

Apocalypse Explained

*According to the spiritual sense
in which the arcana there predicted
but heretofore concealed
are revealed*

A posthumous work of

EMANUEL SWEDENBORG

Volume 1
(numbers 1–295)

Translated from the Original Latin by
John C. Ager

Revised by
John Whitehead

STANDARD EDITION

SWEDENBORG FOUNDATION
West Chester, Pennsylvania

© 2009 Swedenborg Foundation

This version was compiled from electronic files of the Standard Edition of the Works of Emanuel Swedenborg as further edited by William Ross Woofenden. Pagination of this PDF document does not match that of the corresponding printed volumes, and any page references within this text may not be accurate. However, most if not all of the numerical references herein are not to page numbers but to Swedenborg's section numbers, which are not affected by changes in pagination. If this work appears both separately and as part of a larger volume file, its pagination follows that of the larger volume in both cases. This version has not been proofed against the original, and occasional errors in conversion may remain. To purchase the full set of the Redesigned Standard Edition of Emanuel Swedenborg's works, or the available volumes of the latest translation (the New Century Edition of the Works of Emanuel Swedenborg), contact the Swedenborg Foundation at 1-800-355-3222, www.swedenborg.com, or 320 North Church Street, West Chester, Pennsylvania 19380.

Contents

Editor's Preface

Revelation 1

Revelation 2

Revelation 3

Revelation 4

Critical Notes

Editor's Preface

Apocalypse Explained is the most extensive posthumous work of Emanuel Swedenborg, filling five and a half volumes in this Standard Edition. The first draft of the unfinished work, treating the book of Revelation, chapters 1–19:10, and a brief memorandum on chapter 20, was probably begun in 1757. Although never published by the author, his intent to do so is obvious, as he prepared a fair copy for the printer. On the title page is written “London, 1759.” It contains text paragraphs 1–1229, abruptly breaking off in the middle of an explanation of verse 10 of chapter 19 of Revelation. (It was not until 1766 that Swedenborg published *Apocalypse Revealed*, his fully rewritten and complete work on the book of Revelation.)

Apocalypse Explained was first published in the original Latin in four volumes (1785–1789). However, the editors of that edition decided to add from the published work *Apocalypse Revealed* the missing portion—namely, Swedenborg’s explication of the last three and a half chapters of the book of Revelation—giving the confusing impression that *Apocalypse Explained* was a completed work. A first scholarly Latin-English edition of the work was published in twelve volumes (1889–1897) by the American Swedenborg Printing and Publishing Society (the former name of the Swedenborg Foundation).

This present edition of *Apocalypse Explained* was translated from the Latin by John C. Ager and revised by John Whitehead. The text for this edition was electronically scanned from the Foundation’s Standard Edition. This process has allowed the books to be completely redesigned and set in a new and more readable typeface. Certain stylistic changes have also been introduced. These include modernized spelling and punctuation as well as the substitution of new words for terms whose meanings have become obscure or have changed since the nineteenth century. Arabic numerals have replaced roman numerals in Bible passages, and certain capitalized words, including pronouns referring to God,

have been lowercased to reflect contemporary usage. All these changes have been carefully made in order to make the book easier to read and use while preserving the dignity and power of the original Latin. On the whole, however, the Ager-Whitehead translation has not been materially altered.

A word needs to be said about the translation of the Scripture passages in this work, some of which Swedenborg translated from biblical Hebrew and Greek, others he cited from Latin Bibles in his personal library. The reader will note that the archaic language of the 1611 King James Bible, commonly called the Authorized Version, has been retained in the Scripture citations in this edition. Thus verbs will often have the suffix “-eth,” and pronoun forms such as “thee,” “thou,” and “thine” are retained. This custom, based on the almost universal use of the King James version at that time, dates back to the earliest English translations of Swedenborg. The decision was made by the early translators to follow the familiar language of that Bible wherever it did not conflict with the Latin of Swedenborg’s Scripture citations. Although it was clear to the editor of this edition and his consultants that it would be highly desirable to update this language, these citations appear so frequently that changing them throughout the entire work would have required a major revision.

Volume 1 of *Apocalypse Explained* begins Swedenborg’s verse-by-verse exposition, or commentary, of the biblical text of the Apocalypse, commonly known as Revelation or the Revelation of John. This volume covers chapters 1 through 4. As was the custom in his day, Swedenborg referred to the Psalms as the book of David, and to the Pentateuch (Genesis, Exodus, Leviticus, Numbers, and Deuteronomy) as the books of Moses.

As with previous printings, the bold numerals in brackets, [2], [3], etc., indicate divisions of Swedenborg’s longer numbered sections that were added for the convenience of the reader by John Faulkner Potts in his six-volume *Swedenborg Concordance* (London: Swedenborg Society, 1888–1902). The numbers in parentheses (6), (7), etc., are divisions of the exposition by the author. Italicized letters following a number (518*a*, 518*b*) are subdivisions added by the Latin editor, Samuel H. Worcester. Words or phrases in brackets are also editorial insertions into Swedenborg’s text.

Critical notes were originally compiled by Worcester when he edited the Latin text for the Latin-English edition of *Apocalypse Explained* mentioned above. The Latin text was based on photolithographs of Swedenborg's manuscript made in the 1860s. References to Hebrew or Greek are to biblical texts of the Old and New Testaments, respectively. Worcester's notes were used sparingly by Whitehead in this English edition, principally in cases where some difference in the meaning of the text is involved. All the notes, referenced by superscripts in the text, will be found at the end of the volume.

William Ross Woofenden
Sharon, Massachusetts

Revelation 1

1. *The revelation of Jesus Christ which God gave him to show unto his servants the things which must quickly come to pass, and signified, sending by his angel, unto his servant John.*
2. *Who bare witness to the Word of God, and to the testimony of Jesus Christ, whatsoever things he saw.*
3. *Blessed is he that readeth, and they that hear, the words of the prophecy, and keep the things which are written therein; for the time is near.*
4. *John to the seven churches which are in Asia: Grace to you, and peace, from him who is, and who was, and who is to come; and from the seven spirits which are in sight of his throne;*
5. *And from Jesus Christ, the faithful witness, the firstborn from the dead, and the prince of the kings of the earth. Unto him that loveth us, and washeth us from our sins in his blood;*
6. *And hath made us kings and priests unto God and his Father; to him be the glory and the might unto the ages of the ages. Amen.*
7. *Behold, he cometh with the clouds; and every eye shall see him, and they who pierced him; and all the tribes of the earth shall lament over him. Even so; amen.*
8. *I am the alpha and the omega, beginning and end, saith the Lord, who is, and who was, and who is to come, the Almighty.*
9. *I, John, who also am your brother and partaker in the affliction and in the kingdom and patient expectation of Jesus Christ, was in the isle that is called Patmos,¹ for the Word of God, and for the testimony of Jesus Christ.*
10. *I was in the spirit on the Lord's day; and I heard behind me a great voice, as of a trumpet,*
11. *Saying, I am the alpha and the omega, the first and the last; and what thou seest write in a book, and send to the churches which are in Asia; unto Ephesus, and Smyrna, and Pergamum, and Thyatira, and Sardis, and Philadelphia, and Laodicea.*

12. *And I turned to see the voice which spake with me. And having turned, I saw seven golden lamp stands,*

13. *And in the midst of the seven lamp stands one like unto the son of man, clothed with a garment down to the foot, and girt about at the paps with a golden girdle.*

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

15. *And his feet like unto burnished brass, as if glowing in a furnace; and his voice as the voice of many waters.*

16. *And having in his right hand seven stars; and out of his mouth a sharp two-edged sword going forth; and his face as the sun shineth in his power.*

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

18. *And the living one; and I became dead; and behold I am alive unto the ages of the ages, amen; and I have the keys of hell and of death.*

19. *Write the things which thou sawest, and the things which are, and the things which are to be hereafter.*

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

1. Many have expounded this prophetic book called Revelation, but none of them understood the internal or spiritual sense of the Word. They have therefore applied the particular things in the book to the successive states of the church, which they have learned from histories; many things, moreover, they have applied to civil affairs. For this reason those expositions are for the most part conjectures, which can never appear in such light that they can be affirmed as truths. As soon, therefore, as they are read, they are put aside as speculations. The expositions of Revelation now extant are of this character, because, as has been said, their authors had no

knowledge of the internal or spiritual sense of the Word. Yet, in fact, all things recorded in Revelation are written in a style similar to that of the Old Testament prophecies, and to the style, in general in which everything in the Word is written. The Word in the letter is natural, but in its bosom it is spiritual; and being such, it contains within it a sense that is not at all apparent in the letter. How the one sense differs from the other may be seen from what is said and shown in *White Horse* and in the appendix there from *Arcana Coelestia*.

2. From this it is evident that Revelation, equally with the Old Testament prophecies, can in no wise be understood, nor can anything therein be understood, unless the spiritual sense be known, and furthermore unless there be revelation from heaven, where the whole Word is understood according to that sense. That this is so the exposition itself that follows will establish.

3. In the following exposition many passages are cited from *Arcana Coelestia*; be it known, therefore, that they are from that work.

EXPOSITION

4. Verses 1–3. The revelation of Jesus Christ which God gave him to show unto his servants the things which must quickly come to pass, and signified, sending by his angel, unto his servant John, who bare witness to the Word of God, and to the testimony of Jesus Christ, whatsoever things he saw. Blessed is he that readeth, and they that hear, the words of the prophecy, and keep the things which are written therein; *for the time is near*. 1. “The revelation of Jesus Christ” signifies predictions from the Lord respecting the last times of the church (n. 5); “which God gave him to show unto his servants” signifies for those who are in truths from good (n. 6); “the things which must quickly come to pass” signifies

which will certainly be (n. 7); “and signified, sending by his angel, unto his servant John” signifies which are revealed out of heaven to those who are in the good of love (n. 8, 9); 2. “who bare witness to the Word of God, and to the testimony of Jesus Christ” signifies to those who in heart acknowledge Divine truth, and the Divine of the Lord in his human (n. 10); “whatsoever things he saw” signifies having their understanding enlightened (n. 11); 3. “Blessed” signifies those in whom is heaven (n. 12); “is he that readeth” signifies that they have perception (n. 13); “and they that hear the words of the prophecy” signifies that they live according to the doctrine of heaven (n. 14); “and keep the things which are written therein” signifies from the delight of the love of truth (n. 15); “for the time is near” signifies such an interior state (n. 16).

5. Verse 1. *The revelation of Jesus Christ* signifies predictions from the Lord respecting the last times of the church. This is evident from the signification of “revelation,” as being predictions; and since these are from the Lord alone, it is said, “the revelation of Jesus Christ.” The revelation, or predictions, are respecting the last times of the church, since those times are especially treated of. It may be supposed that in Revelation the successive states of the church from beginning to end are treated of; these, however, are not there treated of, but only the state of heaven and of the church near the end, when the last judgment takes place, thus the last times. The successive states of the church were foretold by the Lord himself in Matthew 24, 25; and also in Mark 13; yet what is there given is written in the Divine prophetic style, that is, by means of correspondences; consequently it is of such a character that it can only be revealed and made evident by the internal or spiritual sense. (It has therefore been granted me from the Lord to unfold these things in *Arcana Coelestia*, at the beginning of chapters 26 to 40 of Genesis; which explanations may be seen in their order, in the following places: n. 3353–3356, 3486–3489, 3650–3655, 3751–3757, 3897–3901, 4056–4060, 4229–4231, 4332–4335, 4422–4424, 4635–4638, 4661–4664, 4807–4810, 4954–4959, 5063–5071.)

6. *Which God gave him, to show unto his servants* signifies for those who are in truths from good. This is evident from the signification

of “gave him to show the revelation,” as being to declare predictions, that is to say, predictions for those; and from the signification of “his servants,” as being, who are in truths from good. Such are meant by servants of God, because those who hearken to and obey God are called, in the Word, servants of God. Harkening and obedience take place with those who are in truths from good, but not with those who are in truths alone, or in truths without good; for these have truths in the memory only, and not in the life; whereas those who are in truths from good have truths in the life, and those who have truths in the life do them from the heart, that is, from love. Be it known, that no truth ever enters into the life of man unless the man be in good, for good is of love, and love makes the whole man; man therefore receives into his life all truths that are in accord. This may be abundantly seen from the fact, that whatever a man loves he appropriates to himself; and everything else he casts from him, yea, holds it in aversion. By good is here meant the good of love to the Lord and the good of love towards the neighbor; for this good is the only spiritual good, and with this truths of faith are in accord.

7. *Things which must quickly come to pass* signifies which will certainly be. This is evident from the signification of “things which must come to pass,” as being things that must needs be; and from the signification of “quickly,” as meaning what is certain and full (*Arcana Coelestia*, n. 5284, 6783). Those who look at all things in the Word according to the sense of the letter do not know otherwise than that “quickly” signifies quickly; thus here, that the things predicted in Revelation were to occur quickly; from which they are led to wonder that nevertheless so long a time has elapsed before the last judgment took place. But those who know the internal sense of the Word, do not understand “quickly,” but certainly.

They see that “quickly” means certainly, because quickly involves time, and time is proper to nature; thus quickly is a natural, not a spiritual expression; and in the Word, all natural expressions signify the spiritual things that correspond to them; for the Word in its bosom is spiritual, while in the letter it is natural. Thence it is that

“quickly” signifies what is certain. (That time is proper to nature, and, in the spiritual world, corresponds to state of life, may be seen in *Heaven and Hell*, in the chapter on time in heaven, n. 162–169.)

8. *And signified, sending by his angel, to his servant John* signifies which are revealed out of heaven to those who are in the good of love. This is evident from the signification of “signified,” as being the things in the sense of the letter that contain and thus signify those that are in the internal sense; for it is said, “the revelation which God gave to show, and signified”; and by the things that he signified are meant those that are in the sense of the letter, because all these signify, while the things that are signified are those that are contained in the internal sense. For all things in the Word are significative of spiritual things, which are in the internal sense. This is also evident from the signification of “sending by his angel,” as meaning, which are revealed out of heaven; for “to send” is to reveal, and “by an angel” is out of heaven. “To send” is to reveal, because everything that is sent out of heaven is revelation; for that which is there is what is revealed; and this is the spiritual which relates to the church and its state; but with man this is changed into the natural, such as is expressed in the sense of the letter in Revelation and elsewhere in the Word. That which comes out of heaven can be presented to man in no other way; for the spiritual falls into its corresponding natural when it descends out of the spiritual world into the natural. This is why the prophetic Word in the sense of the letter is such as it is, and being such, is in its bosom spiritual and is Divine. By “angel” is meant “out of heaven,” because that which an angel speaks is out of heaven; for when an angel communicates to man such things as pertain to heaven and the church, he does not speak as man speaks with man, who brings forth out of his memory what another has told him; but that which an angel speaks flows in continuously, not into his memory, but immediately into his understanding, and from that into words. From this it is that all things that the angels spoke to the prophets are Divine, and nothing at all from the angels. Whether it be said, that these revelations are out of heaven, or are from the Lord, it is the same; because the Divine of the Lord with the angels constitutes heaven, and nothing whatever from the angels’ *proprium* [selfhood, or what is their own]. (But this may be better

understood from what is said and shown in *Heaven and Hell*, n. 2–12, 254.)

[2] The things revealed out of heaven are said to be for those who are in the good of love, because it is said, “sending by his angel to his servant John,” and by “John” those who are in the good of love are represented and meant. For by the twelve apostles are represented and signified all in the church who are in truths from good; consequently, all truths from good, from which is the church; and by each of the apostles in particular something special; thus by “Peter” faith; by “James” charity; and by “John” the good of charity or the good of love. Because John represented this good, the revelation was made to him; for revelation out of heaven, such as this, can be made only to those who are in the good of charity or of love. Others, indeed, can hear the things that are from heaven, but they cannot perceive them. Only those who are in the good of love have spiritual perception. This is because they receive heavenly things not only with the hearing, but also with the love; and to receive with the love is to receive fully, since the things so received are loved; moreover, those who thus receive, see these things in their understanding, where the sensation of their internal sight is. That this is so has been proven to me by much experience. It might also be elucidated by much rational argument; but the subject cannot just now be amplified so far.

