyard and the vine, and also from the following — in Isaiah: *And gladness is taken away, and joy out of Carmel; and in the vineyards there shall be no singing, neither joyful noise: no treader shall tread out wine in the presses; I have made the vintage shout to cease* (xvi. 10) — meaning that the spiritual church, which is Carmel, is vastated; not treading out wine in the presses means that there are no longer any who are in faith. Again: *The inhabitants of the earth are burned, and man shall be left feeble. The new wine shall mourn, the vine shall languish. . . . They shall not drink wine with a song; strong drink shall be bitter to them that drink it. . . . There is a crying in the streets because of the wine* (xxiv. 6, 7, 9, 11). The subject here is the vastated church, and wine stands for the truths of faith, there held of no value. In Jeremiah: *They say to their mothers, Where is corn and wine? when they swoon as the wounded in the streets of the city* (Lam. ii. 12). Where is corn and wine, signifies where is love and faith. The streets of the city signify here, as elsewhere in the Word, truths; being wounded in them signifies not to know what the truths of faith are. In Amos: *And I will bring again the captivity of My people Israel, and they shall build the waste cities and inhabit them; and they shall plant vineyards, and drink the wine thereof* (ix. 14). This is said of the spiritual church, or Israel, of which planting vineyards and drinking the wine thereof is predicated, when it becomes such as to have faith from charity. In Zephaniah: *They shall build houses, but shall not inhabit them; and they shall plant vineyards, but shall not drink the wine thereof* (i. 13; Amos v. 11). Here is described the opposite condition, when the spiritual church is vastated. In Zechariah: *And they of Ephraim shall be like a mighty man, and their heart shall rejoice as through wine: yea, their children shall see it and*

rejoice (x. 7) — said of the house of Judah, that it should be such from the goods and truths of faith. In John: — *And the oil and the wine hurt thou not* (Apoc. vi. 6) — meaning that no hurt is to be done to the celestial and spir-
6 itual, or to what is of love and faith. Because wine signified faith in the Lord, faith in the Jewish Church was also represented in sacrifices by a libation of wine (Numb. xv. 2-15; xxviii. 11-15, 18 to end; xxix. 7 to end: Lev. xxiii. 12, 13: Exod. xxix. 40). Wherefore it is said in Hosea — *The threshing-floor and the winepress shall not feed them, and the new wine shall fail her. They shall not dwell in the land of Jehovah; but Ephraim shall return to Egypt, and they shall eat unclean food in Assyria. They shall not pour out wine to Jehovah, neither shall [their libations] be pleasing to Him* (ix. 2-4). Here the subject is Israel, or the spiritual church, and those in it who pervert and defile the holy and true things of faith by wishing to investigate them by knowledges and reasonings. Egypt is knowledge, Assyria reasoning, Ephraim he who reasons.

1072. *And was drunken.* That this signifies that he thereby fell into errors is evident from the signification of a drunkard in the Word. They are called drunkards who believe nothing but what they apprehend, and therefore search into the mysteries of faith. And because this is done by means of sensual things, either of memory or of philosophy, as the man may be, he cannot but fall thereby into errors. Man's thought is only earthly, corporeal, and material, because it is from earthly, corporeal, and material things which cling to it constantly, and in which the ideas of his thought are based and terminated. To think and reason, therefore, from these concerning Divine things, is to bring one's self into errors and perversions; and it is as impossible to procure faith in this way as for a camel to go through the eye of a needle. The error and insanity from this source is called in the Word drunkenness. Indeed souls or spirits in the other life who reason about the truths

of faith and against them, become as it were drunken men and act like them — of whom, by the Divine mercy of the Lord, hereafter. Spirits are plainly recognized, as to ² whether they are in the faith of charity or not. Those who are in the faith of charity do not reason about the truths of faith, but say that the thing is so. They also confirm it by sensual knowledge, of memory, and of analytic reason, as far as they can ; but as soon as anything obscure comes in, which they do not perceive, they cast it out, and never suffer such a thing to bring them into doubt, saying that there are but very few things they can understand, and therefore to think a thing to be not true because they do not understand it, would be madness. These are they who are in charity. But those who are not in the faith of charity wish only to reason whether a thing be so, and to know how it is, saying that unless they can know how it is, they cannot believe it to be so. From this alone they are known at once as being in no faith, and the proof is that they not only doubt about all things but also deny in their heart. And when they are instructed how it is, they still cling to their disbelief and arouse all their objections and never acquiesce, were it to eternity. Those who thus persist heap errors upon errors. They are such as are called in ³ the Word drunken with wine or strong drink — as in Isaiah : *These also err through wine, and through strong drink are gone astray ; the priest and the prophet err through strong drink, they are swallowed up of wine, they are gone astray through strong drink ; they err in vision, they stumble in judgment. For all tables are full of vomit and filthiness. . . . Whom will He teach knowledge ? and whom will He make to understand the message ? Them that are weaned from the milk, and drawn from the breasts* (xxviii. 7-9). That such are meant here is evident. Again : *How say ye unto Pharaoh, I am the son of the wise, the son of ancient kings ? Where then are thy wise men ? and let them tell thee now . . . Jehovah hath*

mingled a spirit of perversities in the midst of her: and they have caused Egypt to go astray in every work thereof, as a drunken man goeth astray in his vomit (xix. 11, 12, 14). A drunken man here stands for those who wish to search out from knowledges spiritual and celestial things. Egypt signifies knowledges, and therefore he calls himself the son of the wise. In Jeremiah: *Drink ye, and be drunken, and spue, and fall, and rise no more* (xxv. 27)—
 4 meaning falsities. In David: *They reel to and fro, and stagger like a drunken man, and are at their wits' end* (Ps. cvii. 27). In Isaiah: *Come ye, I will fetch wine, and we will fill ourselves with strong drink; and tomorrow shall be as this day, great beyond measure* (lvi. 12)—said of what is contrary to the truths of faith. In Jeremiah: *Every bottle shall be filled with wine . . . all the inhabitants of Jerusalem, with drunkenness* (xiii. 12, 13). Here wine stands for faith, drunkenness for errors. In Joel: *Awake, ye drunkards, and weep; and howl, all ye drinkers of wine, because of the sweet wine; for it is cut off from your mouth. For a nation is come up upon My land. . . . He hath laid My vine waste* (i. 5-7)—said of the church when vastated as to the truths of faith. In John: *Babylon the great, which hath made all the nations to drink of the wine of the wrath of her fornication* (Apoc. xiv. 8, 10; xvi. 19; xvii. 2; xviii. 3; xix. 15). The wine of fornication means adulterated truths of faith, of which drunkenness is predicated. So in Jeremiah: *Babylon hath been a golden cup in the hand of Jehovah, that made all the earth drunken: the nations have drunk*
 5 *of her wine; therefore the nations are mad* (li. 7). Because drunkenness signified insanities about the truths of faith, it also became representative and was forbidden to Aaron and his sons, thus: *Drink no wine nor strong drink, thou, nor thy sons with thee, when ye go into the tent of meeting, that ye die not . . . that ye may put difference between the holy and the common, and between the unclean*

and the clean (Lev. x. 8, 9). Those who believe nothing but what they apprehend by things of sense and outward knowledge are also called mighty to drink wine. In Isaiah : *Woe unto them that are wise in their own eyes, and intelligent in their own sight ! Woe unto them that are mighty to drink wine, and men of strength to mingle strong drink* (v. 21, 22). They are called wise in their own eyes and intelligent in their own sight, because those who reason against the truths of faith think themselves wiser than others. But those who care nothing for the Word and the truths of faith, and thus are not willing to know anything about faith, denying its first principles, are called drunken without wine. In Isaiah : *They are drunken, but not with wine ; they stagger, but not with strong drink. For Jehovah hath poured out upon you the spirit of deep sleep, and hath closed your eyes* (xxix. 9, 10). That such is their quality is evident from what goes before and what follows, in the prophet. Such drunken men think themselves more wide awake than others, but they are in deep sleep. That the Ancient Church in the beginning was such as is described in this verse, especially those who were of the stock of the Most Ancient Church, may be evident from what has been said before (n. 788).

1073. *And he was uncovered in the midst of his tent.* That this signifies things thereby perverted is evident from the signification of uncovered, or naked. For he is called uncovered and naked from the drunkenness of wine, in whom there are no truths of faith, and still more he in whom they are perverted. The truths of faith themselves are compared to garments which cover the goods of charity, or charity itself ; for charity is the body itself, and therefore truths are its garments ; or, what amounts to the same thing, charity is the soul itself and the truths of faith are as the body, which is the clothing of the soul. The truths of faith are also called in the Word garments, and a covering, and so it is said in the twenty-third verse that Shem

and Japheth took a garment and covered the nakedness of their father. Spiritual things in reference to celestial are as a body that clothes the soul, or as garments that clothe the body; and in heaven they are represented by garments. In this verse, because it is said that he lay uncovered, it is signified that he stripped himself of the truths of faith by wishing to investigate them by means of the senses and by reasonings therefrom. The like is signified in the Word by lying naked from drunkenness with wine, as in Jeremiah: *Rejoice and be glad, O daughter of Edom, that dwellest in the land of Uz: the cup shall pass through unto thee also; thou shalt be drunken, and shalt make thyself naked* (Lam. iv. 21). And in Habakkuk: *Woe unto him that giveth his neighbor drink . . . and makest him drunken also, that thou mayest look upon their nakedness* (ii. 15).

1074. That the midst of a tent signifies the principal of faith is evident from the signification of the midst, and from that of a tent. Midst in the Word signifies inmost, and tent charity, or worship from charity. Charity is the inmost, that is, the principal thing of faith and worship, and thus the midst of the tent. That midst signifies inmost has been shown before, and that tent is the holy of love, or charity, may be seen above (n. 414).

1075. Verse 22. *And Ham, the father of Canaan, saw the nakedness of his father, and told his two brethren without.* "Ham" and "Canaan" signify here as before, Ham the church corrupted, Canaan worship in externals without internal worship; "saw the nakedness of his father" signifies that he observed the errors and perversions, mentioned above; "and told his two brethren without" signifies that he derided. They are called his brethren because he professed faith.

1076. That Ham signifies the church corrupted is evident from what has been said before about Ham. A church is said to be corrupted when it acknowledges the

Word and has a certain worship like that of a true church, but yet separates faith from charity, thus from its essential and its life, and faith thereby becomes something dead. Hence the church cannot be otherwise than corrupted. What the men of the church then become may be evident from this, that they can have no conscience ; for conscience that is really conscience cannot be given except from charity. Charity is what makes conscience, that is, the Lord through charity. What else is conscience than not to do harm to any one in any manner, or to do well to all in every manner? Thus conscience is of charity, and never of faith separate from charity. If these have any conscience it is a false conscience, which has been described above ; and because they are without conscience, they rush into all wickedness, so far as outward restraints are relaxed. They do not even know what charity is, regarding it as only a word intimating something. And since they are without charity, they do not know what faith is. When questioned they can only answer that it is a thought, some that it is confidence, others that it is knowledge of faith, a few that it is life according to knowledge, and scarce any that it is a life of charity or mutual love. And if this is said to them and opportunity is given them for reflection, they answer only that all love begins from self, and that he is worse than a heathen who does not take care for himself and his own family. They therefore care for nothing but themselves and the world. Hence it comes to pass that they live in their proprium, the nature of which has been described before. These are they who are called Ham.

1077. That they who are here called Ham and Canaan, that is, those who separate faith from charity and hence put their worship in externals alone, cannot know what and whence conscience is, needs to be briefly shown. Conscience is formed by means of the truths of faith, for what man has heard, acknowledged, and believed makes conscience in him. To act afterward contrary to this is for

him to act contrary to conscience, as may be sufficiently evident to every one. Hence unless it is the truths of faith that he hears, acknowledges, and believes, he can have no true conscience. For it is through the truths of faith, the Lord working in charity, that man is regenerated. Thus it is through the truths of faith that he receives conscience, and conscience is the new man himself. From this it is evident that the truths of faith are the means by which he may become, or live, a man according to what faith teaches, the principal of which is to love the Lord above all things, and the neighbor as himself. If he does not so live, what is his faith but something empty, a mere sound, or something separated from heavenly life, in which
2 when separated there is no salvation? For to believe that no matter how a man lives, he may yet be saved provided he have faith, is to say that he may be saved if he have no charity, and no conscience, that is, if he passes his life in hatred, revenge, robbery, adultery — in a word, in all things contrary to charity and conscience — if he only have faith, even if it be but at the hour of death. Let them consider now, when they are in such a false principle, what truth of faith there is that can form their conscience, whether it be not what is false. If they suppose that they have anything of conscience, it is only outward restraints — such as fear of the law, of loss of honor, of gain, or of reputation on account of what they do — that make in them what they call conscience, requiring them not to injure the neighbor, but to do him good. But since this is not conscience, because not charity, when these restraints are loosened or taken off, they rush into most wicked and filthy things. It is altogether otherwise with those who, though they have declared that faith alone saves, have still lived a life of charity; for in their faith there has been charity from the Lord.

1078. That the father of Canaan signifies worship in externals without internal worship, has been shown before,

No other worship can exist from faith separated from charity. For the internal man is charity, never faith without charity. So that he who is destitute of charity can have no other worship than external, without internal. And because such worship has its existence from faith separated from charity, Ham is called the father of Canaan, and in what follows Ham is not spoken of, but Canaan.

1079. *Saw the nakedness of his father.* That this signifies that he observed the errors and perversions may be evident from the signification of nakedness — of which just above and also before (n. 213, 214) — as being evil and perversion. Here those who are in faith separate from charity are described by Ham, in his seeing the nakedness of his father, that is, his errors and perversions; for they are not disposed to see anything else in a man. But those on the other hand who are in the faith of charity see what is good, and if they see anything evil and false, they excuse it, and if they can, try to amend it in him, as is here said of Shem and Japheth. Where there is no charity there is love of self, and therefore hatred against all who do not favor self. Consequently they see in the neighbor only what is evil, and if anything good, they either see it as nothing, or put a bad interpretation upon it. It is just the other way with those who are in charity. By this difference these two kinds of men are distinguished, especially when they come into the other life. With those who are in no charity, a feeling of hatred shines forth from everything they do. They wish to examine every one, and to judge him; they desire nothing so much as to find evil in him, having it continually in mind to condemn, punish, and torment. But those who are in charity scarcely see another's evil, but observe all that is good and true in him, and put a good interpretation on what is evil and false. Of such disposition are all angels, which they have from the Lord, Who bends all evil to good.

1080. *And told his two brethren without.* That this sig-

nifies that he derided, now follows from what has been said. For with those who are in no charity, there is continual contempt of others, or continual derision, and on every occasion a proclaiming of their errors. It is only outward restraints that prevent, such as fear of the law, or of loss of life, honor, gain, and reputation thereby. Hence they inwardly favor so doing, while they outwardly pretend friendship. In this way they acquire two spheres which are plainly perceived in the other life — the one, interior, full of hatred; the other, exterior, assuming the appearance of goodness. These spheres, since they are utterly discordant, cannot but be in contention. And when the exterior sphere is taken away from them, so that they cannot dissemble, they rush into all wickedness. When it is not taken away, in every word they utter there lurks hatred, and this is perceived. From this come their punishments and torments.

1081. That they are called his brethren because he professed faith, is evident from what has been shown above (n. 367), namely, that charity is the brother of faith.

1082. Verse 23. *And Shem and Japheth took a garment, and laid it upon both their shoulders, and went backward, and covered the nakedness of their father; and their faces were backward, and they saw not their father's nakedness.* By "Shem," as said before, is signified the internal church; by "Japheth" an external church corresponding to the internal; "took a garment" signifies that they interpreted for good; "and laid it upon both their shoulders" signifies that they did this with all their might; "and went backward" signifies that they did not attend to errors and perversions; "and covered the nakedness of their father" signifies that thus they excused them; "and their faces were backward, and they did not see the nakedness of their father" signifies that so it should be done, and such things, which are errors and mistakes from reasonings, should not be attended to.

1083. That by "Shem" is signified the internal church, and by "Japheth" an external church corresponding to the internal, has been told before. Where there is a church, there must needs be an internal and an external. For man, who is the church, is internal and external. Before he becomes a church, that is, before he is regenerated, he is in externals; and when he is being regenerated he is led from externals, even by means of externals, to internals, as has been shown above. And afterward when he is regenerated, all things of the internal man are terminated in externals; thus of necessity every church must be both internal and external, as was the Ancient Church and as at this day is the Christian Church. The internals of the Ancient Church were all the things of charity and of faith therefrom — all humiliation, all adoration of the Lord from charity, all good affection toward the neighbor, and other such things. The externals of the Ancient Church were sacrifices, libations, and many other things, all of which by representation had reference to the Lord and looked to Him. Hence there were internals in the externals, and they made one church. The internals of the Christian Church are altogether like the internals of the Ancient Church, but other externals have succeeded — as in place of sacrifices and the like, symbols, from which in like manner the Lord is looked to. So in this Church also, internals and externals make one. The Ancient Church ² did not differ in the least from the Christian Church as to internals, but only as to externals. Worship of the Lord from charity can never differ, howsoever externals are varied. And since, as has been said, there cannot be a church unless there be both an internal and an external, the internal without an external would be something indeterminate, unless it were terminated in some external. For man for the most part is such that he does not know what the internal man is, and what is of the internal man. Wherefore unless there were external worship, he would

know nothing whatever of what is holy. When such men have charity and conscience therefrom, they have internal worship within themselves in the external. For the Lord operates with them in charity and in conscience, and causes all their worship to partake of the internal. It is otherwise with those who have no charity and conscience therefrom. They may have worship in externals, but separated from internal worship, as they have faith separated from charity. Such worship is called Canaan, and such faith is called Ham. And because this worship exists from faith separated, Ham is called the father of Canaan.

1084. *Took a garment.* That this signifies that they interpreted for good, is evident from what has been said above. To take a garment and cover the nakedness of any one can have no other signification, when being uncovered and nakedness signify errors and perversions.

1085. *And laid it upon both their shoulders.* That this signifies that they did this — that is, interpreted for good and excused — with all their might, is evident from the signification of shoulder, as being all power. Hand in the Word signifies power, as shown before; arm signifies still greater power; and shoulder signifies all power, as may be evident from these passages in the Word — in Ezekiel: *Because ye thrust with side and with shoulder, and push all the diseased with your horns, till ye have scattered them abroad* (xxxiv. 21). With side and with shoulder means here with all the soul and all the might, and pushing with their horns means with all the strength. Again: *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. In their taking thee by thy hand, thou didst break and didst rend for them every shoulder* (xxix. 6, 7). This is said of those who wish to explore spiritual truths by means of outward knowledge. The staff of reed stands for such power, taking by the hand means trusting therein, rending every shoulder means being deprived of all power so as to know

nothing. In Zephaniah: *That they may all call upon the name of Jehovah, to serve Him with one shoulder* (iii. 9) — meaning with one soul, thus with one might. In Zechariah: *But they refused to hearken, and turned a stubborn shoulder* (vii. 11) — meaning that they resisted with all their might. In Isaiah: *Such as lavish gold out of the bag, and weigh silver in the balance, they hire a goldsmith, and he maketh it a god; they fall down, yea, they worship. They bear him upon the shoulder, they carry him* (xlvi. 6, 7) — meaning that they adore their idol with all their might, which is bearing it on the shoulder. Again: *For unto us a Child is born, unto us a Son is given; and the government shall be upon His shoulder: and His name shall be called Wonderful, Counsellor, God, Mighty, Father of Eternity, Prince of Peace* (ix. 6). This is said of the Lord and of His power and might; and so it is said, upon His shoulder. Again: *And the key of the house of David will I lay upon His shoulder; and He shall open, and none shall shut; and He shall shut and none shall open* (xxii. 22). This likewise is said of the Lord, and laying upon His shoulder the key of the house of David means His power and might.

1086. *And went backward.* That this signifies that they did not attend to errors and perversions may be evident from the signification of going backward, as averting the eyes and not seeing, which is plain from what follows, where it is said that they did not see the nakedness of their father. Not to see is in the internal sense not to attend to.

1087. *And covered the nakedness of their father.* That this signifies that they excused them is evident as well from the series as from the signification of nakedness, that is, perversions.

1088. *And their faces were backward, and they did not see the nakedness of their father.* That this signifies that so it should be done, and such things, which are errors and

mistakes from reasonings, should not be attended to, is evident from the repetition; for nearly the same is said here as just before, and so these words make at the same time a conclusion. For such was this parent church, or the man of this church, that he did this not from malice, but from simplicity — as may be evident from what presently follows, that Noah awoke from his wine, that is, became better instructed. As to the matter thus represented — those who are in no charity think nothing but evil of the neighbor, and say nothing but evil; if they say anything good, it is for their own sake, or for the sake of him whom they flatter under the appearance of friendship. But those who are in charity think nothing but good of their neighbor and speak only well of him, and this not for their own sake and the favor of another whom they flatter, but from the Lord thus operating in charity. The former are like the evil spirits, the latter like the angels, with men. Evil spirits excite nothing but what is evil and false in man and condemn him. But angels excite nothing but what is good and true, and excuse what is evil and false. From this it is evident that with those who are in no charity evil spirits rule, through whom man communicates with hell; and that with those who are in charity angels rule, through whom he communicates with heaven.

1089. Verse 24. *And Noah awoke from his wine, and knew what his younger son had done unto him.* “And Noah awoke from his wine” signifies when he was better instructed; “and knew what his younger son had done unto him” signifies that external worship separate from internal is such that it derides.

1090. *And Noah awoke from his wine.* That this signifies when he was better instructed, is evident from the signification of awaking after drunkenness. When he was drunken — verse 21 — signified fallen into errors, and therefore his awaking is nothing else than coming out of errors.

1091. *What his younger son had done unto him.* This signifies that external worship separate from internal is such that it derides. From the literal or historic sense it appears as if Ham were meant by his younger son, but from the following verse it is evident that Canaan is meant, for it is said, "Cursed be Canaan," and in the subsequent verses, 26 and 27, it is said that Canaan should be a servant. The reason that nothing is said of Ham will be shown under the next verse. Here it is only to be told why the order is such that Shem is named first, Ham second, Japheth third, and Canaan fourth. Charity is the first of the church, or Shem; faith is the second, or Ham; worship from charity is the third, or Japheth; worship in externals without faith and charity is the fourth, or Canaan. Charity is the brother of faith, and hence also worship from charity; but worship in externals without charity is a servant of servants.

1092. Verse 25. *And he said, Cursed be Canaan; a servant of servants shall he be unto his brethren.* "Cursed be Canaan" signifies that external worship separate from internal averts itself from the Lord; "a servant of servants shall he be unto his brethren" signifies the vilest thing in the church.

1093. *Cursed be Canaan.* That this signifies that external worship separate from internal averts itself from the Lord, is evident from the signification of Canaan and from that of being cursed. That Canaan is external worship separate from internal is evident from what has been said before about Canaan, also from his being said to be cursed, and from what follows about his being a servant of servants. Also a servant to both Shem and Japheth cannot be other than what is separated from the church itself, such as is worship in externals alone. It is evident from the signification of being cursed, as averting one's self, because the Lord never curses any one, nor is even angry; but it is man who curses himself by averting himself from the Lord

(see what was shown above, n. 223, 245, 592). The Lord is as far from cursing any one and being angry with him as heaven is from earth. Who can believe that the Lord, Who is omniscient and omnipotent, and by His wisdom rules the universe, and is thus infinitely above all infirmities, is angry with such wretched dust as men, who scarce know anything of what they do, and can of themselves do nothing but evil? It is, therefore, never in the
 2 Lord to be angry, but always to be merciful. That arcana are here contained, may be seen merely from this, that Ham is not cursed, when yet it was he who saw the nakedness of his father and told it to his brethren, but his son Canaan, who was not his only son nor his first born, but the fourth in order — as is seen in the tenth chapter, sixth verse, where the sons of Ham are named, Cush, Mizraim, Put, and Canaan. It was also of the Divine Law that a son should not bear the iniquity of his father, as is evident in Ezekiel: *The soul that sinneth, it shall die: the son shall not bear the iniquity of the father, neither shall the father bear the iniquity of the son* (xviii. 20: Deut. xxiv. 16: 2 Kings xiv. 6). And again this iniquity seems so light — Ham's seeing the nakedness of his father and telling it to his brethren — that a whole posterity could not be cursed for it. From all this it is evident that there are arcana
 3 here contained. That Ham is not now named, but Canaan, is because Ham signifies faith separate from charity in the spiritual church; and this cannot be cursed, since in that church there is holiness in faith, because there is truth. Hence although there is no faith when there is no charity, as man may still be regenerated through knowledges of faith, this faith without charity may be joined to charity and thus be in a manner a brother, or may become a brother; therefore not Ham but Canaan was cursed. Furthermore, the inhabitants of the land of Canaan were in great part of such nature that they placed all worship in externals, the Jews as well as the Gentiles. Such are the

arcana here contained, if it were not for which, Canaan would never have been substituted in place of Ham. That external worship separate from internal averts itself and thus curses itself, is sufficiently evident from this, that those who are in external worship look to nothing but what is worldly, corporeal, and earthly; thus they look downward and immerse their heart and life in these things — of which we shall have more to say presently.

1094. *A servant of servants shall he be unto his brethren.* That this signifies the vilest thing in the church is evident from the nature of external worship separate from internal. That external worship in itself regarded is nothing, unless there be internal worship to make it holy, may be evident to every one. What is external adoration, without adoration of the heart, but a gesture? What is prayer of the lips, if the mind is not in it, but prating? And what is any work, if there is no intention in it, but a thing of nought? Every external thing is, therefore, in itself something without life, and only lives from an internal. What external worship separate from internal is, has been made evident to me from many things in the other life. The sorceresses and jugglers there, had in the world frequented churches and sacraments equally with others; likewise the crafty, and these indeed more than others; and also those who have been delighted with robbery, and the avaricious; and yet they are infernal and bear the greatest hatred to the Lord and the neighbor. The internal of their worship in the external had been either that they might be seen by the world; or that they might gain worldly, earthly, and corporeal things which they desired; or that they might deceive under the appearance of sanctity; or from a certain acquired habit. That such persons are very prone to worshipping any god or any idol which favors them and their desires, is manifest, especially from the Jews, who, because they placed their worship in nothing but externals, so often lapsed into idolatry. The reason is that such

worship is in itself only idolatrous, for the external thing is worshipped by them. The Gentiles also in the land of Canaan, who worshipped Baal and other gods, had a nearly similar external worship; for they had not only temples and altars, but also sacrifices; so that their external worship differed but little from the worship of the Jews, only that they gave the names of Baal, Ashtaroth, and others, to their god; and the Jews used the name Jehovah, as to this day, thinking that the mere naming of Jehovah would make them holy and elect; when on the other hand this rather condemned them before others; for in this way they could profane what is holy, which the Gentiles could not. Such worship is what is called Canaan, who is said to be a servant of servants. That a servant of servants is the vilest thing in the church may be seen under the following verse.

1095. Verse 26. *And he said, Blessed be Jehovah, the God of Shem; and let Canaan be his servant.* "Blessed be Jehovah, the God of Shem" signifies every good for those who worship the Lord from internals; "Shem" is the internal church; "and let Canaan be his servant" signifies that such as place worship solely in externals are among those who may perform vile services to the men of the church.

1096. *Blessed be Jehovah, the God of Shem.* That this signifies every good for those who worship the Lord from internals, may be evident from the signification of blessed. Blessing involves every good, celestial, spiritual, and also natural. These are signified by blessing in the internal sense; and in the external sense by blessing is signified every worldly, corporeal, and earthly good; but these, if they be a blessing, will be of necessity from internal blessing; for this alone is blessing, because it is eternal and joined with every felicity, and is the very being of blessings. For what really is, unless it be eternal? Every other being ceases to be. It was a customary saying with the ancients — Blessed be Jehovah, by which they meant that from Him

is every blessing, that is, every good. And it was also a form of thanksgiving, that the Lord blesses, and that He has blessed — as in David (Psalm xxviii. 6; xxxi. 21; xli. 13; lxvi. 20; lxviii. 19, 35; lxxii. 18, 19; lxxxix. 52; cxix. 12; cxxiv. 6; cxxxv. 21; cxliv. 1; and many other places). Blessed be Jehovah is said here because Shem, ² or the internal church, is the subject, which church is called internal from charity. In charity the Lord is present, Who is here called Jehovah God. But it is not so in the external church, in which nevertheless the Lord is present, yet not in the same way as in the man of the internal church. For the man of the external church still believes that he does the goods of charity from himself, and therefore when the subject is the man of the external church, the Lord is called God, as in the following verse about Japheth — “God enlarge Japheth.” That every good is to those who worship the Lord from internals, may be evident also from the order of things; for the order is this: from the Lord is everything celestial, from the celestial is everything spiritual, from the spiritual is everything natural. This is the order of existence of all things, and therefore is the order of influx. The celestial is love to the Lord and to ³ the neighbor. Where there is no love the connection is broken, and the Lord is not present, Who flows only through the celestial, that is, through love. When there is no celestial, there is no spiritual, because everything spiritual is through the celestial from the Lord. The spiritual is faith, and therefore there is no faith except through charity or love from the Lord. It is similar with the natural. According to the same order all goods flow in. Hence it follows that every good comes to those who worship the Lord from internals, that is, from charity. But those who do not worship from charity have no good, save such as pretends to be good, but in itself is evil — such as the enjoyment of hatred and adultery, which regarded in itself is nothing but excrementitious enjoyment, into which it is also turned in the other life.

1097. *And let Canaan be his servant.* That this signifies that such as place worship solely in externals are among those who may perform vile services to the men of the church, may be evident especially from the representatives in the Jewish Church. In the Jewish Church the internal church was represented by Judah and Israel — by Judah the celestial church, by Israel the spiritual church, and by Jacob the external church. But those who placed worship solely in externals were represented by the Gentiles, whom they called strangers, who were their servants and performed menial services in the church — as in Isaiah: *And strangers shall stand and feed your flocks, and the sons of the stranger shall be your ploughmen and your vine-dressers. But ye shall be named the priests of Jehovah: men shall call you the ministers of our God: ye shall eat the wealth of the gentiles, and in their glory shall ye boast yourselves* (lxi. 5, 6). Here celestial men are called priests of Jehovah, spiritual men the ministers of our God; those who place worship solely in externals are called the sons of the stranger, who should serve in their fields and vineyards.

2 Again: *And the sons of the stranger shall build up thy walls, and their kings shall minister unto thee* (lx. 10) — where in like manner their services are told. In Joshua about Gibeon: *Now therefore ye are cursed, and there shall not be cut off from you bondmen, both hewers of wood and drawers of water for the house of my God. . . . And Joshua made them that day hewers of wood and drawers of water for the congregation, and for the altar of Jehovah* (ix. 23, 27). Who were represented by Gibeon, because of the covenant made with them, may be seen elsewhere. They were still among those who served in the church. It was the law prescribed for strangers, if they would receive peace and open their gates, that they should be tributary and serve (Deut. xxii.: 1 Kings ix. 21, 22). Everything written in the Word about the Jewish Church was representative of the kingdom of the Lord. The kingdom

of the Lord is such that every one in it, whosoever and whatsoever he may be, must perform some use. Nothing but use is regarded by the Lord in His kingdom. Even the infernals must perform some use, but the uses which they perform are most vile. Among those who perform vile uses are such in the other life as had merely external worship, separate from internal. Moreover, the representatives in the Jewish Church were such that the thought would not be upon the person that represented, but upon the thing represented thereby — as the Jews, who were by no means celestial men, and yet represented them; and so Israel was by no means a spiritual man, yet represented him; and so it was with Jacob and the rest. So also with kings and priests, by whom was represented the royalty and holiness of the Lord. This may be very evident from the use of inanimate things for representation, as Aaron's garments, the altar itself, the tables for bread, the lamps, the bread and wine, besides oxen, bullocks, goats, sheep, kids, lambs, pigeons, and turtledoves. And because the sons of Judah and Israel only represented the internal and external worship of the church of the Lord, and yet more than others placed all worship in externals, they more than others are those who may be called Canaan, according to his signification here.

1098. What is meant by Shem and what by Japheth, that is, who the man of the internal church and who the man of the external church are, and hence what Canaan is, may be evident from these considerations. The man of the internal church attributes to the Lord every good thing he does and every true thing he thinks, but the man of the external church does not know how to do this, and yet does good. The man of the internal church makes worship of the Lord from charity, thus internal worship, essential, and external worship not so essential. The man of the external church makes external worship essential, and does not know what internal worship is, though he have it.

Hence the man of the internal church believes he is acting against his conscience if he does not worship the Lord from the internal, while the man of the external church believes that he is acting against his conscience if he does not sacredly observe external rites. There are many things in the conscience of the man of the internal church, because he knows many things about the internal sense of the Word; and there are fewer things in the conscience of the man of the external church, because he knows few things about the internal sense of the Word. The former, that is, the man of the internal church, is he who is called Shem; and the latter, that is, the man of the external church, is he who is called Japheth. But he who places worship only in externals, and has no charity, consequently no conscience, is called Canaan.

1099. Verse 27. *God enlarge Japheth, and he shall dwell in the tents of Shem; and let Canaan be his servant.* By "Japheth" is signified as before a corresponding external church; "God enlarge Japheth" signifies its enlightenment; "and he shall dwell in the tents of Shem" signifies in order that the internals of worship may be in the externals; "and let Canaan be his servant" signifies here as before those who place worship solely in externals, that they may perform vile services.

1100. That by Japheth is signified a corresponding external church has been told already, and also what is meant by an external church—namely, external worship, and thus those who do not know what the internal man is, nor what things are of the internal man, and yet live in charity. With these the Lord is equally present, for the Lord operates through charity, wherever charity exists. It is as with children, with whom, though they do not know what charity is, still less what faith is, the Lord is nevertheless much more present than with adults, especially when the children live together in charity. And so it is with the simple who have innocence, charity, and mercy. Nothing

is effected by man's knowing much, if he does not live according to what he knows. For knowing has no other end than that the man may thereby become good. When he has become good, he has much more than he who knows innumerable things and yet is not good; for what the latter seeks by much knowledge, the former has. It is different with him who knows many true and good things, and at the same time has charity and conscience; and he is a man of the internal church, or Shem. Those who know little and have conscience are in the other life enlightened, so that they become angels, whose wisdom and intelligence is then inexpressible. These are signified by Japheth.

1101. *God enlarge Japheth* signifies the enlightenment of this church. To enlarge in the literal sense is to extend the boundaries, but in the spiritual sense it is to enlighten; for enlightenment is the enlargement, as it were, of the boundaries of wisdom and intelligence—as in Isaiah: *Enlarge the place of thy tent, and let them stretch forth the curtains of thine habitations* (liv. 2) — meaning enlightenment in spiritual things. The man of the external church is enlarged when he is instructed in the truths and goods of faith; and being in charity, he is more and more confirmed. The more he is instructed, the more is the cloud dispersed of his intellectual part, in which is charity and conscience.

1102. *And he shall dwell in the tents of Shem.* That this signifies in order that the internals of worship may be in the externals, is evident from all that has been said before about Shem, namely, that Shem is the internal church, or internal worship, and that external worship is nothing but something without life, or defiled, unless there is internal to vivify and hallow it. That the tents signify nothing else than the holiness of love, and worship therefrom, may be evident from the signification of tents (see above, n. 414). It was a common form of speech with the ancients—that of journeying and dwelling in tents—by

which was signified in the internal sense holy worship, for the reason that the most ancient people not only journeyed with tents, but also dwelt in tents, and performed their holy worship in them. Hence also journeying and dwelling signified in the internal sense living. That tents signify holy worship, the following passages—in addition to those before cited (n. 414)—may serve for confirmation. In David: *God forsook the tabernacle of Shiloh, the tent in which He dwelt with man* (Ps. lxxviii. 60)—where tent signifies the same as the temple, in which God is said to dwell when He is present with man in love. Hence man, when he lived in holy worship, was called by the ancients a tent, and afterward a temple. In Isaiah: *Enlarge the place of thy tent, and let them stretch forth the curtains of thine habitations* (liv. 2)—meaning enlightenment in those things which are of true worship. In Jeremiah: *The whole land is spoiled: suddenly are My tents spoiled, and My curtains in a moment* (iv. 20)—where it is manifest that tents are not meant, but holy worship. In Zechariah: *Jerusalem shall yet again dwell in her own place, even in Jerusalem. Jehovah also shall save the tents of Judah first* (xii. 6, 7)—where the tents of Judah stand for the worship of the Lord from the holy of love.

3 From these passages it may now be evident what it is to dwell in the tents of Shem, namely, that internal worship is to be in external. But because the man Japheth, or the man of the external church, does not know that it is so, or what internals are, this shall be briefly told. When man feels or perceives in himself that he has good thoughts concerning the Lord, and thinks kindly of the neighbor and wishes to perform service to him, not for the sake of any gain or honor to himself; and when he feels that he has pity for any one in misfortune, and still more for one who is in error as to doctrine of faith, then he may know that he is dwelling in the tents of Shem, that is, he has internals in him through which the Lord operates.

1103. *And let Canaan be his servant.* That this signi-

fies that those who place worship solely in externals may perform vile offices, is evident from what has been said above, under the preceding verses (25, 26), about Canaan, as being a servant. Such men are not indeed servants in the church of the Lord on earth, for there are many of them who hold high stations and preside over others, who do nothing from charity and conscience, and yet observe with much strictness the externals of the church, and even condemn those who do not observe them. But such, because they are in no charity and conscience, and place worship solely in externals without internals, are servants in the kingdom of the Lord, that is, in the other life; for they are among the unhappy. The services which they there perform are vile, and are so many that they cannot be well set forth here, but by the Divine mercy of the Lord will be described hereafter. For every one whatever must in the other life perform some use, because man is born for no other end than that he may perform use to the society in which he is and to the neighbor, while he lives in the world, and in the other life use according to the good pleasure of the Lord. It is with men just as it is in the human body. Whatever there is in it must perform some use, even things which in themselves are of no value, such as humors which in themselves are excrementitious, as are the many salival fluids, the biles, and other secretions, which must be of service not only to the food, but in separating the excrements and purging the intestines. Such also are the uses of manure and dung in the fields and vineyards; and many other such things.

1104. Verses 28, 29. *And Noah lived after the flood three hundred and fifty years. And all the days of Noah were nine hundred and fifty years: and he died.* By this is signified the duration of the first Ancient Church, and at the same time its state.

1105. That these things are signified is sufficiently evident from what has been said before about numbers and years (see n. 482, 487, 488, 493, 575, 647, 648).

VASTATIONS.

1106. There are many who during their life in the world from simplicity and ignorance have imbibed falsities as to faith, and have had a kind of conscience according to the principles of their faith, and have not lived like others in hatred, revenge, and adultery. These in the other life as long as they are in falsity cannot be introduced into heavenly societies, for so they would contaminate them, but are kept for a time in the lower earth, in order that they may throw off their false principles. The time that they remain there is longer or shorter according to the nature of the falsity and the life contracted thereby, and according to the principles they have confirmed in themselves. Some suffer there severely, others not severely. These sufferings are what are called vastations, of which there is frequent mention in the Word. When the period of vastation is completed they are taken up into heaven and as new comers are instructed in the truths of faith, and this by angels, by whom they are received.

1107. There are some who are very willing to be vastated and thus to throw off the false principles which they have brought with them from the world—for no one can get rid of his false principles in the other life except by the lapse of time and by means provided by the Lord. While these remain in the lower earth they are kept by the Lord in the hope of liberation and in thought of the end in view, that they may thus be amended and prepared for receiving heavenly happiness.

1108. Some are kept in a middle state between wakefulness and sleep, and think very little, only now and then arousing and recalling what they thought and did in the life of the body, and again relapsing into a middle state between being awake and being asleep. In this way these are vastated. They are under the left foot, a little forward.

1109. Those who have confirmed themselves altogether in false principles are reduced to complete ignorance, and then they are in obscurity and confusion, so that when they but think of the ideas in which they have confirmed themselves, they have inward pain. But after some time has passed, they are as it were created anew and are imbued with the truths of faith.

1110. Those who have placed justice and merit in good works, and so have attributed the efficacy of salvation to themselves, and not to the Lord and His justice and merit, and have confirmed themselves in this in thought and in life, have their principles of falsity changed in the other life into fantasies, so that they seem to themselves to cut wood: so it really seems to them. I have spoken with them. When asked in their labor whether they were not fatigued, they reply that they have not yet accomplished enough work to be able to merit heaven. When they are cutting wood there appears to be something of the Lord under the wood, and thus as if the wood were merit. The more of the Lord there appears in the wood, the longer they remain in this condition. But when this begins to disappear, their vastation is drawing to an end. At length they become such that they too can be admitted into good societies, but still they waver for a long time between truth and falsity. Great care is taken of them by the Lord because they have lived a pious life, and He sends angels to them continually. These are they who in the Jewish Church were represented by hewers of wood (Josh. ix. 23, 27).

1111. Those who have lived a good civil and moral life, but have persuaded themselves that they merit heaven by their works and believed that it is enough to acknowledge the only God as the Creator of the universe, have their false principles turned in the other life into such fantasies that they seem to themselves to cut grass, and are called grass-cutters. They are cold and try to warm themselves

by this cutting. Sometimes they go round and inquire among those whom they meet whether they will give them some heat. And this spirits can do, but the heat which they receive has no effect upon them, because it is external and what they want is internal heat. So they return to their cutting and thus gain heat by their labor. Their cold I have felt. They are always hoping to be taken up into heaven, and sometimes consult together how they may introduce themselves by their own power. These are among those who are vastated, because they have performed good works, and at length after some time has passed they are introduced into good societies and are instructed.

1112. Those however who have been in the goods and truths of faith and have gained therefrom a conscience and life of charity, are taken up by the Lord into heaven immediately after death.

1113. There are girls who have been enticed into harlotry and thus persuaded that there was no evil in it, being in other respects rightly disposed. These, because they are not yet of an age to be able to know and judge about such a life, have an instructor with them, quite severe, who chastises them whenever they burst out into thought of such wantonness. Of him they are in great fear, and in this way they are vastated. But adult women who have been harlots and have enticed others, do not undergo vastation, but are in hell.

CHAPTER TENTH.

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

1114. Angels and spirits, or men after death, when permitted by the Lord, can meet all whom they have known, or whom they have heard of in the world — whomsoever they desire — can see them as present, and talk with them. And what is astonishing, they appear in a moment and most closely present. One is thus permitted to converse not only with friends, who generally find one another, but also with others whom he has respected and esteemed. By the Divine mercy of the Lord it has been granted me to converse not only with those whom I had known when they lived in the body, but also with those of especial note in the Word; also with those who were of the Most Ancient Church, which was that called Man, or Adam, and with some who were of the churches after that, in order that I might know that by the names in the first chapters of Genesis only churches are meant; and that I might know what was the character of the men of the churches of that time. The accounts therefore that follow are what it has been given me to know about the Most Ancient Churches.

1115. They who were of the Most Ancient Church, which was called Man, or Adam, and were celestial men, are very high above the head, and dwell together there in the greatest happiness. They said that others rarely come to them, except some at times, as they expressed it, from another part of the universe; and that they were so high above the head not because they were of a lofty spirit, but that they might govern those who are there.

1116. Dwellings were shown me of those who were of

the second and third posterity of this Most Ancient Church. They are magnificent, extending to a great length, and diversified with beautiful colors of purple and blue. For angels have most magnificent dwellings, such as cannot be described, which I have often seen. To their eyes so real is their appearance that nothing can be more real. But whence such real appearances come, will be shown by the Divine mercy of the Lord hereafter. They live in an aura, so to speak, of resplendent pearly light, and sometimes in an aura of light glistening as of diamond. For there are wonderful auras in the other life, with inexpressible variety. They greatly err who do not believe that such things exist there, and indefinitely more things than any one ever could or can conceive. They are indeed representative, like the things sometimes seen by the prophets; but yet are so real that they who are in the other life hold them to be real, and the things which are in the world, relatively unreal.

1117. They live in the highest light. The light of the world can scarcely be compared to that in which they live. This light was shown me by a light as of flame that streamed down, as it were, before my eyes; and they who were of the Most Ancient Church said that the light is such with them, but still more intense.

1118. It was shown me by a certain influx which I cannot describe, what the nature of their language was when they lived in the world — that it was not articulate, like the vocal speech of our time, but tacit; and was produced not by external but by internal respiration. It was granted me to apperceive also the nature of their internal respiration — that it proceeded from the navel toward the heart, and so through the lips, without sound; and that it did not enter into the ear of another and strike upon what is called the drum of the ear by an external way, but by a certain way within the mouth — in fact by a passage there which is now called the Eustachian tube. And it was shown me that by such language they could much more

fully express the sentiments of the mind and the ideas of thought than can possibly be done by articulate sounds, or vocal words, which likewise are determined by respiration, but external. For there is nothing in any word that is not determined by applications of the respiration. But with them this was much more perfectly done, because by internal respiration ; which, from the fact that it is interior, is at once far more perfect, and more applicable and conformable to the very ideas of thought. Besides, they also conversed by slight movements of the lips, and corresponding changes of the face ; for being celestial men, whatever they thought shone forth from their face and eyes, which were varied conformably. They could by no means put on an expression of countenance different from that which was in agreement with their thoughts. Simulation, and still more deceit, was to them a monstrous iniquity.

1119. It was shown me to the life how the internal respiration of the most ancient people silently flowed into a kind of external and thus tacit speech, perceived by another in his interior man. They said that this respiration varied with them, according to the state of their love and faith in the Lord. They told also the reason — that it could not be otherwise, because they had communication with heaven ; for they respired with the angels in whose company they were. Angels have respiration to which internal respiration corresponds ; and it likewise varies with them. For when anything befalls them which is contrary to love and faith in the Lord, their respiration is restrained ; but when they are in the happiness of love and faith, their respiration is free and full. There is something like this also with every man, but according to his corporeal and worldly loves and his principles. When anything opposes them there is a restriction of the respiration, and when they are favored the respiration is free and full. These, however, are variations of external respiration. But concerning the respiration of angels, by the Divine mercy of the Lord, more will be said hereafter.

1120. It was also shown that the internal respiration of the men of the Most Ancient Church, which was from the navel toward the interior region of the breast, in the course of time, or in their posterity, was changed, and receded more toward the back region, and toward the abdomen, thus becoming more outward and downward; and that at length, in the last posterity of that church, which was immediately before the flood, scarcely anything of internal respiration remained; and when at last there was no internal respiration of the breast, they were of themselves suffocated; but that in some, external respiration then began, and with this respiration articulate sound, or the language of spoken words. Thus, with the men before the flood respiration was according to the state of their love and faith; and at last, when there was no love and no faith, but a persuasion of falsity, internal respiration ceased; and with this, immediate communication with angels, and perception.

1121. I was informed by sons of the Most Ancient Church, concerning the state of their perception, that they had perception of all things that belong to faith, almost as the angels with whom they had communication; for the reason that their interior man, or spirit, by means also of internal respiration, was joined to heaven; and that love to the Lord and love toward the neighbor are attended with this; for man is thus conjoined with angels as to their veriest life, which consists in such love. They said that they had the law written upon them, because they were in love to the Lord and love toward the neighbor; and then, whatever the laws prescribe was in agreement with their perception, and whatever the laws forbid was contrary to it. Nor did they doubt that all laws, human as well as Divine, are founded in love to the Lord and charity toward the neighbor, and regard these as their fundamental. Wherefore as they had this fundamental in them, from the Lord, they could not but know all things that were from

it. They believe too that those that live in the world at this day, who love the Lord and the neighbor, have also the law written upon them, and are acceptable citizens everywhere on earth, as the same are in the other life.

1122. I was further informed that the men of the Most Ancient Church had most delightful dreams, and also visions, and that it was intimated to them at the same time what they signified. Hence their paradisiacal representations, and many other things. The objects of the external senses therefore, which are earthly and worldly, were nothing to them; nor had they any perception of delight in them — only in what they signified and represented. When they looked upon earthly objects, therefore, they thought nothing about them, but only about the things which they signified and represented, which were most delightful to them; for they were such things as are in heaven, from which they see the Lord Himself.

1123. I have conversed with the third generation of the Most Ancient Church, who said that in their time, when they lived in the world, they expected the Lord, Who would save the whole human race; and that it was then a common saying among them, that the seed of the woman would tread down the serpent's head. They said that at that time the greatest enjoyment of their life was to procreate offspring; so that their highest delight was to love their consort for the sake of offspring. These they called most joyful delights, and most delightful enjoyments; adding that the perception of these enjoyments and delights was from influx out of heaven, because the Lord was to be born.

1124. There were near me some of the posterity which lived before the flood — not of those that perished, but of those who were somewhat better than they. At first they flowed in gently and imperceptibly enough; but it was given me to perceive that inwardly they were evil, and that they inwardly acted contrary to love. There exhaled from

them a sphere of the odor of a dead body, so that the spirits who were around me fled away. They imagined themselves to be so subtle that no one would perceive what they thought. I talked with them about the Lord, whether or not they expected Him, as their fathers did. They said that they represented the Lord to themselves as an old man, holy, with a gray beard ; and that they would be made holy by Him, and be bearded in like manner. Hence arose such veneration for beards among their posterity. They added that now also they could adore Him, but from themselves. But then an angel came, whose presence they could not bear.

1125. It was also granted me to converse with those who were of the church called Enosh — of which in Gen. Ch. iv. 26. Their influx was gentle, and their conversation unassuming. They said that they live in charity with one another, and perform offices of friendship to others who come among them. But it was evident that their charity was the charity of friendship. They live quietly, as good citizens, and do no injury to any one.

1126. There appeared to me a narrow room ; and the door being opened a tall man came into view, clothed in white. The whiteness was intense. I wondered who he was. They said that a man clothed in white signified those who were called Noah, or who were the first of all of the Ancient Church, which was the church after the flood ; and that they were thus represented because they were few.

1127. It was granted me to converse with those of the Ancient Church, or the church after the flood, who were called Shem. They flowed gently through the region of the head into the region of the breast, toward the heart, but not to the heart. It can be known by the influx, of what quality they are.

1128. There appeared one overveiled as with a cloud, about whose face were many wandering stars, which signify falsities. I was told that such were the posterity of the

Ancient Church when it began to perish ; especially among those who established worship by sacrifices, and by images.

1129. Some account of the antediluvians who perished follows at the end of this chapter.

CHAPTER X.

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

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

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

4. And the sons of Javan ; Elishah, and Tarshish, Kitim, and Dodanim.

5. From these were dispersed the isles of the nations in their lands, every one after his tongue, after their families, with respect to their nations.

6. And the sons of Ham ; Cush, and Mizraim, and Put, and Canaan.

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

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

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

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

11. Out of that land went forth Asshur, and built Nineveh, and the city of Rehoboth, and Calah.

12. And Resen, between Nineveh and Calah ; this is the great city.

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

14. And Pathrusim, and Casluhim, from whom went forth the Philistines, and Caphtorim.

15. And Canaan begat Zidon, his first born, and Heth.

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

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

18. And the Arvadite, and the Zemarite, and the Hamathite. And afterward were the families of the Canaanite spread abroad.

19. And the border of the Canaanite was from Zidon, as thou goest toward Gerar, unto Gaza; as thou goest toward Sodom and Gomorrah and Admah and Zeboiim, unto Lasha.

20. These are the sons of Ham, after their families, after their tongues, in their lands, in their nations.

21. And there was born to Shem also; he is the father of all the sons of Eber; the elder brother of Japheth.

22. The sons of Shem; Elam, and Asshur, and Arpachshad, and Lud, and Aram.

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

24. And Arpachshad begat Shelah; and Shelah begat Eber.

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

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

27. And Hadoram, and Uzal, and Diklah.

28. And Obal, and Abimael, and Sheba.

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

30. And their dwelling was from Mesha, as thou goest toward Sephar, the mountain of the east.

31. These are the sons of Shem, after their families, after their tongues, in their lands, after their nations.

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

CONTENTS.

1130. The subject in this whole chapter is the Ancient Church, and its propagation — verse 1.

1131. They who had external worship corresponding with internal are sons of Japheth — verse 2. They who had worship more remote from internal are sons of Gomer, and Javan — verses 3, 4. And they who had worship still more remote are islands of the nations — verse 5.

1132. They who worshipped knowledges internal and external and rituals, and separated them from things internal, are sons of Ham — verse 6. They who worshipped knowledges of spiritual things are sons of Cush; and they who worshipped knowledges of celestial things are sons of Raamah — verse 7.

1133. Then come those who have external worship in which are interior evils and falsities. Nimrod is such worship — verses 8, 9. The evils in such worship — verse 10. The falsities in such worship — verses 11, 12.

1134. Then those who, by arguments from things known, form for themselves new modes of worship — verses 13, 14; and those who make mere outer knowledge of the inner knowledges of faith — verse 14.

1135. Then external worship without internal is treated of, which is Canaan, and the derivations of that worship — verses 15–18; and its extension — verses 19, 20.

1136. The internal worship, which is Shem, and its extension even to another Ancient Church — verse 21. Then internal worship and its derivations, which being from charity are derivations of wisdom, intelligence, and knowl-

edge, external and internal, which are signified by the nations — verses 22-24.

1137. Then a certain church which arose in Syria, instituted by Eber, which is to be called another Ancient Church, the internal worship of which is Peleg, the external Joktan — verse 25. Its rituals are the nations named in verses 26-29. The extension of this church — verse 30.

1138. That there were different kinds of worship in the Ancient Church, according to the genius of each nation — verses 31, 32.

INTERNAL SENSE.

1139. It has been stated already that there are four different styles in the Word. The first, which was that of the Most Ancient Church, was such as that from the first chapter of Genesis to this chapter. The second is historical, as in the following books of Moses, and in the rest of the historical books. The third is prophetic. The fourth is intermediate between the prophetic style and that of common speech. Concerning these styles see n. 66.

1140. In this chapter, and in the following as far as Eber, the most ancient style is continued; but here it is intermediate between a style of composed history, and that of actual history. For by Noah, and his sons, Shem, Ham, Japheth, and Canaan, nothing else was meant, nor is anything else understood, than the Ancient Church abstractly as to its worship — namely, by Shem internal worship, by Japheth corresponding external worship, by Ham internal worship corrupted, by Canaan external worship separated from internal. Such persons never existed; but the kinds of worship were so named, because all other different kinds, or all specific differences, could be reduced to these as fundamental ones. By Noah therefore nothing was meant but the Ancient Church in general, as a parent comprehending all. And yet by the names in this chapter, except those of Eber and his posterity, so many nations are meant;

and so many nations there were that constituted the Ancient Church ; which church was widely spread around the land of Canaan.

1141. They who are here named sons of Japheth were all such as had external worship corresponding with internal ; that is, who lived in simplicity, in friendship, and in mutual charity. Nor did they know any other doctrinal teachings than external rites. They who are named sons of Ham, were those that had internal worship corrupted. They who are called sons of Canaan were those that had external worship separate from internal. They who are called sons of Shem were internal men, and worshipped the Lord and loved the neighbor ; whose church was nearly like our true Christian Church.

1142. What manner of men they were in particular is not related in this chapter, for they are only recounted as to their names. But it appears from the writings of the prophets, where the names of these nations occur in different places, and everywhere with no other signification — though sometimes in the genuine and sometimes in the opposite sense.

1143. Although these were the names of the nations which constituted the Ancient Church, yet in the internal sense they have other meaning, namely their various worship itself. In heaven nothing at all is known about the names, countries, nations, and the like. No idea of such things is there, but an idea of the things signified by them. The Word of the Lord is living by virtue of the internal sense. This is as the soul, of which the external sense is as the body. And just as with man when his body dies the soul lives, and when the soul lives he no longer knows the things that pertain to the body, so when he comes among angels he does not know what the Word is in the sense of the letter, but only what it is in its soul. Such was the man of the Most Ancient Church ; who, if he were living and read the Word at the present day, would not cleave at

all to the sense of the letter, but would be as if he did not see that, but only the internal sense abstracted from the letter; and indeed as if the letter were nct. Thus he would be in the life or soul of the Word. It is the same everywhere in the Word, even in its historical particulars. These were just such as are narrated, and yet there is not so much as one little word therein that does not, in the internal sense, involve hidden things which never appear to those who hold the mind in the historical connection. Thus in this chapter by the names, in the literal or historical sense, the peoples are meant which constituted the Ancient Church, but in the internal sense their doctrinals are signified.

1144. Verse 1. *And these are the generations of the sons of Noah; Shem, Ham, and Japheth; and unto them were sons born after the flood.* “These are the generations of the sons of Noah” signifies derivations of the doctrinals and worship of the Ancient Church, which in general is Noah; “Shem, Ham, and Japheth” signify here as before — “Shem” true internal worship, “Ham” internal worship corrupted, and “Japheth” external worship corresponding with internal; “and unto them were sons born” signifies doctrinals derived therefrom; “after the flood” signifies from the time when this new church arose.

1145. *These are the generations of the sons of Noah.* That these signify derivations of the doctrinals and worship of the Ancient Church, which in general is Noah, is evident from the signification of generations, of which before. In the external or literal sense generations, as is known, are descendants, one from another; but in the internal sense all things relate to what is celestial and spiritual, or of charity and faith. Thus here the generations are those which are of the church, and therefore doctrinal teachings, as will be made more clear in what follows.

1146. *Shem, Ham, and Japheth.* That these signify here as before — Shem true internal worship, Ham internal

worship corrupted, and Japheth external worship corresponding with internal, is evident from what has been previously stated concerning them; where it was shown, not only that Shem, Ham, and Japheth signify those kinds of worship, but also what is meant by true internal worship, or Shem, what by internal worship corrupted, or Ham, and what by external worship corresponding with internal, or Japheth. They need not therefore be further dwelt upon.

1147. *And unto them were sons born.* That these signify doctrinal teachings thence derived, is evident from the signification of sons in the internal sense, as truths of faith, and also falsities, hence doctrinal teachings; by which both true and false are meant, for doctrinal teachings of churches are such. That sons have such a signification may be seen above (n. 264, 489, 491, 535.)

1148. *After the flood.* That this signifies, from the time when this new church arose, is evident likewise from what has been said in the preceding chapters; for the end of the Most Ancient Church is described by the flood, and also the beginning of the Ancient Church. It must be observed that the church before the flood is called the Most Ancient Church, and the church after the flood, the Ancient Church.

1149. Verse 2. *The sons of Japheth; Gomer, and Magog, and Madai, and Javan, and Tubal, and Meshech, and Tiras.* "The sons of Japheth" signify those who had external worship corresponding with internal. "Gomer, Magog, Madai, Javan, Tubal, Meshech, and Tiras" were so many nations, with whom such worship existed, by which in the internal sense, are signified so many different doctrinal teachings which were the same as rituals, which they devoutly observed.

1150. *The sons of Japheth.* That these signify those who had external worship corresponding with internal, has been explained before. External worship is said to correspond with internal when the essential of worship is in it.

This essential is adoration of the Lord from the heart ; which cannot be given unless there is charity, or love to the neighbor. In charity or love toward the neighbor the Lord is present. Then He can be adored from the heart. Thus adoration is from the Lord, for the Lord gives all the ability and all the reality in adoration. Hence it follows that as is the charity in a man, such is his adoration or worship. All worship is adoration, because adoration of the Lord must be in it that it may be worship. The sons of Japheth, or the nations and peoples who were called sons of Japheth, lived in mutual charity with each other, in friendship, in courtesy, and in simplicity ; and therefore the Lord was present in their worship. For when the Lord is present in external worship, there is internal worship in the external, or external worship corresponding with internal. There were formerly very many such nations. And there are also at this day those who make worship to consist in externals and do not know what internal worship is, or if they know, do not think about these things. If these acknowledge the Lord and love the neighbor, the Lord is in their worship, and they are sons of Japheth ; but if they deny the Lord, and love only themselves, and do not care for the neighbor, especially if they bear hatred toward him, their worship is external separate from internal and they are sons of Canaan, or Canaanites.

1151. *Gomer, Magog, Madai, Javan, Tubal, Meshech, and Tiras.* That these were so many nations among whom such worship existed, and that in the internal sense they signify so many doctrinal teachings, which were the same as rituals, which they devoutly observed, is very evident from the Word, where these nations are frequently mentioned ; for they everywhere signify external worship — sometimes external worship corresponding with internal, sometimes the opposite. The reason why they signify the opposite is, that all churches, wherever they were, in process of time have been changed, and even to their opposite.

That the nations here named signify nothing but external worship, and hence their doctrinal teachings which were rituals, can be established, as was said, from the Word in other places, especially in the Prophets. Thus, of Magog, Meshech, Tubal, and Gomer, it is written in Ezekiel: *Son of Man, set thy face toward Gog, of the land of Magog, the prince, head of Meshech and Tubal; and prophesy against him and say . . . Behold I am against thee, O Gog, prince, head of Meshech and Tubal, and I will turn thee about, and put hooks into thy jaws, and I will bring thee forth, and all thine army, horses and horsemen, all of them clothed in full armor, a great company with buckler and shield, all of them handling swords. Persia, Cush, and Put with them. . . . Gomer and all his hordes; the house of Togarmah in the sides of the north, and all his hordes. . . . In the latter years thou shalt come into the land that is brought back from the sword, that is gathered out of many peoples, upon the mountains of Israel, which have been made a continual waste (xxxviii. 2-6, 8).* This whole chapter treats of the church, which became perverted, and at length made all worship to consist in externals, or rituals, charity, which is signified by the mountains of Israel, being extinguished. Here Gog, and the land of Magog the prince and head of Meshech and Tubal, is worship in externals. Any one may see that it is not Gog and Magog that are treated of. The Word of the Lord does not treat of worldly things, but involves Divine things. In the same: *3 Prophesy against Gog, and say, Thus saith the Lord Jehovih, Behold I am against thee, O Gog, prince, head of Meshech and Tubal; and I will turn thee about, and take a sixth part of thee, I will cause thee to come up from the sides of the north, and will bring thee upon the mountains of Israel. . . . Upon the mountains of Israel thou shalt fall, thou and all thy bands, and the people that are with thee (xxxix. 1, 2, 4).* The whole of this chapter, likewise, treats of external worship separated from internal, and

become idolatrous — which is here signified by Gog, Me-
shech, and Tubal, by whom also are meant the doctrinal
teachings which they receive and afterward confirm by the
literal sense of the Word, and thus falsify truths and destroy
internal worship. For, as was said, opposites also are
4 signified by the same nations. In John: *When the thousand
years are finished, Satan shall be loosed out of his prison,
and shall come forth to deceive the nations which are in the
four corners of the earth, Gog and Magog, to gather them
together to the war. . . . They went up over the breadth of
the earth, and compassed the camp of the saints about, and
the beloved city* (Rev. xx. 7-9). Gog and Magog have here
a similar signification. External worship separate from
internal, that is, separate from love to the Lord and love
toward the neighbor, is nothing else than idolatrous, which
encompasses the camp of the saints, and the beloved city.

5 Of Meshech and Tubal it is said in Ezekiel: *There is
Meshech, Tubal, and all her multitude; her graves are
round about her; all of them uncircumcised, slain by
the sword; for they caused their terror in the land of the
living* (xxxii. 26). The subject here is Egypt, or the out-
ward knowledges wherewith they wished to explore spiritual
things. Meshech and Tubal denote doctrinal teachings,
which are rituals, and which, when there is no love, are
called uncircumcised. Hence they are slain with the

6 sword, and a terror in the land of the living. Of Javan it
is said in Joel: *The children also of Judah, and the children
of Jerusalem, ye have sold unto the sons of the Javanites that
ye might remove them far from their border* (iii. 6). The
children of Judah denote here celestial things of faith, the
children of Jerusalem, spiritual things of faith — thus things
internal — and the sons of the Javanites, worship in exter-
nals separate from internal. Because this worship is so
widely remote from internal worship, it is said they have

7 removed them far from their border. In Isaiah Javan and
Tubal denote true external worship itself: *It shall come*

that I will gather all nations and tongues, and they shall come, and shall see thy glory. And I will set a sign among them and I will send such as escape of them unto the nations, to Tarshish, Pul, and Lud, that draw the bow, to Tubal and Javan, to the isles afar off, that have not heard My fame, neither have seen My glory; and they shall declare My glory among the nations (lxvi. 18, 19). The subject here is the kingdom of the Lord and His coming. Tubal and Javan denote those who are in external worship corresponding with internal, who are to be instructed concerning internal things.

1152. Verses 3, 4. *And the sons of Gomer; Ashkenaz, and Riphath, and Togarmah. And the sons of Javan; Elishah, and Tarshish, Kittim, and Dodanim.* By "the sons of Gomer," also, are signified those who had external worship, but derived from that which prevailed in the nation Gomer. "Ashkenaz, and Riphath, and Togarmah" were so many nations, among whom there was such worship, by whom also are signified so many doctrinal teachings, which were rituals, derived from the external worship in Gomer; by "the sons of Javan" are signified still others with whom external worship existed, derived from the worship which was in the nation Javan; "Elishah, and Tarshish, Kittim, and Dodanim" were so many nations among whom such worship prevailed, by whom also are signified so many doctrinal teachings, which were rituals, derived from the external worship in Javan.

1153. *And the sons of Gomer.* That by these also are signified those who had external worship, but derived from that which prevailed in the nation Gomer, follows from what has been said and shown before concerning the signification of sons; and also from the fact that Gomer was one of those nations which had external worship corresponding with internal. There were seven nations named in the foregoing verse which were in such worship. Here again are seven nations, which are called sons of Gomer and

Javan; but what were the specific differences between them cannot be told, because they are here only named. But in the prophets, where this and that worship of the church is treated of in particular, the differences can be distinguished. In general all the diversities of external, as also of internal worship, are according to the adoration of the Lord in worship; and adoration is according to the love to the Lord and the love toward the neighbor. For the Lord is present in love, and thus in worship; the differences of worship, therefore, among the nations here
2 mentioned were of this nature. That it may be still more clearly explained how the case is in respect to diversities of worship, and how it was with the various nations in the Ancient Church, let it be known that all true worship consists in adoration of the Lord, adoration of the Lord in humiliation, and humiliation in one's acknowledgment that in himself there is nothing living, and nothing good, but that all within him is dead, yea, as a lifeless body; and in the acknowledgment that everything living and everything good is from the Lord. The more a man acknowledges these things, not with the mouth, but with the heart, the more he is in humiliation; and so the more he is in adoration, that is, in true worship; and the more he is in love and charity, and the more in happiness. The one is in the other, so conjoined as to be inseparable. It may be seen from this what the differences of worship are, and their
3 nature. Those who are here spoken of, and are called sons of Gomer and Javan, are those who also had external worship corresponding with internal, but somewhat more remote than those that were named in the preceding verse. For this reason they are called sons. The generations successively descending, or the derivations, here proceed from the interior toward the exterior. The more sensual a man becomes, the more exterior his worship becomes, and therefore the more remote from the true worship of the Lord; for it partakes more of the world, the body, and the

earth, and less of the spirit. Hence it is more remote. These, who are called sons of Gomer and Javan, because they were more sensual, made worship still more to consist in externals than their so-called parents and kindred. They therefore constitute here another class.