It is here only necessary to say, that all names mentioned in the Word signify not persons but things; that “John,” for instance signifies such as are in the good of love, thus in the abstract the good of love itself. (That all names in the Word signify things may be seen in *Arcana Coelestia*, n. 768, 1888, 4310, 4442, 10329. That the names of persons and places in the Word cannot enter heaven, but that they are changed into the things that they signify, n. 1876, 5225, 6516, 10216, 10282, 10432. How exquisite the internal sense of the Word is, even where mere names are mentioned, illustrated by examples, n. 1224, 1264, 1888. That the twelve disciples of the Lord represented, and thence signified, all things of faith and love in the complex, in like manner as the twelve tribes of Israel, n. 2129, 3354, 3488, 3858, 6397. That “Peter,” “James,”

and “John” represented, and thence signified, faith, charity, and the good of charity, in their order, see preface to Genesis 18, and 22, and n. 3934, 8581, 10087.)

9. When one knows that all names in the Word signify things, and that the names of the twelve sons of Jacob, or of the twelve tribes signify all truths and goods of the church in the complex; and in like manner, the names of the twelve disciples of the Lord; and that “Peter,” “James,” and “John” signify faith, charity, and the good of charity; he can see many arcana in the Word; as for example, why:

The Lord gave the name Peter to Simon, and to James and John the name Boanerges, which means sons of thunder (Mark 3:16–17).

For “Peter,” like *petra* [rock] signifies the Lord as to truth from good, or faith from charity; and “sons of thunder” signify those who from affection, which is of love, receive the truths of heaven. (That “rock” signifies the Lord in respect to truth from good, or faith from charity, see *Arcana Coelestia*, n. 8581, 10580; in like manner the “stone of Israel,” n. 6426; and that “thunders” signify Divine truths from heaven, n. 7573, 8914; and “lightning” the splendors thereof, n. 8813; whence thunders were also called “voices,” n. 7573, 8914.)

[2] I will here mention some arcana that may be seen by those who are aware that “Peter” signifies faith, and “John” the good of charity. First, why the Lord said to Peter:

I also say unto thee, Thou art Peter, and upon this rock will I build my church; and I will give unto thee the keys of the kingdom of the heavens (Matt. 16:18–19).

It appears from the letter, as if that power was given to Peter, when in fact no power was given to Peter; but it was so said to him because “Peter” signified truth from good, which is from the Lord; and truth from good, which is from the Lord, has all power, thus the Lord has all power from good through truth. (That this is so may be seen illustrated in *Last Judgment*, n. 57.) A second arcanum

that may be seen, when it is known that “Peter” signifies faith, is, why the Lord said to him, that:

Before the cock crowed, he would deny him thrice; which also came to pass (Matt. 26:34 seq.).

By these words is signified, that in the last time of the church there would be no faith in the Lord, because no charity; for “cock-crowing,” as well as “twilight” signifies the last time of the church (n. 10134); and “three” or “thrice” signifies what is complete to the end (n. 2788, 4495, 5159, 9198, 10127. That the end of the church is when there is no faith, because no charity, see *Last Judgment*, n. 33–39 seq.).

[3] A third arcanum that may be seen is what is signified by the following words concerning Peter and John:

Jesus saith to Peter, Simon, son of Jonas, lovest thou me? He saith unto him, Yea, Lord, thou knowest that I love thee. He saith unto him, Feed my lambs. He saith to him again a second time, Simon, son of Jonas, lovest thou me? He saith unto him, Yea, Lord, thou knowest that I love thee. He saith unto him, Tend my sheep. He saith unto him the third time, Simon, son of Jonas, lovest thou me? Peter was grieved because he said unto him the third time, Lovest thou me? And he saith unto him, Lord, thou knowest all things; thou knowest that I love thee. Jesus saith unto him, Feed my sheep. Verily, verily, I say unto thee, when thou wast younger, thou girdest thyself, and walkedst whither thou wouldest; but when thou shall be old, thou shalt stretch forth thy hands, and another shall gird thee, and bear thee whither thou wouldest not. And when he had thus spoken, he saith unto him, Follow me. Peter, turning about, seeth the disciple whom Jesus loved, following, and he saith, Lord, What shall this one [do]? Jesus saith unto him, If I will that he tarry till I come, what is that to thee? Follow thou me (John 21:15–22).

What these things signify no one can know unless he knows the internal sense, and knows that “Peter” signifies faith, and “John” the good of charity, thus that “Peter” signifies those in the church who are in faith, and “John” those who are in the good of charity. That Jesus said to Peter three times, “Lovest thou me?” and that Peter said three times, “Thou knowest that I love thee,” and that Jesus then said, “Feed my lambs,” and “Feed my sheep” signifies

that those who are in faith from love, ought to instruct those who are in the good of love to the Lord, and in the good of charity towards the neighbor; for those who are in faith from love are also in truths, and those who from this are in truths, instruct concerning good, and lead to good; for all spiritual good that a man has is gained and implanted by truths. (That “lambs” signify those who are in the good of innocence and of love to the Lord, may be seen in *Arcana Coelestia*, n. 3994, 10132; that “sheep” signify those who are in the good of charity towards the neighbor, n. 4169, 4809; and that “to feed” is to instruct, n. 5201, 6078.)

[4] Faith, as it was to be in the first period of the church and as it was to be in the last is then described by the Lord. The first period of the church is meant by “when thou wast younger,” and its last by “when thou shalt be old.” That when Peter “was younger he girded himself and walked whither he would” signifies that in the first period of the church men would imbibe truths from the good of charity and would act from freedom; for to act from freedom is to act from the affection of truth from good. “When thou shalt be old thou shalt stretch forth thy hands, and another shall gird thee and lead thee whither thou wouldest not” signifies that in the last period of the church they would no longer imbibe truths from the good of charity, thus would not know them in any other way than as declared by another; and thus would be in a servile state; for a servile state ensues when good does not lead. (That “garments” signify truths, see *Arcana Coelestia*, n. 1073, 2576, 5319, 5954, 9212, 9216, 9952, 10536; and that therefore to “gird oneself” denotes to imbibe and perceive truths, n. 9952. That to “walk” is to act and live; to act from freedom is to act from love or affection, since what a man loves that he does freely, n. 2870, 3158, 8987, 8990, 9585, 9591. That every church begins from charity, but that in process of time it turns aside to faith, and at length to faith alone, n. 1834, 1835, 2231, 4683, 8094.)

[5] Since, in the last period of the church, faith becomes such that it rejects the good of charity, saying that faith alone constitutes the church and is saving, and not the good of life which is charity, Jesus said to Peter, by whom such faith is here meant, “Follow me;

and Peter, turning about, seeth the disciple whom Jesus loved, following; and he saith, Lord, what shall this one [do]?" By this is signified that faith, in the last period of the church, would turn itself away from the Lord; for it is said of Peter, by whom such faith is signified, that "turning about, he saw"; also that he said of the disciple whom Jesus loved, or of John, by whom is signified the good of charity, "what shall this one [do]?" that is, that he is not anything. But Jesus said to him, "If I will that he tarry till I come, what is that to thee? Follow thou me." By this is signified that the good of charity will follow the Lord, and will acknowledge him, even to the last period of the old church, and the first of the new. (That the last period of the old church is called "the consummation of the age," and the beginning of the new church "the coming of the Lord," see *Arcana Coelestia*, n. 4535, 10622.) A fourth arcanum that may be seen is, why the Lord loved John above the rest of the disciples, and consequently why John lay on the breast or in the bosom of the Lord (John 13:23; 21:20); namely, because the good of love was what the Lord saw when he beheld John, who represented and signified that good; since it is that good that constitutes heaven and the church (see *Heaven and Hell*, n. 13–19). A fifth arcanum is manifest when it is known that John represented the good of love, namely, what is signified by the words of the Lord from the cross to the mother Mary and to John:

When Jesus therefore seeth his mother, and the disciple standing by whom he loved, he saith unto his mother, Woman, behold thy son. Then he saith to the disciple, Behold thy mother. And from that hour the disciple took her unto his own home (John 19:26, 27).

By "mother" and by "woman" is here meant the church, and by "John" the good of charity; and by the things here said, that the church will be where the good of charity is. (That by "woman," in the Word, is meant the church, may be seen in *Arcana Coelestia*, n. 252–253, 749, 770, 3160, 6014, 7337, 8994; that the like is signified by "mother," n. 289, 2691, 2717, 3703, 4257, 5581, 8897, 10490. That to "take her unto his own home" is that these should dwell together is evident.) From this it can now be seen how great arcana lie concealed in the Word, which are laid open to those

only who know its internal or spiritual sense. Apart from that sense it cannot be known, moreover, what is signified when it is said:

That the apostles shall sit upon twelve thrones, and shall judge the twelve tribes of Israel (Matt. 19:28; Luke 22:30).

By “apostles” here are meant not apostles, but all truths from good, which are from the Lord; thus by these words is signified that the Lord alone will judge all from truths that are from good, thus that everyone will be judged according to those truths.

10. Verse 2. *Who bare witness to the Word of God, and to the testimony of Jesus Christ* signifies to those who in heart acknowledge Divine truth, and the Divine of the Lord in his human. This is evident from the signification of “bearing witness,” as meaning to acknowledge in heart (of which hereafter), and from the signification of “the Word,” or speech of God, as meaning Divine truth (see *Arcana Coelestia*, n. 4692, 5075, 9987); and from the signification of [the testimony of] “Jesus Christ,” as meaning the acknowledgment of the Lord’s Divine in his human. This is signified by “the testimony of Jesus Christ,” because “to testify” signifies to acknowledge in heart, and to acknowledge Jesus Christ in heart is to acknowledge the Divine in his human; for he that acknowledges the Lord, and does not at the same time acknowledge the Divine in his human, does not acknowledge the Lord; since his Divine is in his human, and not out of it; for the Divine is in its human as the soul is in the body, consequently to think of the Lord’s human, and not at the same time of his Divine is like thinking of a man abstractly from his soul or life, which is not thinking of a man.

[2] That the Lord’s Divine is in his human, and that together they are one person, the doctrine received throughout the Christian world teaches; which teaching is as follows: “Although Christ is God and man, yet they are not two, but one Christ; one, but not by a change of the Divine into the human, but the Divine took the human to itself. Altogether one, not by confusion of the two natures, but by unity of person; for as soul and body make one man, so God and man are one Christ” (Athanasian Creed). From

this it is manifest, moreover, that those who separate the Divine into three persons, when they think of the Lord as a second person, ought to think of both together, the human and the Divine; for it is said that they are a single person, and that they are one, as soul and body are. Therefore those that think otherwise do not think of the Lord; and those that do not think of the Lord in that way are unable to think of the Divine that is called the Father's, for the Lord saith:

I am the way, the truth, and the life; no one cometh unto the Father but through me (John 14:6).

Since this acknowledgment is signified by the “testimony of Jesus Christ,” it is said that:

The testimony of Jesus is the spirit of prophecy (Rev. 19:10).

“The spirit of prophecy” is the life and soul of doctrine (that “spirit” in the internal sense of the Word signifies life or soul, may be seen in *Arcana Coelestia*, n. 5222, 9281, 9818; and that “prophecy” signifies doctrine, n. 2534, 7269); and the acknowledgment of the Lord is the very life or soul of all doctrine in the church. But of this more will be said in what follows.

[3] To “bear witness” is to acknowledge in heart, because spiritual things are treated of; and no one can bear witness respecting spiritual things except from the heart, because from no other source does he perceive that they are so. To bear witness of things that have existence in the world is to bear witness from knowledge, or from memory and thought, because the man has so seen or heard; but it is otherwise with things spiritual, for these fill the whole life and constitute it. The spirit of man, in which his life primarily resides, is nothing else than his will or his love, and his understanding and faith therefrom, and “heart” in the Word signifies the will and love, and understanding and faith therefrom. From this it is evident whence it is that by “bearing witness” in the spiritual sense is meant to acknowledge in heart. Since by the “heart” is signified the good of love, and this alone is what

acknowledges Divine truth, and the Divine of the Lord in his human, and since that good is signified by “John,” it is also said by John that he “bears witness to the Word of God and to the testimony of Jesus Christ.” So also in another place:

And he that hath seen hath borne witness, and his witness is true; and he knoweth that he saith true, that ye may believe (John 19:35);

and in another place:

This is the disciple that beareth witness of these things, and wrote these things; and we know that his witness is true (John 21:24).

11. *Whatsoever things he saw* signifies their understanding enlightened. This is evident from the signification of “seeing,” as being to understand (see *Arcana Coelestia*, n. 2150, 2325, 2807, 3764, 3863, 3869, 4403–4421, 10705); here, to understand from enlightenment, because the things of the church and of heaven are treated of, which are not understood and perceived except from enlightenment; for things of the church and of heaven, which are called spiritual things, do not enter into man’s understanding, except by means of the light of heaven, and the light of heaven enlightens the understanding. For this reason the Word, in which are contained the things of the church and of heaven, cannot be understood except by one who is enlightened, and those only are enlightened who are in the affection of truth from good, thus who are in love to the Lord and in charity towards the neighbor. This good is spiritual good, with which and from which is the light of heaven, which enlightens.

12. Verse 3. *Blessed* signifies those in whom is heaven. This is evident from the signification of “the blessed,” as meaning those who are happy to eternity, thus in whom is heaven. Blessedness that is not eternal is indeed called blessedness, yet comparatively it is not, for it passes away, and that which passes away, in comparison with that which does not pass away, is as nothing. It is said, “in whom is heaven,” because heaven is in man; the heaven that is outside of man flows into the heaven that is within him, and is received so far as there is correspondence. (That heaven is in

man, and that the internal of a man who is in heavenly love is heaven in the least form, corresponding to the greatest, may be seen in *Heaven and Hell*, n. 51–58; and that he who has heaven in himself comes into heaven may be seen in *New Jerusalem and Its Heavenly Doctrine*, n. 232–236.)

13. *Is he that readeth* signifies that they have perception. This is evident from the signification of “reading” the Word, as being to understand from enlightenment, thus to perceive, since to “read” signifies the like as to “see,” because he who reads, sees, and to “see” signifies to perceive from enlightenment, as was shown just above (n. 11).

14. *And they that hear the words of the prophecy* signifies that they live according to the doctrine of heaven. This is evident from the signification of “hearing,” as being to perceive and obey (see *Arcana Coelestia*, n. 2542, 3869, 4653, 5017, 7216, 8361, 8990, 9311, 9397, 10061); thus also to live according to that doctrine; for those who perceive and obey the doctrine of heaven live according to it; and from the signification of “the words of the prophecy,” as being the truths that pertain to the doctrine of heaven; for “words” are truths (n. 4692, 5075); and “prophecy” is doctrine (n. 2534, 7269); here it is the doctrine of heaven, since it is prophecy belonging to the Word, and the Word is from heaven. To “hear” is to obey and to live, because with celestial angels the things that are heard enter into the life; but as this is a thing unknown, I would like to explain it briefly.

There are two senses given to man which serve as means of receiving the things whereby the rational is formed, and also the things by which man is reformed; these are the sense of sight and the sense of hearing; the other senses are for other uses. The things that enter by the sense of sight enter into man’s understanding and enlighten it, for which reason by “sight” is signified the understanding enlightened, for the understanding corresponds to the sight of the eye, as the light of heaven corresponds to the light of the world. The things, however, that enter by the sense of hearing enter both into the understanding and into the will, and

for this reason by “the hearing” is signified perception and obedience. Consequently, in human language, to “hear” anyone, and to “give ear to” anyone, also to “listen to,” and “hearken to,” are common expressions; and by “hearing anyone” is meant to perceive, and by “giving ear to,” as also by “listening to” is meant to obey; while “hearkening to” means either perceiving or obeying. These expressions flowed down into human language out of the spiritual world, where man’s spirit is. Their origin in the spiritual world shall also be explained.

[2] Those there who are in the province of the ear are obediences from perception. (That all who are in the spiritual world are in some province that is named from the members, organs, or viscera of man, because they correspond thereto, may be seen in *Heaven and Hell*, n. 87–102.) Moreover, the province of the ear is in the axis of heaven; into it, therefore, or into those who are there, the whole spiritual world flows in, with the perception that “thus must it be done”; for this is the reigning perception in heaven; from this it is that those who are in that province are obediences from perception. That the things that enter by hearing enter immediately through the understanding into the will, may be further illustrated by the way in which angels of the celestial kingdom, who are most wise, are instructed. These angels receive all their wisdom by hearing, and not by sight; for whatsoever they hear about Divine things, they receive in the will from veneration and love, and make it of their life; and because they receive these things not first in the memory, but immediately in the life, they do not speak about matters of faith, but when these are mentioned by others, they answer, “Yea, yea,” or “Nay, nay,” according to the Lord’s words in Matthew 5:37. From this it is evident that hearing is given to man chiefly for the reception of wisdom, and sight for the reception of intelligence. Wisdom is to perceive, to will, and to do; and intelligence is to know and to perceive. (That the celestial angels imbibe wisdom by hearing, not by sight, may be seen in *Heaven and Hell*, n. 270, 271; and more concerning those angels, n. 20–28.)