1154. *Ashkenaz, Riphath, and Togarmah.* That these were so many nations among whom there was such worship, and that they signify so many doctrinal teachings, which were rituals, derived from the external worship with Gomer, is evident from the prophets, where the same nations are also mentioned, and by them are signified everywhere doctrinal teachings, or rituals—as usual in each sense, sometimes in the genuine, sometimes in the opposite. Ashkenaz, in Jeremiah: *Set ye up a standard in the land, blow the trumpet among the nations, consecrate the nations against her, make to hearken against her the kingdoms of Ararath, Minni, and Ashkenaz* (li. 27). The subject here is the destruction of Babel, where Ashkenaz denotes her idolatrous worship, or external worship separate from internal, which destroys Babel. In particular it denotes false doctrinal teachings. Thus it is in the opposite sense. Togarmah, in Ezekiel: *Javan, Tubal, and Meshech, they were thy traders in the soul of man, and furnished vessels of brass in thy commerce. They of the house of Togarmah furnished for thy wares, horses, and horsemen, and mules* (xxvii. 13, 14). This is said of Tyre; by which they were represented who possessed knowledges of celestial and spiritual things. Javan, Tubal, and Meshech, are, as before, different representative or correspondent rites; the house of Togarmah likewise. The external rites of the former relate to celestial things, and of the latter, or the house of Togarmah, to spiritual things—as is evident from the signification of the merchandise in which they traded. Here they are in the genuine sense. In the same: *Gomer and all his hordes, the house of Togarmah, the sides of the north and all his hordes* (xxxviii. 6)—

denoting perverted doctrinal teachings, which are also the sides of the north. Here in the opposite sense.

1155. *And the sons of Javan.* That by these are signified still others with whom there was external worship, derived from the worship which prevailed in the nation Javan, can equally be seen in the prophets, where they are named in series with the things themselves and therein signify nothing different from them. The reason why the sons of Gomer and the sons of Javan only are mentioned, and not the sons of the others in the second verse — where there are seven — is that the sons of the one relate to the class of spiritual things, and the sons of the other to the class of celestial things. It is evident that the sons of Gomer relate to the class of spiritual things, from the passages in prophets cited just above; and that the sons of Javan relate to the class of celestial things, will appear from what follows. The class of spiritual things is distinguished from the class of celestial things by this, that the former relate to truths of faith, and the latter to goods of faith, which are of charity. Although these distinctions are entirely unknown in the world, yet they are most perfectly known in heaven, and not merely as to generic differences, but as to specific differences also; for in heaven there is not the least difference that is not distinguished according to the most perfect order. In the world no more is known than that there are varieties of worship, and that they are different, and that only in externals. But in heaven the differences, which are innumerable, themselves appear to the life, and indeed as they are in internals.

1156. *Elishah, and Tarshish, Kittim, and Dodanim.* That these were so many nations, with whom there was such worship, and that they signify so many doctrinal teachings, which were rituals derived from the external worship with Javan, may be seen from the following passages in the prophets. Of Elishah it is written in Ezekiel: *Fine linen with brodered work from Egypt was thy*

spreading forth, that it might be to thee for an ensign; blue and purple from the isles of Elishah were thy covering (xxvii. 7). The subject here is Tyre, by which they are signified who possess celestial and spiritual riches, or internal knowledges; embroidered work from Egypt stands for external knowledge, and thus for rituals representative of spiritual things; blue and purple from the isles of Elishah, for rituals corresponding to internal worship, thus for representatives of celestial things. They are here used in the genuine sense. Of Tarshish in Isaiah: *I will send such as escape of them unto the nations, to Tarshish, Pul, and Lud, that draw the bow, to Tubal and Javan, to the isles afar off* (lxvi. 19). In the same: *Howl, ye ships of Tarshish, for Tyre is laid waste, so that there is no house, no entering in: from the land of Kittim it is revealed to them* (xxiii. 1, 14). And further concerning Tarshish in Isaiah lx. 9: Jer. x. 9: Ezek. xxvii. 12: Ps. xlviii. 7—where it stands for rituals, or doctrinal teachings. Of Kittim in Jeremiah: *Pass over to the isles of Kittim and see; and to Arabia, and consider diligently, whether there hath been such a thing* (ii. 10). And in Isaiah: *Thou shalt no more rejoice, O thou oppressed virgin daughter of Zidon; arise, pass over to Kittim; even there shalt thou have no rest* (xxxiii. 12)—where Kittim denotes rituals. In Ezekiel: *Of the oaks of Bashan have they made thine oars; they have made thy planks of ivory, the daughter of steps, from the isles of Kittim* (xxvii. 6). This is said of Tyre; the planks of a ship from the isles of Kittim stand for externals of worship, thus for rituals, which relate to the class of celestial things. In Moses: *Ships shall come from the coast of Kittim, and they shall afflict Asshur, and shall afflict Eber* (Num. xxiv. 24)—where also Kittim stands for external worship, or rituals. Hence it may be seen that by all these names things are signified in the internal sense, which are in their series.

1157. Verse 5. *From these were dispersed the isles of*

the nations in their lands, every one after his tongue, after their families, with respect to their nations. "From these were dispersed the isles of the nations in their lands" signifies that the worships of many nations sprang from these; "isles" are particular regions and thus particular worships which were still more remote from internal worship; "lands" are their generals; "every one after his tongue, after their families; with respect to their nations" signifies that these were according to the genius of each; "after his tongue" is according to the opinion of each; "after their families" is according to their uprightness; "with respect to their nations" is with respect to both in general.

1158. *From these were dispersed the isles of the nations, in their lands.* That this signifies that the worships of many nations originated from these, that isles are particular regions and thus particular worships which were still more remote, and that lands are their generals, is evident from the signification of isles in the Word. Thus far they have been treated of who had external worship corresponding with internal. By the seven sons of Japheth were signified those who approached nearer to true internal worship; by the seven sons of Gomer and at the same time of Javan, those who were more remote from true internal worship. By the isles of the nations are signified those who are still more remote, and especially those who lived in mutual charity with one another, but yet in ignorance, knowing nothing about the Lord, about the doctrinal teachings of faith of the church, and about internal worship; but who had yet a certain external worship which they religiously observed. Such are called isles in the Word. By isles, therefore, in the internal sense, worship is signified which is more remote from internal. They who are in the internal sense of the Word, as the angels are, have no knowledge of isles, for they no longer retain any idea of such things; but instead of them they perceive a remoter worship, such as that of the nations

out of the church. So also they understand by isles those things within the church itself which are somewhat remote from charity, as are friendships and civilities. Friendship is not charity, still less is civility; but they are degrees below charity; and are more sincere the more they derive from charity. That such things are signified by islands 3 may be seen from the following passages from the Word. — In Isaiah: *Keep silence before Me, O islands; and let the peoples renew their strength: let them come near. . . . The isles saw, and feared: the ends of the earth trembled: they drew near, and came* (xli. 1, 5). Here islands stand for upright nations out of the church who have religiously observed their external worship. The furthest limits of the region where the church is are called the ends of the earth. In the same: *He shall not burn dimly, and shall not break down till He have set judgment in the earth, and the isles shall wait for His law. . . . Sing unto Jehovah a new song, and His praise from the end of the earth; ye that go down to the sea, and the fulness thereof, the isles and the inhabitants thereof. . . . Let them give glory to Jehovah, and declare His praise in the islands* (xlii. 4, 10, 12). Here also islands stand for nations out of the church, who have lived in ignorance, simplicity, and uprightness. In the same: *Listen, O isles, 4 unto Me, and hearken, ye peoples from far* (xlix. 1) — likewise denoting those nations which are more remote from the worship of the Lord, and from knowledges of faith; wherefore it is said from far. Again: *The isles shall hope in Me, and on Mine arm shall they trust* (li. 5) — denoting the same. Because they are such as live in uprightness it is said, They shall hope in Me, and on Mine arm shall they trust. In Jeremiah: *Hear the word of Jehovah, O ye nations, and declare it in the isles afar off* (xxxii. 10) — denoting the same. In Zephaniah: *Jehovah will be terrible unto them, for He will famish all the gods of the earth; and they shall bow themselves down, every*

one from his place, even all the isles of the nations (ii. 11). The isles of the nations stand for nations more remote 5 from knowledges of faith. In David: *Jehovah reigneth; let the earth rejoice; let the multitude of isles be glad. Clouds and darkness are round about Him* (xcvii. 1, 2) — denoting the same. Their ignorance is here representatively expressed by clouds and darkness; but because they are in simplicity and uprightness it is said, round about Him. Because by islands are signified those things which are more remote, Tarshish, Pul, Lud, Tubal, and Javan also — by whom were signified external worships — are called islands (Isa. lxi. 19). So also Kittim (Jer. ii. 10: Ezek. xxvii. 6). When contrasted with lands, or mountains, islands also signify truths of faith, from being in the sea; thus they signify doctrinal teachings, which are rituals.

1159. *Every one after his tongue, after their families, with respect to their nations.* That this signifies that these were according to the genius of each, according to their tongue according to the opinion of each, according to their families according to their uprightness, and with respect to their nations with respect to both in general — may be seen from the signification of tongue, and families, and nations, in the Word; of which, by the Divine mercy of the Lord, hereafter. That tongue, or language, in the internal sense signifies opinion, and so principles and persuasions, is because there is a correspondence of the tongue with the intellectual part of man, or with his thought, like that of an effect with its cause. Such also is not only the influx of a man's thoughts into the movements of the tongue in speaking, but also the influx of heaven — concerning which some things from experience, by the 2 Divine mercy of the Lord, will be told elsewhere. That families in the internal sense signify uprightness, as well as charity and love, comes from the fact that in the heavens all things which are of mutual love are as relationships by

consanguinity and affinity, thus as families (see n. 685). In the Word, therefore, the things which pertain to love or charity are expressed by houses, and also by families— which it is unnecessary here to stop to confirm. That such is the signification of a house may be seen at n. 710. That nations here signify both, in general, is evident from 3 the signification of a nation, or nations, in the Word. In a good sense nations signify things of the new will and understanding, hence, goods of love and truths of faith; but in the opposite sense they signify evils and falsities. It is the same too, with houses, families, and tongues, as may be confirmed by very many passages from the Word. The reason is that the Most Ancient Church was distinguished into houses, families, and nations. A married pair with their children, and their men servants and maid servants, constituted a house; several houses which were not far distant from one another constituted a family; and several families, a nation. Hence nations signified all the families together in one association. It is much the same in heaven; but the relation of all there is according to love and faith toward the Lord (see n. 685). From this then 4 comes the signification of nations in the internal sense, as a general term comprising things of both the will and the understanding, or what is the same of both love and faith; but relatively to the families and houses of which they are composed— see also what has been said before (n. 470, 471, 483). It is evident from these considerations that nations signify both [opinion and uprightness] in general; and that, “every one after his tongue, after their families, with respect to their nations,” signifies according to the genius of each man, family, and nation, to whom worship was derived from the Ancient Church.

1160. Verse 6. *And the sons of Ham; Cush and Mizraim, and Put, and Canaan.* By “Ham” is signified, here as before, faith separate from charity; by “the sons of Ham,” things which are of faith separate; “Cush,

Mizraim, Put, and Canaan" were so many nations, by which are signified in the internal sense, knowledges internal and external, and worship, which are of faith separate from charity.

1161. That by Ham is signified faith separate from charity, is evident from what was said and shown concerning Ham in the preceding chapter.

1162. That by the sons of Ham are signified things which are of faith separate, follows from thence. In order that what is meant by Ham, and therefore by the sons of Ham, may be apprehended, it must first be known what faith separate from charity is. Faith separate from charity is no faith. Where there is no faith there is no worship; neither internal nor external. If there be any worship it is corrupt; and therefore by Ham is likewise signified internal worship corrupted. They are in a false belief who say the mere knowledge of things celestial and spiritual, separate from charity, is faith. For sometimes the worst of all men have this knowledge more than others—as those who live in continual hatred and vindictiveness, and in adultery, and are therefore infernal, and after the life of the body become devils. It may be seen from this, that knowledge is not faith. But faith is the acknowledgment of the things which are of faith; and the acknowledgment is never external, but internal, and is the operation of the Lord alone through charity in a man. And the acknowledgment is not a thing of the mouth, but of the life. From the life of every one may be known what his acknowledgment is. All they are called sons of Ham who have a memory of knowledges* of faith and have not charity, whether it be a memory of knowledges of the interior things of the Word, and its very mysteries, or a memory of all things in the literal sense of the Word, or of other truths, whatever their name, by which these may be seen, or a knowledge of all the rituals

* *Scientiam cognitionum.*

of external worship. If they have not charity, they are sons of Ham. That they who are called sons of Ham are of such a character, is seen from the nations now treated of.

1163. That Cush, Mizraim, Put, and Canaan, were so many nations, by which in the internal sense are signified knowledges internal and external, and rituals, which are of faith separate from charity, may be seen from the Word, where these nations are frequently mentioned; for such things are there signified by them—that is to say, by Cush, or Ethiopia, interior knowledges of the Word whereby such men confirm false principles; by Mizraim, or Egypt, external knowledges, or various matters of knowledge whereby men wish to explore the mysteries of faith, and thence confirm principles of falsity; by Put, or Lybia, internal knowledges from the literal sense of the Word, by which likewise they confirm false principles; and by Canaan, or the Canaanites, are signified rituals, or what is of external worship separate from the internal. All these when they are separated from charity are called sons of Ham. By the same nations are also signified simply knowledges, internal and external—by Cush, interior knowledges of the Word, by Egypt, external knowledges, by Put, internal knowledges from the literal sense of the Word. This is the reason why they are taken—as may be seen from the following passages—both in a bad and in a good sense.

1164. That by Cush, or Ethiopia, are signified interior knowledges of the Word, by which such men confirm false principles, may be seen in Jeremiah: *Egypt riseth up like the Nile, whose waters toss themselves like the rivers . . . and he saith, I will rise up, I will cover the earth; I will destroy the city and the inhabitants thereof. Go up ye horses; and rage ye chariots; and let the mighty men go forth; Cush and Put that handle the shield* (xlvi. 8, 9). Egypt here stands for those who believe nothing unless they ap-

prehend it from outward knowledge, whereby everything becomes involved in doubt, denial, and falsity — which is, to go up, cover the earth, and destroy the city. Cush here stands for more universal and more interior knowledges of the Word, whereby men confirm received principles of falsity. Put stands for internal knowledges from the literal sense of the Word, which are according to appearances to the senses. In Ezekiel: *A sword shall come upon Egypt, and anguish shall be in Cush, when the slain shall fall in Egypt; and they shall take away her multitude, and her foundations shall be broken down. Cush, and Put, and Lud, and all Erech and Cub, and the children of the land of the covenant shall fall with them by the sword* (xxx. 4, 5). No one could know at all what these things mean except from the internal sense; and if the names did not signify things, there would scarcely be any sense. Egypt here signifies external knowledges whereby men wish to enter into the mysteries of faith. Cush and Put are called the foundations thereof, because they signify internal knowledges from the Word. In the same: *In that day shall messengers go forth from before Me in ships, to make careless Cush afraid; and there shall be anguish upon them, as in the day of Egypt* (xxx. 9). Cush stands for internal knowledges from the Word confirming false conclusions from things known. In the same: *I will make the land of Egypt into wastes, a waste of desolation, from the tower of Seveneh, even unto the border of Cush* (xxix. 10). Here Egypt stands for external knowledges; and Cush for internal knowledges of interior things of the Word, which are the limits to which external knowledges go. In Isaiah: *The king of Assyria shall lead away the captives of Egypt and the exiles of Cush, young and old, naked and barefoot, and with buttocks uncovered, the nakedness of Egypt; and they shall be dismayed and ashamed because of Cush, their expectation, and of Egypt their glory* (xx. 4, 5). Cush here stands for

internal knowledges from the Word, whereby falsities acquired through external knowledges are confirmed; Asshur is reasoning which leads men captive. In Nahum: *Cush and Egypt were her strength, and there was no end; Put and Lubim were thy helpers* (iii. 9). This is said of the church vastated, where likewise Egypt stands for external knowledges, and Cush for internal. Cush and Egypt here stand simply for internal and external knowledges, which are truths, useful to those who are in the faith of charity. Thus they are used here in a good sense. In Isaiah: *Thus said Jehovah, The labor of Egypt, and the merchandise of Cush, and of the Sabæans, men of stature, shall come over unto thee, and they shall be thine; they shall go after thee; in chains they shall come over, and they shall bow themselves down unto thee; they shall make supplication unto thee, God surely is in thee, and there is no other God besides* (xlvi. 14). The labor of Egypt stands for external knowledge, and the merchandise of Cush and of the Sabæans, for internal knowledges of spiritual things which are serviceable to those who acknowledge the Lord; for all knowledge external and internal is for them. In Daniel: *The king of the north shall have power over the treasures of gold and silver, and over all the precious things of Egypt; and the Lubim (Put) and Cushim shall be at thy steps* (xi. 43). Put and Cush here stand for internal knowledges from the Word; and Egypt for external knowledges. In Zephaniah: *From beyond the rivers of Cush, My worshippers* (iii. 10)—denoting those who are without knowledges, that is, the Gentiles. In David: *Princes shall come out of Egypt. Cush shall haste to stretch out her hands unto God* (Ps. lxxviii. 31). Egypt here stands for external knowledges, and Cush for internal. In the same: *I will make mention of Rahab and Babylon as among them that know Me: behold Philistea, and Tyre, with Cush; this one was born there (in the city of God)* (Ps. lxxxvii. 4). Cush stands for internal

knowledges from the Word ; and therefore it is said he was born in the city of God. It is because Cush signifies interior knowledges of the Word, and intelligence from them, that it is said, the second river going forth from the garden of Eden, encompassed the whole land of Cush — concerning which see n. 117.

1165. That Mizraim, or Egypt, in the Word, signifies external knowledges or various matters of knowledge wherewith men would explore the mysteries of faith, and thereby confirm received principles of falsity, and that it also signifies simply knowledges, and so such as are useful, is evident not only from the passages already adduced, but from very many others also, which, if they were all cited would fill pages. See Isaiah xix. 1 to the end ; xxx. 1-3 ; xxxi. 1-3 ; Jer. ii. 18, 36 ; xlii. 14 to the end ; xlvi. 1 to the end ; Ezek. xvi. 26 ; xxiii. 3, 8 ; xxix. 1 to the end ; xxx. 1 to the end : Hos. vii. 11 ; ix. 3, 6 ; xi. 1, 5, 11 : Mic. vii. 5 : Zech. x. 10, 11 : Ps. lxxx. 8 and following verses.

1166. That by Put, or Lybia, in the Word, are signified internal knowledges from the literal sense by which likewise false principles are confirmed, and also simply such knowledges, is evident from the passages cited above where Cush is spoken of. Because by him likewise internal knowledges are signified, but more interior, Put and Cush are mentioned together in the Word — as may be seen in the passages above adduced (Jer. xlvi. 8, 9 : Ezek. xxx. 4, 5 : Nahum iii. 9 : Dan. xi. 43).

1167. That by Canaan, or the Canaanite, in the Word, rituals are signified, or what is of external worship separate from internal, is evident from very many passages, especially in the historical portions. Because the Canaanites were of such a nature at the time when the sons of Jacob were introduced into their land, it was permitted that they should be exterminated. But in the internal sense of the Word all are meant by Canaanites who have external wor-

ship separate from internal. And as the Jews and Israelites more than others were of this nature; they in particular are signified by Canaanites in the prophetic Word — as may be seen from these two passages alone — in David: *They shed innocent blood, even the blood of their sons and of their daughters, whom they sacrificed unto the idols of Canaan; and the land was polluted with blood. Thus were they defiled with their works, and went a whoring in their doings* (Ps. cvi. 38, 39). To shed the blood of sons and daughters, here signifies in the internal sense that they extinguished all truths of faith and goods of charity; to sacrifice sons and daughters to the idols of Canaan signifies to profane the things which are of faith and charity by external worship separate from internal, which is nothing else than idolatrous. Thus were they defiled with their works, and went a whoring in their doings. In Ezekiel: *Thus saith the Lord Jehovih unto Jerusalem, Thy tradings and thy nativity is of the land of the Canaanite, the Amorite was thy father, and thy mother was a Hittite* (xvi. 3). Here they are plainly said to be of the land of Canaan. That Canaan signifies external worship separate from internal may be seen above (n. 1078, 1094).

1168. Verse 7. *And the sons of Cush; Seba, and Havilah, and Sabtah, and Raamah, and Sabteca. And the sons of Raamah; Sheba, and Dedan.* By “the sons of Cush” are signified those who had not internal worship, but internal knowledges of faith, in the possession of which they made religion to consist. “Seba, and Havilah, and Sabtah, and Raamah, and Sabteca” are so many nations with whom there were such knowledges. By the same in the internal sense the knowledges themselves are signified. By “the sons of Raamah,” likewise, are signified those who have not internal worship, but internal knowledges of faith in the possession of which they made religion to consist. “Sheba and De-

dan" are nations who had such knowledges. By the same in the internal sense are signified the knowledges themselves. But with the difference that by the sons of Cush knowledges of spiritual things are signified, and by the sons of Raamah, knowledges of celestial things.

1169. That by the sons of Cush are signified those who had no internal worship, but internal knowledges of faith, in the possession of which they made religion to consist, is evident from Cush, whose sons they were — by whom, as was shown above, interior knowledges of spiritual things are signified — as well as from the Word, where these nations are mentioned.

1170. That Seba, and Havilah, and Sabtah, and Raamah, and Sabteca are so many nations with whom there were such knowledges, and that in the internal sense the knowledges themselves are signified by the same, may be seen from passages from the Word which will be adduced below.

1171. That by the sons of Raamah, likewise, are signified those who had no internal worship, but internal knowledges of faith, in the possession of which they made religion to consist; and that Sheba and Dedan are nations who had such knowledges; and that in the internal sense they signify the knowledges themselves, is plain from the following passages in the prophets: concerning Seba, Sheba, and Raamah from these passages — in David: *The kings of Tarshish and of the isles shall render tribute; the kings of Sheba and Seba shall offer gifts; yea, all kings shall bow themselves down unto Him* (Ps. lxxii. 10, 11). This is said concerning the Lord, His kingdom, and the celestial church. Any one may see that by tribute and gifts here worships are signified; but what these worships were, and of what quality, cannot be known unless it be understood what is meant by Tarshish and the isles, and by Sheba and Seba. It has been shown already that by Tarshish and the isles are meant external worship

corresponding with internal. From this it follows that by Sheba and Seba are meant internal worships — namely, by Sheba celestial things of worship, and by Seba spiritual things of worship. In Isaiah: *I have given Egypt for thy ransom, Cush and Seba for thee* (xliii. 3). Cush and Seba stand here for the spiritual things of faith. In the same: *The labor of Egypt, and the merchandise of Cush, and of the Sabeans, men of stature, shall come over unto thee* (xlv. 14). The labor of Egypt stands for external knowledge, and the merchandise of Cush and of the Sabeans for internal knowledges of spiritual things, which are serviceable to those who believe on the Lord. In the same: *The multitude of camels shall cover thee, the dromedaries of Midian and Ephah; they all shall come from Sheba; they shall bring gold and frankincense, and shall proclaim the praises of Jehovah. All the flocks of Arabia shall be gathered together unto thee* (lx. 6, 7). By Sheba is here meant what is celestial and the spiritual therefrom, which are gold and frankincense; and it is explained that they are the praises of Jehovah, that is, internal worship. In Ezekiel: *The traders of Sheba and Raamah, they were thy traders in the chief of every spice, and in every precious stone, and they gave gold for thy subsidies* (xxvii. 22, 23). This is said of Tyre. What is signified here by Sheba and Raamah is evident from their merchandise, which is said to be spice, the precious stone, and gold. Spice in the internal sense is charity, the precious stone is faith from charity, and gold is love to the Lord, which are all celestial things signified by Sheba. Properly the internal knowledges of such things are Sheba; and therefore they are here called merchandise — wherewith all who become men of the church are imbued; for no one can become a man of the church without internal knowledges. Similar things were represented by the queen of Sheba, who came to Solomon and brought him spices, gold, and precious stones (1 Kings x. 1-3); and also by

the wise men from the east who came to Jesus when He was born, *and fell down and worshipped Him, and opening their treasures, they offered Him gifts, gold and frankincense and myrrh* (Matt ii. 1, 11) — by which was signified good, celestial, spiritual, and natural. In Jeremiah: *To what purpose cometh to Me frankincense from Sheba, and the sweet calamus from a far country? your burnt offerings are not acceptable* (vi. 20). Here too it is evident that by Sheba internal knowledges and adorations are signified, which are incense and calamus; but in this instance such as are without charity, which are not grateful.

1172. That by Dedan are signified internal knowledges of the lower celestial things that are in rituals, is evident from the following passages in the Word — in Ezekiel: *The sons of Dedan were thy traders; many isles were the mart of thy hand; they brought thee for a present, horns of ivory, and ebony* (xxvii. 15). Horns of ivory and ebony are in the internal sense exterior goods, which are of worship or of rituals. In the same: *Dedan was thy trader in flowing garments for riding; Arabia and all the princes of Kedar* (xxvii. 20, 21). Here flowing garments for riding likewise are exterior goods or goods of rituals. In Jeremiah: *Their wisdom is become stinking; flee ye, they have turned themselves away, they have let themselves down to dwell in the deep, O inhabitants of Dedan* (xlix. 7, 8). Here in a particular sense Dedan stands for rituals in which there is no internal worship or adoration of the Lord from the heart, of which it is said that they turn themselves away and let themselves down to dwell in the deep. It is evident now from these passages that knowledges of spiritual things are signified by the sons of Cush; and by the sons of Raamah, knowledges of celestial things.

1173. Verses 8, 9. *And Cush begat Nimrod. He began to be a mighty one in the earth. He was mighty in hunting before Jehovah; wherefore it is said, As Nimrod mighty in*

hunting-before Jehovah. By Cush, here as before, interior knowledges of things spiritual and celestial are signified; by Nimrod they are signified who made internal worship external; and thus such external worship is signified by Nimrod. That "Cush begat Nimrod" means that they who had knowledges of interior things instituted such worship. He was "a mighty one in the earth" signifies that such religion predominated in the church, the earth being the church, as before. "He was mighty in hunting before Jehovah" signifies that he persuaded many; "wherefore it is said, As Nimrod mighty in hunting before Jehovah" signifies that because so many were persuaded, such form of speech became proverbial; and further, it signifies that such a religion easily captivates the minds of men.

1174. That interior knowledges of spiritual and celestial things are signified by Cush, is evident from what has been said and shown before concerning Cush.

1175. That by Nimrod they are signified who made internal worship external, and that Nimrod thus signifies such external worship, may be seen from what follows. It must be here stated, beforehand, what is meant by making internal worship external. It was said and shown above that internal worship, which is from love and charity, is real worship; and that external worship without this internal is no worship. To make internal worship external is to make external worship essential rather than internal, which is to invert priority; as if to say that internal worship without external is no worship, while the truth is that external worship is no worship without internal. Such is the religion of those who separate faith from charity, in that they prefer the things which are of faith above those that are of charity, or the things which are of the knowledges of faith above those that are of the life, thus forms before essentials. All external worship is a form of internal worship; for the internal is the very essential. To make worship of the form without its essential, is to make in-

ternal worship external — as for example, to hold that if one should live where there is no church, no preaching, no sacraments, no priesthood, he could not be saved, or could have no worship; when yet he may worship the Lord from the internal. But it does not follow from this that there ought not to be external worship. To make the matter yet more clear, let it be also supposed, for example, that men place the very essential of worship in frequenting churches, going to the sacraments, hearing sermons, praying, observing feasts, and many other things which are external and ceremonial, and persuade themselves that these, with talking about faith, are sufficient — all which are formal things of worship. They indeed who make worship from love and charity essential, do these things likewise, that is, they frequent churches, go to the sacraments, hear sermons, pray, observe feasts, and the like, and this very earnestly and diligently; but they do not place the essential of worship in these things. In the external worship of such men there is something holy and living, because there is internal worship in it; but in the external worship of the former there is nothing holy and nothing living. For the very essential is what sanctifies and vivifies the formal or ceremonial; but faith separate from charity cannot sanctify and vivify worship, because the essence and life are absent. Such worship is called Nimrod; and it is born of the knowledges which are Cush, as these are from faith separate from charity — which faith is Ham. From Ham, or faith separate, by the knowledges which are of faith separate, no other worship can be born. These things are what is signified by Nimrod.

1176. *Cush beget Nimrod.* That this signifies that they who had knowledges of interior things instituted such worship, is evident from what has just been said. Knowledges of interior things are what they call doctrines, which also they distinguish from rituals. For example, their chief doctrine is that faith alone saves; but they do

not know that love to the Lord and love toward the neighbor are faith itself; and that the knowledges which they call faith, are for no end but that through them men may receive from the Lord love to Him and love toward the neighbor; and that this is the faith which saves. It is those that call mere knowledges faith, who beget and institute such worship as is spoken of above.

1177. *He was a mighty one in the earth.* That this signifies that such religion predominated in the church, may be seen from what follows presently. That the earth is the church has been shown before (n. 620, 636, 662, and elsewhere).

1178. *He was mighty in hunting before Jehovah.* That this signifies that he persuaded many, is evident from its being so with faith separate from charity; and also from the signification of hunting in the Word. Faith separate from charity is of such a nature that men are easily persuaded. The greater part of mankind do not know what internal things are, but only external things; and most men abide in things of sense, in pleasures and in lusts, having themselves and the world in view; and therefore they are easily captivated by such a religion. From the signification of hunting — in the Word hunting signifies in general persuading; in particular captivating the minds of men by favoring their sensual inclinations, pleasures, and lusts, using doctrinal teachings which they explain according to their own disposition, or that of another, at pleasure — thus persuading for the sake of themselves, that they may be great in honor and in wealth — as is seen in Ezekiel: *Woe to the women that sew pillows upon all joints of My hands, and that make kerchiefs for the head, of every stature, to hunt souls. Do ye hunt the souls of My people, and make souls live for yourselves? And ye have profaned Me among My people for handfuls of barley and for pieces of bread, to slay the souls that should not die, and to make the souls live that shall not live, by your lying to My people*

that hearken unto lies. . . . Behold I am against your pillows wherewith ye there hunt souls to make them fly, and I will tear them from your arms, and I will let the souls go that ye hunt, to make them fly, and your kerchiefs also will I tear, and deliver My people out of your hand, and they shall be no more in your hand, to be hunted (xiii. 18-21). What is meant by hunting is here explained, that it is captivating by persuasions, and by knowledges which they pervert, and interpret in favor of themselves, 3 and in accommodation to the disposition of another. In Micah: *The merciful man is perished out of the earth, and there is none upright among men; they all lie in wait for blood; they hunt every man his brother with a net, when they do evil with the hands instead of doing good, the prince asketh and judgeth for the sake of reward, and the great man, he uttereth the mischief of his soul, and they wrest it* (vii. 2, 3). Here likewise what is meant by hunting is explained; that it is to lie in wait for the sake of self, or to call the false true, and utter perversity, and distort, and so persuade. In David: *A man of tongue shall not be established in the earth; evil shall hunt the violent man to overthrow him* (Ps. cxl. 1). This is said of the impious who persuade by falsities, think evil, and talk blandly for the purpose of deceiving; tongue here stands for falsehood.

1179. *Wherefore it is said, As Nimrod mighty in hunting before Jehovah.* That this signifies that, because so many were persuaded, such form of speech became proverbial; and that it further signifies that such a religion easily captivates the minds of men, may be seen from all that has been said, and from the very sense of the letter. And moreover, as in ancient times they gave names to things, they gave this name to this worship, saying that Nimrod—that is, this worship—was mighty in hunting, that is, was one that captivates the minds of men. It is said “before Jehovah,” because they who were in such worship called faith separate Jehovah, or the man Jehovah

— as is evident from what has been said before (n. 340) concerning Cain, by whom likewise faith separate from charity is signified. But the difference between Cain and Ham is, that the former was in the celestial church which had perception, and the latter in the spiritual church which had no perception. For that reason the former was more heinous than the latter. In ancient times such were called mighty — as in Isaiah: *All the glory of Kedar shall fail, and the residue of the number, the bows of the mighty men of the children of Kedar shall be few* (xxi. 16, 17). And in Hosea: *Ye have ploughed wickedness, ye have reaped iniquity; ye have eaten the fruit of lies; for thou didst trust in thy way, in the multitude of thy mighty men* (x. 13); and in other places. They called themselves men [*viri*] and mighty, from faith; for there is a term in the original language which expresses the idea of might and at the same time of man [*vir*], which term in the Word is predicated of faith, and that in both senses.

1180. Verse 10. *And the beginning of his kingdom was Babel, and Erech, and Accad, and Calneh, in the land of Shinar.* “The beginning of his kingdom” signifies that thus such worship began; “Babel, and Erech, and Accad, and Calneh, in the land of Shinar” signify that there were such worships in that region; and at the same time they signify the worships themselves, the externals of which appear holy, but the interiors are profane.

1181. *The beginning of his kingdom.* That this signifies that thus such worship began, is evident from the signification of Babel, in the land of Shinar, of which hereafter.

1182. *Babel, and Erech, and Accad, and Calneh, in the land of Shinar.* That these signify that such worships were in that region, and that at the same time they signify the worships themselves, the externals of which appear holy while the interiors are profane, is evident from the signification of Babel, and the land of Shinar. Babel is much spoken of in the Word, and everywhere such wor-

ship is signified by it — that is to say, worship in which the externals appear holy while the interiors are profane. But as the following chapter treats of Babel, it will be shown there that such things are signified by Babel; and that in the beginning such worship was not so profane as it became afterward. For the quality of external worship is precisely in accordance with the interiors; the more innocent the interiors are, the more innocent is the external worship; but the more impure the interiors are, the more impure is the external worship; and the more profane the interiors are, the more profane is the external worship. In a word, the more of the love of the world and of himself there is in a man who is in this external worship, the less there is that is living and holy in his worship; the more hatred toward the neighbor there is in his love of himself and of the world, the more profanity there is in his worship; the more malice in his hatred, the more still of profanity there is in his worship; and the more deceit in his malice, yet the more profanity is in his worship. Those loves and these evils are interiors of the external worship which is signified by Babel — of which in the following chapter.