15. *And keep the things which are written therein* signifies from the love of truth. This is evident from the signification of “observing” and “keeping,” as being to perceive, to will, and to do according thereto, here according to the doctrine of heaven; and from the signification of “the things which are written therein,” as being, from the love of truth, or from the delight of that love; for what is done from love is done from delight; delight is from no other source. This is signified by “the things which are written therein,” because the things contained in the doctrine of heaven are written on the heart, and thus on the life, of those here described; and things written on the heart and life are written on the love; for “heart” in the Word signifies love (*Arcana Coelestia*, n. 7542, 9050, 10336). The love of truth is meant, because these things are said of the doctrine of heaven, and the doctrine of heaven is from truths. In the Word frequent mention is made of observing and keeping the precepts, the commandments, the words, and the law; and by observing and keeping is there signified to understand, to will, and to do, as in Matthew:

Teaching them to observe all things whatsoever I commanded you
(Matt. 28:20);

in Luke:

Blessed are they that hear the Word of God and keep it (Luke
11:28);

in John:

Verily, verily, I say unto you, if anyone keep my word he shall
never see death (John 8:51);

If anyone love me he will keep my word: he that loveth me not,
keepeth not my words (John 14:15, 23–24);

If ye keep my commandments ye shall abide in my love. Ye are my
friends if ye do the things which I command you (John 15:10, 14).

To do is to will, and to will is to do; because in deeds the will is everything.

16. *For the time is near* signifies such an interior state. This is evident from the signification of “time,” as meaning state (see *Heaven and Hell*, n. 162–169, where time in heaven is treated of); and from the signification of “near,” as being the internal; thus here, because it refers to state, the interior state such as is described above is meant. By state is meant a state of affection and of thought therefrom. He who reads this, and knows nothing of the internal sense, supposes that by “the time being near” is meant that the time was near when the things contained in Revelation would be fulfilled. But that this is not meant can be seen from the fact that seventeen centuries elapsed before they were fulfilled. But because the Word in the letter is natural and within is spiritual, it is said that “the time is near,” in order that in heaven the interior state might be understood; for if the expression “the interior state,” which is the spiritual sense, had here been used, it would not have been understood by the angels; for they perceive all things of the Word according to correspondences. “Near” signifies interior, because distances in heaven are entirely in accord with the differences of the good of love; for which reason those who are in kindred good are also near one another; and it is from this that on earth kinships are called near relationships [*propinquitates*], because they relate to spiritual affinities, which in heaven are really such. In heaven this is so because the good of love conjoins, and the more interior the good, the nearer is the conjunction. From this it is, that heaven is nearer to man, the more interiorly he is in the good of love; and the origin of this is that the Lord is nearer to an angel, to a spirit, and to man, the more interiorly they love him.

To love him interiorly is to love his precepts interiorly; that is, to perceive, to will, and to do them from the delight of love. It is from this that “nearness,” in the Word signifies presence and conjunction (as may be seen in *Arcana Coelestia*, n. 5911, 9378, 9997, 10001). This nearness is thus described in John:

Jesus said, he that loveth me keepeth my word, and my Father will love him, and we will come unto him, and make our abode with him (John 14:23);

Ye know the comforter, the spirit of truth; for he abideth with you, and shall be in you (John 14:17);

the “comforter, the spirit of truth” is Divine truth going forth from the Lord; therefore it is said, “He shall be in you.”

17. These approximate or general explanations of the preceding words, not being presented in a continuous series, will appear disconnected; and this must be the case when each word or phrase is expounded separately, and the internal sense is immediately joined to the literal sense, which is diverse from it, and each is viewed by itself. But nevertheless, with angels, who are in the internal sense, this is not so. They do not see the sense of the letter, nor do they know anything about it; they see only the internal sense; and because they see this in the light of heaven, they see it in such a series and connection, and also in such abundance and thence in such wisdom, as cannot be expressed and described in human words. The ideas of angels, which are spiritual, also conjoin all things in a wonderful manner, and comprehend more than man can include or express in his ideas, which are natural, even as to a thousandth part thereof.

18. Verses 4–6. *John to the seven churches which are in Asia: Grace to you, and peace, from him who is, and who was, and who is to come; and from the seven spirits which are in sight of his throne; and from Jesus Christ the faithful witness, the firstborn of the dead, and the prince of the kings of the earth. Unto him that loveth us, and washeth us from our sins in his blood; and hath made us kings and priests unto God and his Father; to him be the glory and the might unto the ages of the ages. Amen.*

4. “John” signifies the Lord in respect to doctrine (n. 19); “to the seven churches” signifies to all who are in truths from good, or in faith from charity (n. 20); “in Asia” signifies those who are in the light of intelligence (n. 21); “Grace to you, and peace” signifies the

delight of truth and good (n. 22); “from him who is, and who was, and who is to come” signifies from him who is the all in all things of heaven and of the church from eternity to eternity (n. 23); “and from the seven spirits” signifies the Divine in heaven (n. 24); “which are in sight of his throne” signifies presence and providence (n. 25). 5. “And from Jesus Christ” signifies from the Lord in respect to the Divine human (n. 26); “the faithful witness” signifies from whom is all truth in heaven (n. 27); “the firstborn from the dead” signifies from whom is all good in heaven (n. 28); “and the prince of the kings of the earth” signifies from whom is all truth from good in the church (n. 29); “Unto him that loveth us, and washeth us from our sins in his blood” signifies his love, and regeneration from him through truths that are from him (n. 30). 6. “And hath made us kings and priests” signifies that from him we are in his spiritual and celestial kingdom (n. 31); “unto God and his Father” signifies by Divine truth and Divine good (n. 32); “to him be the glory and the might unto the ages of the ages” signifies that these things are from him alone to eternity (n. 33); “amen” signifies Divine confirmation (n. 34).

19. Verse 4. *John* signifies the Lord in respect to doctrine. This is evident from the representation of “John,” as being the good of love (of which above, n. 8). Because he represents the good of love, he also in the highest sense represents the Lord, since all the good of love is from the Lord. Man, spirit, and angel, are only recipients, and they who are recipients are said to signify that which is from the Lord. It is similar with many others in the Word, as with Abraham, Isaac, Jacob, David, Elijah, Elisha, John the Baptist, Peter, and the other apostles; each one of whom signifies some good or truth of heaven and the church, yet all of them in the highest sense signify the Lord. For instance, “David” in the internal sense signifies Divine truth in the spiritual kingdom, which is called the royalty of the Lord; for this reason, David in the highest sense signifies the Lord in respect to that truth and in respect to royalty; on which account it is said of David in the Word, that he is to come and reign over the sons of Israel (Ezek. 37:24, 25; Hosea 3:5). In like manner Elijah and Elisha, who, because in the internal sense they signify the Word, in the highest sense signify the Lord, from whom the Word is. (That “Elijah” and “Elisha” signify the

Word, thus the Lord in respect to the Word, see *Arcana Coelestia*, n. 2762, 5247; likewise “John the Baptist,” who is therefore called “Elijah,” n. 7643, 9372. That “Peter” signifies faith, and therefore the Lord in respect to faith, because faith is from the Lord, see above, n. 9.) From this it can be seen why “John” signifies the Lord. He signifies the Lord in respect to doctrine because it is said, “John to the seven churches,” and by “the seven churches,” in the internal sense, are meant all who are in truths from good, or in faith from charity; for it is these that constitute the church; and doctrine is what teaches these truths. From this it is that as the Lord is the Word, so is he also the doctrine of the church, for all doctrine is from the Word. (That the Lord is the doctrine of the church, because all truth that is of doctrine is from the Word, thus from the Lord, see *Arcana Coelestia*, n. 2531, 2859, 3712.)

20. *To the seven churches* signifies to all who are in truths from good or in faith from charity. This is evident from the signification of “seven,” as being all [persons]. For “seven,” in the Word signifies the beginning and end, thus an entire period and a full state, in like manner as a “week” (*Arcana Coelestia*, n. 728, 6508, 9228); and because “seven” signifies what is full, it also signifies all, since all constitutes what is full, for fullness, as regards those that constitute a society (here, the church), means all; therefore when magnitude is treated of in the Word, “seven” signifies what is full; but when multitude is treated of, “seven” signifies all. “Three” also in the Word signifies what is full and all (as may be seen in *Arcana Coelestia* n. 2788, 4495, 7715); but “seven” is used in the Word where anything holy is treated of, and “three” in all other cases (*Arcana Coelestia* n. 10127); therefore “seven” is here used, because truths from good, which are the holy things of the church, are treated of. It is also evident from the signification of “churches” as being those who are in truths from good, or in faith from charity.

These are meant by “churches,” because such truths constitute the church with everyone; for those who are not in truths from good, though born within the church, yet are not of the church, because there is no church in them. From this it is that the Lord’s church consists of all those, wheresoever they are, who are a church,

that is, who are in truths from good. (That the church, like heaven, is in man, and not outside of him, consequently that man who is in truths from good is a church, see *Arcana Coelestia*, n. 3884; and *Heaven and Hell*, n. 53–54, 57.) It is also said, who are in faith from charity, since this is similar; for truth is of faith, and good is of charity; for in fact, everything that man believes is called truth, and everything that man loves is called good. (That every truth is from good, and that everything of faith is from charity, see *New Jerusalem and Its Heavenly Doctrine*, n. 84–107, 108–122; and *Last Judgment*, n. 33–39; also *Heaven and Hell*, n. 364, 424, 482, 526.) He who knows nothing of the internal sense of the Word, when he reads these things believes no otherwise than that by “seven churches” are meant the seven churches afterwards named (verse 11); whereas churches are not meant, but all who are of the church; because this is the spiritual sense of the Word.

21. *In Asia* signifies those who are in the light of intelligence. This can be seen by a spiritual idea only, such as angels have, concerning the regions of this earth. When Asia is named, angels perceive the south; when Europe is named, the north; and when Africa, the east; and as by the “south” is signified the clear light of intelligence, so that light is signified by “Asia.” This perception has been granted also to me, as often as I have been in the spiritual idea and have thought of Asia. Such is the spiritual idea of Asia, because the church was there in ancient times, and then extended over many regions there; therefore, those who are in heaven from that country are in the light of intelligence. For this reason, when Asia is thought of, a light like that which is in the south of heaven flows in. (That in ancient times, and also in the most ancient, the church was in Asia, extending through many kingdoms there, see the quotations from *Arcana Coelestia* in *New Jerusalem and Its Heavenly Doctrine*, n. 247; and that the “south” signifies the light of intelligence, see in *Heaven and Hell*, n. 141–153, where the four quarters in heaven are treated of.) By “Asia,” however, the inhabitants of Asia are not here meant, but all, wheresoever they are, who are in the spiritual light of intelligence, or, what is the same, who are in truths from good; for those who are in truths from good are in the spiritual light of intelligence; and all such constitute the Lord’s church.

(That the Lord's church exists also among the Gentiles, although specifically where the Lord is known and the Word is read, see *Heaven and Hell*, n. 318–328; and *New Jerusalem and Its Heavenly Doctrine*, n. 244, 246.)

22. *Grace to you and peace* signifies the delight of truth and good. This is evident from the signification of “grace” as being the delight of truth (about which more presently); and from the signification of “peace,” as being the delight of the good of innocence and love (on which see *Heaven and Hell*, where the state of peace in heaven is treated of, n. 284–290). “Grace” means the delight of truth, because there are two things that proceed from the Lord, united in their origin, but separated with those that receive them. For there are those that receive more the Divine truth than the Divine good, and those that receive more the Divine good than the Divine truth. Those that receive more the Divine truth than the Divine good are in the Lord's spiritual kingdom, and are therefore called spiritual; but those that receive more the Divine good than the Divine truth are in the Lord's celestial kingdom, and are therefore called celestial (On these two kingdoms in heaven and in the church, see *Heaven and Hell*, n. 20–28.) To those in the spiritual kingdom it is granted by the Lord to be in the affection of truth for the sake of truth; and this Divine is what is called grace; so far, therefore, as anyone is in that affection is he in the Lord's Divine grace; nor is there any other Divine grace with man, spirit, or angel, than to be affected by truth, because it is truth, since in that affection there is heaven and blessedness for them (see *New Jerusalem and Its Heavenly Doctrine*, n. 232, 236, 238; and *Heaven and Hell*, n. 395–414). Whether we say the affection of truth or the delight of truth it is the same; for there is no affection without delight.

[2] This in particular is what is meant by “grace” in the Word; as in John:

And the Word became flesh, and dwelt in us, and we beheld his glory, a glory as of the only-begotten from the Father, full of grace and truth, of his fullness we all received, and grace for grace. For the law was given through Moses; grace and truth came through Jesus Christ (John 1:14, 16–17).

It is said “grace and truth,” because grace is the affection and the delight of truth. And in Luke, after the Lord had explained in the synagogue the prophesy of Isaiah respecting himself, that is, the Divine truth, it is said:

All wondered at the words of grace proceeding out of his mouth
(Luke 4:22).

the Divine truths that the Lord spoke are called “words of grace proceeding out of his mouth,” because they are acceptable, grateful, and delightful. In general, Divine grace is all that is given from the Lord; and as all that is so given has relation to faith and love, and faith is the affection of truth from good, this is meant in particular by Divine grace; for to be gifted with faith and love, or with the affection of truth from good, is to be gifted with heaven, thus with eternal blessedness.

23. *From him who is, and who was, and who is to come* signifies from him who is the all in all things of heaven and of the church from eternity to eternity. This is evident from the signification of “who is, and who was, and who is to come,” as being from eternity to eternity, also the all in all things of heaven and of the church. From eternity to eternity is meant, because all times in the Word signify not times but states of life (as may be seen from what is said and shown concerning time in heaven in *Heaven and Hell*, n. 162–169); and as all times signify states of life, so in reference to the Lord they signify infinite state, and infinite state as to time is eternity. That all times are comprised in “who is, and who was, and who is to come,” is evident. Of eternity, which is of the Lord alone, many things might be said; but such things are not understood by the natural man, whose thoughts are chiefly based on time, space, and matter, while, nevertheless, eternity, in itself, does not include such things.

If, indeed, man could think of eternity as the angels of heaven do, he might arrive at some idea of it, and thus might comprehend what from eternity is, which is signified by “who was”; also what the Divine foresight is, that it is in the most particular things from eternity; and what Divine providence is, that it is in the most

particular things to eternity; consequently, that whatsoever proceeds from the Lord is from eternity to eternity; and unless it were so heaven and the universe would not subsist. But there is no time to go further into this arcanum as yet (something may be seen respecting it in *Heaven and Hell*, n. 167); only let it be known, that the like is meant by “Jehovah” as by “who is, who was, and who is to come,” since “is,” which is the meaning of Jehovah, involves what precedes, that is, “who was,” and also what is future, that is, “who is to come,” and thus signifies from eternity to eternity.

[2] That “is” signifies from eternity is also known in the Christian world from the Psalm of David, where it is said:

I will declare of the decree; Jehovah said unto me; thou art my son;
this day have I begotten thee (Ps. 2:7);

it is known that these things are said of the Lord, and that by “today” is meant from eternity. (That by “tomorrow,” also in the Word, where the Lord is treated of is signified to eternity, see *Arcana Coelestia*, n. 3998.) That the words “who is,” “who was,” and “who is to come” signify also the all in all things of heaven and the church is because they signify eternity; and in heaven eternity can be expressed by no other word than Divine, for the reason that what is infinite cannot fall into the angelic idea, and still less into a human idea; and eternity is infinite *existere* from infinite *esse*; but only this enters the idea, that eternity, which is the Divine in respect to *existere*, is the all in all things of heaven and of the church. For the whole heaven is heaven not from the angels’ *proprium*, but from the Divine of the Lord; nor is the church the church from the *proprium* of men, but from the Divine of the Lord; for all the good of love and the truth of faith are from the Lord, and it is the good of love and the truth of faith that make heaven and the church. Angels and men are only recipients, and so far as they receive, heaven and the church are in them. (These things may be seen illustrated by many things in *Heaven and Hell*, n. 7–12, where it is shown that the Divine of the Lord makes heaven, and that the Divine that makes heaven is the Divine human, which is the Divine *existere* from the Divine *esse*, n. 78–86.)

24. *And from the seven spirits* signifies the Divine in heaven. This is evident from the signification of “seven,” as being what is full, and therefore all, and from its being predicated of the holy Divine things that proceed from the Lord (see above, n. 20); also from the signification of “spirits,” as being those of whom heaven consists; for all these are called “spirits of God,” since the spirit of God is the Divine proceeding, or Divine truth united to Divine good in heaven and the church (*Arcana Coelestia* n. 9818); and the Divine proceeding or Divine truth united to Divine good, forms and creates the angel, and thus makes him [what he is] according to quality and quantity of reception (see *Heaven and Hell*, n. 7–12). From this it is evident that by “the seven spirits” (of which more below), are not meant seven spirits, but all who are in heaven; as by the “seven churches” are not meant seven churches, but all who are in truths from good, or who are of the church (see above, n. 20). When this is understood, an arcanum is opened, namely, the meaning of “Jehovah God” in the Word; which is, that by “Jehovah” is meant the Divine *esse*, and by “God” the Divine *existere* in heaven. The Divine that is meant by “God” is the Divine *existere* in heaven, because the Divine in heaven is in many; therefore in the Hebrew language, God is called “Elohim,” in the plural; for the same reason angels are called gods, not that they are gods, but because the Divine of the Lord that is in them is meant by “God.” (That in the Word the Lord is called Jehovah from *esse* or essence, and God from *existere* or existence, see *Arcana Coelestia* n. 300, 3910, 6905; also that the Divine *esse* is Divine good, and that the Divine *existere* is Divine truth, n. 3061, 6280, 6880, 6905, 10579; and in general, that good is *esse*, and truth is *existere* therefrom, n. 5002. That angels are called gods from the reception of Divine truth proceeding from the Divine good of the Lord, n. 4295, 4402, 7268, 7873, 8301, 8192; and that Divine truth united to Divine good in heaven is called, in one phrase, Divine truth, see *Heaven and Hell*, n. 13, 133, 140.)

25. *Which are in sight of his throne* signifies presence and providence. This is evident from the signification of “sight,” as being, when predicated of the Divine, presence, and providence therefrom (of which more in what follows); and from the signification of “throne of God,” as being Divine truth proceeding

from the Lord, thus heaven, because it is its receptacle (concerning which see *Arcana Coelestia*, n. 5313, 6397). “Look” means presence, because by look or sight the understanding and thence thought are signified; and in the understanding everything that is thought stands forth as present. For this reason, those in the spiritual world with whom another desires to speak appear present provided the person had formed any idea of them from sight in the world, especially if this is true of both. This is why friends meet there, and also wives and husbands; the reason is that internal sight, which is the understanding, acts as one, in a spirit, with his external sight or sight of the eye; and as spaces in the spiritual world are not like spaces in the natural world, in that world what one desires to see is near, and what he does not desire to see is far off. From this now it is that “look” signifies presence. (That “look” or “sight” signifies the understanding, see *Arcana Coelestia*, n. 2150, 2325, 2807, 3764, 3863, 3869, 10705; and therefore signifies presence, n. 4723; and that spaces in heaven are not like spaces in the world, see *Heaven and Hell*, n. 191–199.) “Look,” in respect to the Lord, as here signifies his Divine presence, because the Lord knows all, and they, in turn, know the Lord who are in love and faith towards him; consequently with such the Lord is present in the goods of love and in the truths of faith that are in them from him. For these [goods and truths] are the Lord in heaven and in the church; since the things that proceed from the Lord are not merely his, but they are himself.

[2] From this it is clear how the Lord is in man; thus, how that is to be understood that he spoke in John:

Abide in me, and I in you; he that abideth in me and I in him, the same beareth much fruit (John 15:4–5).

He that loveth me keeps my word; and the Father and I will come unto him, and make Our abode with him (John 14:23).

Jesus said to his disciples, Ye know the paraclete, the spirit of truth; for he abideth with you, and shall be in you (John 14:17).

The “paraclete, the spirit of truth,” is the Divine truth proceeding from the Lord; or what is the same, it is the Lord as to Divine truth; and “disciples” are all who are in goods and thence in truths; it is therefore said, “He shall be in you.” In the same:

The Word became flesh and dwelt in you² (John 1:14).

The Word, too, is Divine truth; and that the Word is the Lord is clear, since it is said that “the Word became flesh.” (That the “Word” signifies Divine truth, and signifies the Lord, see n. 4692, 5075, 9987.) “Look” here also signifies providence, because all presence of the Lord is providence (as may appear from what is said and shown in *New Jerusalem and Its Heavenly Doctrine*, n. 267–279; and *Heaven and Hell*, n. 9, 12, 143, 145).

26. Verse 5. *And from Jesus Christ* signifies from the Lord as to the Divine human. This is evident from the fact that such was the Lord’s name in the world; thus the name of his human; but in respect to the Divine, his name was “Jehovah” and “God.” It is called the Divine human because the Lord made his human Divine when he was in the world; for he united it to his Divine which was in him from conception, and which was to him a soul from the Father, thus which was to him his life; for the soul of everyone is his life, and the body, which is the human, lives therefrom; when, therefore, the Divine was united to the human in the Lord, as soul to body, it is called the Divine human. (That it is according to the doctrine of the church that as soul and body make one man, so the Divine and the human make one Christ, as also that his Divine and his human make one person, see above, n. 10.) They, therefore, who think of the Lord’s human and not at the same time of his Divine, will on no account admit the expression “Divine human,” for they think of the human separately and of the Divine separately, thus, as it were, of a man separately from his soul or his life; this, however, is not to think of the man at all, still less of the Lord.

[2] Because such a separate idea is in their thought, they pray to the Father to have compassion for the sake of the son; when, nevertheless, the Lord himself ought to be prayed to that he may

have compassion, in whom, according to the universal doctrine of the church, the Divine is such as the Father has; for that doctrine teaches, that as the Father, so also the son is uncreate, infinite, eternal, almighty, God, and Lord; and neither is before or after the other, nor greater or less than the other (from the Athanasian Creed). This also is in accordance with the doctrine given by the Lord himself, which is: that he and the Father are one; and that he who seeth him seeth the Father, because he is in the Father and the Father in him; that he is the way, the truth, and the life; and that no one cometh to the Father but by him. From this it is clear how much they turn aside from the way and the truth who pass by the Lord and approach the Father. But as I have conversed much on this subject with angels, and also with spirits, who, when they lived as men in the world, were of the reformed church and of the papal religion, I shall be pleased to relate these conversations in the following pages; from which it will appear in what light the church would be respecting the Divine, which is the first and primary principle of the church, if it would acknowledge and believe in the Divine human of the Lord.

27. *The faithful witness* signifies from whom is all truth in heaven. This is evident from the signification of “faithful witness,” as being, in reference to the Lord, the acknowledgment of the Divine human from whom is all truth in heaven (of which in what follows). It is said in heaven, because Divine truth, proceeding from the Lord’s Divine good, makes heaven in general, and with each angel there in particular. (This may be seen in *Heaven and Hell*, n. 13, 126–140; and that this is from the Lord’s Divine human, n. 7–12, 78–86.) The Lord as to the Divine human is called the “faithful witness,” because Divine truth proceeding from him, bears witness in heaven concerning him.

This testimony is universally in the Divine truth in heaven; as may be seen from this, that angels of the interior heaven can think of the Divine in no other way than under a human form, thus as the Divine human, and for the reason that the Divine human of the Lord fills the universal heaven and forms it, and the thoughts of angels proceed and flow according to the form of heaven (see

Heaven and Hell, n. 59–102, 200–212, 265–275). From this it is that “the testimony of Jesus Christ” (see n. 10) signifies the acknowledgment of the Divine of the Lord in his human.

[2] From this can be seen what is meant in the spiritual sense by “bearing witness” and by “testimony” in the following passages:

John [that is, the Baptist] came for a witness, that he might bear witness of the Light, that all might believe through him. He was not the Light, but came that he might bear witness of the Light. It was the true Light, which lighteth every man. And I have seen and have borne witness (John 1:7–9, 34).

“Light” signifies Divine truth; therefore the Lord is here called “the true Light, which lighteth every man,” and to “bear witness of the light” signifies an acknowledgment of his Divine human, from which Divine truth proceeds. (That “light” signifies Divine truth proceeding from the Lord, see *Heaven and Hell*, in the chapter on the light of heaven, n. 126–140.)

[3] In the same:

Ye sent unto John, and he bare witness unto the truth; but I receive not testimony from man (John 5:33–34).

Jesus said, Verily I say unto thee, We speak that we do know, and bear witness of what we have seen. He that cometh from heaven is above all. What he hath seen and heard, of that he beareth witness (John 3:11, 31–32).

Jesus said, Even if I bear witness of myself, my witness is true; for I know whence I came and whither I go (John 8:14).

By this is signified that he hears witness concerning himself from himself, because he was Divine truth. In the same:

When the comforter is come, the spirit of truth, he shall bear witness of me (John 15:26).

The “comforter, the spirit of truth,” is the Divine truth proceeding from the Lord (see *Arcana Coelestia*, n. 9818, 9820, 10330; and above, n. 25).

[4] In the same:

Pilate said, Art thou a king then? Jesus answered, Thou sayest it, because I am a king. For this have I been born, and for this am I come into the world, that I should bear witness unto the truth. Everyone that is of the truth heareth my voice. Pilate said, What is truth? (John 18:37–38).

The Lord thus answered when he was asked whether he was a king, because the Lord, as king, is Divine truth, for this is the royalty of the Lord in heaven, while his Divine good is the priesthood there. This is why the Lord said that he was a king, that to this end he was born, and to this end he came into the world, that he should bear witness unto the truth; and that everyone that is in truth heareth his voice; and therefore Pilate asked him, “What is truth?” thus whether that was king. (That Divine truth is the royalty of the Lord in the heavens, see *Arcana Coelestia*, n. 3009, 5068; and that “kings,” therefore, in the Word signify those who are in Divine truths, or abstractly from persons signify Divine truths, see n. 1672, 2015, 2069, 4575, 4581, 4966, 5044.) That “kings” signify those who are in Divine truths, will appear more clearly in the explanation of what follows in Revelation, where kings are mentioned; and just below, where it is said, “he hath made us kings and priests unto God and his Father.” From this it can be seen that by the words, “from Jesus Christ, the faithful witness,” is signified the Lord as to the acknowledgment of his Divine human, from which is all truth in heaven.

28. *The firstborn from the dead* signifies from whom is all good in heaven. This is evident from the signification of the “firstborn,” as being, in reference to the Lord, Divine good in heaven, thus all good there. The “firstborn” signifies this, because by generations, in general and in particular, spiritual generations are signified, which are the generations of good and truth or of love and faith; from this it is, that by “father,” “mother,” “sons,” “daughters,” “sons-in-law,”

“daughters-in-law,” and “son’s sons,” are signified goods and truths which generate and are generated in their order (*Arcana Coelestia* n. 10490), for in heaven there are no other nativities. This being so, by “firstborn” is not meant the firstborn, but the good of heaven and of the church, because this is in the first place. And since it is the Lord from whom all good in heaven is, he is called the “firstborn.” He is called “the firstborn from the dead,” because, when he arose from the dead, he made his human to be Divine good by union with the Divine that was in him from conception.

[2] This is why he is called “the firstborn from the dead,” and says of himself in David:

I will make him the firstborn, high above the kings of the earth
(Ps. 89:27).

What is meant by his being “high above the kings of the earth” will be seen in a subsequent article. (That the Lord, when he departed from the world, made his human Divine good, see *Arcana Coelestia* n. 3194, 3210, 6864, 7499, 8724, 9199, 10076; thus that he came forth from the Father and returned to the Father, n. 3194, 3210; and that after the union, the Divine truth, which is the comforter, the spirit of truth, proceeds from him, n. 3704, 3712, 3969, 4577, 5704, 7499, 8127, 8241, 9199, 9398, 9407. But this arcanum may be seen more fully explained in *New Jerusalem and Its Heavenly Doctrine*, n. 293–295; and in the passages there cited from *Arcana Coelestia*, n. 303–305.) As the Lord in respect to the Divine human is called “the firstborn,” for the reason that all good proceeds from him, so all the firstborn in the Israelitish church were holy to Jehovah; so also the Levites were received in place of all the firstborn in Israel; for by the sons of Levi were represented those of the church who are in the good of charity; therefore also a double portion of inheritance was allotted to the firstborn; all this for the reason that the firstborn signified the good that is from the Lord, and in the highest sense, the Lord himself in respect to the Divine human from which is all good. For all things that were commanded in the Israelitish church were representative of Divine things, spiritual and celestial.

[3] That all the firstborn in the Israelitish church were holy to Jehovah appears from Moses, in the following passages:

Sanctify unto me all the firstborn, whatsoever openeth the womb among the sons of Israel, both of man and of beast: it is mine (Exod. 13:2).

Thou shalt cause to pass over unto Jehovah all that openeth the womb, and every firstling that cometh of a beast, as many as thou hast, the males shall be Jehovah's (Exod. 13:12).

Thou shalt not delay to offer the firstfruits of thy produce, and the firstfruits of thy wine. The firstborn of thy sons shalt thou give unto me. Likewise shalt thou do with thine oxen and with thy sheep; seven days it shall be with its dam: on the eighth day thou shalt give it me. And ye shall be men of holiness unto me (Exod. 22:29–31).

They were to give also the firstborn of beasts, because these, too, were representative; and because they represented they were also made use of in burnt offerings and sacrifices. (What the various beasts in these services represented, see *Arcana Coelestia*, n. 1823, 3519, 9280, 10042. Why the Levites were accepted in place of all the firstborn in Israel, see Num. 3:12, 13, 41, 45; 8:15-20, was, as was said above, because the “sons of Levi” represented, and therefore signified, the good of charity, and “Levi,” in the highest sense signified the Lord as to that good, see *Arcana Coelestia*, n. 3875, 3877, 4497, 4502, 4503, 10017. A double portion of the inheritance was given to the firstborn, Deut. 21:17, because a “double portion” signified the good of love, *Arcana Coelestia*, n. 720, 1686, 5194, 8423.)

29. *And the prince of the kings of the earth* signifies from whom is all the truth from good in the church. This is evident from the signification of “prince of kings,” as meaning from whom is all truth; a “prince” denoting what is primary, and “kings” truths; and, because it refers to the Lord, who is here called “prince of kings,” it means from whom is all truth (that “prince” means what is primary, see *Arcana Coelestia*, n. 1482, 2089, 5044; and that “kings” are truths, see in the explanation of the following verse, where it is said, “and hath made us kings and priests,” n. 31); also

from the signification of the “earth,” as meaning the church (of which in what follows). One who knows not the internal sense of the Word must needs believe that the kings of the whole earth are here meant; whereas kings are not meant, nor earth; but by “kings” are meant all who are in truths from good; and by the “earth” is meant the church. (That by the “earth” is signified the church is shown in many places in *Arcana Coelestia*, from which these particulars may be seen: that by the “earth” is signified the kingdom of the Lord and the church, n. 662, 1066, 1068, 1262, 1413, 2928, 3355, 4447, 4535, 5577, 8011, 9325, 9643. The chief reason of which is, that by the “earth” is meant the land of Canaan; and the church was there from most ancient times, n. 567, 3686, 4447, 4454, 4516, 4517, 5136, 6516, 9325, 9327; also that, in the spiritual sense, by the “earth” is meant the nation who dwell thereon, and their worship, n. 1262.

That the “new heaven and the new earth” signify the church in the heavens and on earth, n. 1733, 1850, 2117–2118, 3355, 4535, 10373. That by the creation of heaven and earth, in the first chapters of Genesis, in the internal sense, is described the establishment of the most ancient church, see n. 8891, 9942, 10545. That to “create” is to establish and regenerate, see n. 10373. That “ground,” too signifies the church; “ground” from the reception of seeds, which are truths, but “earth” from the nations therein, and their worship, see n. 566, 1068, 10570. Moreover, “earth,” as it signifies the church signifies also the religious principle, consequently also such as is idolatrous; as the land of Egypt, the land of the Philistines, the land of Chaldea, and of Babel, and many others. That “earth” signifies the church is also briefly shown in *Last Judgment*, n. 3–4.)