1183. What is signified in particular by Erech, Accad, and Calneh, in the land of Shinar, cannot so well be seen, because they are not mentioned in other parts of the Word, except Calneh (in Amos vi. 2); but they are varieties of such worship. But as regards the land of Shinar in which these worships were, that external worship wherein is what is profane is signified by it in the Word, is evident from its signification in the following chapter (xi. 2), and also in Zechariah (v. 7); and especially in Daniel, where these words occur: *The Lord gave Jehoiakim, king of Judah, into the hand of Nebuchadnezzar, king of Babel, with part of the vessels of the house of God, and he carried them into the land of Shinar, to the house of his god; and he brought the vessels into the treasure house of his god* (i. 2) — by

which is signified that holy things were profaned. The vessels of the house of God are holy things, the house of the god of Babel, in the land of Shinar, is profane things, into which holy things were brought. Although these incidents are historical, yet they involve these hidden things — as do all the historical facts of the Word. It is further evident also from the profanation of the same vessels, in Daniel (v. 3-5). If sacred things had not been represented by them no such events would have taken place.

1184. Verses 11, 12. *Out of that land went forth Asshur, and built Nineveh, and the city of Rehoboth, and Calah, and Resen, between Nineveh and Calah; this is the great city.* “Out of that land went forth Asshur” signifies that they who were in such external worship began to reason about the internals of worship; Asshur denotes reasoning; “and built Nineveh, and the city of Rehoboth, and Calah” signifies that thus they formed doctrines of faith for themselves; by Nineveh falsities of doctrine are signified; by Rehoboth, and Calah, the same also from another origin; “Resen, between Nineveh and Calah” signifies that they also formed for themselves doctrines of life. By Resen are signified falsities of doctrines therefrom; Nineveh is falsity from reasonings; Calah is falsity from lusts; between Nineveh and Calah is falsity from both; “this is the great city” signifies that these doctrines prevailed.

1185. *Out of that land went forth Asshur.** That this signifies that they who were in such external worship began to reason about the internals of worship, may be seen from the signification of Asshur in the Word, as reason and reasoning — of which in what follows presently. There is a two-fold meaning in these words, namely, that Asshur went forth out of that land, and that Nimrod went forth from that land into Asshur, or Assyria. It is so expressed because both are signified, namely, that reasoning concerning spiritual and celestial things arises from such worship —

* Or, he went forth into Assyria.

which is that Asshur went forth out of the land of Shinar — and that such worship reasons about spiritual and celestial things — which is that Nimrod went forth from that land into Asshur, or Assyria.

1186. That Asshur is reasoning is evident from the signification of Asshur or Assyria in the Word, where it is constantly taken for the things which pertain to reason, in both senses; namely, for what is of reason, and for reasonings. By reason and what is of reason are meant, strictly, things that are true; and by reasoning and what is of reasoning, those that are false. Because Asshur signifies reason and reasoning, it is very frequently connected with Egypt, which signifies external knowledges; for reason and reasoning are from such knowledges. That Asshur signifies reasoning is evident in Isaiah: *Woe unto Asshur, the rod of Mine anger . . . he thinketh not right, neither doth his heart meditate right . . . he hath said, By the strength of my hand I have done it, and by my wisdom; for I am intelligent* (x. 5, 7, 13). It is because Asshur here stands for reasoning that it is declared of him, that he thinketh not and doth not meditate right, and that it is
- 2 said, by his own wisdom, because he is intelligent. In Ezekiel: *Two women, the daughters of one mother, and they committed whoredoms in Egypt; they committed whoredoms in their youth. . . . The one committed whoredom . . . and doted on her lovers, on Asshur (the Assyrians) her neighbors, which were clothed with blue, governors and rulers, all of them desirable young men, horsemen riding upon horses. . . . The sons of Babel came to her . . . and they defiled her with their whoredom* (xxiii. 2, 3, 5, 6, 17). Here Egypt stands for external knowledges; Asshur for reasoning; and the sons of Babel for falsities from lusts.
- 3 In the same: *O Jerusalem, thou hast also committed whoredom with the sons of Egypt . . . thou hast committed whoredom also with the sons of Asshur, . . . and thou hast multiplied thy whoredom in the land of Canaan even unto*

Chaldea (xvi. 26, 28, 29) — where Egypt in like manner stands for external knowledges, Asshur for reasoning. Reasoning from external knowledges concerning spiritual and celestial things is called whoredom, both here and elsewhere in the Word. That whoredom with the Egyptians and the Assyrians is not meant, any one can see. In Jeremiah : 4
Israel, what hast thou to do with the way of Egypt, to drink the waters of Shihor? and what hast thou to do with the way of Asshur, to drink the waters of the river (Euphrates)? (ii. 18, 36.) Here likewise Egypt stands for external knowledges, and Asshur for reasoning. In the same : *Israel is a scattered sheep, the lions have driven him away, first the king of Asshur hath devoured him, and after that this king of Babel hath broken his bones* (1. 17, 18). Asshur here is reasoning concerning spiritual things. In Micah : *This 5 shall be the peace, when Asshur shall come into our land, and when he shall tread in our palaces, we will even set over him seven shepherds, and eight princes of men, and they shall feed down the land of Asshur with the sword, and the land of Nimrod, in the entrances thereof, and he shall deliver from Asshur, when he shall come into our land, and when he shall tread upon our border* (v. 5, 6). The subject here is Israel, or the spiritual church, of which it is said that Asshur shall not enter in, that is, that reasoning shall not ; the land of Nimrod stands for such worship as is signified by Nimrod — in which the interiors are evil and false. That Asshur in the Word is also reason, which 6 is in the man of the church, whereby he discerns truth and good, is evident in Hosea : *They shall come trembling as a bird out of Egypt, and as a dove out of the land of Asshur* (xi. 11). Egypt here stands for the external knowledge of the man of the church, and Asshur for his reason. That a bird is the intellectual faculty of knowing, and a dove rational good, has been shown before. In Isaiah : *In that 7 day shall there be a highway from Egypt to Asshur, and Asshur shall come into Egypt, and Egypt into Asshur, and*

the Egyptians shall serve Asshur. In that day shall Israel be the third with Egypt and with Asshur, a blessing in the midst of the earth, which Jehovah Zebaoth hath blessed, saying, Blessed be Egypt My people, and Asshur the work of My hands, and Israel Mine inheritance (xix. 23-25). The subject here is the spiritual church, which is Israel, whose reason is Asshur, and external knowledge Egypt. These three constitute the intellectual things of the man of the spiritual church, which follow in this order. In other places also where Asshur is named, what is of reason, either true or false, is signified — as in Isaiah xx. 1, to the end; xxiii. 13; xxvii. 13; xxx. 31; xxxi. 8; xxxvi. and xxxvii; lii. 4: Ezek. xxvii. 23, 24; xxxi. 3, to the end; xxxii. 22: Micah vii. 12: Zeph. ii. 13: Zech. x. 11: Ps. lxxxiii. 8. Asshur stands for reasoning in Hosea (v. 13; vii. 11; x. 6; xi. 5; xii. 1; xiv. 3) and in Zechariah (x. 10), where Ephraim is spoken of, by whom what is of the understanding is signified, but here, perverted.

1187. *He built Nineveh, and the city of Rehoboth, and Calah.* That this signifies that they thus formed doctrines of faith for themselves, is evident from the signification of Nineveh, and Rehoboth, and Calah — of which. in what immediately follows — and from the signification of a city, in the Word, as doctrine, either true or heretical, as has been shown before (n. 402).

1188. That falsities of doctrine are signified by Nineveh, and such things also from another origin by Rehoboth and Calah, is evident from the signification of Nineveh in the Word — of which presently. Falsities of this kind are from three origins. The first is from the fallacies of the senses in the obscurity of an unenlightened understanding, and from ignorance. Hence comes the falsity which is Nineveh. The second origin is from the same cause, but with a predominant lust, as for innovation, or for preëminence. The falsities from this origin are Rehoboth. The third origin is from the will and so from lusts; in that men

are unwilling to acknowledge anything as truth that does not favor their lusts. Hence come the falsities which are called Calah. All these falsities arise through Asshur, or reasoning concerning goods and truths of faith. That Nineveh signifies falsities from the fallacies of the senses in the obscurity of an unenlightened understanding, and from ignorance, is evident in Jonah — who was sent to Nineveh, which city was pardoned because they were such — and from the particulars in Jonah concerning Nineveh, of which, by the Divine mercy of the Lord, in another place. The particulars there are historical, and yet prophetic, involving and representing such arcana, as do all the other historical portions of the Word. Likewise in Isaiah, where it is said of the king of Asshur that he remained in Nineveh, and that when he bowed himself in the house of Nisroch, his god, his sons slew him with the sword (xxxvii. 37, 38). Although these things are historical, yet they are prophetic, involving and representing similar arcana. And here by Nineveh is signified external worship in which there are falsities; and because this was idolatrous he was slain by his sons with the sword. Sons are falsities, as has been shown before; the sword is the punishment of falsity, as everywhere in the Word. In Zephaniah also: *Jehovah will stretch forth His hand against the north, and destroy Asshur, and will make Nineveh a desolation, and dry like the wilderness. And herds shall lie down in the midst of her, every wild beast of his kind, the cormorant and the bittern also shall lodge in the pomegranates thereof, a voice shall sing in the windows; desolation shall be upon the threshold, for he hath laid bare its cedar work* (ii. 13, 14). Nineveh is here described, but in prophetic style, and the falsity itself which is signified by Nineveh. This falsity, because it is worshipped is called the north, the wild beast of his kind, the cormorant and the bittern in the pomegranates, and is described by a voice singing in the windows, and by laying bare the cedar, which is intellectual truth. All these expressions are significative of such falsity.

1189. That falsities arising from lusts are signified by Calah, cannot be confirmed from the prophetic, but yet can be from the historical parts of the Word—in that the king of Asshur carried the children of Israel into Asshur, or Assyria, and made them dwell in Calah, and in Habor, by the river Gozan, and in the cities of Media (2 Kings xvii. 6 ; xviii. 11). The historical facts here involve nothing else, for, as was said before, all things historical in the Word are significative and representative. Thus Israel here is the perverted spiritual church ; Asshur is reasoning ; and Calah is such falsity.

1190. *And Resen, between Nineveh and Calah.* That this signifies that they also formed for themselves doctrines of life ; and that the false doctrines thence are signified by Resen, may be seen from what has just been shown respecting Nineveh and Calah ; and also from the series of subjects—in the preceding verse falsities of doctrine, and now here falsities of life. For such is the style of the Word, especially the prophetic style, that when it treats of things of the understanding it treats also of those of the will. In the preceding verse matters of understanding, or falsities of doctrine, are treated of, but here falsities of life, which are signified by Resen. Because no further mention is made of Resen in the Word, this cannot so well be confirmed, except from the fact of Resen's being built between Nineveh and Calah, that is, between falsity from reasonings and falsity from lusts, which leads to falsity of life ; and from its being called the great city, because it is from falsities both of the understanding and of the will.

1191. *This is the great city.* That this signifies that those doctrines prevailed, is evident from the signification of a city, as true or false doctrine—as was shown at n. 402. And it is called the great city because all falsity of doctrine, and of worship thence, is extended into falsity of life.

1192. In verse 10, just above, the evils in worship signi-

fied by Babel, Erech, Accad, and Calneh, in the land of Shinar, were treated of; in these two verses the falsities in worship signified by Nineveh, Rehoboth, Calah, and Resen are treated of. Falsities are of principles, from reasonings; evils are of lusts, from the love of the world and of self.

1193. Verses 13, 14. *And Mizraim begat Ludim, and Anamim, and Lehabim, and Naphtuhim, and Pathrusim, and Casluhim, from whom went forth the Philistines, and Caphtorim.* "Mizraim begat Ludim, and Anamim, and Lehabim, and Naphtuhim" signifies so many nations, by which so many kinds of rituals are signified; Mizraim is external knowledge; Ludim, Anamim, Lehabim, and Naphtuhim are so many rituals which are mere matters of memory; "Pathrusim and Casluhim" are nations so called, by which are signified teachings of rituals from a similar origin, which were only matters of memory; "from whom went forth the Philistines" signifies a nation thence by which is signified a memory of knowledges of faith and charity. That they went forth from these signifies that with them internal knowledges are matters of memory.

1194. *Mizraim begat Ludim, Anamim, Lehabim, and Naphtuhim.* That these signify so many nations, by which so many rituals are signified, may be seen from what was shown above respecting Mizraim or Egypt (at verse 6, of this chapter), namely, that Egypt signifies external knowledge or matters of memory. They who are said to be begotten thereof could be no other or nothing else than rituals, and rituals too of external worship. For the Word of the Lord in its bosom and recess, that is, in its internal sense, never treats of other things than those which relate to His kingdom, and thus to the church. The things here therefore which are born of external knowledges by reasonings are nothing else than rituals.

1195. That Mizraim or Egypt is external knowledge was shown at verse 6 of this chapter. That Ludim, Anamim, Lehabim, and Naphtuhim are so many rituals which

are mere matters of memory, is evident from what has just been stated. They are said to have rituals that are mere matters of memory, who explore spiritual and celestial things by reasonings, and therefrom devise a worship for themselves. The rituals of that worship, being from reasonings and external knowledges, are called rituals of knowledge or memory — wherein there is nothing spiritual and celestial, because they are from themselves. Hence were the idols of Egypt and its magic. And because their rituals were from this origin, they totally rejected, nay, loathed and hated the rites of the Ancient Church, as is evident from what is said in Gen. xliii. 32 ; xlv. 34 : Exod. viii. 22. Because these things are signified, they are said to be begotten of Mizraim, or of Egypt, that is, of external knowledges ; and as their knowledges were diverse, the rituals therefrom became also different. The diversities, in general, are signified by so many nations. That such things are meant by Ludim, or the Lydians, appears in Jeremiah : *Egypt riseth up like the Nile, whose waters toss themselves like the rivers ; and he saith, I will rise up, I will cover the earth, I will destroy the city and the inhabitants thereof. Come up, ye horses, and rage, ye chariots, and let the mighty come forth ; Cush and Put, that handle the shield, and the Lydians, that handle and bend the bow* (xlv. 8, 9). The rivers of Egypt here are different knowledges which are false ; to go up and cover the earth is by external knowledges to enter into the things that pertain to the church, or to faith ; to destroy the city is to destroy truths ; Cush and Put are internal knowledges ; the Lydians are the rituals of knowledge spoken of above ; to handle and bend the bow is to reason.

1196. That Pathrusim and Casluhim are nations so called, and that they signify teachings of rituals from a similar origin, which were only matters of memory, is plain from what has been stated ; and from their following in this manner in the series. Concerning Pathrusim

see in Isaiah xi. 11, 12 : Ezek. xxix. 13-15 ; xxx. 13, 14 : Jer. xlv. 1, 15.

1197. *From whom went forth the Philistines.* That this signifies a nation, thence derived, and that a memory of the knowledges of faith and charity is signified by it, is evident from the Word, where they are frequently mentioned. In the Ancient Church all were called Philistines who talked much about faith, and declared that salvation is in faith, and yet had no life of faith. Therefore they before others were also called uncircumcised, that is, without charity. That they were called uncircumcised may be seen in 1 Sam. xiv. 6 ; xvii. 26, 36 ; xxxi. 4 : 2 Sam. i. 20, and in other places. Because they were such, they could not but make knowledges of faith matters of memory ; for knowledges of spiritual and celestial things and the very mysteries of faith become nothing but matters of memory, when he who is learned in them is without charity. The things of the memory are as things dead unless a man is such that from conscience he lives according to them. When he does this, then no sooner are they received in the memory than they become also of the life ; and only then do they remain with him for his use and salvation after the life of the body. Knowledges both external and internal are nothing to a man in the other life, even though he may have known all the hidden things that have ever been revealed, unless they have imbued his life. Such are everywhere signified by ² Philistines in the prophetic parts of the Word, and also in the historical — as for example, when Abraham sojourned in the land of the Philistines, and made a covenant with Abimelech, the king of the Philistines (Gen. xx. 1, to the end ; xxi. 22, to the end ; xxvi. 1-34). As knowledges of faith are here signified by the Philistines, Abraham, because he represented the celestial things of faith, sojourned there, and entered into a covenant with them ; and likewise Isaac, by whom were represented the spiritual things of faith ; but not Jacob, because by him the externals of the church were

3 represented. That the Philistines signify in general a memory of the knowledges of faith, and in particular those who place faith and salvation in knowledges alone, which they make matters of memory, may be seen in Isaiah: *Rejoice not, O Philistia, all of thee, because the rod that smote thee is broken; for out of the serpent root shall come forth a basilisk, and his fruit shall be a fiery flying serpent* (xiv. 29). Here the root of the serpent stands for external knowledges, the basilisk for evil from the falsity thence, and the fruit, a fiery flying serpent, is their works, which are called

4 a fiery flying serpent because they come of lusts. In Joel: *What are ye to Me, O Tyre, and Zidon, and all the regions of Philistia? Will ye render Me a recompense? . . . Swiftly and speedily will I return your recompense upon your own head. Inasmuch as ye have taken My silver and My gold, and have carried into your temples My goodly desirable things; the children also of Judah and the children of Jerusalem have ye sold unto the sons of the Javanites that ye might cause them to remove far from their border* (iii. 4-6). Here it is evident what is meant by the Philistines, and by all Philistia, or all the borders of it. Silver and gold here are spiritual and celestial things of faith; goodly desirable things are knowledges of them. That they carried them into their temples, is that they possessed and proclaimed them; and that they sold the sons of Judah and the sons of Jerusalem, signifies that they had no love and no faith. Judah in the Word is the celestial of faith, and Jerusalem the spiritual of faith therefrom, which were removed far from their borders. So also in other places in the prophets, as in Jeremiah xxv. 20; xlvii. 1, to the end: Ezek. xvi. 27, 57; xxv. 15, 16: Amos i. 8: Obad. 19: Zeph. ii. 5: Ps. lxxxiii. 3, 4, 7. And concerning Caphtorim in Deuteronomy ii. 23: Jer. xlvii. 4: Amos ix. 7.

1198. That they went forth signifies that with them internal knowledges are matters of memory, is evident from what has been stated. They are not said to have been

begotten, but to have gone forth, from those who were of Egypt, because they are not such as reason from natural knowledges concerning spiritual and celestial things, and thus form doctrines for themselves — like those spoken of before — but are such as learn knowledges of faith from others, and know and retain them in the memory, with no other object than as they learn other things which they care nothing for except to know them, unless for the reason that they may be advanced thereby in honors, and the like. So distinct is the memory of knowledges of faith from that of natural things that they scarcely have anything in common ; and therefore it is said, not that they were born, but that they went forth from them. Such being the character of Philistines, they cannot but pervert even internal knowledges of faith by reasonings from them, and thence form for themselves false doctrines. And they are also, for this reason, among those who can with difficulty be regenerated and receive charity, both because they are uncircumcised in heart, and because principles of falsity and thence the life of their understanding prevent and oppose.

1199. Verse 15. *And Canaan begat Zidon, his first born, and Heth.* “Canaan,” here as before, signifies external worship in which there is nothing internal. “Zidon” signifies exterior knowledges of spiritual things ; and because they are the first things of such external worship, it is said Zidon was the “first born” of Canaan ; “Heth” signifies exterior knowledges of celestial things.

1200. That Canaan signifies external worship in which there is nothing internal, was shown where Canaan was treated of before. The external worship which is called Canaan is of a character like that of the Jews, before and also after the coming of the Lord. They had an external worship, which too they strictly observed, but yet were so ignorant of what is internal that they supposed they lived only in the body. Of the nature of the soul, of faith, of the Lord, of spiritual and celestial life, of the life after death,

they were entirely ignorant. And therefore in the time of the Lord very many of them denied the resurrection — as is evident in Matthew xxii. 22–33 : Mark xii. 18–28 : Luke xx. 27–41. When a man is such that he does not believe he is to live after death, he also disbelieves that there is any spiritual and celestial internal. And such they are who live in mere lusts, because they live a mere life of the body and of the world ; especially those who are immersed in loathsome avarice. They nevertheless have worship, attend their synagogues, or their churches, and observe the ceremonies, some very strictly ; but as they do not believe there is a life after death, their worship cannot be other than external worship wherein is nothing internal — like a shell without a kernel, or a tree whereon is no fruit, nor even leaves. It is such external worship that is signified by Canaan. The other kinds of external * worship, treated of above, were worship in which there was an internal.

1201. That Zidon signifies exterior knowledges of spiritual things, is evident from the fact that he is called the first-born of Canaan ; for the first-born of every church, in the internal sense, is faith (n. 352, 367). But here, where there is no faith, because it is without internals, there are nothing but exterior knowledges of spiritual things which are in the place of faith ; thus knowledges such as were with the Jews, which are knowledges not only of the rites of external worship, but also of many things, such as doctrinal teachings, which belong to that worship. That this is the signification of Zidon is also plain from the fact that Tyre and Zidon were extreme borders of Philistia, and were moreover by the sea ; and therefore by Tyre interior knowledges are signified, and by Zidon exterior knowledges, and yet of spiritual things — which also is evident from the Word. In Jeremiah : *On the day that cometh to lay waste all the Philistines, to cut off from Tyre and Zidon every helper that remaineth ; for Jehovah will lay waste*

* The Latin has *interni*.

the Philistines, the remnant of the isle of Caphtor (xlvi. 4). Here the Philistines stand for memories of the knowledges of faith and charity; Tyre stands for interior knowledges, and Zidon for knowledges of spiritual things. In ² Joel: *What are ye to Me, O Tyre, and Zidon, and all the borders of Philistia? . . . Forasmuch as ye have taken My silver and gold, and have carried into your temples My goodly desirable things* (iii. 4, 5). Here Tyre and Zidon evidently stand for knowledges, and are called the borders of Philistia; for silver and gold, and goodly desirable things are knowledges. In Ezekiel: *The princes of the north all of them, and all the Zidonians which are gone down with the slain into the pit. . . . When they be made to lie in the midst of the uncircumcised, with them that are slain with the sword . . . Pharaoh and all his host* (xxxii. 30, 32). The Zidonians here stand for exterior knowledges, which being without internals are nothing but external knowledges. For that reason they are named in connection with Pharaoh, or Egypt, by whom external knowledges are signified. In Zechariah: *Hamath also shall be bordered thereon; Tyre and Zidon, because she is very wise* (ix. 2). The subject here is Damascus; Tyre and Zidon stand for knowledges. In Ezekiel: *The inhabitants of Zidon and ³ of Arvad were thy rowers; thy wise men, O Tyre, were in thee, they were thy pilots* (xxvii. 8). Here Tyre stands for interior knowledges; wherefore her wise men are called pilots. And Zidon stands for exterior knowledges, on which account her inhabitants are called rowers; for such is the relation of interior knowledges to exterior. In Isaiah: *Let the inhabitants of the isle be silent, the merchants of Zidon, that pass over the sea, who have replenished thee. And on great waters the seed of Shihor, the harvest of the river was her revenue, and she was the mart of nations. Be ashamed, O Zidon; for the sea hath spoken, the stronghold of the sea, saying, I have not travailed, nor brought forth, nor have I nourished young men, nor brought up virgins*

(xxiii. 2-4). Zidon here stands for exterior knowledges, which, because there is no internal in them, are called the seed of Shihor, the harvest of the river, her revenue the mart of the nations, and also the sea, and the stronghold of the sea; and it is said that she doth not travail and bring forth,—which could not be comprehended in the literal sense, but is perfectly clear in the internal sense. Just so in other passages in the Prophets. Because Zidon signifies exterior knowledges, it is said to be a border round about Israel, or the spiritual church (Ezek. xxviii. 24, 26); for exterior knowledges are as a border round about.

1202. That Zidon is called the first-born of Canaan because these knowledges are the first things of such external worship, wherein is no internal worship, has just been explained, in the preceding paragraph.

1203. That Heth signifies exterior knowledges of celestial things is therefore evident. It is customary in the prophets for spiritual and celestial things to be joined together, or where spiritual things are treated of, for celestial things to be treated also; for the reason that the one is from the other, and there is a certain want of perfection if they are not conjoined. And thus there is an image of heavenly marriage in each and all things of the Word. It is also evident from this, as well as from the Word in other places, that by Zidon are signified exterior knowledges of spiritual things, and by Heth exterior knowledges of celestial things, in both senses—that is to say, without internals, and with internals—and also simply exterior knowledges. Spiritual things, as has often been said before, are those which are of faith; and celestial things, those which are of love. Again, spiritual things are those which are of the understanding, and celestial things, those which are of the will. That Heth signifies exterior knowledges without internal is evident in Ezekiel: *Thus saith the Lord Jehovih unto Jerusalem, Thy tradings and thy nativity are of the land of the Canaanite; the Amorite was thy father, and thy mother was a Hittite.*

. . . *Thou art thy mother's daughter, that loatheth her husband and her sons; and the sister of thy sisters, that loatheth their husbands and their sons. Your mother was a Hittite, and your father an Amorite* (xvi. 3, 45). Here external worship without internal is Canaan; to loathe husbands and sons, is to reject goods and truths. Hence her mother is called a Hittite. But Heth is also taken in the Word for exterior knowledges of celestial things in a good sense — as are nearly all names of countries, cities, nations, and persons, for a reason already explained. Of this signification of Heth, by the Divine mercy of the Lord, hereafter. Knowledges of spiritual things are those that have regard to faith, consequently to doctrine; and knowledges of celestial things are those that have regard to love, and so to life.

1204. Verses 16-18. *And the Jebusite, and the Amorite, and the Girgashite, and the Hivite, and the Arkite, and the Sinite, and the Arvadite, and the Zemarite, and the Hamathite. And afterward were the families of the Canaanite spread abroad.* “The Jebusite, and the Amorite, and the Girgashite, and the Hivite, and the Arkite, and the Sinite, and the Arvadite, and the Zemarite, and the Hamathite” were so many nations, by which are signified also so many different idolatries. “And afterward were the families of the Canaanite spread abroad” signifies that the other forms of idolatrous worship were from these.

1205. The Jebusite, the Amorite, the Girgashite, the Hivite, Arkite, Sinite, Arvadite, Zemarite, and Hamathite, were so many nations, and they also signify so many different idolatries. That idolatries were signified by these nations, is evident from many places in the Word, for they were the inhabitants of the land of Canaan who on account of their idolatries were cast out, and in part extirpated. But in the internal sense of the Word these nations are not signified, but the idolatries themselves, in general, with whomsoever and wheresoever they were; in particular, among the Jews. For they who place worship merely in

externals, and are entirely unwilling to know internal things, and when instructed reject them, are very prone to all these idolatries — as is clearly manifest from the Jews. The bond which withholds man from idolatry is in internal worship alone. When this ceases there is nothing that restrains. But there are not only external but also interior idolatries. They who have external worship without internal rush into external idolatries; they who have external worship whose interiors are defiled rush into interior idolatries. These idolatries are likewise signified by these nations. Interior idolatries are so many falsities and lusts which men love and adore, and which are thus in place of the gods and idols that were among the Gentiles. But what falsities and lusts they are which are adored, and which are signified by these nations — the Jebusite, Amorite, Girgashite, Hivite, Arkite, Sinite, Arvadite, Zemarite, and Hamathite — it would take too long here to explain. By the Divine mercy of the Lord it will be told in their respective places, where the names occur.

1206. *Afterward were the families of the Canaanite spread abroad.* That this signifies that the other forms of idolatrous worship were from these, is evident without explanation.

1207. Verse 19. *And the border of the Canaanite was from Zidon, as thou goest toward Gerar, unto Gaza; as thou goest toward Sodom, and Gomorrah, and Admah, and Zeboiim, unto Lasha.* By Zidon, here as before, exterior knowledges are signified; by Gerar are signified the things that are revealed concerning faith; by Gaza the things that are revealed concerning charity; “the border of the Canaanites was from Zidon, as thou goest toward Gerar, unto Gaza,” signifies the extension of knowledges to truth and good, with those who have external worship without internal; “as thou goest toward Sodom, Gomorrah, Admah, and Zeboiim unto Lasha” signifies the falsities and evils in which they terminate.

1208. That by Zidon knowledges are signified is evident from what was shown above — at verse 15.

1209. That by Gerar are signified the things that are revealed concerning faith, and thus in general faith itself, may be evident from the passages where Gerar is mentioned (as Gen. xx. 1 ; xxvi. 1, 17) — concerning which signification of Gerar, by the Divine mercy of the Lord, hereafter.

1210. That by Gaza are signified the things that are revealed concerning charity, is evident both from the fact that where spiritual things are treated of in the Word, celestial things also are treated of, conjointly — that is to say, when things of faith are treated of, so also are those of charity — and also from the Word when Gaza is mentioned ; and moreover from the consideration that knowledges extend to faith, even to charity, which is their farthest boundary.

1211. *The border of the Canaanite was from Zidon, as thou goest toward Gerar, unto Gaza.* That this signifies the extension of knowledges with those who have external worship without internal, is evident from the signification of Gerar and Gaza. Thus far do the boundaries of all knowledges that relate to worship extend, whether it be external or internal ; for all worship is from faith and charity. What is not from these is not worship, but idolatry. As Canaan, that is, external worship and its derivations, is the subject here, the boundaries and extensions meant are those not of worship, but of knowledges.

1212. *As thou goest toward Sodom, Gomorrah, Admah, and Zeboiim, unto Lasha.* That these signify the falsities and evils in which they terminate, can be seen from the signification of the same in the historical and prophetic portions of the Word. There are, in general, two origins of falsities : one is the lusts which are of the love of self and of the world ; the other, knowledges, external and internal, through reasonings. The falsities from this origin,

when they would domineer over truths, are signified by Sodom, Gomorrah, Admah, and Zeboiim. That falsities and the evils from them are the boundaries of external worship which is without internal, any one may see. In such worship there is nothing but what is dead ; and therefore whichever way the man who is in such worship turns, he sinks into falsities. There is nothing internal that leads and keeps him in the way of truth, but only the external, which carries him whithersoever lust and fancy lead. As Sodom, Gomorrah, Admah, and Zeboiim are mentioned in the historical and prophetic portions of the Word, what each signifies in particular will, by the Divine mercy of the Lord, be explained as we come to them.

1213. Verse 20. *These are the sons of Ham, after their families, after their tongues, in their lands, in their nations.* "The sons of Ham" signify derivations of doctrinals and of worships from the corrupt internal worship which is Ham ; "after their families, after their tongues, in their lands, in their nations" signifies according to the genius of each, in particular and in general ; "after their families" is according to their morals ; "after their tongues" is according to their opinions ; "in their lands" is relatively to their opinions in general ; "in their nations" is relatively to their morals in general.

1214. That the sons of Ham signify derivations of doctrinal teachings and of worships from the corrupt internal worship which is Ham, is evident from the signification of sons, as doctrinal teachings, and from the signification of Ham, as corrupt internal worship — of which before.

1215. *After their families, after their tongues, in their lands, in their nations.* That this signifies according to the genius of each, in particular and in general, was explained above (at verse 5) where the same words occur, but in another order. The subject there was the sons of Japheth, that "From these were dispersed the isles of the nations, in their lands, every one after his tongue, after their fami-

lies, with respect to their nations” signified external worships in which there was internal. In that passage therefore the things that relate to doctrine precede ; but here those that relate to morals, or to life.

1216. That “after their families” is according to their morals, that “after their tongues” is according to their opinions, that “in their lands” is in general relatively to their opinions, and that “in their nations” is in general relatively to their morals, can be seen from the signification of each term in the Word — that is, family, tongue, land, and nation — concerning which see what was said above (at verse 5).

1217. Verse 21. *And there was born to Shem also : he is the father of all the sons of Eber ; the elder brother of Japheth.* By Shem here the Ancient Church in general is signified ; “there was born to Shem” signifies that a new church sprang from the Ancient Church ; by Eber is signified the new church, which is to be called the second Ancient Church ; “he is the father of all the sons of Eber” signifies that this second Ancient Church, and what belonged to this church, sprang from the prior Ancient Church as from its father ; “the elder brother of Japheth” signifies that its worship was external.

1218. That by Shem here the Ancient Church in general is signified, may be seen from his now being mentioned with reference to Eber, and from his being called in this verse the elder brother of Japheth.

1219. That “there was born to Shem” here signifies that a new church sprang from the Ancient Church, is evident from the contents of this verse, which treat of Eber, by whom that new church is meant — of which hereafter.

1220. That by Eber a new church is signified, which is to be called the second Ancient Church, is evident from what follows, where Eber is treated of in particular. Eber is mentioned here because that new church was from him. How it was with Eber and this second church will be told, by the Divine mercy of the Lord, hereafter.

1221. *He is the father of all the sons of Eber.* That this signifies that this second Ancient Church and what belonged to this church sprang from the prior Ancient Church, as from its father, will likewise be seen from what follows concerning Eber, and concerning this church; for Eber is treated of from verse 24-30, of this chapter, and from verse 11 to the end of the following chapter.

1222. *The elder brother of Japheth.* That this signifies that its worship was external, is evident from the signification of Japheth, as the external church — of which in the preceding chapter, 18th and following verses; and above, in this chapter, verses 1 to 5. Here Shem, the elder brother of Japheth, signifies in particular that the internal church and the external church are brethren; for such is the relation of internal worship to external worship in which there is an internal. It is like a blood-relationship, for in each the principal thing is charity. But the internal church is the elder brother, because it is prior and interior. The elder brother of Japheth here involves also that the second Ancient Church, called Eber, was as a brother to the first Ancient Church. For by Japheth, in the internal sense, nothing else is signified than external worship in which there is internal, in whatever church; thus also, the worship of this new Ancient Church, which was chiefly external. Such is the internal sense of the Word that the historical particulars of the literal sense are not attended to when things universal, which are abstract from the literal sense, are had in view; for they come into view alternately. Hence the elder brother of Japheth here signifies, in the internal sense, the worship of the new Ancient Church, that it was external. If this were not signified, there would be no need that it should be said here that he was the elder brother of Japheth.