30. *Unto him that loveth us, and washeth us from our sins in his blood* signifies his love, and regeneration by truths that are from him. This is evident from the signification of “washing from sins,” as meaning to regenerate (see *New Jerusalem and Its Heavenly Doctrine*, n. 202–209); and from the signification of “in his blood,” as meaning by truths that are from him (see in the same, n. 210–213; and in the extracts from *Arcana Coelestia* there, n. 217,

219, 222). That the Lord's "blood" signifies truths from good, thus truths from the Lord, can with difficulty be seen and believed by a man who knows nothing of the internal sense of the Word; moreover, it seems far-fetched to understand truths from the Lord in place of his blood; and yet in heaven nothing else is understood by the Lord's blood. This is because the Lord there is Divine truth united to Divine good, consequently no one there thinks of his flesh and blood. Thought concerning these they call material thought, of which there is none with them. They say, moreover, that they are not aware that flesh and blood are mentioned in the Word; for with them the things belonging to the literal sense of the Word, are changed into spiritual ideas, since they themselves are spiritual and not natural; thus "flesh" when ascribed to the Lord is changed into Divine good, and "blood" into Divine truth, each proceeding from the Lord.

[2] "Flesh" and "blood" are mentioned in the literal sense of the Word, in order that corresponding spiritual things may be perceived in heaven; for all spiritual things terminate in natural things; in them they have their outmost plane, therefore the Divine passing through the heavens terminates in that plane, and thereon subsists, comparatively like a house on its foundation, and is then in its fullness. This is why the Word is such as it is in the letter, and why "flesh" and "blood" are there mentioned; the angels, however, are astonished that the man of the church, who might also be made spiritual from the Word, does not allow himself to be elevated above the sense of the letter, and thinks not spiritually but materially of the Lord, and of his flesh and blood. But because they so wondered, and it was told them that many, especially the simple, do think spiritually about these things, they explored whether it was so; and they discovered that many, and almost all the simple, when they come to the holy supper do not think at all about flesh and blood, but only of that which is holy which they then have from the Lord. The angels perceived that this is continually provided by the Lord, in order that the man of the church may then be in a spiritual and not in a material idea.

[3] The reason why material eating is understood and adopted in doctrines is because men have thought of the human of the Lord as of the human of another man, and have not then thought at the same time of the Divine in his human, rejecting the expression, “Divine human”; and they that so thought of the Lord’s human could not think otherwise than materially of his flesh and blood. It would have been different if they had thought of the Lord according to the universal doctrine of the church, which is, that his Divine and human is one person, the two being united as soul and body (see above, n. 10, 26). Moreover, “blood” is mentioned in many places in the Word, as also elsewhere in Revelation (as in 6:12; 7:14; 8:7–8; 11:6; 12:11; 14:20; 16:3–4, 6; 18:24; 19:2, 13). I purpose, therefore, in the following pages, to confirm fully that by “blood” is signified truth from the Lord, and in an opposite sense falsity that offers violence to that truth.

31a. Verse 6. *And hath made us kings and priests* signifies that from him we are in his spiritual and celestial kingdom. This is evident from the signification of “kings,” as meaning those who are in truths from good; and since they constitute the Lord’s spiritual kingdom, as meaning those who are in his spiritual kingdom. That these are signified by “kings” in the Word, will appear from what follows. The above is evident also from the signification of “priests,” as meaning those who are in the good of love; and since these constitute the Lord’s celestial kingdom, they also are those who are in his celestial kingdom. (That there are two kingdoms, into which the heavens are in general divided, see *Heaven and Hell*, n. 20–28, and that the spiritual kingdom is called the Lord’s regal kingdom, and the celestial kingdom his priestly kingdom, n. 24.) In any places in the prophetic Word, kings are mentioned, and he that is ignorant of the internal sense believes that by “kings” are there meant kings; kings, however, are not meant, but all those who are in truths from good, or in faith from charity, from the Lord. The reason of this is, that the Lord is the sole king, and those who from him are in truths from good are called his “sons”; for this reason the same are meant by “princes,” by “sons of the kingdom,” by “sons of kings,” and also by “kings”; and in a sense abstracted from the idea of persons, as it is in heaven, truths from good are

meant, or, what is the same, faith from charity; since truth is of faith, and good is of charity.

[2] That kings are not meant can be seen simply from its here being said that Jesus Christ “hath made us kings and priests”; and afterwards:

And hast made us to be unto our God kings and priests, and we shall reign upon the earth (Rev. 5:10);

and in Matthew:

The good seed sown in the field are the sons of the kingdom (Matt. 13:38);

the “seed of the field” are truths from good with man from the Lord (*Arcana Coelestia*, n. 3373, 10248, 10249). Everyone, moreover, may perceive that the Lord will not make all those here treated of to be kings, but that he calls them kings from the power and the glory which those have who from the Lord are in truths from good. From this it can now be seen that by “king,” in the prophetic Word, is meant the Lord as to Divine truth, and by “kings” and “princes,” those who from the Lord are in truths from good, and as most things in the Word have also an opposite sense, that “kings” signify in that sense those who are in falsities from evil.

[3] That by “King” in the Word is meant the Lord in respect to Divine truth is clear from the words of the Lord himself to Pilate:

Pilate said, Art thou a king then? Jesus answered, Thou sayest it, because I am a king. For this have I been born, and for this am I come into the world, that I should bear witness unto the truth. Everyone that is in the truth heareth my voice. Pilate said unto him, What is truth? (John 18:37, 38).

From the question of Pilate, “What is truth,” it is clear that he understood that truth was called “king” by the Lord; but as he was a Gentile, and knew nothing from the Word, he could not be

taught that Divine truth is from the Lord, and that he is Divine truth; therefore, immediately after his question:

He went out to the Jews, saying, I find no fault in him; and afterwards put upon the cross, This is Jesus, the king of the Jews. And when the chiefs of the priests said unto him, Write not, The king of the Jews, but that he saith I am the king of the Jews, Pilate answered, What I have written, I have written (John 19:4, 19–22).

[4] When these things are understood, it may be known what is meant by “kings” in the following passages in Revelation:

The sixth angel poured out his bowl upon the great river Euphrates, and the water thereof was dried up, that the way might be made ready for the kings that come from the sun rising (Rev. 16:12).

The great harlot that sitteth upon many waters, with whom the kings of the earth committed fornication (Rev. 17:1–2).

The seven heads are seven mountains on which the woman sitteth, and they are seven kings; the five are fallen, the one is, the other is not yet come. And the ten horns that thou sawest are ten kings, who have received no kingdom as yet, but they receive power as kings with the beast for one hour. These shall war against the lamb, and the lamb shall overcome them; for he is Lord of lords and king of kings (Rev. 17:9, 10, 12, 14).

And the woman whom thou sawest is the great city, which hath the kingdom over the kings of the earth (Rev. 17:18).

Of the wine of the wrath of her fornication all the nations have drunk, and the kings of the earth committed fornication with her (Rev. 18:3).

And I saw the beast, and the kings of the earth, and their armies, gathered together, to make war against him that sat on the horse and against his army (Rev. 19:19).

And the nations of them which are saved shall walk in the light of it, and the kings of the earth do bring their glory and honor into it (Rev. 21:24).

In these passages by “kings” are not meant kings, but all who are either in truths from good, or in falsities from evil, as was said before. Likewise in Daniel:

By the king of the south and by the king of the north, who made war against each other (Dan. 11).

By “the king of the south” are there meant those who are in the light of truth from good, by “the king of the north” those who are in darkness from evil. (That “south” in the Word signifies those who are in the light of truth from good, see *Arcana Coelestia*, n. 1458, 3708, 3195, 5672, 9642; and “north” those who are in the darkness of falsity from evil, n. 3708, and in general, *Heaven and Hell*, n. 141–153, where the four quarters in heaven are treated of.)

[5] “Kings” are also frequently mentioned by the prophets in the Old Testament; and there likewise are meant those who, from the Lord, are in truths from good, and in a contrary sense, those who are in falsities from evil; as in Isaiah:

He shall disperse³ many nations: kings shall shut their mouths upon him; for that which had not been told them they have seen, and that which they have not heard they have understood (Isa. 52:15).

The Zion of the holy one of Israel, thou shalt suck the milk of the nations, and shalt suck the breast of kings (Isa. 40:14, 16).

Kings shall be thy nursing fathers, and the chief women thy nursing mothers; they shall bow down to thee with their face toward the earth (Isa. 49:23; and elsewhere, as in Isa. 14:9; 24:21; 60:10; Jer. 2:26; 4:9; 49:38; Lam. 2:6, 9; Ezek. 7:26, 27; Hos. 3:4; Zeph. 1:8; Ps. 2:10; 110:5; Gen. 49:20).

31b. [6] Since “kings” signify those who, from the Lord, are in truths from good, it was a custom derived from ancient times for kings, when they were crowned, to receive such insignia as signify truths from good; as for the king to be anointed with oil, to wear a crown of gold, to hold a scepter in his right hand, to be clothed with a purple cloak, to sit upon a throne of silver, and to ride with the royal insignia upon a white horse; for “oil” signifies good from

which is truth (see *Arcana Coelestia*, n. 886, 4638, 9780, 9954, 10011, 10261, 10268, 10269); a “crown of gold” upon the head has a like meaning (n. 9930); a “scepter,” which is a staff signifies the power of truth from good (n. 4581, 4876, 4966); a “cloak” and a “robe,” Divine truth in the spiritual kingdom (n. 9825, 10005); and “purple,” the spiritual love of good (n. 9467); a “throne,” the kingdom of truth from good (n. 5313, 6397, 8625); “silver,” that truth itself (n. 1551, 1552, 2954, 5658); a “white horse,” the understanding enlightened from truths (see *White Horse*, n. 1–5. That the ceremonies observed at the coronation of kings involve such things, but that the knowledge thereof is at this day lost, see also *Arcana Coelestia*, n. 4581, 4966).

[7] As it is known from these things what is meant by a “king” in the Word, I will add to the above:

Why the Lord, when he entered Jerusalem, sat upon the foal of an ass, and the people then proclaimed him king, and also strewed their garments in the way (Matt. 21:1–8; Mark 11:1–11; Luke 19:28–40; John 12:14–16).

This is predicted in Zechariah:

Exult, O daughter of Zion; shout, O daughter of Jerusalem; behold, thy king cometh unto thee, just and having salvation; riding upon an ass, and upon the foal of an ass (Zech. 9:9; Matt. 21:5; John 12:15).

The reason was, that to sit upon an ass and the foal of an ass was the distinctive mark of the highest judge and of a king; as can be seen from the following passages:

My heart is towards the lawgivers of Israel, ye who ride upon white asses (Judg. 5:9–10).

The scepter shall not depart from Judah, nor a lawgivers from between his feet, till Shiloh come; who shall bind his ass’s foal to the vine, and the son of his she-ass to the noble vine (Gen. 49:10, 11).

As sitting on an ass, and the foal of an ass, was such a distinctive mark:

Judges rode upon white she-asses (Judg. 5:9–10);

And his sons upon asses' colts (Judg. 10:4; 12:14);

And the king himself when crowned, upon a she-mule (1 Kings 1:33);

And his sons upon mules (2 Sam. 13:29).

One who does not know the signification of “horse,” “mule,” and “the foal of an ass,” in a representative sense, will suppose that the Lord’s riding upon the foal of an ass was significative of misery and humiliation. But it signified royal magnificence; for this reason the people then proclaimed the Lord king, and strewed their garments upon the way. This was done when he went to Jerusalem, because by “Jerusalem” is signified the church (as may be seen in *New Jerusalem and Its Heavenly Doctrine*, n. 6; and that “garments” signify truths clothing and serving good, may be seen in *Arcana Coelestia*, n. 1073, 2576, 5248, 5319, 5954, 9212, 9215, 9216, 9952, 10536; and in *Heaven and Hell*, n. 177–182).

[8] From this it is now clear what is signified by the “king” and by “kings,” in the Word, so also what by the “anointed,” “Messiah,” and “Christ”; for “anointed,” “Messiah,” and “Christ,” like “king,” signify the Lord as to Divine truth proceeding from his Divine good; for a king is called “anointed”; and “anointed” in the Hebrew is Messiah, and in the Greek Christ. But that the Lord, as to the Divine human, was alone “the Anointed of Jehovah,” since in him alone was the Divine good of Divine Love from conception, for he was conceived of Jehovah, but that all that were anointed were only representatives of him (see *Arcana Coelestia*, n. 9954, 10011, 10268–10269). But “priests” signify such good as exists in the celestial kingdom (see in *Arcana Coelestia*, namely, that priests represented the Lord, as to Divine good, n. 2015, 6148; that the priesthood was representative of the Lord as to the work of salvation, since this was from the Divine good of his Divine Love,

see n. 9809; that the priesthood of Aaron, of his sons, and of the Levites, was representative of the work of salvation, in successive order, see n. 10017; that from this “the priesthood,” and “priesthoods,” in the Word signified good of love, which is from the Lord, see n. 9806, 9809; that by the two names, “Jesus” and “Christ,” is signified both his priesthood and his royalty, that is, by “Jesus” is signified Divine good, and by “Christ” Divine truth, n. 3004, 3005, 3009; that priests and likewise kings who do not acknowledge the Lord signify the opposite, namely, evil, and falsity from evil, n. 3670).

32. *Unto God and his Father* signifies by Divine truth and Divine good. This is evident from this, that “God” is the Divine truth, and “Jehovah” is the Divine good; therefore in the Word the Lord is called “God” when Divine truth is treated of, and “Jehovah” when Divine good is treated of (see *Arcana Coelestia*, n. 2586, 2769, 2807, 2822, 3921, 4287, 4402, 7010, 9167); but here it is said “Father” instead of Jehovah, because the Father of the Lord was Jehovah, and by “Father” the like is meant as by “Jehovah.” By both “God” and “the Father” the Lord alone is meant; for the Father was in him as the soul is in its body (see above, n. 10, 26); since he was conceived of Jehovah, and one’s soul is from him of whom he is conceived; consequently when the Lord spoke of the Father he meant his Divine in himself. This was why he said:

That the Father is in him and he in the Father (John 10:38; 14:10, 11).

That the Father and he are one (John 10:30).

That he is not alone, but he and the Father (John 16:32).

(That the Lord called the Divine of Jehovah, which was in him from conception, and which was the *esse* of his life in his human, “the Father,” and the Divine truth which is from Divine good “the son,” see *Arcana Coelestia*, n. 2803, 3704, 7499, 8328, 8897; that “the son of man” is Divine truth, and “the Father” Divine good, see n. 1729, 1733, 2159, 2628, 2803, 2813, 3255, 3704, 7499, 8897, 9807. See also citations from *Arcana Coelestia* in *New*

Jerusalem and Its Heavenly Doctrine, n. 304, on the union of the Divine which is called “Jehovah,” “the Father,” with the Divine human of the Lord.)

33. *To him be the glory and the might unto the ages of the ages* signifies that these things, namely, Divine good and Divine truth, are from the Lord alone to eternity. This is evident from the signification of “glory,” as meaning Divine truth in heaven (see *Arcana Coelestia*, n. 4809, 5922, 8267, 8427, 9429); and from the signification of “might,” as meaning Divine good through Divine truth, since Divine good has all might and all power through Divine truth (see n. 3091, 3563, 6344, 6423, 8304, 9643, 10019, 10182; and *Heaven and Hell*, where the power of the angels of heaven from the Lord is treated of, n. 228–233). That “unto the ages of the ages” means to eternity is clear without explanation. “Glory” is Divine truth in heaven because Divine truth is the light there; and the things that have existence from the light of heaven are called “glory,” because they have existence from the Lord and represent the Divine truth that is from him, and declare his glory; especially the things that are within the angel, which are of intelligence and wisdom. (That the light of heaven is Divine truth, and that all things that are in heaven, whether without or within the angel, have existence from the light there, see *Heaven and Hell*, n. 126–140, 172–173, 176.) It is believed in the world that “Glory be to God” means that God for his own sake desires glory from man, and that he is moved by it, and imparts blessings in return for it. But this is a mistake. God desires glory from man for man’s sake; for thus man ascribes all things to the Divine and nothing to himself, and when he does this, the Divine can flow in with Divine truth, and give him intelligence and wisdom. Thus and no otherwise is the Lord glorified in man; for the Lord loves everyone, and, from love, desires that his glory, that is, Divine truth, may be in men. This, moreover, the Lord teaches in John:

If ye abide in me, and my words abide in you, ye shall ask whatever ye will, and it shall be done unto you. Herein is my Father glorified, that ye bear much fruit, and that ye be made my disciples (John 15:7–8).

(That the salvation of the human race is the glory of the Lord, see n. *Arcana Coelestia* 4347, 4593, 5957, 7550, 8263, 10646.)