1223. Verse 22. *The sons of Shem; Elam, and Asshur, and Arpachshad, and Lud, and Aram.* By Shem is signified here, as before, an internal church; by "The sons of

Shem," things that are of wisdom ; " Elam, and Asshur, and Arpachshad, and Lud, and Aram " were so many nations, by which are signified things that are of wisdom — by Elam faith from charity, by Asshur reason therefrom, by Arpachshad external knowledge therefrom, by Lud internal knowledges of truth, by Aram internal knowledges of good.

1224. From this it is evident what these names signify in the internal sense — namely, that the Ancient Church, which was internal, was endued with wisdom, intelligence, external knowledge, and internal knowledges of truth and good. Such things are contained in the internal sense, although there are only names, from which nothing else appears in the literal sense than that there were so many origins or fathers of nations, thus nothing doctrinal, much less anything spiritual and celestial. And so it is in the prophets, where, whenever a series of names occurs, which in the internal sense signify things, they follow in beautiful order.

1225. That by Shem an internal church is signified has been stated and shown in the preceding chapter, at the 18th and following verses.

1226. That by the sons of Shem are signified things that are of wisdom is evident merely from Shem's being an internal church, the sons of which are none other than things of wisdom. Everything is called wisdom that is begotten of charity, because it is from the Lord by charity ; from Whom is all wisdom, for He is wisdom itself. Hence comes true intelligence, and true external knowledge, and true internal knowledge, which are all sons of charity, that is sons of the Lord by charity. And because they are sons of the Lord by charity, wisdom is predicated of each of them, for wisdom is in them severally, and they draw their life from it — even to such a degree that neither intelligence, nor knowledge, external or internal, has life unless from the wisdom which is of charity, which is of the Lord.

1227. That Elam, and Asshur, and Arpachshad, and Lud, and Aram were so many nations, is evident from the

historical and prophetical parts of the Word where they are mentioned. And that they signify things that are of wisdom, is evident from what has been said just above, and from what follows. Among these nations there was an internal church ; with others, who were called sons of Japheth, there was an external church ; with those who were called sons of Ham there was a corrupted internal church ; and with those who were sons of Canaan was a corrupted external church. Whether it be said internal and external worship, or internal and external church, it is quite the same.

1228. That by Elam is signified faith from charity is evident from the essence of an internal church. A church is internal when the principal thing of it is charity, from which it thinks and acts. The first offspring of charity is none other than faith ; for faith is from it, and from no other source. That Elam is faith from charity, or the faith itself which constitutes an internal church, is evident also in Jeremiah : *The Word of Jehovah that came to Jeremiah the prophet concerning Elam. . . . Behold I will break the bow of Elam, the chief of their might. And upon Elam will I bring the four winds from the four quarters of the heavens, and will scatter them toward all those winds ; and there shall be no nation whither the outcasts of Elam shall not come. And I will cause Elam to be dismayed before their enemies, and before them that seek their life ; and I will bring evil upon them, My fierce anger . . . and I will send the sword after them till I have consumed them. And I will set My throne in Elam, and will destroy from thence the king and the princes. . . . But it shall come to pass in the latter days that I will bring again the captivity of Elam*
 2 (xlix. 34-39). Through Elam faith is here treated of, or what is the same, an internal church, become perverted and corrupt ; and then the same restored. Just as in the Word Judah, Israel, and Jacob, are frequently spoken of — by whom churches are signified — by Judah a celestial church,

by Israel a spiritual church, by Jacob an external church ; of which become perverted it is said in like manner that they should be scattered, and then, being scattered by their enemies, they should be gathered again and brought back from their captivity, by which is meant the creation of a new church. So here it is said of Elam, or the internal church perverted and corrupt, that it should be scattered, and afterward that it should be brought back ; and then that Jehovah should set His throne in Elam, that is in the internal church, or in the internals of the church — which are nothing else than what is of faith from charity. In Isaiah : *The burden of the wilderness of the sea. . . . 3*
It cometh from the wilderness, from a terrible land. A grievous vision is declared unto Me ; the treacherous dealer dealeth treacherously, and the spoiler spoileth. Go up, O Elam, besiege, O Madai ; all the sighing thereof have I made to cease (xxi. 1, 2). Here the laying waste of the church by Babel is spoken of. Elam here is the internal church ; Madai is the external church, or external worship in which is internal. That Madai is such a church, or such worship, is seen at verse 2 of this chapter, where Madai is said to be a son of Japheth.

1229. That by Asshur is signified reason is evident from what was shown above, at verse 11 of this chapter.

1230. That by Arpachshad is signified external knowledge cannot so well be confirmed from the Word, but is evident from the series of things that precede and that follow.

1231. That by Lud are signified internal knowledges of truth, is evident from the fact that internal knowledges of truth are from that source, that is, from the Lord by charity, and thus by faith, by means of reason and external knowledge. So also in Ezekiel : *Persia, and Lud, and Put, were in thine army, thy men of war ; they hanged the shield and helmet in thee ; they set forth thy comeliness (xxvii. 10).* This is said of Tyre. Lud and Put stand for internal

knowledges, which are said to be in her army and men of war because they serve in defending truths by the aid of reason. This also is to hang the shield and helmet. That Put signifies exterior knowledges of the Word may be seen above, at verse 6 of this chapter.

1232. That by Aram, or Syria, are signified internal knowledges of good therefore follows; and is seen also from the Word — as in Ezekiel: *Aram was thy merchant, in the multitude of thy handy works; in chrysoprase, purple, and broidered work, and fine linen, and coral, and carbuncle . . . they gave them in thy tradings* (xxvii. 16). Tyre is here spoken of, or the possession of internal knowledges. Handy works, chrysoprase, broidered work, fine linen, coral, and carbuncle, here signify nothing else than internal knowledges of good. In Hosea: *Jacob fled into the field of Aram, and Israel served for a wife, and for a wife he kept sheep. And by a prophet Jehovah brought Israel up out of Egypt, and by a prophet was he kept. Ephraim hath provoked to anger most bitterly* (xii. 13-15). Jacob here stands for the external church and Israel for the internal spiritual church, Aram for internal knowledges of good, Egypt for external knowledge that perverts, Ephraim for intelligence perverted. What these signify in series cannot be seen from the literal sense, but only from the internal sense, where names signify things of the church, as has been said. In Isaiah: *Behold Damascus is taken away from being a city, and is become a ruinous heap. . . . The fortress also shall cease from Ephraim, and the kingdom from Damascus, and the remnant of Aram; they shall be as the glory of the sons of Israel* (xvii. 1, 3). The remnant of Aram here stands for internal knowledges of good, which are called the glory of Israel. Aram, or Syria, in the opposite sense stands also for internal knowledges of good perverted, as is common in the Word — for terms to be thus used in either sense (Isa. vii. 4-6; ix. 11, 12; Deut. xxvi. 5).

1233. Verse 23. *And the sons of Aram; Uz and Hul, and Gether, and Mash.* Aram here, as before, signifies internal knowledges of good; "the sons of Aram" are knowledges therefrom, and what comes of knowledges; "Uz, and Hul, and Gether, and Mash" signify so many kinds of these knowledges.

1234. That Aram signifies internal knowledges of good has been shown just above. That the sons of Aram are knowledges therefrom, and what comes of knowledges therefrom follows. Knowledges therefrom are natural truths; and what comes of the knowledges is what is done according to them. That these things are signified cannot so well be confirmed from the Word, because these are not among the names that are frequently mentioned. Only Uz is mentioned, in Jeremiah xxv. 20, and Lam. iv. 21. It follows then that Uz, Hul, Gether, and Mash signify so many kinds of these knowledges, and of what is done according to them.

1235. Verse 24. *And Arpachshad begat Shelah; and Shelah begat Eber.* "Arpachshad" was a nation so called, by which external knowledge is signified; "Shelah" likewise was a nation so called, by which is signified what pertains to knowledge therefrom; by "Eber" also a nation is signified, the father of which was Eber, one called by that name; by whom another Ancient Church is signified, which was separate from the former.

1236. That Arpachshad was a nation so called, and that by it is signified external knowledge, is evident from what was said of it just above — at verse 22.

1237. That Shelah likewise was a nation, and that by it is signified what pertains to knowledge therefrom, follows because it is said that Arpachshad begat Shelah.

1238. That by Eber is signified a nation whose father was Eber, one who was called by that name, is as follows. Those mentioned hitherto were nations among whom the Ancient Church existed, and were all called sons of Shem,

Ham, Japheth, and Canaan, because by Shem, Ham, Japheth, and Canaan are signified the various worships of the church. Noah, Shem, Ham, Japheth and Canaan never existed as men. But because the Ancient Church in particular, and in general every church, is such that there is a true internal, a corrupt internal, a true external, and a corrupt external, therefore those names were given in order that all the differences in general might be referred to them and their sons, as to their heads. Moreover the nations here named first had such worship; and therefore are called sons of one of the sons of Noah. And for the same reason, too, such worships themselves are signified
2 by the names of these nations in the Word. This first Ancient Church, signified by Noah and his sons, was not confined to a few, but extended over many kingdoms; as is evident from the nations mentioned — Assyria, Mesopotamia, Syria, Ethiopia, Arabia, Lybia, Egypt, Philistia to Tyre and Sidon, and the whole land of Canaan, on this side and beyond Jordan. But afterward in Syria a kind of external worship began, which from thence spread itself widely around, and over many countries, especially over Canaan, and was different from the worship of the Ancient Church. And as something of a church thus arose which was separate from the Ancient Church, there sprang up thence a new church, as it were, which may therefore be called the Second Ancient Church. The first institutor of this was Eber, and therefore this church is called after Eber. At that time, as has been said before, all were distinguished into households, families, and nations. Each nation acknowledged one father, from whom also it was named — as is seen in different places in the Word. Thus the nation which acknowledged Eber as its father was called the Hebrew nation.

1239. That by Eber is signified a second Ancient Church which was separate from the former, is evident from what has just been said.

1240. Verse 25. *And unto Eber were born two sons; the name of the one was Peleg, for in his days was the earth divided; and his brother's name was Joktan.* Eber was the first institutor of the second Ancient Church, and by him this church is signified; unto him "were born two sons," by which are signified the two kinds of worship, namely, internal and external. His two sons were called "Peleg" and "Joktan;" by "Peleg" is signified the internal worship of that church, and by "Joktan" its external worship; "for in his days was the earth divided" signifies that a new church then arose, the earth here as before signifying the church; "his brother's name was Joktan" signifies the external worship of that church.

1241. As to Eber being the first institutor of the second Ancient Church, by whom that church is signified, the case is this. The first Ancient Church, so widely spread as has been stated especially through the Asiatic world, in process of time degenerated—as is common to all churches everywhere—and was adulterated by innovators, as to both its external and its internal worship, and this in various places; and especially by the fact that all things significative and representative which the Ancient Church had from the mouth of the Most Ancient Church—which all referred to the Lord and His Kingdom—were turned into things idolatrous, and by some of the nations into things magical. That the whole church might not go to ruin, it was permitted by the Lord that significative and representative worship should be somewhere re-established, which was done by Eber. This worship consisted chiefly in externals. The externals of worship, in addition to the priestly offices and what pertained to them, were high-places, groves, statues, anointings, and many other things called statutes. The internals of worship were doctrinal teachings from the time before the flood—chiefly from those who were called Enoch, who gathered together truths perceived by the Most Ancient Church and

made doctrinal teachings therefrom. These were their Word ; and from these internals and those externals came the worship of this church, which was instituted by Eber, but added to and also changed. Especially they began to prefer above other rites sacrifices, which in the true Ancient Church were unknown — except among some of the descendants of Ham and Canaan, who were idolaters, and with whom they were permitted so that they might not sacrifice their sons and daughters. From all this the quality of this second Ancient Church, founded by Eber and continued among his posterity which were called the Hebrew nation, is manifest.

1242. That by the two sons of Eber, which were named Peleg and Joktan, the two kinds of worship of that church, internal and external, are signified — by Peleg the internal worship and by Joktan the external worship — is evident especially from this, that in the internal sense this second Ancient Church is signified by Eber and the Hebrew nation, and that in every church there is an internal and an external. For without the internal it is not and cannot be called a church, but an idolatry. Therefore, sons being here predicated of the church, it is evident that by one son the internal of the church is signified, and by the other the external — just as elsewhere in the Word, as by Adah and Zillah, the two wives of Lamach (see n. 409), by Leah and Rachel, by Jacob and Israel, of whom hereafter, and by others. The posterity of Joktan is treated of in this chapter, that of Peleg in the following chapter.

1243. *For in his days was the earth divided.* That this signifies that a new church then arose, is now therefore evident ; for by the earth nothing else than the church is signified, which has been clearly shown above (n. 662, 1066).

1244. *And his brother's name was Joktan.* That this signifies the external worship of that church, has been shown just above. That external worship is called a

brother may be seen above (at verse 21 of this chapter), where it is said of Shem that he was the elder brother of Japheth. For that reason the term brother is here added.

1245. Verses 26-29. *And Joktan begat Almodad, and Sheleph, and Hazarmaveth, and Jerah. And Hadoram, and Uzal, and Diklah. And Obal, and Abimael, and Sheba. And Ophir, and Havilah, and Jobab. All these were the sons of Joktan.* These were so many nations of the family of Eber, by which are signified so many rituals.

1246. That these were so many nations, of the families of Eber, may be seen from the state in which they lived at that period. In the most ancient time, as has been said before, nations were distinguished into families, and these into households. Each nation acknowledged one father, from whom it was named. As they were multiplied, the sons of the one father in like manner constituted households, families, and nations; and so on. So it was with these sons of Joktan, as we may see it was with the sons of Jacob, who afterward when multiplied constituted tribes, each one of which acknowledged one of the sons of Jacob, from whom it was named, as its father; and yet all taken together were from Jacob, and were called Jacob. Just so these nations were from Eber, and were called Hebrews.

1247. That by these nations are signified so many rituals is evident from this, that in the Word names never signify anything else than things; for in its internal sense the Word relates only to the Lord, to His Kingdom in the heavens and on earth, and consequently to the church and the things of the church. And so with these names. And as Joktan, a son of Eber, signifies the external worship of this new church, as was said before, so his sons can signify nothing else than the things of external worship, which are rituals, and so many kinds of rituals. But what these kinds of rituals are, cannot be told; because they have relation to the worship itself, and until this is known nothing

can be said about its rituals ; nor would it be of any use to know them. Neither do the names recur in the Word, except Sheba, Ophir, and Havilah ; and they are not of this stock. For the Sheba and Havilah elsewhere spoken of in the Word were of those who are called sons of Ham — as is evident at verse 7 of this chapter ; and so with Ophir.

1248. Verse 30. *And their dwelling was from Mesha, as thou goest toward Sephar, the mountain of the east.* By this the extension of the worship is signified, even from truths of faith to the good of charity. “Mesha” signifies truth ; “Sephar,” good ; and “the mountain of the east,” charity.

1249. That this signifies the extension of the worship, even from truths of faith to the good of charity ; and that Mesha signifies truth, and Sephar good, cannot indeed be confirmed from the Word, because no mention is made of Mesha and Sephar in the prophets. But yet it may be seen from its being the conclusion from what precedes, and especially from this, that “the mountain in the east” is the final thing which what goes before has in view, and “the mountain in the east,” in the Word, signifies charity from the Lord — as will be shown in what follows — and from the fact that all things of the church have charity in view, as their finality or end. From all which it follows that Mesha signifies truth, or the end from which, and Sephar good, and so charity — which is the mountain of the east — or the end to which worship tends.

1250. That “the mountain of the east” signifies charity, even charity from the Lord, is seen from the signification of a mountain in the Word, as love to the Lord and charity toward the neighbor — as has been shown before (n. 795). And that the east signifies the Lord, and things celestial from Him, which are of love and charity, may also be seen above (n. 101), as well as from the following passages — in Exekiel: *The cherubims did lift up their wings. . . . And the glory of Jehovah went up from the*

midst of the city, and stood upon the mountain which is on the east side of the city (xi. 22, 23). Here the mountain which is on the east signifies nothing else than what is celestial, which is of love and charity; and that is of the Lord, for it is said that the glory of Jehovah stood thereon. Again: *He brought me to the gate, even the gate that looketh toward the east; and behold the glory of the God of Israel came from the way of the east* (xliii. 1, 2). The east here has a like signification. Again: *He brought me back the way of the outer gate of the sanctuary, which looketh toward the east; and it was shut. And Jehovah said unto me, This gate shall be shut, it shall not be opened, neither shall any man enter in by it, but Jehovah, the God of Israel, shall enter in by it* (xliv. 1, 2). Here likewise the east stands for what is celestial, which is of love; which is of the Lord alone. And again: *When the prince shall prepare a freewill offering, a burnt offering, and peace offerings, as a freewill offering unto Jehovah, one shall open for him the gate that looketh toward the east, and he shall prepare his burnt offering and his peace offerings, as he shall do on the Sabbath day* (xlvi. 12). Here too the east stands for the celestial, which is of love to the Lord. And in another place: *He brought me back unto the door of the house, and behold, waters issued out from under the threshold of the house eastward, for the forefront of the house was toward the east* (xlvii. 1, 8). This is said of the New Jerusalem. The east stands for the Lord, and so for the celestial, which is of love. Waters are things spiritual. The same is signified in this passage by the mountain of the east. Moreover they who dwelt in Syria were called sons of the east—of which, by the Divine mercy of the Lord, hereafter.

1251. Verse 31. *These are the sons of Shem, after their families, after their tongues, in their lands, after their nations.* "These are the sons of Shem" signify derivations of the internal worship which is Shem; "after their fami-

lies, after their tongues, in their lands, after their nations," signifies, according to the genius of each, in particular and in general; "after their families" is according to their differences in respect to charity; "after their tongues" is according to the differences in respect to faith; "in their lands," is in general relatively to the things that are of faith; "after their nations" is in general relatively to the things that are of charity.

1252. That these things are signified needs no further confirmation; for they are the same words which occur above (verse 20), and what is said there may be seen. The significations there, as well as of the families, tongues, lands, and nations here, have reference to the subjects of which the terms are predicated. There they are predicated of Ham, or of corrupt internal worship; but here of Shem, or true internal worship. Therefore the families and nations there relate to the morals, and tongues and lands to the opinions of a corrupt internal church; while here the families and nations relate to the charity, and tongues and countries to the faith, of a true internal church. Concerning the signification of nations and families, see what follows in this chapter.

1253. Verse 32. *These are the families of the sons of Noah, after their generations, in their nations.* "These are the families of the sons of Noah" signifies the worships of the Ancient Church in particular; "after their generations" signifies as they could be reformed; "in their nations" signifies the worships of that church in general.

1254. *These are the families of the sons of Noah.* That this signifies the worships of the Ancient Church in particular, is evident from the signification of a family, and families of the sons, as worship, and in fact the kinds of worship. The nations named in the preceding verses of this chapter signify nothing else than various worships of the Ancient Church; and therefore the families of

which the nations consisted must signify the same. In the internal sense no other families can be meant than of things spiritual and celestial.

1255. *After their generations.* That this signifies as they could be reformed, is evident from the signification of a generation, as reformation. While a man is being born again, or regenerated, by the Lord, each and everything that he receives anew is a generation. So here, where the subject is the Ancient Church, their generations signify as they could be reformed. As regards the reformations of the nations—they were not all in the same worship, nor in the same doctrine, for the reason that they were not all of the same genius, and were not all similarly educated and instructed from infancy. The principles which a man imbibes from infancy the Lord never breaks, but bends. If they are things that he esteems holy, and are such as are not contrary to Divine and natural order, but are in themselves indifferent, the Lord leaves them, and suffers him to remain in them. So it was with many things in the second Ancient Church—of which, by the Divine mercy of the Lord, hereafter.

1256. *In their nations.* That these nations signify the various worships of that church in general, is evident from what has been said before about nations, and from what follows.

1257. *And from these were the nations dispersed in the earth after the flood.* “From these were the nations dispersed in the earth” signifies that from them came all the worships of the church, as to things good and evil, which are signified by the nations. “After the flood” signifies from the beginning of the Ancient Church.

1258. *And from these were the nations dispersed in the earth.* That this signifies that from them came all the worships of the church, as to things good and evil, and that these are meant by the nations, is evident from the signification of nations. By a nation, as has been explained

before, are meant many families together. In the Most Ancient and in the Ancient Church, the many families which acknowledged one father constituted one nation. But as to nations signifying in the internal sense worships of the church, and this as to things good or evil in the worship, the case is this: as families and nations are viewed by angels, they have no conception of a nation, but only of the worship in it; for they regard all men according to their actual quality, or according to what they are. The quality or character of a man according to which he is regarded in heaven is his charity and faith. This any one may clearly apprehend if he considers that when he looks at any man, or any family, or nation, he thinks for the most part of what quality they are — every one from that which is dominant in himself at the time. The idea of their quality comes instantly to mind, and in himself he estimates them from that. Still more does the Lord; and from Him angels cannot but regard a man, a family, or a nation, according to their quality as to charity and faith. And hence it is that in the internal sense nothing else than the worship of the church is signified by nations, and this in respect to its quality, which is the good of charity, and the truth of faith therefrom. When the term nation occurs in the Word, angels do not dwell at all in the idea of a nation, according to the historical sense of the letter, but in the idea of the good and truth in the nation that is named.

1259. Further, as regards nations signifying things good and evil in worship, the case is this: in the most ancient times, as has been stated before, men lived distinguished into nations, families, and houses, in order that the church on earth might represent the kingdom of the Lord, wherein all are distinguished into societies, and societies into greater, and these again into still greater societies, and this according to differences of love and of faith, in general and in particular (see n. 684, 685). Thus they are likewise distinguished as into houses, families, and nations. And hence

in the Word houses, families, and nations, signify goods of love and thence of faith; and a distinction is there made, with exactness, between nations and people. A nation signifies good or evil, and a people truth or falsity, and this so constantly that it is never otherwise — as may be seen from the following passages. In Isaiah: *In that day there shall be a root of Jesse, which standeth for an ensign of the peoples, unto Him shall the nations seek, and His resting place shall be a glory. . . . In that day the Lord shall set His hand again the second time to recover the remnant of His people, which shall remain, from Assyria, and from Egypt, and from Pathros, and from Cush, and from Elam, and from Shinar, and from Hamath, and from the islands of the sea. And he shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah* (xi. 10-12). Here peoples stand for the truths, and nations for the goods, of the church; and manifestly a distinction is made between them. The subject is here the kingdom of the Lord, and the church, and in a universal sense every regenerate man. The signification of the names is as stated above; and by Israel is signified the spiritual things of the church, and by Judah its celestial things. Again: *The people that walked in darkness have seen a great light. . . . Thou hast multiplied the nation, Thou hast increased their joy* (ix. 2, 3). The people here stand for truths, and therefore are said to walk in darkness and to see light; the nation stands for goods. And again: *3 What then shall one answer the messengers of the nation? That Jehovah hath founded Zion, and in her shall the afflicted of His people take refuge* (xiv. 32). Here likewise the nation stands for good, and people for truth. And again: *Jehovah of Hosts will destroy in this mountain the face of the covering that is cast over all peoples, and the veil that is spread over all nations* (xxv. 7). Here a new church is spoken of, or the church of the nations; peoples stand for its truths, and nations for its goods. Again:

Open ye the gates, that the just nation which keepeth faithfulness may enter in (xxvi. 2) — where nation manifestly stands for goods. Again : *All the nations shall be gathered together, and the peoples shall be assembled* (xliii. 9). This also is said of the church of the nations, nations standing for its goods and peoples for its truths. And because they are distinct from each other, both are mentioned, otherwise it would be a vain repetition. Again : *Thus saith the Lord Jehovih, Behold, I will lift up Mine hand to the nations, and set up My ensign to the peoples ; and they shall bring thy sons in their bosom, and shall carry thy daughters upon their shoulders* (xlix. 22). This is said of the kingdom of the Lord, and the nations in like manner stand for goods, and

4 *the peoples for truths.* Again : *Thou shalt break forth on the right hand and on the left, and thy seed shall possess the nations, and shall inhabit the desolate cities* (liv. 3). This is said of the kingdom of the Lord and of the church, which is called the church of the nations. That the nations stand for goods of charity, or what is the same for those in whom are goods of charity, is evident from its being said that the seed, or faith, shall inherit them. Cities stand for truths. Again : *Behold I have given Him for a witness to the peoples, a prince and lawgiver to the peoples. Behold, thou shalt call a nation that thou knewest not, and a nation that knew not thee shall run unto thee* (lv. 4, 5). This is said of the kingdom of the Lord ; peoples stand for truths, nations for goods. In the church those who are indued with the good of charity are nations, and those who are indued with truths of faith are peoples ; for goods and truths are predicated according to the subjects in which they are. Again : *And nations shall come to thy light, and kings to the brightness of thy rising. . . . Then thou shalt see and flow together, and thine heart shall tremble and be enlarged ; because the abundance of the sea shall be turned unto thee, the host of the nations shall come unto thee* (lx. 3, 5). This is said of the kingdom of the Lord and of the church of the nations.

Nations here stand for goods, kings, who are of peoples, for truths. In Zephaniah: *The residue of My people shall spoil them, and the remnant of My nation shall inherit them* (ii. 9). In Zechariah: *Many peoples and strong nations shall come to seek Jehovah of Hosts in Jerusalem* (viii. 22). Jerusalem stands for the kingdom of the Lord and for the church, peoples for those who are in truths of faith, nations for those who are in the good of charity; therefore they are mentioned separately. In David: *Thou wilt deliver Me from the strivings of the people, thou wilt place Me at the head of the nations. A people whom I have not known shall serve Me* (Ps. xviii. 43). Here likewise the people stand for those who are in truths, and the nations for those who are in good. They are both mentioned because they constitute the man of the church. Again: *O let the nations be glad and sing for joy: for Thou shalt judge the peoples with equity, and lead the nations upon earth. Let the peoples praise Thee, O God; let all the peoples praise Thee* (lxvii. 4, 5). Here peoples manifestly stand for those who are in truths of faith, and nations for those who are in the good of charity. In Moses: *Remember the days of eternity, consider the years of generation and generation. Ask thy father, and he will show thee; thine elders, and they will tell thee. When the Most High gave to the nations their inheritance, when He separated the sons of man, He set the bounds of the peoples according to the number of the sons of Israel* (Deut. xxxii. 7, 8). This is said of the Most Ancient Church, and of the Ancient Churches, which are the days of eternity, and the years of generation and generation; and in those churches they who were in the good of charity were called nations, to whom an inheritance was given; and those who were in truths of faith from charity were called sons of man, and afterward peoples. It was because the goods of the church are signified by nations, and its truths by peoples, that it was said concerning Esau and Jacob, while they were yet in the womb — *Two nations are in thy*

womb, and two peoples shall be separated even from thy bowels (Gen. xxv. 23). From these passages it may now be seen what the church of the nations is, in its proper sense. The Most Ancient Church was a true church of the
 7 nations, and after that the Ancient Church. Because those who are in charity are called nations, and those who are in faith peoples, the priesthood of the Lord is predicated of nations — because of things celestial, which are goods — and His kingdom of peoples — because of spiritual things, which are truths. This was also represented in the Jewish Church. Before they had kings there they were a nation ; but after they took kings they became a people.

1260. Because in the Most Ancient and in the Ancient Church nations signified goods, or good men, therefore in the opposite sense they also signify evils, or evil men. In like manner peoples, because they signified truths, in the opposite sense also signified falsities. For in a depraved church good is turned into evil, and truth into falsity. Hence the signification of nations and peoples in this sense in many places in the Word — as in Isaiah xiii. 4 ; xiv. 6 ; xviii. 2, 7 ; xxx. 28 ; xxxiv. 1, 2 : Ezek. xx. 32 : and in many other places.

1261. As the nations signified goods, so also did the families ; for each nation consisted of families. Likewise a house, for each family was of several houses. Respecting a house see above (n. 710). But families signify goods when predicated of nations, and truths when predicated of peoples — as in David : *All the families of the nations shall bow themselves down before thee ; for the kingdom is Jehovah's, and He is the ruler over the nations* (Ps. xxii. 27, 28). Again : *Give unto Jehovah, ye families of the peoples, give unto Jehovah glory and strength* (xcvi. 7). In this and in the preceding verse of this chapter, families are predicated of goods, because they were families of the nations.

1262. Furthermore it may now be seen that by the earth is also signified here the church ; for when land is named,

there cannot but be a perception of the nation or people there ; and when a nation or people is perceived, there must be a conception of their quality. Hence by the earth nothing else is signified than the church—as has been shown before (n. 662, 1066).

1263. That after the flood signifies from the beginning of the Ancient Church, is evident from the flood's being the end of the Most Ancient Church and the beginning of the Ancient—as was shown before (n. 705, 739, 790).

1264. From all this it may now be seen that although in this chapter mere names of nations and families occur, yet it contains, in general, not only all the differences of worship, as to goods of charity and truths of faith, that were in the Ancient Church, but also all that are in any church ; yea, more things than ever a man can believe. Such is the Word of the Lord.

THE ANTEDILUVIANS WHO PERISHED.

1265. At some elevation above the head there were many who were flowing into my thoughts and holding them bound, as it were, so that I was very much in obscurity. They pressed heavily upon me. The spirits about me were likewise held as it were bound by them, so that they could scarcely think except what flowed from them, and this to their indignation. It was said that they were of those who lived before the flood ; but not of those that were called Nephilim and who perished, for they were not so strongly persuasive.

1266. The antediluvians who perished are in a certain hell beneath the heel of the left foot. There is a kind of cloud rock with which they are covered, that bursts forth from their dreadful fantasies and persuasions ; and by which they are separated from the other hells, and kept away from the world of spirits. They are in a continual effort to rise

out of it, but cannot get beyond the endeavor. For they are of such a nature that if they should come into the world of spirits, with their dreadful fantasies and the exhalations and venom of their persuasions, they would take away from all spirits with whom they met, except the good, the faculty of thinking. And if the Lord had not, by His coming into the flesh, liberated the world of spirits from this nefarious crowd, the human race would have perished; for no spirit could have been with man, and yet if spirits and angels are not with him he cannot live a moment.

1267. Those of them who obstinately try to emerge from that hell, are cruelly treated by their companions; for they have a deadly hatred against every one, even against their companions. Their greatest enjoyment consists in one holding another subject to himself, and cutting him as if to pieces. Those who more resolutely persist in the endeavor to force their way out, are sent down still deeper under the cloud rock. For it is an innate, mad eagerness to destroy every one, that leads them on; and hence their efforts to emerge. For they roll those whom they meet in a cloth, so that they may carry them away captive and throw them into, as appears to them, a kind of sea; or otherwise ill treat them.

1268. I was led well guarded toward that cloud rock. To be led to such spirits is not to be led from place to place, but is effected through intermediate societies of spirits and angels, the man remaining in the same place; and yet it appears to him as a letting down. As I came near the rock, on the way I was met with cold, which affected the lower region of the back. From there I talked with them about their persuasions, and about what they had believed in the life of the body respecting the Lord. They answered that they had thought much about God, but persuaded themselves that there was no God, but that men were gods, and so believed themselves to be gods; and in these persuasions they confirmed themselves

from dreams. Their fantasies against the Lord will be spoken of below.

1269. That I might still better know what kind of men they were, it was permitted by the Lord that some of them should come up into the world of spirits. Before this took place a beautiful boy appeared, clothed in shining white raiment; afterward, in an open doorway, another boy in green raiment; and then two maidservants with a white head dress. But what these signified was not disclosed to me.

1270. Presently some were let out of that hell; but the Lord made such disposition through intermediate spirits and angels, that they could do me no harm. Out of that deep they came forward, and appeared to themselves to be making way toward the front, through caverns as it were in the rock, and so upward. At length they appeared above on the left, that from there, and so from a distance, they might flow into me. I was told that they were permitted to flow into the right part of the head, but not into the left; and from the right part of the head into the left side of the chest. They were not permitted to flow at all into the left part of the head; for if that occurred I should be destroyed, because they would then flow in with their persuasions, which are fearful and deadly. But if they flowed into the right part of the head, and thence into the left of the chest, it would be through lusts. Thus it is with influx. Such are their persuasions that they extinguish every truth and good, so that those into whom they flow can perceive nothing whatever, and then cannot think. For that reason spirits were removed. When they began to flow in I fell asleep. Then while I slept they flowed in by their lusts; and with such violence that if awake I could not have resisted them. In my sleep I was sensible of their vehemence, which I cannot describe, save that I remembered afterward that they tried to kill me, by their suffocating breath. It was like a terrible nightmare. But then I awoke

and saw that they were near me ; and when they perceived that I was awake they fled to their own place above, and
3 from thence flowed in. When they were there they appeared to me as if they were being rolled up in a cloth, such as was spoken of before (n. 964). I thought they were being rolled, but it was others, whom they were rolling up. This is effected by fantasies ; but yet the spirits against whom they thus work by fantasies know not but that they are being rolled up. It appeared as if these whom they thus rolled up tumbled down a certain slope of the rock. But they that were rolled up were released and set at liberty. They were spirits who were unwilling to withdraw, who were thus preserved by the Lord ; otherwise they would have been suffocated — although they would have revived again, but after great suffering. The spirits from that hell then went back by the slope of the rock. From there was heard a sound of boring, as if there were many great borers ; and it was perceived that it was from their cruel fantasies against the Lord that the sound came. Afterward they were cast down through dark caverns into their hell beneath the cloud rock. While they were in the world of spirits the character of the sphere there was changed.

1271. Afterward there were certain crafty spirits who wished that these might emerge, and inspired them to say that they were of no account, so that they might steal out. Then a tumult was heard in that hell, as of a great turbulent uprising. It was a commotion among those who desired to force their way out. And it was therefore permitted again that some of them should come out, and be seen in the same place where the former were. From there, aided by those crafty genii, they attempted to pour into me their deadly persuasive influence, but in vain, because I was protected by the Lord. Yet I perceived manifestly that their persuasive influence was suffocating. They believed themselves to be all-powerful, and able to take away the life of every one. And because they believed themselves all-

powerful, it was only a little child that drove them away, at whose presence they reeled so that they cried out that they were in anguish — and this so sorely that they betook themselves to supplications. The crafty spirits also were punished, first being almost suffocated by them, and then closely bound together — to make them desist from such doings ; but after a time they were set free.

1272. It was afterward shown me how their women were dressed. They wore upon the head a round, black hat, projecting turret-like in front, and had a small face. The men were rough and hairy. It was shown me also how they gloried in the multitude of their children ; and that they had their children with them wherever they went, who walked before them in a curved line. But it was said to them that brutes also, even the worst, all have a love for their young ; and that this is no evidence that there is anything good in them. But if they had loved children, not from their love of themselves and their own glory, but that human society might be augmented, for the common good, and yet more that heaven might thereby be multiplied, and so, for the sake of the kingdom of the Lord, then the love for children would have been genuine.

CHAPTER ELEVENTH.

SITUATION OF THE GREATEST MAN, AND PLACE AND
DISTANCE IN THE OTHER LIFE.

1273. Souls newly arrived from the world, when about to leave the company of spiritual angels, to go among spirits, and so at length to come into the society in which they were while they lived in the body, are led about by angels to many mansions, that is, societies, which are distinct, and yet conjoined with others. Now they are received, and now they are taken away to other societies, and this for an indefinite time, until they come to the society that they were in while they lived in the body; and there they remain. From this point there is a new beginning of their life. If the man is a dissembler, a hypocrite, or deceitful, who can assume a fictitious state and a seeming angelic disposition, he is sometimes received by good spirits; but after a little while is dissociated, and then wanders about, without the angels, and begs to be received, but is rejected and sometimes punished, and at length is carried down amongst the infernals. Those who out of vastation are taken up among angels, also change societies; and when they pass from one society to another they are dismissed with courtesy and kindness—and this until they come into the angelic society which accords with the distinctive quality of their charity, piety, probity, and genuine courtesy. I in like manner was led through such mansions, and those who dwelt there talked with me, that I might know how it was with them. It was given me then to reflect on the changes of place, and to see that they were nothing else than changes of state, my body remaining in the same place.

1274. Among the marvellous things in the other life are — First, the fact that societies of spirits and angels appear distinct from one another as to situation, although places and distances in that life are nothing else than differences of state. Second, that the situation and distances have relation to the human body, so that those who are on the right appear on the right whichever way the body is turned ; and similarly with those who are on the left, and in other directions. Third, that no spirits or angels are at so great a distance away that they cannot be seen ; and yet no more come into view than so many as the Lord permits. Fourth, that spirits of whom others are thinking — for example, such as were in some manner known to them in the life of the body — when the Lord permits it, are present in a moment, and so closely that they are present to the hearing, to the touch, or at but a little distance, though they may have been thousands of miles away, or even among the stars. The reason is that distance of place is of no effect in the other life. Fifth, that with the angels there is no idea of time. These things are so in the world of spirits, and still more completely so in heaven. What are they not then before the Lord, to Whom each and all cannot but be most present and under His view and providence ! These things seem incredible, but yet they are true.

1275. I was in a society where there was tranquillity, or a society of those whose state was tranquil, approximating in a measure to the state of peace ; but it was not peace. I spoke there of the state of infants ; and also of place, saying that change of place and distance is only an appearance, according to the state of each one and his change of state. When I was translated thither the spirits around me appeared to be removed, and to be seen below me ; and yet it was given me to hear them talking.

1276. As regards the situation in which spirits in the world of spirits and angels of heaven are — at the right of the Lord are angels, on the left are evil spirits, in front are

those of a middle kind, at the back are the malignant, above the head are those of a lofty spirit who aspire to high things, under the feet are hells which correspond to those that are on high. Thus all are in their situation in relation to the Lord ; in all directions and at all altitudes, in a horizontal plane and in a vertical, and in every oblique direction. Their situation is constant, and does not change to eternity. The heavens there constitute as it were one man, which is therefore called the Greatest Man ; to which all things that are in a man correspond. Of this correspondence, by the Divine Mercy of the Lord, we shall speak hereafter. It comes from this that there is a like situation of all things around each angel ; and with each man to whom heaven is opened by the Lord. The presence of the Lord carries this with it. It would not be so if the Lord were not omnipresent in heaven.

1277. And so it is with men, as to their souls, which are constantly bound to some society of spirits and angels. They too have a situation in the kingdom of the Lord according to the nature of their life and according to their state. And it does not matter at all that they are distant on earth, even though it were many thousands of miles, they can yet be together in the same society — those who live in charity in an angelic society, and those who live in hatred and such evils in an infernal society. It likewise matters not at all that many are together in one place on earth, they are yet all distinct according to the nature of their life and their states, and each one may be in a different society. Men who are distant some hundreds or thousands of miles, when they appear to the internal sense are so near that some of them may touch, according to their situation. Thus if there were many on earth whose spiritual sight was opened, they might be together and converse together, though one was in India and another in Europe — which also has been shown me. Thus are all men and every man on earth most present to the Lord, and under His view and providence.

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

CHAPTER XI.

1. And the whole earth was of one lip, and of one words.
2. And it came to pass when they journeyed from the east, that they found a valley in the land of Shinar, and they dwelt there.
3. And they said one to another, Come, let us make bricks, and let us burn them to a burning. And they had brick for stone, and bitumen had they for clay.
4. And they said, Come, let us build us a city and a tower, and its head in heaven ; and let us make us a name, lest we be scattered abroad upon the face of the whole earth.
5. And Jehovah came down to see the city and the tower which the sons of man builded.
6. And Jehovah said, Behold, the people are one, and they all have one lip, and this is what they begin to do ; and now nothing will be withholden from them of all which they have thought to do.
7. Come, let us go down, and there confound their lip, that they have not one another's lip.
8. And Jehovah scattered them abroad from thence upon the face of all the earth ; and they left off to build the city.
9. Therefore He called the name of it Babel, because there did Jehovah confound the lip of all the earth ; and from thence did Jehovah scatter them abroad upon the face of all the earth.
10. These are the generations of Shem : Shem was a son of a hundred years, and begat Arpachshad, two years after the flood.
11. And Shem lived after he begat Arpachshad five hundred years, and begat sons and daughters,

12. And Arpachshad lived five and thirty years, and begat Shelah.

13. And Arpachshad lived after he begat Shelah four hundred and three years, and begat sons and daughters.

14. And Shelah lived thirty years, and begat Eber.

15. And Shelah lived after he begat Eber four hundred and three years, and begat sons and daughters.

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

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

18. And Peleg lived thirty years, and begat Reu.

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

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

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

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

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

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

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

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

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

28. And Haran died in the presence of Terah his father, in the land of his nativity, in Ur of the Chaldees.

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

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

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

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

CONTENTS.

1279. The first Ancient Church is treated of, which was after the flood — from verse 1 to 9.

1280. Its first state, that all had one doctrine — verse 1 ; its second state, that it began to decline — verse 2 ; its third, that the falsities of lusts began to reign — verse 3 ; its fourth, that men began to rule by means of Divine worship — verse 4 ; that the state of the church was therefore changed — verses 5 and 6 ; so that none had the good of faith — verses 7 to 9.

1281. The second Ancient Church is treated of, which was named after Eber, and its derivation and state, which finally ended in idolatry — verses 10 to 26.

1282. The origin of a third Ancient Church is treated of, which from being idolatrous became representative — verses 27 to 32.

INTERNAL SENSE.

1283. The Ancient Church in general is now treated of, and it is shown that in process of time its internal worship was falsified and adulterated ; and hence, its external worship also, for external worship is in accordance with the internal. The falsification and adulteration of internal worship here is Babel. That thus far — except what is said about Eber — the historical incidents were not real but composed, may be further seen from what is here said about the Babylonish tower — that men undertook to build

a tower whose top should be in heaven, that their lips were confounded so that one should not hear the lip of another, and that Jehovah thus confounded them; and also from its being said that this was the origin of Babel, whereas in the preceding chapter (verse 10) it is said that Babel was built by Nimrod. It is also evident from all this that Babel does not signify a city, but a certain thing; and that is a worship whose interiors are profane, while its externals appear holy.

1284. Verse 1. *And the whole earth was of one lip, and of one words.* “And the whole earth was of one lip” signifies that everywhere, in general, there was one doctrine; a lip is doctrine; the earth is the church; “and of one words” signifies that in particular there was one doctrine.

1285. *The whole earth was of one lip.* That this signifies that everywhere, in general, there was one doctrine, is evident from the signification of lips in the Word — of which in what presently follows. In this verse, and by these few words, is described the state of the Ancient Church as it had been, that it had in general one doctrine; but in the following verse is described how it began to be falsified and adulterated; and from that to the ninth verse how it became altogether perverted, so that it had no longer internal worship. Then a second Ancient Church is treated of, begun by Eber; and at length a third, which was the beginning of the Jewish Church. For there were 2 three churches in succession after the flood. As regards the first Ancient Church, that although it was so widely spread over the earth it was still “of one lip and of one words,” that is, of one doctrine in general and in particular, when yet its worship both internal and external was everywhere different — as shown in the preceding chapter, where by each nation there named a different doctrinal and ritual were signified — the case is this. In heaven there are innumerable societies, and all different, and yet they are one,

for they are all led as one by the Lord — respecting which see what has been said before (n. 457, 551, 684, 685, 690). And it is as with a man, in whom, though there are so many viscera and so many little viscera within the viscera, organs, and members, each one of which acts in a different way from another, yet they are all and each governed as one, by the one soul. Or as with the body, wherein the activities of its powers and motions are different, yet all are governed by one motion of the heart and one motion of the lungs, and make one. That these can thus act as one is from the fact that in heaven there is one only influx, which is received by every individual according to his peculiar quality, and which is an influx of affections from the Lord, His mercy and life; and notwithstanding that the influx is only one, yet all things as one obey and follow, and this through the mutual love in which they are who are in heaven. So it was with the first Ancient Church. Notwithstanding that there were as many kinds of worship in general, internal and external, as there were nations, and as many kinds in particular as there were families in the nations, and as many individually as there were men in the church, yet they were all “of one lip and of one words”; that is, they had all one doctrine, in general and in particular. There is one doctrine when all are in mutual love or charity. Mutual love and charity make them one, although various, for they make one out of the variety. And all, how many soever they are, though myriads of myriads, if they are in charity or mutual love, have one end — that is, the common good, the kingdom of the Lord, and the Lord Himself. The varieties in matters of doctrine and of worship are as the varieties of the senses and of the viscera in a man, as was said, which contribute to the perfection of the whole. For then, through charity, the Lord flows in and operates in divers ways, according to the peculiar nature of each one; and thus disposes each and all in order, on earth as in heaven. And then the will

of the Lord is done, as He Himself teaches, on earth as in the heavens.

1286. That a lip signifies doctrine is seen from the following places in the Word — in Isaiah : The seraphim cried and said, *Holy, holy, holy, Jehovah of Hosts. . . .* And the prophet said, *Woe is me ! for I am cut off, because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips ; for mine eyes have seen the King, Jehovah of Hosts. Then flew one of the seraphim unto me . . . and he touched my mouth with it, and said, Lo, this hath touched thy lips ; and thine iniquity is taken away, and thy sin is purged* (vi. 3, 5-7). Lips here stand for interior things of man, and so for internal worship, from which is adoration, as is represented here with the prophet. That his lips were touched, and that thus his iniquity was taken away and his sin purged, any one may see was a representative of interior things that are signified by the
 2 lips, which are things of charity and its doctrine. Again : *Jehovah shall smite the earth with the rod of His mouth, and with the breath of His lips shall He slay the wicked* (xi. 4). In the internal sense it does not mean that Jehovah smites with the rod of His mouth, and slays the wicked with the breath of His lips, but that a wicked man does this to himself ; the breath of the lips is doctrine, which with the wicked is false. Again : *I create the fruit of the lips : Peace, peace, to him that is far off and to him that is near, saith Jehovah ; and I heal him* (lvii. 19). The fruit
 3 of the lips stands for doctrine. In Ezekiel : *Son of man, go, get thee unto the house of Israel, and speak with My words unto them. For thou art not sent to a people deep of lip and heavy of tongue, but to the house of Israel ; not to many peoples deep of lip and heavy of tongue, whose words thou canst not understand. Surely if I sent thee to them, they would hearken unto thee. But the house of Israel will not hearken unto thee ; for they will not hearken unto Me : for all the house of Israel are of an hard fore-*

head, and of a stiff heart (iii. 4-7). Deep of lip is predicated of the nations which though in falsity of doctrine were yet in charity, and are therefore said to hearken; but they that are not in charity, are said to be of an hard forehead, and a stiff heart. In Zephaniah: *Then will I turn* 4 *to the peoples with a clean lip, that they may all call upon the name of Jehovah, to serve Him with one shoulder* (iii. 9). A clean lip manifestly stands for doctrine. In Malachi: *The law of truth was in his mouth, and perversity was not found in his lips. . . . For the priest's lips should keep knowledge, and they should seek the law at his mouth; for he is the messenger of Jehovah of Hosts* (ii. 6, 7). This is said of Levi, by whom the Lord is represented; lips stand for doctrine from charity. In David: *Who have said, With our tongue will we prevail; our lips are with us* (Ps. xii. 4). Here lips stand for falsities. Again: *My soul shall be satisfied as with marrow and fatness; and my mouth shall praise Thee with lips of songs* (lxiii. 5). In Isaiah: *In that day there shall be five cities in the land of Egypt speaking with the lip of Caanan, and swearing to Jehovah of Hosts* (xix. 18). Lip stands for doctrine.

1287. That the earth signifies the church has been shown before (n. 662, 1066).

1288. *And of one words.* That this signifies that in particular there was one doctrine is evident from what has been said before; for a lip signifies doctrine in general, as was shown, and words signify doctrine in particular, or particulars of doctrine. For the particulars make no difference, as was said, if only they look to one end, which is to love the Lord above all things and the neighbor as one's self; for then they are particulars of the generals of doctrine. That a word signifies all doctrine concerning 2 charity and faith therefrom, and that words signify things which are of doctrine, is evident in David: *I will give thanks unto Thee with uprightness of heart, when I learn the judgments of Thy justice. I will observe Thy statutes.*

. . . *Wherewithal shall a young man cleanse his way? By taking heed according to Thy word. With my whole heart have I sought Thee: O let me not wander from Thy commandments. Thy word have I laid up in mine heart, that I might not sin against Thee. Blessed art Thou, O Jehovah; teach me Thy statutes. With my lips have I declared all the judgments of Thy mouth. I have rejoiced in the way of Thy testimonies. . . . I meditate in Thy precepts, and have respect unto Thy ways. I delight in Thy statutes; I do not forget Thy word* (Ps. cxix. 7-16). Word here stands for doctrine in general. It is clear that commandments, judgments, testimonies, precepts, statutes, way, and lips, here are distinct; and that they all are things of the Word, or of doctrine. And everywhere else in the

3 Word they signify things that are distinct. Again: *A song of love. My heart overfloweth with a goodly word. . . . My tongue is the pen of a ready writer. Thou art fairer than the sons of man; grace is poured upon thy lips. . . . Ride upon the word of truth, and of the gentleness of justice. Thy right hand shall teach thee wonderful things* (Ps. xlv. 1, 2, 4). To ride upon the word of truth and of the gentleness of justice, is to teach the doctrine of truth and good. Here, as elsewhere in the Word, the terms word, lip, and tongue signify distinct things; that they are things of doctrine concerning charity is evident, because it is called a song of loves. Of this doctrine is predicated fair-

4 that teacheth wonderful things. In Isaiah: *Jehovah sent a word into Jacob, and it hath lighted upon Israel* (ix. 8). A word stands for a doctrine of worship, internal and external; Jacob here stands for external worship, and Israel for internal. In Matthew: *Jesus said, It is written, Man doth not live by bread alone, but by every word that proceedeth out of the mouth of God* (iv. 4). Again: *When any one heareth the word of the Kingdom and heedeth it not, the evil one cometh and snatcheth away that which hath been*

sown in his heart (xiii. 19) — see also about the word in the same chapter, verses 20–23. Again : *Heaven and earth shall pass away, but My words shall not pass away* (xxiv. 35). In these passages word stands for the doctrine of the Lord, and words for the things that are of His doctrine. Because words stand for all things of doctrine, the com- 5 mandments of the Decalogue were called words in Moses : *Jehovah wrote upon the tables the words of the covenant, the ten words* (Exod. xxxiv. 28). Again : *He declared unto you His covenant, which He commanded you to perform, the ten words; and He wrote them upon two tables of stone* (Deut. iv. 13; x. 4). *Take heed to thyself, and keep thy soul diligently, lest thou forget the words that thine eyes have seen* (iv. 9) — besides other places.

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

1290. *When they journeyed from the east.* That this signifies when they went back from charity, is evident from the signification of journeying and from the signification of the east in the Word. That journeying here is going back, is evident from its being predicated concerning charity, which is the east from whence they journeyed.

1291. That the east is charity from the Lord is evident from what has been shown before (n. 101, 1250).

1292. *That they found a valley in the land of Shinar.* That this signifies that their worship became more impure and profane, is evident from the signification of a valley and from that of the land of Shinar. Mountains in the Word signify love or charity, because these are the highest or, what is the same, the inmost things in worship, as has

been shown before (n. 795). Hence a valley signifies what is lower than mountains, or what is inferior, in other words exterior, in worship ; and the land of Shinar signifies external worship wherein is what is profane, as was shown before (n. 1183). And so in this passage, their finding a valley in the land of Shinar signifies that their worship

2 became more impure and profane. In the first verse it is said of the church that it was of one lip and of one words, or that it had one doctrine, in general and in particular. But in this verse the decline of the church is treated of when it is said that they journeyed from the east, that is, began to recede from charity ; for in so far as the church, or a man of the church, recedes from charity, his worship recedes from what is holy, or in so far his worship approaches what is impure and profane. That their finding a valley in the land of Shinar signifies the decline of the church or of worship to what is profane, is because a valley is a low place between mountains, by which are signified the holy things of love or of charity in worship, as was said. This may also be seen from the signification of a valley in the Word, where valleys are designated, in the original language, by certain terms which signify, when used in that sense, what is more or less profane in worship.

3 That valleys have such a signification is evident in Isaiah : *The burden of the valley of vision. . . . For it is a day of discomfiture, and of treading down, and of perplexity, from the Lord Jehovih of Hosts, in the valley of vision* (xxii. 1, 5). The valley of vision stands for fantasies and reasonings, whereby worship is falsified and at length profaned. In Jeremiah : *How sayest thou I am not defiled, I have not gone after the Baalim ? see thy way in the valley* (ii. 23). Valley stands for impure worship. Again : *They have built the high places of Topheth, which is in the valley of the son of Hinnom . . . wherefore, behold, the days come, saith Jehovah, that it shall no more be called Topheth, nor The valley of the son of Hinnom, but The valley of Slaughter*

(vii. 31, 32 ; xix. 6). The valley of Hinnom stands for hell, and for the profanation of truth and good. In Ezekiel : 4
Thus saith the Lord Jehovih to the mountains and to the hills, to the watercourses and to the valleys, Behold I, even I will bring a sword upon you, and I will destroy your high places (vi. 3). Again : *I will give unto Gog a place there for burial in Israel, the valley of them that pass through toward the east of the sea . . . and they shall call it, The valley of the multitude of Gog* (xxxix. 11, 15). This is said of worship in externals. A valley stands for such worship. But when the worship is not yet become so profane, that is expressed by the term, a valley, as in this verse. So in Isaiah : *I will open rivers upon the hillsides, and fountains in the midst of the valleys ; I will make the wilderness a pool of waters, and the dry land springs of waters* (xli. 18). This is said of those who are in ignorance, or without knowledges of faith and charity, and yet are in charity. Valleys here stand for these. In like manner the valley in Ezekiel (xxxvii. 1).

1293. *And they dwelt there.* That this signifies life from such worship may be seen from the signification of dwelling, in the Word, as living. The word dwell frequently occurs both in the prophetic and in the historic parts of the Word, and in the internal sense it usually signifies to live. The reason is that the most ancient people dwelt in tents, and held their most holy worship there ; and therefore tents in the Word signify what is holy in worship, as was shown above (n. 414). And as tents signify the holy in worship, dwelling also, in a good sense, signifies living or life. In like manner, because the most ancient people journeyed with their tents, journeying in the internal sense of the Word signifies the habits and course of life.

1294. Verse 3. *And they said one to another, Come, let us make bricks, and let us burn them to a burning. And they had brick for stone, and bitumen had they for clay.* "And they said one to another" signifies that it was be-

gun ; “ Come, let us make bricks ” signifies falsities which they fashioned for themselves ; “ and let us burn them to a burning ” signifies evils from the love of self. “ And they had brick for stone ” signifies that they had falsity instead of truth ; “ and bitumen had they for clay ” signifies that they had the evil of lust instead of good.

1295. *And they said one to another.* That this signifies that it was begun, or that they began, follows from the series. In this verse the third state of the church is treated of, when falsities began to reign, and falsities too from lusts. There are two beginnings of falsities, one from ignorance of truth, another from lusts. Falsity from ignorance of truth is not so pernicious as falsity from lusts. For the falsity of ignorance arises either from one’s having been so instructed from childhood, or from his having been diverted by various occupations so that he has not examined whether a thing be true, or from his not having much faculty of judging of truth and falsity. Falsities from these causes do not effect much harm, if only a man has not much confirmed and thus persuaded himself, being incited by a certain lust to defend the falsities. For in this way he makes the cloud of ignorance dense, and turns it into
2 darkness so that he cannot see the truth. But falsity of lusts is when lust, or love of self and the world, is the origin of the falsity. As when one seizes upon some point of doctrine and professes it in order to captivate minds and lead them, and explains or perverts the doctrine in favor of himself, and confirms it both by reasonings from external knowledges, and by the literal sense of the Word. Worship therefrom is profane, however holy it may outwardly appear ; for within, it is not worship of the Lord but worship of self. And such a man does not acknowledge anything as true except as he can explain it so as to favor himself. Such worship is what is signified by Babel. But it is different with those who have been born and brought up in such worship, and do not know that it is

false, and who live in charity. In their ignorance there is innocence, and in their worship there is good from charity. Profaneness in worship is not predicated so much of the worship itself, as of the quality of him who is in the worship.

1296. *Come, let us make bricks.* That this signifies falsities which they fashioned for themselves, is evident from the signification of brick. In the Word, stone signifies truth, and therefore brick because it is made by man signifies falsity; for brick is artificial stone. That brick has this signification may be further seen from the following passages — in Isaiah: *I have spread out My hands all the day unto a rebellious people, which walketh in a way that is not good, after their own thoughts . . . sacrificing in gardens, and burning incense upon bricks* (lxv. 2, 3). Burning incense upon bricks stands for worship from things fabricated and false; and therefore they are said to walk after their own thoughts. Again: *Ephraim and the inhabitant of Samaria, that say in elation and pride of heart, The bricks are fallen, but we will build with hewn stone* (ix. 9, 10). Ephraim stands for a man of understanding who falls into perversities, and calls or makes to be true things that are false, or bricks. Hewn stone stands for what is fabricated. In Nahum: *Draw thee water for the siege, strengthen thy fortresses, go into the mud and tread the clay, make strong the brickkiln. There shall the fire devour thee, and the sword shall cut thee off* (iii. 14, 15). Here to tread the clay stands for falsities, to make strong the brickkiln stands for worship therefrom, the fire is the punishment of lusts, the sword is the punishment of falsities. In Ezekiel: *Take thee a brick, and lay it before thee, and portray upon it a city, even Jerusalem* (iv. 1). And there he was commanded to besiege it, in which prophetic incident is involved that its worship was falsified. That brick signifies falsity may be still further seen from the signification of stone, as truth — of which in what presently follows.

1297. *And let us burn them to a burning.* That this signifies evils from the love of self, is seen from the signification of burn, burning, fire, sulphur, and bitumen, in the Word; which are predicated of lusts, especially of those that are come of the love of self — as in Isaiah: *Our holy and our beautiful house, where our fathers praised Thee, is burned with fire; and all our pleasant things are laid waste* (lxiv. 11). Again: *Conceive chaff, bring forth stubble: your breath is a fire that shall devour you. And the peoples shall be as the burnings of lime; as thorns cut down that are burned in the fire* (xxxiii. 11, 12) — besides many other places. Burning and fire are predicated of lusts because they are similar.

1298. *And they had brick for stone.* That this signifies that they had falsity in place of truth is seen from the signification of brick, just now shown to be falsity, and from the signification of stone, which in a wide sense is truth — of which above (n. 643). Stones signify truth for the reason that the boundaries of the most ancient people were marked by stones, and that they set up stones in testimony that the truth was thus or so — as is evident from the stone that Jacob set for a pillar (Gen. xxviii. 22; xxxv. 14), and from the pillar of stones between Laban and Jacob (Gen. xxxi. 46, 47, 52), and the altar built by the sons of Reuben, Gad, and Manasseh, by the Jordan, as a witness (Josh. xxii. 10, 28, 34). Therefore truths are signified by stones in the Word; insomuch that not only by the stones of the altar, but also by the precious stones upon the shoulders of Aaron's ephod and upon the breastplate of judgment, holy truths were signified, which are of love.

2 As regards the altar — when the worship of sacrifices upon altars began, the altar signified the representative worship of the Lord in general; but the stones themselves represented the holy truths of that worship. For that reason it was commanded that the altar should be built of whole stones, not hewn, and it was forbidden that any iron should

be lifted upon them (Deut. xxvii. 5-7 : Josh. viii. 31) ; for the reason that hewn stones, and stones on which iron has been used, signified what was artificial, and thus what was fictitious in worship ; that is, what is of man's own or of the figment of his thought and heart. This was to profane worship, as is plainly said in Exodus (xx. 25). For the same reason iron was not used upon the stones of the temple (1 Kings vi. 7). That the precious stones upon the 3
shoulders of Aaron's ephod, and in the breastplate of judgment, likewise signified holy truths, has been shown before (n. 114). It is also evident in Isaiah : *Behold I will set thy stones in carbuncle, and lay thy foundation in sapphires, and will put rubies for thy suns (windows), and thy gates of carbuncles (gem-stones), and all thy border of pleasant stones. And all thy sons shall be taught of Jehovah, and great shall be the peace of thy sons* (liv. 11-13). The stones here named stand for holy truths, and therefore it is said all thy sons shall be taught of Jehovah. And hence it is said in John that the foundations of the wall of the city, the holy Jerusalem, were adorned with every precious stone, and the stones are named (Apoc. xxi. 19, 20). The holy Jerusalem stands for the kingdom of the Lord in heaven and on earth, the foundations of which are holy truths. Likewise the tables of stone, on which the precepts of the Law or the Ten Words were written, signified holy truths ; and for that reason they were of stone, or their foundation was stone (Exod. xxiv. 12 ; xxxi. 18 ; xxxiv. 1 : Deut. v. 22 ; x. 1), for the precepts themselves are nothing 4
else than the truths of faith. Now because in ancient times truths were signified by stones, and afterward when worship began upon pillars, and altars, and in a temple, holy truths were signified by the pillars, altars, and temple, therefore the Lord also was called a Stone — in Moses : *The Mighty One of Jacob, from thence is the Shepherd, the Stone of Israel* (Gen. xlix. 24). In Isaiah : *Thus saith the Lord Jehovih, Behold, I lay in Zion for a foundation a Stone, a*

tried Stone, a precious corner (stone), a sure foundation (xxviii. 16). In David: *The Stone which the builders rejected is become the head of the corner* (cxviii. 22). And the same is signified in Daniel by a stone cut out of the rock which brake in pieces the image of Nebuchadnezzar 5 (ii. 34, 35, 45). That stones signify truths is also seen in Isaiah: *By this shall the iniquity of Jacob be purged, and this is all the fruit, to take away his sin; when he makes all the stones of the altar as chalkstones that are beaten in sunder* (xxvii. 9). The stones of the altar stand for truths in worship, which were dissipated. Again: *Prepare ye the way of the people; level, level the highway; gather out the stones** (lxii. 10). Way and stone stand for truths. In Jeremiah: *I am against thee, O destroying mountain. . . . I will roll thee down from the rocks, and will make thee into a mountain of burning. And they shall not take of thee a stone for a corner, nor a stone for foundations* (li. 25, 26). This is said of Babel; a mountain of burning is the love of self. That a stone should not be taken from it is, that there is no truth.

1299. *And bitumen had they for clay.* That this signifies that the evil of lust was instead of good, is evident from the signification of bitumen and that of clay in the Word. As the subject here is the building of the Babylonish tower, such things are mentioned as are used in building, here bitumen, because it is sulphurous and inflammable, and by these qualities lusts are signified in the Word, especially those that come of the love of self. Here bitumen signifies both the evils of lusts and the falsities from them — which also are evils — with which the tower was built, as described hereafter. That such things are signified is evident in Isaiah: *The day of vengeance of Jehovah. . . . And the streams thereof shall be turned into pitch, and the dust thereof into brimstone, and the land thereof shall become*

* Literally, *stone it of stone,*

burning pitch (xxxiv. 8, 9). Pitch and brimstone stand for the falsities and evils of lusts. And so in other places.

1300. That clay signifies the good whereof the mind or the man of the church is formed, is also evident from the Word. Thus in Isaiah: *Now, O Jehovah, Thou art our Father; we are the clay and Thou our Potter, and we all are the work of Thy hand* (lxiv. 8). Clay stands for the man himself of the church who is being formed, and thus for the good of charity, by means of which is all the formation of man, that is, his reformation and regeneration. In Jeremiah: *As the clay in the potter's hand, so are ye in Mine hand, O house of Israel* (xviii. 6). The meaning is similar; whether it speaks of being built or of being fashioned with clay, it is the same.

1301. That these things are signified any one may now see, both from the signification of all the particulars in this verse, and from such things being here mentioned as the kind of stones and of clay that they had; things that were not worthy to be mentioned in the Word of the Lord if they did not involve these arcana.

1302. Verse 4. *And they said, Come, let us build us a city and a tower, and its head in heaven; and let us make us a name, lest we be scattered abroad upon the face of the whole earth.* "And they said" signifies that it was done; "let us build us a city and a tower" signifies that they formed doctrine and worship; a city is doctrine, a tower is the worship of self; "and its head in heaven" signifies that they might even rule over the things that are in heaven; "and let us make us a name" signifies that they might thus have the reputation of power; "lest we be scattered abroad upon the face of the whole earth" signifies that otherwise they would not be acknowledged.

1303. *And they said.* That this signifies that it was so done, follows from the series, just as the words before, "they said one to another," signified that it was begun; for Babel is here described, what it is, by the tower.

1304. *Let us build us a city and a tower.* That this signifies that they formed doctrine and worship, may be seen from the signification of a city and from that of a tower — of which in what presently follows. The church is such that when charity toward the neighbor recedes, and the love of self succeeds in its place, the doctrine of faith is nothing, except so far as it can be turned to the worship of self; and nothing whatever is esteemed holy in worship unless it be for the sake of self, and thus unless it be the worship of self. All love of self carries this with it. For whoever loves himself more than others, not only hates all that are not of service to him, and does not favor them except as they become of service to him, but also, in so far as he is not under restraint, rushes on even until he exalts himself above God. That this is the nature of the love of self when the reins are given to it, has been shown me to the life. This is what is signified by a city and a tower. The love of self and every lust therefrom is most foul and most profane, and is the veriest infernal. From this every one may conclude what the worship is that has such quality within it.

1305. That a city signifies doctrine, or a principle of doctrine, either genuine or heretical, has been shown before (n. 402).

1306. That a tower is worship of self is evident from the signification of a tower. Worship of self is when a man exalts himself above others even to the point of being worshipped. And therefore the love of self, which is pride and arrogance, is called height, loftiness, exaltation, and is described by all things that are high — as in Isaiah: *The proud looks of man shall be humbled, and the loftiness of men shall be brought low, and Jehovah Himself alone shall be exalted in that day. For there shall be a day of Jehovah of Hosts upon all that is proud and lofty, and upon all that is lifted up; and it shall be humbled; and upon all the cedars of Lebanon, that are high and lifted up, and upon all*

the oaks of Bashan ; and upon all the high mountains, and upon all the hills that are lifted up, and upon every lofty tower, and upon every fenced wall (ii. 11-18). Here it is the love of self which is described by the cedars, oaks, mountains, hills, and tower that are high and lifted up. Again: *There shall be . . . rivers, streams of waters, in the day of the great slaughter, when the towers fall* (xxx. 25). Here likewise towers stand for the love of self, and the exalting of self in worship. And again: *Behold, the land of the Chaldeans ; this people was not ; Asshur founded it in tziim ; they set up their watch towers, raised up the palaces thereof ; he made it a ruin* (xxiii. 13). This is said of Tyre and its vastation. Watch towers, by another word, stand for the fantasies therefrom. In Ezekiel: *I will cause many nations to come up against thee, O Tyre. . . . And they shall destroy the walls of Tyre, and break down her towers : I will also scrape her dust from her, and make her a bare rock* (xxvi. 3, 4). The signification here is similar. The love of self in worship, or the worship of 3 self, is called a tower, for the reason that a city signifies doctrine — as was shown before (n. 402) — and cities were formerly fortified with towers, in which there were watchmen, and there were also towers on the borders, which for that reason were called towers of watchmen (2 Kings ix. 17 ; xvii. 9 ; xviii. 8) and watch towers (Isa. xxiii. 13). And besides, when the church of the Lord is compared to a vineyard, those things which belong to worship and to its conservation are compared to a winepress and to a tower in the vineyard — as is evident in Isaiah (v. 1, 2 : Matt. xxi. 33 : Mark xii. 1).