34. *Amen* signifies Divine confirmation. This is evident from the signification of “amen,” as meaning truth, for this is the meaning of “amen” in the Hebrew; and as all truth which is truth is Divine, “amen,” when said in the Word signifies Divine confirmation. For truth confirms all things, and Divine truth confirms itself; and it was because the Lord when he was in the world was Divine truth itself, that he so frequently said “amen” [usually translated “verily”].

35. Verses 7–8. *Behold he cometh with the clouds, and every eye shall see him, and they who pierced him; and all the tribes of the earth shall lament over him. Even so: amen. I am the alpha and the omega, beginning and end, saith the Lord, who is, and who was, and who is to come, the almighty.* 7. “Behold he cometh with the clouds” signifies that the Lord is about to reveal himself in the Word through the internal sense (n. 36); “and every eye shall see him” signifies that all will acknowledge him who are in truths from good (n. 37); “and they who pierced him” signifies that they also will see him who are in falsities from evil (n. 38); “and all the tribes of the earth shall lament over him” signifies that the falsities of the church will oppose (n. 39); “even so: amen” signifies Divine confirmation, that so it will be (n. 40). 8. “I am the alpha and the omega, beginning and end” signifies that he governs all things from firsts through ultimates, and thus all things of heaven to eternity (n. 41); “saith the Lord, who is, and who was, and who is to come” signifies from him who is the all in all things of heaven and of the church from eternity to eternity, and Jehovah (n. 42); “the Almighty” signifies from himself (n. 43).

36. Verse 7. *Behold, he cometh with the clouds* signifies that the Lord is about to reveal himself in the Word through the internal sense. This is evident from the signification of “coming,” as being, in reference to the Lord, to reveal himself; and from the signification of “clouds,” as being Divine truths in ultimates, thus the Word in the letter; for the Word as to the sense of the letter is Divine truth in ultimates; and since each thing therein contains an

internal or spiritual sense, “coming with clouds” means revealing himself through that sense. That “clouds” signify Divine truths in ultimates is from appearances in the spiritual world. There clouds appear in various kinds of light; in the inmost or third heaven in a flaming light, in the middle or second heaven in a bright white light, and in the outmost or first heaven in a light more dense; and everyone there knows that they signify Divine truth from the Lord through the angels; for when Divine truth proceeding from the Lord, which is the very light of heaven, passes through the angels, it appears as a cloud, purer or denser according to their intelligence. Such clouds have oftentimes been seen by me, and what they signify has also been perceived. This is why “clouds,” such as those that appear before the eyes of men in the world signify Divine truth in ultimates; and as the Word in the letter is Divine truth in ultimates, that is what is meant by “clouds.”

[2] He who does not know that “clouds” have this signification, may suppose that the Lord is about to come in clouds for the last judgment, and to appear in glory; according to his words in the Evangelists, where he says:

Then shall appear the sign of the son of man in heaven, and they shall see the son of man coming in the clouds of heaven, with power and much glory (Matt. 24:30; Mark 13:26; Luke 21:27).

“The consummation of the age” which is there treated of is the last time of the church; and the Lord’s coming at that time is the revelation of himself, and of Divine truth which is from him, in the Word, through the internal sense. Elsewhere than in the Word the Lord does not reveal himself, nor does he reveal himself there except through the internal sense. The Word in the internal sense is also signified by “power” and “glory.” (That this is fulfilled at this day, namely that the age is consummated, and the last judgment accomplished; and also that the Lord has come in the clouds of heaven, that is, has revealed the internal sense of the Word, may be seen in *Last Judgment*, from beginning to end; also in *Heaven and Hell*, n. 1; also in *New Jerusalem and Its Heavenly Doctrine*, n. 249–266.

That “the consummation of the age” signifies the last time of the church, see *Arcana Coelestia*, n. 4535, 10622; that “the coming of the Lord” signifies the revelation of Divine truth through the internal sense, n. 3900, 4060; that “clouds” signify the sense of the letter of the Word, n. 4060, 4391, 5922, 6343, 6752, 8106, 8781, 9430, 10551, 10574; that “glory” signifies Divine truth in heaven, thus the internal sense, for this is Divine truth in heaven, n. 5922, 9429, 10574. The Lord is said to be “about to come in power,” because Divine truth, which is from the Lord has all power, see *Heaven and Hell*, n. 228–233, 539.) The like is meant by the Lord’s words to the high priest:

Jesus said to the high priest, Henceforth ye shall see the son of man sitting at the right hand of power, and coming in the clouds of heaven (Matt. 26:64; Mark 14:62).

The son of man” is the Lord as to Divine truth; “sitting at the right hand of power” is his omnipotence; “coming in the clouds of heaven” is the revelation of Divine truth respecting him in the Word, for he has revealed himself and has also fulfilled all things contained in the internal sense, which treats especially of the glorification of his human.

[3] The same is signified by “clouds” in the following passages. In Daniel:

I saw in the night visions, and behold there came with the clouds of heaven, one like unto the son of man (Dan. 7:13);

in Revelation:

I saw, and behold a white cloud; and on the cloud one sat like unto a man,⁴ having on his head a crown (Rev. 14:14, 16);

in Isaiah:

Behold, Jehovah sitting upon a dense light cloud (Isa. 19:1);

in David:

Sing unto God, sing praises to his name, extol him that rideth upon the clouds (Ps. 68:4);

Jehovah appointeth the clouds his chariot; he walketh upon the wings of the wind (Ps. 104:3).

Who cannot see that these things are not to be understood according to the sense of the letter, that is, that Jehovah sits upon a cloud, that he rides upon the clouds, and that he makes the clouds his chariot? He who thinks spiritually may know that Jehovah is present in his Divine truth, for this proceeds from him, consequently that this is what is meant by “clouds there”; so it is also said that Jehovah “appointeth the clouds his chariot”; because by “chariot” is signified the doctrine of truth (see *Arcana Coelestia*, n. 2762, 5321, 8215).

[4] Likewise in the following places. In Isaiah:

Drop down, ye heavens, from above, and let the higher clouds [pour down] righteousness (45:8);

in Nahum:

The way of Jehovah is with cloud⁵ and storm, and clouds are the dust of his feet (Nahum 1:3);

in David:

Ascribe ye strength unto God; his excellency is over Israel, and his strength is in the higher clouds (Ps. 68:34);

A faithful witness in the clouds (Ps. 89:37).

in Moses:

There is none like unto the God of Jeshurun, who rideth upon the heaven in thy help, and in thy⁶ magnificence upon the clouds (Deut. 33:26);

From this it can be seen what is meant by:

The cloud filling the inner court (Ezek. 10:3–4);

And the cloud resting upon the tent (repeatedly in Moses);

Jesus when he was transfigured, was seen in glory, and a cloud overshadowed the three disciples, and it was said to them out of the cloud, This is my beloved son (Matt. 17:1–10; Mark 9:1–11; Luke 9:28–36).

(See also what is said about the Lord's being in a cloud in the midst of angels, in *Earths in the Universe*, n. 171.)

37. *And every eye shall see him* signifies that all will acknowledge him who are in truths from good. This is evident from the signification of “seeing,” as being to understand, to perceive, and to acknowledge (see *Arcana Coelestia* n. 2150, 2325, 2807, 3764, 3863, 3869, 4723, 10705); and from the signification of “eye,” as being understanding and faith (see *Arcana Coelestia*, n. 2701, 4403–4421, 4523–4534, 9051, 10569); thus such as are in truths from good, for these are in faith and thence in understanding. That the “eye” signifies understanding and faith is from correspondence; for understanding is internal sight, and it is internal sight that sees by means of the eye, for that sight determines the eye to objects and disposes its interior parts, which are many, for reception. It is in consequence of this that the iris and pupil seem now dilated, now contracted, now obscure, now bright and sometimes sparkling, altogether in agreement with the desire and want of the understanding. Therefore, to some extent, the affection of the thought can be seen from the eyes. It is from this correspondence that the eye signifies the understanding. The eye also signifies faith, because truths of faith have no other abode than the understanding; truths that do not abide there are not in the man (see *New Jerusalem and Its Heavenly Doctrine*, n. 28–36). The “eye” is, in the spiritual sense, faith, also because of the angels looking to the Lord; for angels turn their faces continually to the Lord, and see him by faith and understanding. (On which turning, see *Heaven and Hell*, n. 123, 142–143, 145, 151, 153, 255, 272, 510.)

38. *And they who pierced him* signifies that they also will see him who are in falsities from evil. This is evident from the signification of “piercing,” as being those who altogether deny the Lord, for these kill and pierce him in themselves; for these are meant by the soldier who pierced his side (John 19:34–37). By “soldier” and “soldiers” are meant those who are of the church, and who should fight for the Lord. Here in particular are meant those of the Jewish church, and, in general, all that are of the church who are in falsities from evil. And as such were signified by “soldiers,” the soldiers divided the Lord’s garments, and cast lots upon his coat; which means that the Jewish church dispersed the Divine truths that are in the sense of the letter of the Word, but were unable to disperse interior truths, or the truths of the internal sense (for “garments” signify truths in ultimates; see *Arcana Coelestia*, n. 2576, 5248, 6918, 9158, 9212; “to divide” signifies to dissipate and disperse, see n. 4424, 6360–6361, 9093; and “the coat” interior truths, n. 9048, 9212, 9216, 9826).

39. *And all the tribes of the earth shall lament over him* signifies that the falsities of the church will oppose. This is evident from the signification of “lamenting” as being to mourn, to grieve, to be displeased, to be angry, to be averse from, thus also to oppose; and from the signification of “tribes,” as being all truths and goods in the complex, and in the contrary sense, all falsities and evils in the complex (of which in what follows); also from the signification of “the earth,” as being the church (see above, n. 29). By “all the tribes of the earth,” then, the whole church is meant, and by “their lamenting over him” is signified that truth and good will be no more, because falsities and evils are to prevail and oppose. For this verse treats, in general, of what the state of the church will be at its end, when there will be no longer any faith, because no charity, namely, that the Lord will then reveal himself, and that all who are in truths from good will acknowledge him, and that they also will see him, who are in falsities from evil, but that the falsities of the church will oppose. (That Revelation does not treat of the successive states of the church, but of its last state when it is at its end, see above, n. 5; and that its end is when there is no faith, because no charity, see *Last Judgment*, n. 33–39 seq.; and when

there is no faith, because no charity, falsities from evil prevail and oppose truths from good.)

[2] In the Word “tribes” are often mentioned, inasmuch as the Israelitish people were divided into twelve tribes, and one who does not know the internal sense of the Word supposes that by “tribes” are meant the tribes of Israel; but by “tribes” are not meant tribes, nor by “Israel” is Israel meant, but by “tribes” are meant all those who are in truths from good, and by “Israel” the Lord’s church. He who is ignorant of this will easily adopt the common belief that the sons of Israel were chosen in preference to all others on earth, and that they are also to be brought at last into the land of Canaan; indeed, that heaven also is to be formed chiefly from them; when, in fact, by their names they are not meant, but they who are in truths from good, thus those who are of the church; by the twelve tribes, all such, and by each tribe, some particular truth and good pertaining to those who are of the church.

[3] When this is understood, what is meant by these words in Revelation can be seen:

I heard the number of them which were sealed, a hundred and forty and four thousand sealed of all the tribes of the sons of Israel. Of the tribe of Judah were sealed twelve thousand. Of the tribe of Reuben were sealed twelve thousand. Of the tribe of Gad were sealed twelve thousand. Of the tribe of Asher were sealed twelve thousand. Of the tribe of Naphtali were sealed twelve thousand. Of the tribe of Manasseh were sealed twelve thousand. Of the tribe of Simeon were sealed twelve thousand. Of the tribe of Levi were sealed twelve thousand. Of the tribe of Issachar were sealed twelve thousand. Of the tribe of Zebulon were sealed twelve thousand. Of the tribe of Joseph were sealed twelve thousand. Of the tribe of Benjamin were sealed twelve thousand (Rev. 7:4–8).

Here those who are of the Israelitish nation are not meant, but all, how many soever, who are in the truths from good, for all such are sealed for heaven. Moreover, the numbers “one hundred and forty-four thousand” and “twelve thousand” signify all; and each tribe signifies all who are in that truth or good which is signified by its name, as may appear from what is shown in *Arcana Coelestia*; as

what good and truth are signified by “Judah,” n. 3881, 6363; what by “Reuben,” n. 3861, 3866, 4605, 4731, 4734, 4761, 6342–6345; what by “Gad,” n. 3934–3935; what by “Asher,” n. 3938, 3939, 6408; what by “Naphtali,” n. 3927, 3928; what by “Manasseh,” n. 3969, 5351, 5354, 6222, 6234, 6238, 6267, 6296; what by “Simeon,” n. 3869–3872, 4497, 4502–4503, 5482, 5626, 5630; what by “Levi,” n. 3875, 3877, 4497, 4502–4503; what by “Issachar,” n. 3956, 3957; what by “Zebulon,” n. 3960, 3961, 6383; what by “Joseph,” n. 3969, 3971, 4669, 6417; and what by “Benjamin,” n. 3969, 4592, 5411, 5413, 5443, 5639, 5686, 5688–5689, 6440. That all numbers in the Word signify things, see n. 482, 487, 647–648, 755, 813, 1963, 2075, 2252, 3252, 4264, 4495, 4670, 5265, 6175, 9488, 9659, 10217, 10253. That “twelve” signifies all, and all things in respect to truths from good, see n. 577, 2089, 2129, 2130, 3272, 3858, 3913, likewise the numbers “72,” “144,” “1200,” “144,000,” because they arise from the number 12 by multiplication, n. 7973. That composite numbers have a like meaning with the simple numbers from which they are produced by multiplication, see n. 5291, 5335, 5708, 7973).

[4] He who is not aware that numbers signify things, and what the numbers “twelve,” “one hundred and forty-four,” and “twelve thousand” signify, likewise what “tribes” and “apostles” signify, cannot know what is signified by these words in Revelation:

The holy city, new Jerusalem, had a wall great and high, having twelve gates, and in the gates twelve angels, and names written thereon, which are the names of the twelve tribes of Israel; and the wall had twelve foundations, and on them the twelve names of the apostles of the lamb. The wall was a hundred and forty and four cubits, and the length and the breadth of the city twelve thousand furlongs (Rev. 21:12, 14, 16–17).

What is signified by all this you will see explained in *New Jerusalem and Its Heavenly Doctrine* (n. 1); namely, that by “Jerusalem” is signified the church in respect to doctrine; by its “wall,” protecting truths; by the “gates,” introductory truths; by the “foundations,” the knowledges on which doctrine is based; by “twelve angels,” and by “twelve tribes,” all truths and goods in the complex; “the twelve

apostles,” have a like signification, and the numbers “twelve,” “one hundred and forty-four,” and “twelve thousand” signify all things and all persons.

[5] Furthermore, he who is aware that such things are signified by the twelve tribes can see the arcanum in this:

Why the names of the twelve tribes were engraved on the precious stones in the Urim and Thummim, likewise what that breastplate signified (Exod. 28:21; 39:10–15).

(This arcanum may be seen unfolded in *Arcana Coelestia*, n. 3858, 6335, 6640, 9863, 9865, 9873, 9874, 9905.) He can also see what is signified by this:

That the twelve apostles should sit upon twelve thrones, and are to judge the twelve tribes of Israel (Matt. 19:28);

namely, that the Lord alone will judge everyone by truths from good (n. 2129, 6397). Also what is meant by:

The predictions of Israel, the father, respecting his sons (Gen. 49:2–28);

as well as numerous other passages of the Word, where tribes are mentioned (as in Isa. 19:13; 49:6; 63:17; Jer. 10:16; Ezek. 48:1 seq.; Ps. 122:3–5; Deut. 32:8; Num. 24:2; Rev. 5:9; 7:4–9; 11:9; 13:7; 14:6; and elsewhere).

[6] Again, what is meant by the Lord’s Word respecting the consummation of the age and his coming:

After the affliction of those days the sun shall be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken; and then shall appear the sign of the son of man in heaven; and then shall all the tribes of the earth lament; and they shall see the son of man coming in the clouds of heaven, with power and great glory (Matt. 24:29–30).

(These words can be seen explained in detail in *Heaven and Hell*, n. 1; and in the following passages in *Arcana Coelestia*, namely, that the twelve tribes of Israel represented and thence signified all truths and goods in the complex, thus all things of faith and love, n. 3858, 3926, 4060, 6335; that like things are signified by the twelve apostles, n. 2129, 3354, 3488, 3858, 6397; and that their signification varies according to the order in which they are named, n. 3862, 3926, 3939, 4603 seq., 6337, 6640, 10335.)

40. *Even so, amen* signifies Divine confirmation that so it will be. This is evident from the signification of “even so,” as being a confirmation of what goes before, that so it will be; and from the signification of “amen,” as being Divine confirmation (see above, n. 34).

41. Verse 8. *I am the alpha and the omega, beginning and end* signifies that he governs all things from firsts through ultimates, and thus all things of heaven to eternity. This is evident from the signification of “the alpha and the omega,” as being the first and the last, or in firsts and in ultimates; and he who is in firsts and in ultimates also governs intermediates, thus all things. These things are said of the Lord’s Divine human, for they are said of Jesus Christ, by which name his Divine human is meant (see above, n. 26). By means of this the Lord is in firsts and in ultimates. But that he governs all things from firsts through ultimates is an arcanum that cannot as yet be perceived by man; for man knows nothing of the successive degrees into which the heavens are divided, and into which also the interiors of man are divided; and he scarcely knows that man as to flesh and bones is in his ultimates. Neither does he perceive how intermediates are governed from firsts through ultimates; and yet in order that he might thus govern all things, the Lord came into the world that even to ultimates, that is, even to flesh and bones, he might assume the human and glorify it, that is, make it Divine. That the Lord put on such a human, and took it with him into heaven, is known in the church from this, that he left nothing of his body in the sepulcher; also from his own words to his disciples:

See my hands and my feet, that it is I myself; handle me and see, for a spirit hath not flesh and bones as ye behold me having (Luke 24:39).

By this human, therefore, the Lord is in ultimates; and by making even these ultimates Divine, he put himself into the Divine power of governing all things from firsts through ultimates. If the Lord had not done this, the human race on this earth would have perished in eternal death. But this arcanum is not carried further because more must be known whereby an idea of the Divine government from firsts through ultimates may be formed and acquired. (Yet some thing may come into the understanding from what is shown in *Arcana Coelestia*, namely, that interior things flow in successively into external things, even into what is extreme or ultimate, and that there they have existence and subsistence, n. 634, 6239, 6465, 9216–9217; that interior things not only flow in successively, but they also form what is simultaneous in the ultimate, and in what order, n. 5897, 6451, 8603, 10099; therefore, that all interior things are held together in connection, from what is first by means of what is ultimate n. 9828, and in *Heaven and Hell*, n. 297; that from this there is strength and power in ultimates, n. 9836; that from this also what is ultimate is more holy than what is interior, n. 9824; that from this “the first and last” signifies all things; n. 10044, 10329, 10335. On the successive degrees into which the heavens are divided, and into which also the interiors of man are divided, see *Heaven and Hell*, n. 38.) It is said also, that the Lord is “beginning and end,” and by this is meant that he is from eternity to eternity; but neither can this be explained to the apprehension further than has been done above (n. 23) which see.

42. *Saith the Lord, who is, and who was, and who is to come* signifies from him who is the all in all things of heaven and of the church, from eternity to eternity, and Jehovah, as is evident from the explanation given above (n. 23), where the same words occur.

43. *The Almighty* signifies from himself. This is evident from this, that no one except the Lord alone has any power in the heavens; therefore the angels are powers, or are powerful, in the measure of

their reception from the Lord, and they receive in the measure in which they are in Divine good united with Divine truth; for this is the Lord in Heaven. From this it is clear that the Lord alone is powerful, and no one else in heaven except from the Lord. The reason is that the Divine of the Lord is the all in all things in heaven, for this makes heaven in general, and with each one in particular. Moreover, by him were all things created that were created, thus heaven and earth, as he himself teaches in John:

In the beginning was the Word, and the Word was with God, and God was the Word. All things were made through him; and without him was not anything made that hath been made. In him was life, and the life was the light of men. And the Word became flesh, and dwelt in us (John 1:1, 3–4, 14).

By “the Word” is meant the Divine truth which is in the heavens, and from which are all things there. That this is the Lord in respect to the Divine human is evident, for it is said, “And the Word became flesh, and dwelt in us.” And because all the life of the angels is therefrom, likewise all the light in the heavens, it is said, “In him was life, and the life was the light of men.” (But all these things may be seen more fully illustrated in *Heaven and Hell*, namely, that the Divine of the Lord makes heaven, n. 7–12; that this is his Divine human, n. 78–86; that all the life of angels is therefrom, n. 9; and also all light in heaven, n. 126–140; that angels have all their power from the Lord, and none at all from themselves, n. 228–233.) From this it is clear that “Almighty” means to be, to live, and to have power, from himself. That the Lord’s Divine human has being, life, and power from itself equally with his Divine in himself, which is called the Father, the Lord also teaches:

As the Father hath life in himself, so gave he to the son to have life in himself (John 5:26);

and that no one else has life in himself Jesus declares:

Without me ye can do nothing (John 15:5).

44. Verses 9–11. *I, John, who also am your brother and partaker in the affliction and in the kingdom and [patient] expectation of Jesus Christ, was in the isle that is called Patmos, for the Word of God, and for the testimony of Jesus Christ. I was in the spirit on the Lord's day; and I heard behind me a great voice, as of a trumpet, saying, I am the alpha and the omega, the first and the last; and, what thou seest write in a book, and send to the churches which are in Asia; unto Ephesus, and Smyrna, and Pergamum, and Thyatira, and Sardis, and Philadelphia, and Laodicea.* 9. “I, John” signifies doctrine respecting the Lord (n. 45); “who also am your brother” signifies and respecting the good of love to him (n. 46); “and partaker in the affliction” signifies the truth of faith infested by falsities (n. 47); “and in the kingdom” signifies in the church where truths are (n. 48); “and the [patient] expectation of Jesus Christ” signifies where there is a knowledge of the Divine in his human (n. 49); “was in the isle that is called Patmos” signifies revelation to the Gentiles (n. 50); “for the Word of God” signifies that Divine truth may be received (n. 51); “and for the testimony of Jesus Christ” signifies and that the Lord’s Divine human may be acknowledged (n. 52). 10. “I was in the spirit” signifies a spiritual state when there is revelation (n. 53); “on the Lord’s day” signifies Divine influx then (n. 54); “and I heard behind me a great voice, as of a trumpet” signifies manifest perception of Divine truth, revealed from heaven (n. 55). 11. “Saying, I am the alpha and the omega, the first and the last” signifies who governs all things from firsts through ultimates and thus all things of heaven to eternity (n. 56); “and what thou seest write in a book” signifies that the things revealed may be for posterity (n. 57); “and send to the churches which are in Asia” signifies and then to all, who are in the light of intelligence (n. 58); “unto Ephesus, and Smyrna, and Pergamum, and Thyatira, and Sardis, and Philadelphia, and Laodicea” signifies in each case according to reception (n. 59).

45. Verse 9. *I, John* signifies doctrine respecting the Lord. This is evident from the representation of “John”; that by him is meant in the highest sense, the Lord in respect to doctrine (see above, n. 19) wherefore also by “John” is signified doctrine respecting the Lord; for to know the Lord is the chief thing of all things of doctrine, or the first and the last thereof; for the primary thing of the church is

to know and acknowledge its Divine; for it is conjoined with its Divine by means of acknowledgment and faith, and without conjunction with the Divine all things of doctrine are of no account; this, moreover, is the reason why the Divine has revealed itself. The Divine that has revealed itself is the Divine human. (That without acknowledgment of the Divine in the Lord's human there is no salvation, see *New Jerusalem and Its Heavenly Doctrine*, n. 280–310.) From this now it is that “John,” because he represents the Lord in respect to doctrine, also represents doctrine respecting the Lord.

46. *Who also am your brother* signifies and respecting the good of love to him. This is evident from the signification of “brother,” as being the good of love. “Brother” signifies the good of love, because in heaven there are no other than spiritual relationships, thus no other brotherhoods; for those there do not become brothers by birth; moreover, those who were brothers in the world do not recognize each other there, but each regards the other from the good of love; those most closely conjoined regarding each other as brothers; and others, according to their conjunction by good, regarding each other as kinsmen and as friends. This is why in the Word “brother” signifies the good of love. This, moreover, the Lord teaches where it is said:

One said unto Jesus, Behold, thy mother and thy brethren stand without seeking to speak with thee: but he answered and said, Who is my mother, and who are my brethren? (Matt. 12:47-50).

My mother and my brethren are they who bear the Word of God and do it (Luke 8:18–21).

One is your teacher, Christ, and all ye are brethren (Matt. 23:8).

From this it is evident what it is to be a “brother in the Lord.” (But see what has been shown before respecting this; as that all are consociated in heaven according to spiritual kinships, which are the kinships of the good of love and faith, and that such recognize each other as kindred, in *Heaven and Hell*, n. 205; and in *Arcana Coelestia*, n. 685, 917, 2739, 3612, 3815, 4121; consequently by

“brethren” in the Word are meant those who are conjoined by good, n. 2360, 3303, 3803, 3815, 4121, 4191, 4267, 5409, 6756, 10490; that the Lord calls those “brethren” who are in the good of love and of faith from him, n. 4191, 5686, 5692, 6756; that they are called “brethren” also from spiritual kinship, n. 6756; that charity and faith, thus good and truth, are brethren, in what respect, n. 367, 3160, 9806; that good and truth are also brother and sister, in what respect, n. 2508, 2524, 3160; that good and truth are also married partners, in what respect, n. 3160; that “man with brother” means truth with good, n. 3459, 4725.)

47. *And partaker in the affliction* signifies the truth of faith infested by falsities. This is evident from the signification of “partaker,” as being the truth of faith (concerning which see below); and from the signification of “affliction,” as being infestation by falsities (see *Arcana Coelestia*, n. 6663, 6851, 9196). In the Word frequent mention is made of “brother” and “partaker” (or companion), and by these good and truth are signified. Moreover, in ancient times those were called “brethren” who were in good and those were called “partakers” (or companions) who were in truths, and for this reason, that truth must be in company with good, and when it is in company, it becomes a brother; consequently here by “partaker” is signified the truth of faith. (That good and truth are meant by “brother” and “companion” in the Word, see *Arcana Coelestia*, n. 6756, 10490.) “Affliction” signifies infestation by falsities, since a mind that is in truths is afflicted by falsities, when the two are in conflict with each other; spiritual affliction is from no other source. This, therefore, is what is signified by “affliction” in the Word, as in Matthew:

He that was sown upon the rocky places hath no root in himself; when affliction and persecution ariseth because of the Word, straightway he is offended (Matt. 13:20–21).

In the consummation of the age they shall deliver you up into affliction. For then shall be great affliction, such as hath not been from the beginning of the world until now, no, nor shall be. Immediately after the affliction of those days the sun shall be darkened (Matt. 24:9, 21, 29; Mark 13:19, 24).

The “consummation of the age” is the last time of the church; and since falsities are then to prevail and fight against truths, it is said that they shall be in “affliction, and in so great a one as hath not been from the beginning of the world.” Such affliction is meant by the affliction in which John is said to be a “partaker,” and by John is here meant the doctrine respecting the Lord; for in Revelation the last time of the church is treated of (see above, n. 5).

48. *And in the kingdom* signifies in the church where truths are. This is evident from the signification of “kingdom” in the Word, as being heaven and the church. It means the church in respect to truth, or where truths are, because by the royalty of the Lord is signified Divine truth proceeding from him, and therefore by “kings” are signified truths (see what is shown above, n. 31). It is said the church in respect to truth, by which is meant the church in respect to truths from good; and for the reason that there are no truths without good, for truths have their life from good. Truths with a man who is not in good are indeed truths in themselves, but they are not truths in him (as may be seen abundantly shown in *New Jerusalem and Its Heavenly Doctrine*, n. 11–27).

[2] That “kingdom” in the Word signifies heaven and the church in respect to truths is evident from many passages in the Word, some of which I will cite. Thus in Matthew:

The sons of the kingdom shall be cast forth into the outer darkness
(Matt. 8:12);

the “sons of the kingdom” here are those of the church where truths do not prevail, but falsities. In the same:

He that heareth the Word of the kingdom, and giveth not heed to it, the evil one cometh, and snatcheth away that which hath been sown in his heart. This is he that was sown by the wayside. The field is the world; the seed are the sons of the kingdom (Matt. 13:19, 38).

“To hear the Word of the kingdom” is to hear the truths of the church; and because “seed” signifies truths, they who receive truths are called “sons of the kingdom.” (That “seed” is the truth of the

church, see *Arcana Coelestia*, n. 3038, 3373, 3671, 10248, 10249.)
In the same:

Therefore the kingdom of God shall be taken away from you, and shall be given to a nation bringing forth fruit (Matt. 21:43).

It is evident that “the kingdom of God” here signifies the church in respect to truths, thus also the truths of the church, from its being said that “it should be taken away from them, and given to a nation bringing forth fruit”; “fruit” is good. Again in the same:

In the consummation of the age, nation shall be stirred up against nation, and kingdom against kingdom (Matt. 24:3, 7).

The consummation of the age” is the last time of the church, “nation against nation” is evil against good, and “kingdom against kingdom” is falsity against truth. (That “nation” is the good of the church, and in the opposite sense the evil there, see *Arcana Coelestia*, n. 1059, 1159, 1258–1260, 1416, 1849, 6005.)

[3] From this it is plain what is meant by “kingdom” in the Lord’s prayer:

Thy kingdom come, thy will be done, as in heaven, so also upon the earth. Thine is the kingdom, and the power, and the glory (Matt. 6:10, 13).

“Thy kingdom come” is a prayer that truth may be received; “thy will be done,” that it may be received by those who do God’s will; “Thine is the kingdom, and the power, and the glory,” means Divine truth from God alone; it is also said “power and glory,” because Divine truth has all power and glory (see above, n. 33). From all this it can be seen what “the kingdom of God” signifies in very many passages in the Word, namely, the church in respect to truths, and also heaven, and in the highest sense the Lord in respect to the Divine human. “Kingdom,” in the highest sense signifies the Lord in respect to the Divine human, because from him all Divine truth proceeds; and “kingdom” signifies heaven, because heaven with the angels is from no other source than from the Divine truth

that proceeds from the Lord's Divine human (see *Heaven and Hell*, n. 7–12, 78–86, 126–140).

49. *And the [patient] expectation of Jesus Christ* signifies where there is knowledge of the Lord's Divine in his human. This is evident from the signification of "the expectation of Jesus Christ," as being the coming of the time when the church shall know the Lord; and the church knows the Lord when it acknowledges the Divine in his human. That by "Jesus Christ" is meant the Lord in respect to the Divine in his human, see above (n. 26). The church of which this is said is the church that is to come after the present one, for it is said "in the expectation."

The church that is at this day knows, indeed, that the Divine is in the human of the Lord; for it knows that according to the accepted doctrine, the Divine and the human are not two but one person; also that they are like soul and body in man (see above, n. 10, 26). And yet it does not know that the Lord's human is Divine, for it separates the one from the other, as is clear from this, that those who are of the church do not admit the expression "Divine human"; also that they approach the Father, that he may have compassion for the sake of the son when yet the Divine itself in heaven is the Divine human (see *Heaven and Hell*, n. 78–86). And because this knowledge and acknowledgment have thus perished, and yet it is the chief thing of all things of the church, as it is the chief thing of all things in heaven, therefore a new church is being established by the Lord among the nations, where this is not only known but also acknowledged. This, then, is what is signified by "the expectation of Jesus Christ."

50. *Was in the isle that is called Patmos* signifies revelation to the nations. This is evident from the signification of "Patmos," as being the revelation contained in Revelation; for all places mentioned in the Word signify things, and the things they signify are from the worship there, or from some memorable event that occurred there, or from their location in or near countries whereby the religious principle of the nation is signified. "Patmos" signifies revelation, from the memorable fact that there a revelation was made to John.

The revelation was made on an island, because an “island” signifies a nation remote from true worship, but still desiring to be enlightened. That this is signified by “islands” in the Word, will be clear from what follows; in the first place something shall be said about names of places in the Word signifying things.

All persons mentioned in the Word, and all by whom the Word was written, were led to places that were significant, in order that all things might be significative of spiritual things. Even the Lord himself, for the same reason, went to places thus significative; as into Galilee, to Tyre and Sidon, to Jerusalem, and to the Mount of Olives there, and also, when an infant, he was carried into Egypt. It was similar with the prophets, and with many who are mentioned in the historical Word, as may be abundantly shown. For this reason, John also was commanded to betake himself into the isle of Patmos, that the things that are to be at the end of the church might there be revealed, because “island” signifies a nation about to accept truths of doctrine. This island, moreover, is in the archipelago, where there are numerous other islands; and from this also it is that by “Greece” in the Word such nations are signified. (Thus in Dan. 8:21; 10:20; 11:2; John 12:20–21; Mark 7:26 seq.) (That all names of places mentioned in the Word signify things, see *Arcana Coelestia*, n. 1224, 1264, 1876, 1888, 4310, 4442, 10329.)