1307. *And its head in heaven.* That this signifies that they might even rule over the things that are in heaven, now therefore follows. For to have the head in heaven is to extend the exaltation even to heaven — as is seen also from the description of Babel in other places in the Word, and from what was said before about lifting up the head

(n. 257). The love of self is that which is least of all in accord with the life of heaven ; for all evils come of it, not only hatreds, but also revenges, cruelties, and adulteries ; and still less does it accord when it enters into worship and profanes it. And therefore the hells consist of such ; out of which the more they would lift up the head into heaven the deeper down they sink, and precipitate themselves into more horrible punishments.

1308. *And let us make us a name.* That this signifies that they might thus have the reputation of power, may be seen from the signification of making one's self a name. For they knew that every one desires to be in some worship ; for this is common, and among all nations. For every one, when he looks at the universe, and still more when he considers the order of the universe, acknowledges some supreme being, and because he desires his own prosperity, pays adoration to him. And moreover there is something within which dictates this, for such dictate flows in from the Lord through the angels who are with every man. The man who is not such, and does not acknowledge a God, is under the dominion of infernal spirits. Knowing this, they who build Babylonish towers make themselves a name by means of doctrinal and holy things ; otherwise they could not be worshipped — which is signified in what next follows by their being otherwise scattered abroad over the face of the whole earth, that is, they would not be acknowledged. And from this it follows that the higher such men can lift up the head to heaven the more they make themselves a name. Their dominion is greatest over those who have some conscience ; for these they lead whithersoever they will. On the other hand those who have not conscience, they govern by many external bonds.

1309. *Lest we be scattered abroad upon the face of the whole earth.* That this signifies that otherwise they would not be acknowledged, now therefore follows ; for to be scattered abroad upon the face of the whole earth is to

vanish out of their sight, and thus not to be received and acknowledged.

1310. Verse 5. *And Jehovah came down to see the city and the tower which the sons of man builded.* "Jehovah came down" signifies judgment upon them; "to see the city and the tower" signifies, upon this, that they perverted doctrine and profaned worship; "which the sons of man builded" signifies, which they devised for themselves.

1311. *And Jehovah came down.* That this signifies judgment upon them, is evident from what has gone before and from what follows, and also from the signification of coming down, with reference to Jehovah — from what has gone before, in that it has treated there of the building of the city and tower of Babel; from what follows, in that it speaks of the confusion of lips and of dispersion; from the signification of coming down, with reference to Jehovah, in that this is predicated when a judgment is effected. Jehovah, or the Lord, is everywhere present and knows all things from eternity; and therefore it cannot be said of Him that He came down to see, except in the literal sense, where it is so said according to the appearance to man. But in the internal sense not so. In that sense a subject is presented, not as it is according to appearances, but as it is in itself. And therefore He "came down to see" signifies here that there was a judgment. Judgment is predicated ² when evil has reached its highest, or, as it is termed in the Word, when it is consummated, or when iniquity is consummated. For the case is this: every evil has its limits up to which it is permitted to go; but when it is carried beyond those limits, it runs into the punishment of the evil. This is so in particular and in general. The punishment of an evil is what is then called judgment. And because it appears at first as if the Lord did not see or observe that the evil exists — for when a man does evil without punishment he imagines the Lord is not minding it, and when he suffers punishment he then first thinks that the Lord sees,

yea, that the Lord inflicts the punishment — therefore it is said, according to these appearances, that Jehovah came
 3 down to see. To come down is predicated of Jehovah, because the highest is predicated of Him, or He is said to be in the highest — and this too according to the appearance, for He is not in things highest but in those that are inmost, and for that reason highest and inmost in the Word signify the same — while the judgment itself or the punishment of evil is manifested in the lower and lowest things. This is why He is said to come down, as also in David: *O Jehovah, bow Thy heavens and come down; touch the mountains and they shall smoke; cast forth lightning and scatter them* (Ps. cxliv. 5, 6) — where also the punishment of evil, or judgment, is signified. In Isaiah: *Jehovah of Hosts shall come down to fight upon Mount Zion, and upon the hill thereof* (xxxii. 4). And again: *O that Thou wouldst come down, that the mountains might flow down at Thy presence* (lxiv. 1). Here likewise to come down stands for punishment, or judgment upon evil. And in Micah: *Jehovah cometh forth out of His place, and will come down, and tread upon the high places of the earth. And the mountains shall be molten under Him* (i. 3, 4).

1312. *To see the city and the tower.* That these words signify, upon this, that they perverted doctrine and profaned worship, is evident from the signification of a city and a tower — of which before.

1313. *Which the sons of man builded.* That this signifies, which they devised for themselves, is clear without explanation. The sons of man are here the sons of the church; for they who are not of the church, and have not knowledges of faith in them, cannot devise such things. That these cannot profane holy things has been shown before (n. 301–303, 593).

1314. Verse 6. *And Jehovah said, Behold, the people are one, and they all have one lip, and this is what they begin to do; and now nothing will be withholden from them*

of all which they have thought to do. “And Jehovah said” signifies that it was so; “Behold, the people are one, and they all have one lip” signifies that all had truth of faith and one doctrine; “and this is what they begin to do” signifies that they now begin to become different; “and now nothing will be withholden from them of all which they have thought to do” signifies, unless their state be now changed.

1315. *And Jehovah said.* That this signifies that it was so, is evident from this, that here, as has been shown before, we have not true history, but composed history; and therefore when it is stated that Jehovah said, it can signify nothing else than that it was so—as has also been shown before.

1316. *Behold, the people are one, and they all have one lip.* That this signifies that they all had truth of faith and one doctrine, is evident from the signification of people, as truth of faith, and from the signification of lip, as doctrine. It has been shown before (n. 1259) that people signifies truth of faith, that is, those who are in truth of faith; and that lip signifies doctrine of faith was shown above (at verse 1). A people is said to be one, and their lip one, when all have for an end the common good of society, the common good of the church, and the kingdom of the Lord; for thus the Lord is in the end, from Whom all are a one. But with him who has for an end his own good, the Lord cannot be present. What man regards as his own, estranges him from the Lord; for it so bends and turns the common good of society, and that of the church itself, yea, the kingdom of the Lord, to himself, that it is as if it existed for him. It thus takes from the Lord what is His, and puts itself in His place. When this rules in a man, it is in his every thought the same, yea, in the least particulars of his thoughts. Thus it is with what rules in a man. This does not so manifestly appear in the life of the body as in the other life. That which rules in him mani-²

festes itself there by a certain sphere which is perceived by all around him. This sphere is such because it exhales from every single thing in him. The sphere of him who has regard to himself in everything, appropriates everything to himself, and, as is there said, swallows up everything that is of advantage to him, thus all the enjoyment of the spirits around him, and destroys all freedom among them; and therefore he cannot but be dissociated from them. But when a people is one, and the lip is one, that is, when the common good of all is regarded, one does not appropriate to himself another's enjoyment and destroy another's freedom, but so far as he can promotes and increases it. Hence the heavenly societies are as a one, and this solely through mutual love from the Lord. And so it is in the church.

1317. *And this is what they begin to do.* That this signifies that now they began to become different, may be seen from the connection. To begin to do here signifies their thought or intention, and so their end, as is seen also from the words that next follow, "and now nothing will be withholden from them of all which they have thought to do." That in the internal sense their end is signified, is because nothing else than the end with man is regarded by the Lord. Whatever his thoughts and deeds — which vary in ways innumerable — if only the end be made good, all are good. But if the end be evil, all are evil. It is the end that rules in every thing that a man thinks and does. The angels with man, because they are angels of the Lord, do not direct anything in the man but his ends. In directing them they direct also his thoughts and actions, for all these are of the end. The end with man is his very life. All that he thinks and does has life from the end, for, as was said, they are of the end. Therefore as the end is, such is the life of a man. His end is no other than his love; for a man can have for an end nothing but what he loves. One who thinks otherwise than he does, has yet for

an end what he loves. In his very dissimulation or deceit is his end, which is the love of self or the love of the world; and from this is the enjoyment of his life. From these considerations any one may conclude that as a man's love is, such is his life. These now are the things signified by beginning to do.

1318. *And now nothing will be withholden from them of all which they have thought to do.* That this signifies unless now their state is changed, may be seen from what follows. The internal sense of the Word is such that it continually has in view the things that follow and the conclusion, although in the literal sense it does not so appear. As to those who are of the character described above, unless their state is changed, what they think to do is not prohibited to them. And that their state was changed is evident from what follows. The thought to do is nothing else than intention, that is, the end. The end with a man can never be prevented, that is changed, unless his state is changed; for the end is the very life of a man, as was said. When the state is changed, the end also is changed; and with the end the thought. What change of state of the man of this church came to pass, will be told, by the Divine Mercy of the Lord, hereafter.

1319. Verse 7. *Come, let us go down, and there confound their lip, that they hear not one another's lip.* "Come, let us go down" signifies that a judgment was thus effected; "and there confound their lip" signifies that none have truth of doctrine; "that they hear not one another's lip" signifies that all are discordant.

1320. *Come, let us go down.* That this signifies that a judgment was thus effected, is evident from what was said above (at verse 5) about the signification of going down. The reason why it is here said in the plural, "let us go down and confound their lip," is that it is the execution of a judgment, which is effected by means of spirits, and indeed by evil spirits.

1321. *And there confound their lip.* That this signifies that none have truth of doctrine, may be seen from the signification of lip, as doctrine — of which above (at verse 1). Hence it follows that to confound the lips is to confound those things which are of doctrine, that is, truths of doctrine. In the internal sense to confound signifies not only to darken, but also to blot out and dissipate, so that there is no truth. When the worship of self succeeds in place of worship of the Lord, then not only is all truth perverted, but it is even effaced, and at length falsity is acknowledged for truth, and evil for good. For all light of truth is from the Lord, and all darkness is of man; and when man takes the place of the Lord in worship, the light of truth becomes darkness; and then light is seen by men
2 as darkness, and darkness as light. Such moreover is their life after death; a life of falsity is to them as if it were light, but a life of truth to them is as darkness. But when they approach toward heaven, the light of such a life is changed into total darkness. So long as they are in the world, indeed, they can speak the truth, yea, with eloquence and apparent zeal; and as there is a continual reflection upon themselves, they also seem to themselves to think the same. But their very end being the worship of self, their thoughts derive from the end that they do not acknowledge truth except so far as self is in the truth. When the man in whose mouth the truth is, is of such a character, it is evident that he has not the truth. In the other life this is very manifest. There such men not only do not acknowledge the truth which they professed in the life of the body, but hold it in aversion and persecute it; and this just so far as their pride or worship of self is not taken away from them.

1322. *That they hear not one another's lip.* That this signifies that all are discordant, or that one is against another, may be seen from the words themselves. Not to hear one another's lip is not to acknowledge what another

says, and in the internal sense not to acknowledge what another teaches, that is, his doctrine, for lip is doctrine — as has been shown above (at verse 1). They acknowledge indeed with the mouth but not with the heart; but agreement with the mouth is nothing when there is disagreement of the heart. It is as with evil spirits in the other life, who in like manner as the good are distinguished into societies, but are kept together by being bound by similar fantasies and lusts, so that they act as one in persecuting truths and goods. Thus there is a certain common interest by which they are held together; but as soon as this common bond is dissolved, they rush upon one another, and then their enjoyment consists in tormenting their companion and associates. It is the same with such doctrine and worship in the world. They acknowledge a doctrinal and ritual harmoniously enough; but the common interest that holds them together is the worship of self; and so far as they can share in this common interest, they acknowledge; but so far as they cannot share or hope to share, they are disunited — for the reason given just above, that no one of such has any truth, but every one has falsity for truth, and evil for good. This now is what is signified by not hearing one another's lip.

1323. Verse 8. *And Jehovah scattered them abroad from thence upon the face of all the earth; and they left off to build the city.* “And Jehovah scattered them abroad from thence upon the face of all the earth” signifies here, as before, that they were not acknowledged; “and they left off to build the city” signifies that such doctrine was not received.

1324. *And Jehovah scattered them abroad upon the face of all the earth.* That this signifies that they were not acknowledged, is evident from what was said before (at verse 4), where the same words occur. *And they left off to build the city.* That this signifies that such doctrine was not received, is evident from the signification of a city, as

doctrine — as was shown above (n. 402) — and from what was said at verses 4 and 5 concerning the building of a city and a tower. From all this it is plain that such doctrine or such worship, wherein interiorly is the love of self or the worship of self, was not permitted to this Ancient Church — and for the reason explained in the verse that next follows.

1325. Verse 9. *Therefore He called the name of it Babel, because there did Jehovah confound the lip of all the earth; and from thence did Jehovah scatter them abroad upon the face of all the earth.* “Therefore He called the name of it Babel” signifies such worship; “because there did Jehovah confound the lip of all the earth” signifies the state of this Ancient Church, that internal worship began to perish; the earth is the church; “and from thence did Jehovah scatter them abroad upon the face of all the earth” signifies that there came to be no internal worship.

1326. *Therefore He called the name of it Babel.* That this signifies such worship, that is, the kind of worship signified by Babel, is evident from what has been said hitherto; that is to say, worship in which interiorly is the love of self, and therefore all that is filthy and profane. The love of self is nothing else than the proprium; and how filthy and profane this is, may be seen from what has been shown before concerning the proprium (n. 210, 215). From self-love, that is, the love of self, or from the proprium, all evils flow, such as hatreds, revenges, cruelties, adulteries, frauds, hypocrisies, impiety. And therefore when the love of self, or the proprium, enters into worship, such evils are in it, according to the difference and degree of quantity and quality that are from that love. Hence comes all the profanation of worship. In fact, in proportion as anything from love of self, or from the proprium, is carried into worship, in that degree internal worship recedes, or in that degree does there come to be no internal worship. Internal worship consists in affection for good

and acknowledgment of truth, and so far as love of self, or the proprium, invades or enters in, affection for good and acknowledgment of truth recede, or go out. The holy can never be with the profane — just as heaven cannot be with hell, but one must draw back from the other. Such is the state and order in the kingdom of the Lord. This is the reason why with such men, whose worship is called Babel, there is no internal worship; but there is something dead, and in truth inwardly corpse like, which is worshipped. It is therefore plain what must be the quality of their external worship wherein is such an internal. That such worship is Babel is evident from the Word in various places where Babel is described, as in Daniel, where the image that Nebuchadnezzar the king of Babylon saw in a dream — the head of which was of gold, the breast and arms of silver, the belly and thighs of brass, the legs of iron, and the feet part of iron and part of clay — signifies that from true worship comes at length such worship as is called Babel; and therefore a stone cut out of the rock brake in pieces the iron, the brass, the clay, the silver, and the gold (Dan. ii. 31–33, 44, 45). The image of gold that Nebuchadnezzar King of Babylon set up, and which they worshipped, was nothing else (Dan. iii. 1, to the end). So it was with the king of Babylon with his lords drinking wine out of the vessels of gold which were taken from the temple at Jerusalem, and praising the gods of gold, of silver, of brass, of iron, and of stone, and the writing therefore upon the wall (Dan. v. 1, to the end). And with Darius the Mede's commanding that he should be adored as a god (Dan. vi. 7, to the end). And with the beasts seen by Daniel in a dream (Dan. vii. 1, to the end). And with the beasts likewise and the Babylon described by John in the Apocalypse. That such worship is signified and represented is very evident, not only in Daniel and John, but also in the prophets — as in Isaiah: *Their faces are faces of flames. . . . The stars of the heavens and the*

constellations thereof do not shine with their light; the sun is darkened in his going forth, and the moon doth not cause her light to shine. . . . The ziim lie there, and their houses are filled with the ochim; and the daughters of the owl dwell there, and satyrs dance there, and iim answer in her palaces, and dragons in the houses of pleasure (xiii. 8, 10, 21, 22). This is said of Babylon, and the internal of such worship is described by faces of flames, which are lusts; by the stars, which are truths of faith, not giving their light; by the sun, which is holy love, being darkened; by the moon, which is truth of faith, not shining; by the ziim, ochim, daughters of the owl, satyrs, iim, and dragons, as the interiors of their worship; for such things are of the love of self, or the proprium. And therefore Babylon is called in John *the mother of harlotries and abominations* (Apoc. xvii. 5), and also *a habitation of dragons, and a hold of every unclean spirit, and a hold of every unclean and hateful bird* (xviii. 2). Whence it is plain that with such things within there cannot be anything of good, and of the truth of faith; and that in so far as goods of affection and truths of faith recede, these enter in. They are called also the graven images of the gods of Babylon (Isa. 4 xxi. 9). That it is the love of self, or the proprium, that is in such worship, or that it is the worship of self, is very evident in Isaiah: *Prophesy this parable upon the king of Babylon. . . . Thou saidst in thine heart, I will ascend into the heavens, I will exalt my throne above the stars of God; and I will sit upon the mount of congregation, in the sides of the north: I will ascend above the heights of the clouds, I will become like the Most High. Yet thou shalt be cast down to hell* (xiv. 4, 13-15). Here it is manifestly Babel that would be worshipped as a god, that is, that

5 Babel is worship of self. Again: *Come down, and sit in the dust, O virgin daughter of Babylon; sit on the earth, without a throne, O daughter of the Chaldeans. . . . For thou hast trusted in thy wickedness; thou hast said, None*

seeth me; thy wisdom and thy knowledge, it hath perverted thee: and thou hast said in thine heart, I, and none else besides me (xlvi. 1, 10). And in Jeremiah: *Behold, I am against thee, O destroying mountain, saith Jehovah, which destroyest all the earth: and I will stretch out My hand upon thee, and roll thee down from the rocks, and will make thee into a mountain of burning. . . . Though Babylon should mount up to heaven, and though she should fortify the height of her strength, yet from Me shall spoilers come unto her* (li. 25, 53). From this passage also it is plain that Babylon is the worship of self. That they have no 6
light of truth, but mere darkness, that is, that they have no truth of faith, is described in Jeremiah: *The word that Jehovah spake against Babylon, against the land of the Chaldeans. . . . Out of the north there cometh up a nation against her, which shall make her land desolate, and none shall dwell therein; they shall flee, they shall be gone, both man and beast* (l. 1, 3). The north stands for darkness, or no truth, no man and no beast for no good. See further concerning Babel below, at verse 28, where Chaldea is treated of.

1327. *There did Jehovah confound the lip of all the earth.* That this signifies the state of this Ancient Church, that internal worship began to perish, is evident from its being said, the lip of all the earth, and not as before, at verse 7, the lip of those that began to build a city and a tower. By the face of all the earth, is signified the state of the church, for the earth is the church — as has been shown before (n. 662, 1066). With respect to the churches after the flood the case is this: there were three churches particularly mentioned in the Word, namely, the first Ancient Church, which was named from Noah; the second Ancient Church, named from Eber; and a third Ancient Church, named from Jacob, and afterward from Judah and Israel. As to the 2
first church, which was named from Noah, this was as the parent of those that came after. And, as is usual with

churches in their beginnings, it had more integrity and innocence — as is evident also from the first verse of this chapter, in that it had one lip, that is, one doctrine ; that is to say, charity was held by all as the essential. But in process of time, like other churches, it began to lapse, and especially for the reason that many of them began to draw worship to themselves, so that they might be distinguished above others, as is evident from verse 4, for “ they said, Let us build us a city and a tower, and its head in heaven ; and let us make us a name.” Such men in the church could not but be as a kind of ferment, or as a fire-brand causing a conflagration. As the peril of profanation of what is holy thence impended (see n. 571, 582), the state of this church, by the providence of the Lord, was changed, so that its internal worship could perish and the external remain — which is signified by Jehovah’s confounding the lip of all the earth. And it is also evident from this that such worship as is called Babel did not prevail in the first Ancient Church, but in those that followed, when men began to be worshipped as gods, especially after their death —

3 whence arose the many gods of the Gentiles. The reason why it was permitted that internal worship should perish and external remain, was in order that what is holy might not be profaned. The profanation of what is holy involves eternal damnation. No one can profane what is holy but he who has knowledges of faith, and acknowledges them. Any one who has them not cannot acknowledge them, still less can he profane them. Internal things are what can be profaned ; for holiness is in internals, and not in externals. It is as with a man who does evil and does not purpose evil. The evil that he does cannot be imputed to him, just as it cannot to one who does not do it of deliberate intention, or to one who is destitute of reason. And so with a man who does not believe that there is a life after death, and yet performs outward worship — he cannot profane the things that relate to eternal life, because he does

not believe there is any. It is otherwise with those who know and who acknowledge these things. And this is the reason why it is permitted a man rather to live in pleasures and in lusts, and by them to remove himself from internal things, than to come into the knowledge and acknowledgment of internal things and profane them. For that reason the Jews at this day are permitted to immerse themselves in avarice, that thus they may be farther removed from an acknowledgment of internal things; for they are of such quality that if they acknowledged they could not but profane them. Nothing removes a man farther from internal things than avarice, because it is the lowest earthly lust. The case is the same with many within the church; and so likewise with nations outside of the church. These nations indeed are least of all capable of profanation. Now this is the reason why it is said here that Jehovah confounded the lip of all the earth, and that these words signify that the state of the church was changed, so that its worship became external, wherein was no internal. The same was represented and signified by the Babylonish captivity into which the Israelites and afterward the Jews were carried away — of which it is thus written in Jeremiah: *And it shall come to pass, that the nation and the kingdom which will not serve . . . the king of Babylon, and that will not put their neck under the yoke of the king of Babylon, that nation will I punish, saith Jehovah, with the sword, and with the famine, and with the pestilence, until I have consumed them by his hand* (xxvii. 8). To serve the King of Babylon and put the neck under his yoke is to be deprived altogether of the knowledge and acknowledgment of good and of truth of faith, and so of internal worship. This is still more manifest again in the same prophet: *Thus saith Jehovah . . . concerning all the people that dwell in this city, your brethren that are not gone forth with you into captivity; thus saith Jehovah Zebaoth, Behold, I will send upon them the sword, the famine, and the pestilence, and*

will make them like vile figs (xxix. 16, 17). To dwell in the city and not go forth to the king of Babylon, represented and signified those who were in knowledges of internal things or of the truths of faith, and profaned them — upon whom, it is said, would be sent the sword, the famine, and the pestilence, which are the punishments of
 7 profanation; and they should become like vile figs. That those who deprive others of all knowledge and acknowledgment of truth are signified by Babylon, is also represented and signified by these words in the same prophet: *I will give all Judah into the hand of the king of Babylon, and he shall carry them captive into Babylon, and shall slay them with the sword. Moreover I will give all the riches of this city, and all the gains thereof, and all the precious things thereof, yea, all the treasures of the kings of Judah will I give into the hand of their enemies, which shall spoil them, and take them* (xx. 4, 5). Here by all the riches, all the gains, all the precious things, and all the treasures of the kings of Judah, are signified knowledges
 8 of faith. Again: *I will send and take all the families of the north . . . and . . . the king of Babylon . . . and will bring them upon this land, and upon the inhabitants thereof, and upon all these nations roundabout, and will proscribe them, and bring them to desolation, and to an hissing, and to perpetual devastations. . . . And this whole land shall be brought into devastation* (xxv. 9, 11). Here the devastation of the interior things of faith, or of internal worship, is described by Babylon. For he whose worship is of self has no truth of faith, as has been shown above. Everything that is true he destroys and devastates, and carries into captivity. And therefore Babylon is called a destroying mountain (Jer. li. 25). See what has been further said concerning Babel above (n. 1182).

1328. *And from thence did Jehovah scatter them abroad upon the face of all the earth.* That this signifies that there came to be no internal worship, may be seen from the

signification of scattering abroad, as dissipating. In the nearest sense the scattering abroad over the face of all the earth means the dispersion of those who wished to build the city of Babel ; but as these are they who deprive others of all knowledge of truth, as has been stated, the words signify, at the same time, the deprivation of internal worship. For the one is a consequence of the other ; and here we have the consequence, for it is stated for the third time. That the first Ancient Church was deprived of the knowledges of truth and good, is evident from this, that the nations which constituted that Ancient Church became for the most part idolaters, and yet had a kind of external worship. The lot of those without the church who are idolaters, is much better than the lot of those who are idolaters within the church. Those are external idolaters, but these are internal. That the lot of the former is better, is evident from the words which the Lord spake (Luke xiii. 23, 28-30 : Matt. viii. 11, 12). This then is the reason why the state of this Ancient Church was changed.

1329. Verse 10. *These are the generations of Shem : Shem was a son of a hundred years, and begat Arpachshad two years after the flood.* "These are the generations of Shem" signifies derivations of the second Ancient Church ; Shem is internal worship in general ; "a hundred years" signifies the state of that church at the beginning ; "Arpachshad" was a nation so named, by which outward knowledge is signified ; "two years after the flood" signifies a second post-diluvian church.

1330. *These are the generations of Shem.* That this signifies derivations of a second Ancient Church, is evident from the signification of generations, as the origin and derivation of doctrinals and of worships — as was said before (n. 1145). Generations here and elsewhere in the Word, are none other than those which are of the church, that is, of doctrinals and worships. The internal sense of the Word involves nothing else ; and therefore when any

church is born, it is said that these are its generations — as with the Most Ancient Church: *These are the generations of the heavens and the earth* (Gen. ii. 4); and likewise with the other churches which followed, before the flood: *This is the book of the generations* (Gen. v. 1). In like manner with the churches after the flood, which were three — the first called Noah, the second named from Eber, the third from Jacob, and afterward from Judah and Israel. When the first of these is described, it begins in a similar manner: *These are the generations of the sons of Noah* (verse 1 of the preceding chapter). So with this second, named from Eber, in this verse: *These are the generations of Shem*. And with the third also, in the 27th verse of this chapter: *These are the generations of Terah*. Generations therefore signify nothing else than the origins and derivations of the doctrinals and worships of the church which is described. The reason why the generations of this second church are derived from Shem, or that its beginning is described by Shem, is that Shem signifies internal worship, here the internal worship of this church. Not that the internal worship of this church was such internal worship as was signified by Shem in the preceding chapter; but only that it is the internal worship of this church.

1331. That Shem is internal worship in general is now evident. What the nature of the internal worship of this church was, is clear from those that are named in succession after Shem — namely, that it was something of outward knowledge. This is also confirmed by the numbers of the years, when they are looked into and unfolded.

1332. That a hundred years signifies the state of that church in general, is evident from what has been stated and shown before respecting numbers and years (n. 482, 487, 488, 493, 575, 647, 648, 755, 813, 893), namely, that they signify times and states. But what and of what quality the states were that are signified by the number a hundred years, and by the numbers of years in the following verses

of this chapter, it would be tedious to explain. Besides which, the subject is also intricate.

1334. That Arpachshad was a nation so named, by which outward knowledge is signified, was stated at verse 24 of the preceding chapter (n. 1236).

1335. *Two years after the flood.* That this signifies a second post-diluvian church may be seen from this, that by a year, in the Word, as also by a day, and by a week, is signified an entire period, greater or less, of a greater or smaller number of years; in fact a period in the abstract, as may be seen from the paragraphs referred to above (n. 488, 493). So here with the two years after the flood, by which is signified a second period of the church, which was when this second church began.

1336. Verse 11. *And Shem lived after he begat Arpachshad five hundred years, and begat sons and daughters.* "And Shem lived after he begat Arpachshad five hundred years" signifies duration and state; Shem signifies, here as before, internal worship in general; Arpachshad signifies outward knowledge; "and begat sons and daughters" signifies doctrinal teachings.

1337. That these things are signified there is no need to confirm, for it is evident from the signification of the same words as explained before; but only to say that the internal worship of this church was no other than something of outward knowledge, that is, something arising from a love which may be called the love of truth. For when this church began there was scarcely any charity left, and therefore scarcely any faith, which is of charity alone — as also is evident from what is said just before, concerning the city and the tower of Babel, that Jehovah did confound the lip of all the earth (verse 9).

1338. *And begat sons and daughters.* That this signifies doctrinals is seen from the signification of sons given before (n. 264, 489-491, 533).

1339. Verse 12. *And Arpachshad lived five and thirty*

years, and begat Shelah. “And Arpachshad lived five and thirty years” signifies the beginning of the second state of this church, as well as the second state itself; Arpachshad signifies, here as before, outward knowledge; “and begat Shelah” signifies a derivation therefrom. Shelah was a nation so called, which signifies that which comes of outward knowledge.

1340. That these things are signified there is no need of confirming. That Shelah was a nation so called, by which is signified that which comes of outward knowledge, was stated before — at verse 24 of the preceding chapter.

1341. Verse 13. *And Arpachshad lived after he begat Shelah four hundred and three years, and begat sons and daughters.* “And Arpachshad lived after he begat Shelah four hundred and three years” signifies duration and state; Arpachshad, here as before, is outward knowledge; and Shelah is that which comes of outward knowledge; “and begat sons and daughters” signifies doctrinals.

1342. Verse 14. *And Shelah lived thirty years and begat Eber.* “And Shelah lived thirty years” signifies the beginning of a third state; Shelah, here as before, signifies that which comes of outward knowledge; “and begat Eber” signifies a derivation therefrom; Eber was a nation called, from Eber as its father, the Hebrew nation — by which is signified the worship, in general, of the second Ancient Church.

1343. That Eber was a nation called, from Eber as its father, the Hebrew nation, and that by it is signified the worship in general of the second Ancient Church, is seen from the historical parts of the Word wherein it is frequently spoken of. From that nation, because the new worship there began, all were called Hebrews who had a similar worship. Their worship was of the kind afterward restored with the posterity of Jacob; and its chief characteristic consisted in their calling their God, Jehovah, and offering sacrifices. The Most Ancient Church without ex-

ception acknowledged the Lord, and called Him Jehovah, as is evident in the first chapters of Genesis and elsewhere in the Word. The Ancient Church, that is, the church after the flood, also acknowledged the Lord and called Him Jehovah, especially those who had internal worship, and were called sons of Shem. The others, who were in external worship, also acknowledged Jehovah and worshipped Him. But when internal worship became external, and the more when it became idolatrous, and when each nation began to have its own god whom it worshipped, the Hebrew nation retained the name Jehovah, and called their God, Jehovah; and in this they were distinguished from the other nations. The descendants of Jacob in Egypt² lost, together with their external worship, the practice also of calling their God Jehovah — even Moses himself. And therefore they were first of all instructed that Jehovah was the God of the Hebrews, and the God of Abraham, of Isaac, and of Jacob; as may be evident from these words in Moses: And Jehovah said unto Moses, *Thou shalt come, thou and the elders of Israel, unto the king of Egypt, and ye shall say unto him, Jehovah, the God of the Hebrews, hath met with us; and now let us go, we pray thee, three days' journey into the wilderness, that we may sacrifice to Jehovah, our God* (Exod. iii. 18). Again: *And Pharaoh said, Who is Jehovah, that I should hearken unto His voice to let Israel go? I know not Jehovah, and moreover I will not let Israel go. And they said, The God of the Hebrews hath met with us; let us go, we pray thee, three days' journey into the wilderness, and sacrifice unto Jehovah our God* (v. 2, 3). That the descendants of Jacob in Egypt lost, together with the worship, even the name of Jehovah, may be seen from these words in Moses: *And Moses said unto God, Behold, when I come unto the sons of Israel, and shall say unto them, The God of your fathers hath sent me unto you; and they shall say to me, What is His name? what shall I say unto them? And God said unto Moses,*

I AM WHO AM. And He said, Thus shalt thou say unto the sons of Israel, *I AM* hath sent me unto you. And God said moreover unto Moses, Thus shalt thou say unto the sons of Israel, Jehovah, the God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob, hath sent me unto you: this is My name forever

4 (Exod. iii. 13-15). It is plain from this that even Moses did not know, and that they were distinguished from others by the name of Jehovah, the God of the Hebrews. Hence in other places also Jehovah is called the God of the Hebrews: *Thou shalt say unto Pharaoh, Jehovah the God of the Hebrews, hath sent me unto thee* (Exod. vii. 16). *Go in unto Pharaoh, and tell him, Thus saith Jehovah, the God of the Hebrews* (ix. 1, 13). *And Moses and Aaron went in unto Pharaoh, and said unto him, Thus saith Jehovah, the God of the Hebrews* (x. 3). And in Jonah: *I am a Hebrew; and I fear Jehovah, the God of the heavens* (i. 9). And also in Samuel: *The Philistines heard the noise of the shout, and said, What meaneth the noise of this great shout in the camp of the Hebrews? And they understood that the ark of Jehovah was come into the camp. And the Philistines . . . said, Woe unto us! Who shall deliver us out of the hand of these mighty gods? These are the gods that smote the Egyptians with all manner of plagues in the wilderness. Be . . . like men, O ye Philistines, that ye be not servants unto the Hebrews* (1 Sam. iv. 6, 8, 9). Here also it is plain that the nations were distinguished by the gods on whose name they called, and the Hebrew nation

5 by Jehovah. That a second essential of the worship of the Hebrew nation consisted in sacrifices, is also clear from passages cited above (Exod. iii. 18; v. 2, 3); as well as from this, that the Egyptians abominated the Hebrew nation on account of this worship — as is evident from these words in Moses: *Moses said, It is not meet so to do, for we shall sacrifice the abomination of the Egyptians to Jehovah our God: 'o, shall we sacrifice the abomination of the*

Egyptians before their eyes, and will they not stone us? (Exod. viii. 26). And for this reason the Egyptians so abominated the Hebrew nation that they would not eat bread with them (Gen. xliii. 32). It is clear also from all this that the posterity of Jacob was not the only Hebrew nation, but all who had such worship; and therefore the land of Canaan was called the land of the Hebrews in the time of Joseph. Joseph said, *I was stolen away out of the land of the Hebrews* (Gen. xl. 15). That there were sac- 6
 rifices among the idolaters in the land of Canaan may be seen from many passages, for they sacrificed to their gods — to the Baalim and others; and, moreover, Balaam, who was from Syria where Eber dwelt and whence the Hebrew nation came, not only offered sacrifices before the descendants of Jacob came into the land of Canaan, but also called Jehovah his God. That Balaam was from Syria, whence came the Hebrew nation, may be seen in Numbers (xxiii. 7), and that he offered sacrifices (xxii. 39, 40; xxiii. 1-3, 14, 29), and called Jehovah his God (xxii. 18, and throughout the chapter). What is said of Noah in Genesis (viii. 20), that he offered burnt-offerings to Jehovah, is not historical truth, but is historically stated because by burnt-offerings is signified the holy of worship, as may there be seen. From all this it is now clear what is signified by Eber, or by the Hebrew nation.

1344. Verse 15. *And Shelah lived after he begat Eber four hundred and three years, and begat sons and daughters.* “And Shelah lived after he begat Eber four hundred and three years” signifies duration, and state; Shelah here, as before, signifies that which comes of outward knowledge; Eber here, as before, signifies the worship of this church in general; “and begat sons and daughters” signifies doctrinal teachings.

1345. Verse 16. *And Eber lived four and thirty years, and begat Peleg.* “And Eber lived four and thirty years” signifies the beginning of the fourth state of this church;

Eber here, as before, signifies the worship of this church in general; "and begat Peleg" signifies a derivation from it. Peleg was a nation, so called from him as its father, by which external worship is signified. That Peleg here signifies external worship, follows from the series of derivations of the worship, and thus from his derivation. In the preceding chapter, verse 25, is another meaning, from the signification of the name, that "in his days the earth was divided," and because there he with his brother Joktan represented that church.

1346. Verse 17. *And Eber lived after he begat Peleg four hundred and thirty years, and begat sons and daughters.* "And Eber lived after he begat Peleg four hundred and thirty years" signifies duration and state; Eber and Peleg signify the same here as before; "and begat sons and daughters" signifies doctrinals which are rituals.

1347. Verse 18. *And Peleg lived thirty years, and begat Reu.* "And Peleg lived thirty years" signifies the beginning of the fifth state; Peleg signifies the same here as before; "and begat Reu" signifies a derivation therefrom. Reu was a nation, so named from him as its father, by which is signified worship still more external.

1348. Verse 19. *And Peleg lived after he begat Reu two hundred and nine years, and begat sons and daughters.* "And Peleg lived after he begat Reu two hundred and nine years" signifies duration and state; Peleg and Reu signify the same here as before; "and begat sons and daughters" signifies rituals.

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

1350. Verse 21. *And Reu lived after he begat Serug two hundred and seven years, and begat sons and daughters.*

“And Reu lived after he begat Serug two hundred and seven years” signifies duration and state; Reu and Serug signify the same here as before; “and begat sons and daughters” signifies the rituals of such worship.

1351. Verse 22. *And Serug lived thirty years, and begat Nahor.* “And Serug lived thirty years” signifies the beginning of the seventh state of this church; Serug signifies the same here as before; “and begat Nahor” signifies a derivation therefrom. Nahor was a nation, so named from him as its father, by which is signified worship verging to what is idolatrous.

1352. Verse 23. *And Serug lived after he begat Nahor two hundred years, and begat sons and daughters.* “And Serug lived after he begat Nahor two hundred years” signifies duration and state; Serug and Nahor signify the same here as before; “and begat sons and daughters” signifies the rituals of that worship.

1353. Verse 24. *And Nahor lived nine and twenty years, and begat Terah.* “And Nahor lived nine and twenty years” signifies the beginning of the eighth state of this church; Nahor signifies here, as before, worship verging to what is idolatrous; “and begat Terah” signifies a derivation therefrom. Terah was a nation, so named from him as its father, by which idolatrous worship is signified.

1354. Verse 25. *And Nahor lived after he begat Terah a hundred and nineteen years, and begat sons and daughters.* “And Nahor lived after he begat Terah a hundred and nineteen years” signifies duration and state; Nahor signifies here, as before, worship verging to what is idolatrous; Terah signifies idolatrous worship; “and begat sons and daughters” signifies idolatrous rituals.

1355. Verse 26. *And Terah lived seventy years, and begat Abram, Nahor, and Haran.* “And Terah lived seventy years” signifies the beginning of the ninth state, which is the last; Terah signifies here, as before, idolatrous worship; “and begat Abram, Nahor, and Haran” signifies

derivations therefrom. Abram, Nahor, and Haran were persons, from whom also nations were named, which were idolaters.

1356. That by Terah is signified idolatrous worship may be seen from the derivations spoken of from the twentieth verse to this. This second Ancient Church degenerated from a kind of internal worship, and was so adulterated that at length it became idolatrous; as churches are wont to do, in going from their internals to externals, and ending at last in mere externals, internal things being effaced. That such was the case with this church, insomuch that a great part of them did not acknowledge Jehovah as God, but worshipped other gods, is evident in Joshua: *Joshua said unto all the people, Thus said Jehovah the God of Israel, Your fathers dwelt of old time beyond the River, even Terah, the father of Abraham, and the father of Nahor; and they served other gods. . . . Now therefore fear Jehovah, and serve Him in integrity and in truth; and put away the gods that your fathers served beyond the River, and in Egypt, and serve ye Jehovah. And if it be evil in your eyes to serve Jehovah, choose you this day whom ye will serve; whether the gods that your fathers served, that were beyond the River, or the gods of the Amorites* (xxiv. 2, 14, 15). Here it is very plain that Terah, Abram, and Nahor were idolaters.
- 2 That Nahor was a nation in which there was idolatrous worship, is also evident from Laban the Syrian, who dwelt in the city of Nahor, and worshipped the images, or teraphim, which Rachel carried away (Gen. xxiv. 10; xxxi. 19, 26, 32, 34). And that there was one god of Abraham, another god of Nahor, and another of their father, or Terah, is evident from Genesis xxxi. 53. It is also plainly stated by Moses concerning Abram, that Jehovah was not known to him: *I Jehovah appeared unto Abraham, unto Isaac, and unto Jacob, as God Shaddai, but by My name Jehovah I was not known to them* (Exod. vi. 3). From all this it is plain how much this church fell away in this

nation into the idolatrous worship which is here signified by Terah ; and because it is signified by Terah, it is also signified by Abram, Nahor, and Haran.

1357. There are three universal kinds of idolatry. The first comes of the love of self ; the second, of the love of the world ; the third, of the love of pleasures. All idolatrous worship has one or other of these for its end. Their worship is not for other ends ; for they know not and care not for eternal life ; they even deny it. These three kinds of idolatry are signified by the three sons of Terah.

1358. That Abram, Nahor, and Haran were persons, from whom also nations were named, which were idolaters, is evident from the historical parts of the Word. Respecting Nahor this has been shown ; for the city was called the city of Nahor (Gen. xxiv. 10). At that time cities were nothing else than families, that dwelt together ; and many families constituted a nation. That many nations were born of Abraham is evident not only from the descendants of Ishmael, or the Ishmaelites, but also from the descendants of his several sons by his wife Keturah, which are named in Genesis (xxv. 1-4).

1359. Verse 27. *And these are the generations of Terah : Terah begat Abram, Nahor, and Haran ; and Haran begat Lot.* “ And these are the generations of Terah ” signifies the origins and derivations of the idolatry from which came the representative church. Terah was the son of Nahor, and a nation named from him as its father. By him idolatrous worship is signified. Abram, Nahor, and Haran were sons of Terah, and also nations named from them as their fathers. By them are signified the idolatrous worships derived from that. From Lot also there came two nations which were idolaters.

1360. *And these are the generations of Terah.* This signifies the origins and derivations of the idolatry from which came the representative church. It has been shown above (at verse 10 of this chapter) that generations signify

origins and derivations. Here now a third church after the flood is treated of, which followed when the second — treated of from verse 10 to this — became idolatrous in Terah. That Terah, Abram, Nahor, and Haran were idolaters has been shown; and also the nations from them, as the Ishmaelites, and the Midianites, and others, who were descendants of Abram — besides others in Syria from Nahor; and also the Moabites and the Ammonites, who were descendants of Lot.

1361. That out of idolatry the church became representative, no one can understand unless he knows what a representative is. In the Jewish Church, and in the Word, the Lord and His kingdom were represented, and consequently the celestial things of love and the spiritual things of faith, and also the many things which pertain thereto, such as all things that are of the church. Representatives are either persons or things that are in the world, or on earth; in a word all the objects of sense, insomuch that there is scarcely any object that cannot be a representative. But it is a general law of representation that the person or the thing which represents is not at all considered, but that
2 itself which is represented. For example, every king, whoever he was, in Judah and Israel, even in Egypt and elsewhere, could represent the Lord. Their royalty itself is the representative. So that the worst of all kings could represent, as the Pharaoh who set Joseph over the land of Egypt, Nebuchadnezzar in Babylon (Dan. ii. 37, 38), Saul, and the other kings of Judah and of Israel, of whatever character they were. The anointing itself involved this; and therefore they were called the anointed of Jehovah. So all priests, how many soever they were, represented the Lord. The priestly function itself is the representative; and so priests who were evil and impure could represent, because in representatives the person is not considered at all, as to what his quality is. And not only did men represent, but also beasts — as all that were offered in sacrifice,

the lambs and sheep representing celestial things, the doves and turtle doves, spiritual things; and in like manner the rams, goats, bullocks, and oxen represented lower celestial and spiritual things. And not only animate things, but also, as already said, inanimate things are representative, as the altar and even the stones of the altar, the ark and the tabernacle with all that was in them, and, as every one may know, the temple with all that was therein, such as the lamps, the bread, and the garments of Aaron. Nor these things only, but all the rites also in the Jewish Church were representative. In the Ancient Churches representatives extended to all objects of the senses, to mountains and hills, to valleys, plains, rivers, brooks, fountains, and pools, to groves and trees in general, and to every tree in particular, insomuch that each tree had some definite signification; all which, afterward, when the significative church ceased, became representative. From these illustrations it may be seen what is meant by representatives. And as things celestial and spiritual — that is, the things of the kingdom of the Lord in the heavens, and of the kingdom of the Lord on earth — could be represented not only by men, whosoever and whatever they were, but also by beasts, and even by inanimate things, it may now be seen what a representative church is. Representatives were such that all things that were done according to the rites commanded appeared holy in the sight of spirits and angels — as, when the High Priest washed himself with water, when he ministered clothed in his pontifical garments, when he stood before the lighted candles; whatsoever kind of man he was, even though most impure, and at heart an idolater. And so with the other priests. For, as already said, in representatives the person was not at all considered, but the thing itself which was represented, quite apart from the person, and so apart from the oxen, the bullocks, and the lambs that were sacrificed, or from the blood that was poured round about the altar, and thus apart from the altar

5 itself — and so on. This representative church was instituted — after all internal worship was lost, and when worship had become not only merely external, but also idolatrous — in order that there might be some conjunction of heaven with earth, or of the Lord through heaven with man, even after the conjunction by internal things of worship had ceased. But what kind of conjunction this is, by representatives alone, shall be told, by the Divine mercy of the Lord, hereafter. Representatives do not begin until the following chapter; in which, and in those that follow, things one and all are purely representative. Here the subject is the state of those who were the fathers, before certain of them and their descendants became representative; and it has been shown above that they were in idolatrous worship.

1362. That Terah was the son of Nahor, and also a nation named from him as its father, and that idolatrous worship is signified by him, has been shown before. It may be seen that he was a nation from this, that nations springing from his sons acknowledged him as their father — just as the sons of Jacob, or the Jews and Israelites, and the Ishmaelites, the Midianites, and others, acknowledged Abraham, and the Moabites and the Ammonites acknowledged Lot. Although these nations were not named from them but from their sons, yet, as they acknowledged a common father and called themselves his sons — as the sons of Terah, the sons of Abraham, or the sons of Lot — in a general sense a nation is signified by each one of them, as here by Terah, by Abram, by Nahor, and by Lot; for they are the stocks or roots of the nations. So with the descendants of Jacob, who were all named from his twelve sons, and yet were called Jacob, and Israel, as also the seed and the sons of Abraham (John viii. 33, 39).

1363. That Abram, Nahor, and Haran were sons of Terah, and that they were also nations named from them as their fathers, and that by them idolatrous worships are

here signified, is evident from the explanations given above ; and also from this, that idolatry is signified by Terah whose sons they were. But what idolatrous worships are here signified by the three sons of Terah, and afterward by Lot, the son of Haran, may be seen if idolatrous worships are considered as to their kinds. There are in general four kinds of idolatrous worship, one more interior than another. The three more interior are as sons of one parent ; the fourth is as a son of the third. There are internal and external idolatrous worships. The internal are what condemn a man ; not so much the external. The more interior the idolatrous worship, the more it condemns ; the more exterior, the less. Internal idolaters do not acknowledge God, but adore themselves and the world, and make idols of all their lusts ; but external idolaters may acknowledge God, although they do not know who the God of the universe is. Internal idolaters are known from the life that they have acquired ; in the degree that this life departs from a life of charity they are more interior idolaters. External idolaters are known only from their worship ; and, although idolaters, may have the life of charity. Internal idolaters can profane holy things, but external idolaters cannot. And therefore external idolatry is tolerated, in order that holy things be not profaned—as may be seen from what has been said before (n. 571, 582, and at verse 9, n. 1327).

1364. That from Lot there sprang two nations that were idolaters, is evident from his two sons, Moab and Ben-Ammi, by his daughters (Gen. xix. 37, 38), from whom descended the Moabites and the Ammonites, who, it is plain from the Word, were idolaters. Lot is mentioned here as the father of the idolatrous worships signified by Moab and Ben-Ammi.

1365. Verse 28. *And Haran died in the presence of Terah his father, in the land of his nativity, in Ur of the Chaldees.* “And Haran died in the presence of Terah his

father, in the land of his nativity, in Ur of the Chaldees” signifies that interior worship was effaced, and worship became merely idolatrous; by Haran interior idolatrous worship is signified; by Terah his father is signified, as before, idolatrous worship in general; by the land of his nativity the origin whence it was derived; by Ur of the Chaldees is signified external worship in which there are falsities.

1366. *And Haran died in the presence of Terah his father, in the land of his nativity, in Ur of the Chaldees.* That this signifies that interior worship was effaced, and worship became merely idolatrous, is evident from the signification of Haran, Terah, nativity, and Ur of the Chaldees; and from its being said that he died in the presence of Terah his father. As regards the fact that interior worship was effaced, or that there came to be none, the case is this. The church cannot arise* anew among any nation until it is so vastated that nothing of evil and falsity remains in its internal worship. So long as there is evil in its internal worship, the things that are good and true, which constitute its internal worship, are impeded; for while evils and falsities are present, goods and truths cannot be received. This may be seen from the fact that they who are born in any heresy, and have so confirmed themselves in its falsities that they are entirely persuaded, can with difficulty, if ever, be brought to receive the truths which are contrary to their falsities. But with Gentiles who do not know what is truth of faith, and yet live in charity, the case is different. This was the reason why the church of the Lord could not be restored among the Jews, but among gentiles who had no knowledges of faith. They, by their falsities, entirely darken and thus extinguish the light of truth; but the gentiles do not so, for they do not know what is truth of faith; and what they do not know they cannot darken and
2 extinguish. Now, as a new church was about to be established, they were chosen with whom goods and truths could

**Existere.* A. C. 410, 482 say *exurgit.*

be implanted — with whom all knowledge of the good and the truth of faith had been effaced, and who as gentiles had become external idolaters. Respecting Terah and Abram it has been shown above that they were of this character, that is, that they worshipped other gods, and had no knowledge of Jehovah, nor therefore of what the good and truth of faith were. They had thus become better fitted to receive the seed of truth than others in Syria among whom knowledges yet remained. That they did remain with some is evident from Balaam, who was from Syria, and not only worshipped Jehovah, but also offered sacrifice, and was at the same time a prophet. These now are the things contained in this verse — namely, that interior worship had been effaced, and worship had become merely idolatrous.

1367. That interior idolatrous worship is signified by Haran, and idolatrous worship in general by Terah, has been stated and shown before ; that the origin is signified by the land of his nativity, and that their idolatrous worship was thence derived, is evident from the signification of nativity, as origin and derivation — respecting which see under verses 10 and 27.

1368. That by Ur of the Chaldees is signified external worship in which there are falsities, is evident from the signification of the Chaldees in the Word. It has been shown above, at verse 9, that by Babel is signified worship in which interiorly there are evils ; but by Chaldea is signified worship in which interiorly there are falsities. Consequently by Babel is signified worship in which there is inwardly nothing of good, and by Chaldea worship in which there is inwardly nothing of truth. Worship in which there is inwardly nothing good and nothing true, is a worship wherein there is interiorly what is profane and idolatrous. That such worship is signified in the Word by Chaldea may be seen from the following passages — in Isaiah : *Behold the land of the Chaldeans ; this people is no more ; Assyria*

founded it for ziim ; they shall set up the watch-towers thereof, they shall raise up her palaces. He shall make it a ruin (xxiii. 13). The land of the Chaldeans which is not a people, stands for falsities ; Assyria founded it, stands for reasonings ; the watch-towers for fantasies. Again : *Thus saith Jehovah, your Redeemer, the Holy One of Israel, For your sake I have sent to Babylon, and have thrown down the bars, all of them, and the Chaldeans in the ships of their shouting* (xliii. 14). Babylon stands for worship in which inwardly there is evil ; the Chaldeans stand for worship in which inwardly there is falsity ; the ships are knowledges
 2 of truth which are corrupted. Again : *Sit thou silent and get thee into darkness, O daughter of the Chaldeans ; for they shall no more call thee The Lady of Kingdoms. I was wroth with My people, I profaned Mine inheritance, and gave them into thy hand. . . . But these two things shall come to thee in a moment in one day, the loss of children, and widowhood ; in their full measure shall they come upon thee, because of the multitude of thy sorceries and the greatness of thine enchantments* (xlvii. 5, 6, 9). Here it is plain that Chaldea is profanation of truth, and is called sorceries and enchantments. Again : *Go ye forth of Babylon, flee ye from the Chaldeans* (xlviii. 20) ; that is, from the profanation of good and truth in worship. In Ezekiel : *Cause Jerusalem to know her abominations. . . . The Amorite was thy father, and thy mother a Hittite. . . . Thou hast committed fornication with the sons of Egypt. . . . Thou hast committed fornication with the sons of Assyria. . . . Thou hast moreover multiplied thy whoredom . . . even unto the land of Chaldea* (xvi. 2, 3, 26, 28, 29). This is said in particular of the Jewish Church ; the sons of Egypt stand for outward knowledges ; the sons of Assyria for reasonings ; the land of Chaldea unto which she multiplied her whoredom, for the profanation of truth. That the countries are not meant by Egypt, Assyria, and Chaldea, and that no other whoredom is spoken of, any one may see.

Again: *Oholah played the harlot . . . and doted on her 3
 lovers, the Assyrians, her neighbors . . . and she hath not
 left her whoredoms from Egypt . . . she added to her whore-
 doms; and she saw men, portrayed upon the wall, images
 of the Chaldeans portrayed with vermilion, girded with
 girdles upon their loins, with flowing, colored head-dresses
 upon their heads, all of them princes to look upon, the like-
 ness of the sons of Babylon the Chaldeans, the land of their
 nativity. As soon as she saw them she doted upon them,
 and sent messengers unto them into Chaldea . . . the sons
 of Babylon polluted her by their whoredoms (xxiii. 5, 8, 14
 -17). Here the Chaldeans are called sons of Babylon,
 and stand for truths profaned in worship. Oholah stands
 for the spiritual church, which is called Samaria. In Ha- 4
 bakkuk: *I raise up the Chaldeans, the bitter and hasty
 nation, that march through the breadth of the earth, to
 possess dwelling places that are not theirs. They are terri-
 ble and dreadful; their judgment and their lifting up pro-
 ceed from themselves. Their horses are swifter than leopards,
 and fiercer* than the evening wolves; and their horsemen
 spread themselves, yea, their horsemen come from far; they
 fly as an eagle that hasteth to devour. They come all of
 them for violence; the eagerness of their faces is toward the
 east (i. 6-9). The Chaldean nation is here described by
 many representatives signifying profanations of truth in
 worship. Moreover, Babylon and Chaldea are described 5
 in two entire chapters in Jeremiah (chap. i. and li.), where
 what is signified by each is very manifest—namely, by
 Babylon the profanation of celestial things, and by Chaldea
 the profanation of spiritual things, in worship. From all
 this now it is evident what is signified by Ur of the Chal-
 dees, namely, external worship in which there is inwardly
 profane idolatry. That their worship was such, it has more-
 over been given me to be informed by themselves.**

1369. Verse 29. *And Abram and Nahor took them
 Oculi, no doubt a misprint for acuti.*

wives ; and the name of Abram's wife was Sarai ; and the name of Nahor's wife, Milcah, the daughter of Haran, the father of Milcah, and the father of Iscah. "And Abram and Nahor took them wives ; and the name of Abram's wife was Sarai ; and the name of Nahor's wife, Milcah, the daughter of Haran, the father of Milcah, and the father of Iscah " signifies marriages of evil with falsity in idolatrous worship ; which stand in such relationship. By husbands evils are signified ; by wives, falsities.

1370. That these things are signified it would take too long to explain ; for it would involve an explanation of the genera and derivations of idolatries. These cannot be understood except from opposites, that is from profanations — as of the celestial things of love, of the spiritual things of the same, and of the rational things therefrom, and lastly of outward knowledges. The profanations themselves of these things constitute the genera and species of idolatries ; but not the worships of idols, which are external idolatries, and which may be conjoined with affections for good and truth, and so with charity — as among gentiles who live in mutual charity. Interior idolatrous worships are what are signified in the Word by the external idol worships. Their nativities and generations and marriages, which are those of evil and falsity, are precisely after the manner of these relationships and marriages which are described in the 27th verse and in this.

1371. Verse 30. *And Sarai was barren, she had no child.* "And Sarai was barren, she had no child " signifies that evil and falsity propagated themselves no more.

1372. This may be seen from the signification of barren, of which in another place. For a son and a daughter, as has been shown before, signify truth and good ; and in the opposite sense evil and falsity. Hence barren signifies that the evil and falsity of idolatrous worship propagated themselves no more.

1373. Verse 31. *And Terah took Abram his son ; and*

Lot the son of Haran, his son's son; and Sarai his daughter-in-law, his son Abram's wife; and they went forth with them from Ur of the Chaldees, to go into the land of Canaan; and they came unto Haran, and dwelt there. These words signify that they who were in idolatrous worship were instructed in celestial and spiritual things of faith, in order that thence a representative church might arise.

1374. That this is signified may be seen from what has been said above, and from what is to be said in the following chapter.

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

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

1376. I have often talked with spirits about the idea of place and of distance among them, that it is not anything real, but appears as if it were, while in fact it is only their states of thought and of affection which are thus varied, and are thus presented to view in the world of spirits—yet not so much in heaven among angels, since they are not in the idea of place and time, but in that of states. But spirits, to whom bodily and earthly ideas adhere, do not apprehend it, supposing everything to be just as they see it. Such spirits can hardly be brought to believe but that they are living in the body, and are not willing to be convinced that they are spirits; and thus scarcely that there

is any appearance, or any fallacy, in their idea, desiring to live in their fallacies. They thus preclude themselves from the apprehension and acknowledgment of truths and goods, which are as far as possible from fallacies. It has been shown them many times that change of place is nothing but an appearance, as also a fallacy of sense. For there are two kinds of diversity of place in the other life ; one is that which has been spoken of before, when it is said that all spirits and angels in the Greatest Man continually keep their own place — which is an appearance. The other is, that spirits appear in a place when in fact they are not there — which is a fallacy.

1377. That place, change of place, and distance, are an appearance, in the world of spirits, may be known from the fact that all the vast number of souls and spirits since the first creation, appear constantly in their places, and never change their places except as their state is changed ; and as the state is changed, places and distances with them are also varied. But since every one has a general state which is controlling, and still the particular and individual changes of state relate to the general, therefore after these changes they come back to their own situation.

1378. I have been informed, both by conversation with angels and by actual experience, that spirits, as spirits, in respect to the organic forms which constitute their bodies, may not be in the place where they are seen, but may be far away and yet appear there. I know that they who suffer themselves to be carried away by fallacies will not believe this, but yet the fact is so. This has been illustrated to those spirits who believed nothing to be true which they did not see with their eyes — though this were mere fallacy — by the fact that something similar is exhibited among men in the world. As the sound of speech reaching another's ear : if the man did not know by the discriminations of sound, learned by experience from infancy, and did not see the speaker at a distance, he would not believe but that

he was close to his ear. So a man who sees anything at a distance from himself: if he did not at the same time see intervening objects, and know from them, or judge of the distance by what he knows, he would believe the distant object to be near his eye. Much more is it so with the speech of spirits, which is interior speech; and with their sight, which is interior sight. And it was further said to ² them, that therefore when a thing is declared by manifest experience, they ought not to doubt, still less deny, because it does not so appear to the senses and they do not perceive it. And so there are many things in nature that are contrary to the fallacies of the senses, but are believed because visible experience teaches them. For example, the sailing of a ship around the globe: they who suffer themselves to be led away by the fallacies of the senses would believe that ship and sailors would fall off when they come to the opposite side, and that the antipodes could never stand upon their feet. And so with this, and with many things in the other life which are contrary to the fallacies of the senses, and yet are true — as that man has no life of himself, but from the Lord; and very many other things. By these and other illustrations incredulous spirits could be led to believe that these things are really true.

1379. It may also be plain from these examples that the walking about and removal and progress of spirits, continually seen, are nothing but changes of state. That is, they appear in the world of spirits as changes of place; but in heaven, as changes of state. And in like manner many other things that are representative, and are there presented to view — respecting which, by the Divine Mercy of the Lord, hereafter.

1380. That place, change of place, and distance in the other life is also a fallacy, might be seen from this, that spirits can by fantasy in a moment be taken up on high, yea, to a very great height, and also at the same moment to a great depth; and again as if from one end of the universe

to the other. And sorceresses and magicians in the other life by fantasies induce others to believe that when in one place they are also at the same time in another, and even in several places, thus feigning presence as it were everywhere. They who in the life of the body have aspired to exalted station, as also those who have been treacherous, often appear above the head, but yet are in a hell under the feet — into which, as has been shown me, they sink as soon as their pride is taken away. Their appearance above is not an appearance, but a fallacy. For, as already said, there are two kinds of diversity of place — that arising from all spirits and angels keeping constantly in their own situation is an appearance; and their appearing in one place when their situation is not there, is a fallacy.

1381. Souls and spirits who are not yet allotted their permanent situation in the Greatest Man, are taken to various places, now to this, now to that; now are seen on one side, now on another; now above, now below. They are called wandering souls or spirits, and are comparable to the fluids in the human body, which come forth from the stomach and are carried about, sometimes to the head, sometimes to other parts. So these spirits, until they come to their designated place, and to a situation in conformity with their general state. It is their states that are thus changed, and are wandering.

1382. Men cannot but confound the Divine Infinity with infinity of space; and as they have no apprehension of infinity of space but as a nothing, which in fact it is, they do not believe in the Divine Infinity. And so it is with the Eternity, which men cannot conceive of except as eternity of time, since it is presented by means of time to those who are in time. The true idea of the Divine Infinity is imparted to angels by the fact that they are instantly present under the sight of the Lord, with no intervening space or time, even though they were at the farthest extremity of the universe; and the true idea of Divine Eternity

is imparted by the fact that thousands of years do not appear to them as time — scarcely otherwise than as if they had lived but a minute ; and both ideas are received from this, that in their present they have at once their past and their future. Hence they have no solicitude for the future ; nor have they ever any idea of death, but only the idea of life ; so that in all their present there is the Eternity and Infinity of the Lord.



The Theological Works of Emanuel Swedenborg,

PUBLISHED BY

THE AMERICAN SWEDENBERG PRINTING AND PUBLISHING SOCIETY.

No. 3 West Twenty-Ninth Street,

NEW YORK.



Send for Descriptive Catalogue.

All prices greatly reduced.

Special terms to Clergymen.



ENGLISH EDITION.

		POSTPAID
Arcana Coelestia, 8vo., ten vols., 5793 pp., per vol.,.....	\$0.50	\$0.70
Apocalypse Revealed, 8vo., two vols., 1098 pp., per vol.,.....	.40	.56
— One volume edition, 8vo.,60	.88
True Christian Religion, 8vo., 982 pp.,.....	.60	.92
Heaven and Hell, 8vo., 375 pp.,.....	.40	.56
— 24mo., 416 pp., paper cover,.....	.15	
Miscellaneous Theological Works, 8vo., 526 pp.,.....	.40	.60

This volume contains :

- The New Jerusalem and its Heavenly Doctrine, 156 pp.
- The same in paper covers, 10 cents.
- Brief Exposition of the Doctrines of the New Church, 87 pp
- The same in paper covers, 10 cents.
- Nature of the Intercourse between the Soul and the Body, 32 pp.
- The same in paper covers, 5 cents.
- The "White Horse" mentioned in the Apocalypse ; with Appendix.
- The Earths in the Universe.
- The Last Judgment ; with Continuation.

Conjugal Love, 8vo., 434 pp.,.....	.40	.58
Divine Love and Wisdom, 8vo., 254 pp.,.....	.30	.42
— 24mo., 384 pp., paper cover, 15 cents; cloth,30	
Divine Providence, 8vo., 320 pp.,.....	.30	.44
Four Leading Doctrines, 8vo., 247 pp.,.....	.30	.42

From the above, in paper covers :

- Doctrine of the Sacred Scripture, 74 pp., 10 cents.
- Doctrine of Life, 45 pp., 10 cents.

Apocalypse Explained, 8vo., six vols., 3056 pp., per vol.,.....	.50	.70
— Index to Apocalypse Explained, 8vo., two vols., 1261 pp., half leather, per vol.,.....	1.25	1.45
Creed of Athanasius. The Lord. 8vo., 54 pp., paper cover,10	
Indexes to the Missing Treatise concerning Marriage, 8vo., 74 pp., paper covers,.....	.25	
The Spiritual Life, 24mo., 196 pp., paper, 15 cts. ; cloth,.....	.30	
God and Creation, 24mo., 249 pp., paper, 15 cts. ; cloth,.....	.30	

LATIN-ENGLISH EDITION.

Latin and corresponding English on opposite pages. Octavo, half leather.

		POSTPAID
Apocalypse Explained, twelve vols., 6000 pp., per vol.,.....	\$1.00	\$1.20
Divine Love and Wisdom, 508 pp.,.....	1.00	1.20
Divine Providence, 600 pp.,.....	1.00	1.20
Creed of Athanasius. The Lord. 108 pp., paper cover,.....	.20	

LATIN EDITION.

Octavo, half leather.

Apocalypsis Explicata, six vols., 3517 pp., per vol.,.....	1.50	1.70
Apocalypsis Revelata, two vols., 936 pp., per vol.,.....	1.50	1.70
Quatuor Doctrina and De Ultimo Judicio, 408 pp.,.....	1.50	1.70
De Amore Conjugialis, 410 pp.,.....	1.50	1.70
De Caelo et Inferno, 398 pp.,.....	1.50	1.70
Opera Minora, 503 pp.,.....	1.50	1.70

This volume contains :

De Nova Hierosolyma et ejus Doctrina Caelesti, 182 pp.

— The same in paper covers, 50 cts.

Doctrina Nova Hierosolyma de Charitate, 64 pp.

— The same in paper covers, 25 cts.

Indices Rerum in Opere Desiderato Sapientia Angelica de Conjugio, 72 pp.

— The same in paper covers, 25 cts.

Christiana Religio : Canones Novae Ecclesiae, 73 pp.

— The same in paper covers, 25 cts.

Coronis, seu Appendix ad Veram Christianam Religionem, 112 pp.

— The same in half leather, 50 cts.

Vera Christiana Religio, two vols., 904 pp., per vol.,.....	1.50	1.70
Divina Providentia, and Divinus Amor et Divina Sapientia, in one vol., 600 pp.,.....	1.50	1.70

FOREIGN TRANSLATIONS.

Van het Nieuwe Jeruzalem en zijne Hemelsche Leer, 18mo., 75 pp., paper covers,.....	.10
De la Penitencia, 18mo., 40 pp., paper covers,.....	.10

The fine Library Edition of the Hotch Fund.

A NEW TRANSLATION OF SWEDENBORG'S WORKS.

The Heavenly Arcana, Vols. I-IX., (other vols. in process of translation and publication,) 12mo., 4000 pp., per vol.,.....	1.25
True Christian Religion, three vols., 12mo., 1229 pp., per set,.....	3.75
Apocalypse Revealed, three vols., 12mo., 1202 pp., per set,.....	3.75
Divine Providence, 12mo., 443 pp.,.....	1.25
Heaven and Hell, 12mo., 466 pp.,.....	1.25
The Four Doctrines, 12mo., 338 pp.,.....	1.25
Divine Love and Wisdom, and Intercourse between the Soul and the Body, 12mo., 332 pp.,.....	1.00

The following may be had in paper covers :

Doctrina of the Lord, 112 pp., 30 cts.

Doctrina of the Sacred Scripture, 107 pp., 30 cts.

Doctrina of Life, 70 pp., 25 cts.

Doctrina of Faith, 46 pp., 15 cts.

Intercourse between the Soul and the Body. 42 pp., 15 cts.