[2] That “islands” signify nations that are about to accede to the true worship of God is evident from the following passages. In Isaiah:

Glorify Jehovah in Urim, the name of the God of Israel in the isles of the sea (Isa. 24:15).

He shall not quench nor break, until he have set judgment in the earth: and the isles shall hope in his law. Sing unto Jehovah a new song, his praises, ye ends of the earth: ye that go down to the sea, the isles, and the inhabitants thereof. Let them give glory unto Jehovah, and declare his praise in the islands (Isa. 42:4, 10, 12).

Listen, O isles, unto me, and hearken, ye peoples from afar (Isa. 49:1).

The isles shall hope in me, and on my arm shall they trust (Isa. 51:5).

The islands shall trust in me, and the ships of Tarshish (Isa. 60:9).

In Jeremiah:

Hear the words of Jehovah, O ye nations, and declare them in the isles afar off (Jer. 31:10).

And in Zephaniah:

Jehovah will make lean all the gods of the earth, that they may worship him, everyone in his place, even all the isles of the nations (Zeph. 2:11).

(And elsewhere as in Isa. 23:2, 6; 41:1, 5; 42:15; 66:19; Jer. 2:10; 25:22; Ezek. 27:3, 7, 15, 35.) From these and other passages it is plain that “isles” signify nations, specifically nations in respect to the doctrine of truth, in other places in respect to the doctrine of falsity; for most things in the Word have also opposite significations.

51. *For the Word of God* signifies that Divine truth may be received. This is evident from the signification of “the Word of God,” as being Divine truth (see *Arcana Coelestia*, n. 4692, 5075, 9987).

52. *And for the testimony of Jesus Christ* signifies that the Lord’s Divine human may be acknowledged. This is evident from the signification of “testimony,” as being acknowledgment in heart (see above, n. 10, 27); and from the signification of the names “Jesus” and “Christ,” as being the Lord in respect to his Divine human (see also above, n. 26). These things are said concerning the church of the Gentiles, which is about to receive Divine truth and acknowledge the Lord’s Divine human. (That these things are said of the church of the Gentiles, see just above, n. 50.) The Christian church indeed, acknowledges the Lord’s Divine, but not his Divine human; when, therefore, they think and speak about the Lord from

doctrine, they separate his human from the Divine, and make his human like the human of another man; when yet the Divine is in his human as the soul is in the body. This is why such as these can have no idea of the Divine; although it is the idea that conjoins, because thought conjoins; and moreover, without conjunction with the Divine through thought and affection, or what is the same, through faith and love, there is no salvation. It is said that conjunction through thought and affection is the same as conjunction through faith and love, since what I believe, that I think, and what I love, by that I am affected. To believe in the invisible is much the same as believing in the inmost of nature, an error to which the mind readily lapses when it indulges in its own fantasies. Yet there is implanted within everyone, from heaven, and this by continual influx therefrom, a desire to see what he regards as the Divine, and this, indeed, under the human form.

[2] This desire is implanted in the simpleminded, and also with well-disposed Gentiles (see *Heaven and Hell*, n. 82). All such therefore, if they have also lived a life of charity, are received by the Lord, and heaven is granted them. No others can be received, because they are not conjoined. (That all angels in heaven, also the most wise in ancient times, and all who have spiritual faith, that is, a living faith, both on this earth and on all the earths in the universe, see their Divine in thought, because they acknowledge the Divine human, and are therefore accepted by the Lord, see *New Jerusalem and Its Heavenly Doctrine*, n. 280–310; *Heaven and Hell*, n. 79–86, 316, 321; and *Earths in the Universe*, n. 7, 40, 41, 65, 68, 91, 98, 99, 107, 121, 141, 154, 158, 159, 169.) Because this implanted desire, which is in everyone from heaven, has been almost wholly rejected among the learned of the world, and access to the Divine thereby debarred, therefore, a new church is now being established by the Lord, among the Gentiles that have not extirpated that idea, and faith along with it. The extirpation from the Christian world of this implanted desire had its first beginning with the Babylonish body, which separated the Lord's human from his Divine, in order that its chief might be acknowledged as the vicar of the Lord's human, and might thus transfer to himself the Lord's Divine power, saying that the Lord received that power from the Father, when in fact it was from himself, because it was from

his Divine. Thus they are unwilling to hear anything about the Divine human (see *Arcana Coelestia*, n. 4738). But on this subject, as it is the chief thing of all things in the church, more will be said hereafter.

53. Verse 10. *I was in the spirit* signifies a spiritual state when there is revelation. This is evident from the signification of “to be in the spirit,” as being to be brought into the state in which spirits and angels are, which state is a spiritual state. Into this state a man is brought when he is let into the state of his spirit, for every man is a spirit as regards his interiors (see *Heaven and Hell*, n. 432–444). When a man is in that state, the things that are in the spiritual world appear to him as clearly as objects appear in the natural world; but the things that appear, because they are of spiritual origin, are in themselves spiritual, and such things as are of heavenly wisdom are presented as it were in a natural image. In this way Divine things are presented before the eyes of spirits and angels in visible forms. From this it is that all things that are seen in heaven are representative and significative, as were also the things seen by John, as described in Revelation. (The character of such things can be further learned from what is said and shown concerning representatives and appearances in heaven, in *Heaven and Hell*, n. 170–176.)

[2] While man is in the body he does not see such things as are in heaven, unless the sight of his spirit is opened; when this is opened, then he sees. In this way John saw the things described in Revelation; and in like manner the prophets saw; and they were therefore called seers, and were said to have their eyes opened. In this way also angels were seen in ancient times, and the Lord also was thus seen by the disciples after his resurrection. This sight is the sight of the spiritual man; and because in this state all things appear representatively, John was in it. He who knows nothing about this sight, believes that angels, when seen by men, have taken on a human form, and that when they vanished from their sight they laid it aside; but this is not so; angels then appeared in their own form, which is the human form, not before the sight of men’s bodily eyes, but before the sight of their spirit, which sight was then

opened. This is evident from the Lord's being seen by the disciples [after his resurrection], when he himself showed to them that he was a man in a complete human form (Luke 24:39; John 20:20–28); and yet he became invisible. When they saw him the eyes of their spirit were opened, but when he became invisible those eyes were closed. That man has such a sight is clear to me from much experience, for all things I have seen in the heavens have been seen by that sight. At such times I was in the same state of wakefulness as when they were not seen. But at the present time that sight is seldom opened to anyone by the Lord, and for many reasons.

54. *On the Lord's day* signifies Divine influx then. This is evident from the signification of "the Lord's day," as being then the Lord is instructing man, thus when he is flowing in. The Lord's day is the day of the Sabbath, and the Sabbath in the ancient churches, which were representative churches, was the most holy thing of worship, because it signified the union of the Divine and the human in the Lord, and thence also the conjunction of his Divine human with heaven (see *Arcana Coelestia*, n. 8494–8495, 10356, 10360, 10370, 10374, 10668). But when the Lord had united his Divine with his human that holy representative ceased, and that day became a day of instruction (n. 10360). For this reason revelation was made to John on the Lord's day. Revelation here is instruction concerning the state of the church.

55. *And I heard behind me a great voice, as of a trumpet* signifies manifest perception of Divine truth about to be revealed from heaven. This is evident from the signification of "hearing," as being to perceive and obey (see *Arcana Coelestia*, n. 2542, 3869, 4653, 5017, 7216, 8361, 8990, 9311, 9397); and from the signification of "behind me," as being manifestly (of which hereafter); and from the signification of "voice," when heard out of heaven, as being Divine truth (see *Arcana Coelestia* n. 219–220, 3563, 6971, 8813, 8914); and from the signification of a "trumpet," as being truth to be revealed out of heaven (of which hereafter). "Behind me" signifies manifestly, because the things that flow in from heaven into man's affection flow in into the occipital region, and come

thus into his manifest perception; for whatever enters into affection is manifestly perceived, for the whole life of perception is from affection; but whatever flows out of heaven immediately into the thought flows into the region above the forehead. (Concerning this influx, see *Heaven and Hell*, n. 251.) From this it is clear what is signified by John's having heard "behind him," and by his afterwards "having turned to see the voice which spoke with him." A "trumpet" or "horn" signifies Divine truth about to be revealed out of heaven, because sometimes Divine truth is heard in this way when it flows down from the Lord through the heavens with man; for it is increased in coming down; and it thus flows in. But it is thus heard only in the beginning with those through whom Divine truth is to be revealed in the ultimate sense, which is representative of interior things. But afterwards it is heard as a human voice. From this it is evident why "the voice of a trumpet" or "horn" signifies Divine truth about to be revealed out of heaven.

[2] He who is aware that "trumpet" or "horn" signifies Divine truth out of heaven can understand many passages in the Word where these are mentioned. As in Matthew:

He shall send forth his angels with a great sound of a trumpet, and they shall gather together the elect from the four winds (Matt. 24:31).

In Isaiah:

All ye inhabitants of the world, and ye dwellers on the earth, when the sign of the mountains shall be lifted up, see ye; and when the trumpet is blown, hear ye (Isa. 18:3).

In Jeremiah:

Proclaim with the trumpet in the land. Set up a standard towards Zion. How long shall I see the standard, and hear the sound of the trumpet? For my people are foolish, they are sottish sons, and they have no understanding (Jer. 4:5-6, 21-22).

I set watchmen over you, saying, Hearken to the sound of the trumpet. But they said, We will not hearken. Therefore hear, ye nations (Jer. 6:17-18).

In Ezekiel:

He heard the sound of the trumpet, and took not warning; his blood shall be upon him; whereas if he had taken warning he should have delivered his soul (Ezek. 33:5).

In Hosea:

[Set] the trumpet to thy mouth, because they have transgressed my covenant, and trespassed against my law (Hos. 8:1).

In Zechariah:

The Lord Jehovah shall blow the trumpet, and shall go with the whirlwinds of the south (Zech. 9:14).

In David:

God is gone up with a shout, and Jehovah with the sound of a trumpet (Ps. 47:5).

And also in Revelation (chap. 4:1; 8:2, 7–8, 13; 9:1, 13, 14; 10:7; 18:22). Because a “trumpet” signified Divine truth, therefore when Divine truth was first about to be revealed before the people of Israel:

Sounds of a trumpet were heard from Mount Sinai (Exod. 19:16).

For this reason sounding the trumpet became representative with them:

When they were to assemble, and when they went forward, and also in their solemnities, at the beginnings of months, at burnt offerings and eucharistic sacrifices (Num. 10:1–10).

They also sounded trumpets when they went forth to battle against the Midianites (Num. 31:6).

And when they took the city of Jericho (Josh. 6:4–20);

for wars and battles signified spiritual combats, which are combats of truth against falsity, and of falsity against truth.

56. Verse 11. *Saying, I am the alpha and the omega, the first and the last* signifies who governs all things from first principles through ultimates, and thus all things of heaven to eternity, as is evident from what is said and shown above (n. 41).

57. *And, what thou seest write in a book* signifies that the things revealed may be for posterity, as is clear without explanation.

58. *And send to the churches which are in Asia* signifies and then to all who are in the light of intelligence. This is evident from the signification of “the seven churches,” as being all who are in truths from good, or in faith from charity, thus who are of the church (see above, n. 20); and from the signification of “Asia,” as being those who are in the light of intelligence (see also above, n. 21).

59. *Unto Ephesus, and Smyrna, and Pergamum, and Thyatira, and Sardis, and Philadelphia, and Laodicea* signifies in each case according to reception. This is evident from what follows, where these churches are treated of in detail. It is said according to reception, because the light of intelligence does not constitute the church with man, but the reception of light in heat, that is, the reception of truth in good. It is said the reception of light in heat, because spiritual light is Divine truth, and spiritual heat is Divine good, and these two in the spiritual world are as light and heat in the natural world; for insofar as spring or summer heat is added to the light, so far all things grow and germinate, but so far as that heat is not added to the light, so far all things become torpid and die. (That light in the spiritual world is Divine truth, and heat there is Divine good, and that they are as heat and light in the natural world, see *Heaven and Hell*, n. 126–140.)

60. Verses 12–16. *And I turned to see the voice which spoke with me. And having turned, I saw seven golden lamp stands, and in the midst of the seven lamp stands one like unto the son of man, clothed with a garment down to the foot, and girt about at the paps with a*

golden girdle. And his head and hairs white as white wool, as snow; and his eyes as a flame of fire. And his feet like unto burnished brass, as if glowing in a furnace; and his voice as the voice of many waters. And having in his right hand seven stars; and out of his mouth a sharp two-edged sword going forth; and his face as the sun shineth in his power.

12. "And I turned to see the voice which spoke with me" signifies the understanding illustrated (n. 61); "and having turned I saw seven golden lamp stands" signifies a new heaven and a new church, which are in the good of love (n. 62). 13. "And in the midst of the seven lamp stands one like unto the son of man" signifies the Lord, from whom is the All of heaven and of the church (n. 63); "clothed with a garment down to the foot" signifies Divine truth proceeding from him (n. 64); "and girt about at the paps with a golden girdle" signifies Divine good likewise (n. 65). 14. "And his head and hairs white" signifies his Divine in firsts and in ultimates (n. 66); "as white wool, as snow" signifies in respect to good and truth therein (n. 67); "and his eyes as a flame of fire" signifies Divine providence from his Divine love (n. 68). 15 "And his feet like unto burnished brass, as if glowing in a furnace signifies the ultimate of Divine order, which is the natural [full of Divine love] (n. 69–70); "and his voice as the voice of many waters" signifies Divine truth in ultimates (n. 71). 16. "And having in his right hand seven stars" signifies all knowledges of good and truth from him (n. 72); "and out of his mouth a sharp two-edged sword going forth" signifies the dispersion of all falsities by the Word (n. 73); "and his face as the sun shineth in his power" signifies his Divine love, from which are all things of heaven (n. 74).

61. Verse 12. *And I turned to see the voice which spoke with me* signifies the understanding illustrated. This is evident in some degree from what was said above (n. 55), in the explanation of what is signified by John's hearing a voice behind him. It is clear that in these words there is an arcanum that cannot be known unless it is known how the Divine flows in out of heaven with man; for it was from influx that John heard the voice behind him, and that afterwards, having turned to see the voice, he saw the things that follow. Divine influx out of heaven is into man's will, and through that, into his understanding. Influx into the will is into the occipital region, because into the cerebellum, and from this it

passes towards the foreparts into the cerebrum, where the understanding is; and when it comes by that way into the understanding, then it comes also into the sight; for man sees from the understanding. That there is such influx it has been granted me to know by much experience. It is the same whether we say influx into the will, or into the love, since the will is the receptacle of love; and it is also the same whether we say influx into the understanding or into faith, since the understanding is the receptacle of faith (see what is adduced in *New Jerusalem and Its Heavenly Doctrine*, n. 28–35). But it is not permitted to adduce more on these subjects at present, because up to this time they have been unknown; only these few things have been said that it may be known what is involved in John's hearing a voice behind him, and his turning to see it; and why it is that this signifies the understanding illustrated; it is because what enters through the will into the understanding, or through love into faith, comes into illustration, since what man wills or loves, that he clearly perceives. It is otherwise if it enters by the way of the understanding alone. It is said "to see the voice," because by "seeing," when predicated of spiritual things, is signified understanding from illustration (as was shown above, n. 11); and unless "seeing" signified understanding it could not have been said "to see the voice."

62. *And having turned, I saw seven golden lamp stands* signifies a new heaven and a new church, which are in the good of love. This is evident from the signification of "having turned to see," as being to understand from illustration (see just before, n. 61); and from the signification of "seven," as being what is full and all, and as being predicated where the holy things of heaven and the church are treated of (see above, n. 20, 24); and from the signification of "lamp stands," as being the new heaven and the new church (as will be seen in what follows); and from the signification of "gold," as being the good of love (see *Arcana Coelestia*, n. 113, 1551–1552, 5658, 6914, 6917, 9510, 9874, 9881). That "seven lamp stands" signify heaven and the church is evident from the last verse of this chapter, where it is said, "The seven lamp stands which thou sawest are the seven churches." That "the seven churches" signify all who are of the church of the Lord, thus the church in general, may be seen above (n. 20); they also signify heaven, because heaven and the

church make one; moreover, those that have the church in them have heaven in them; for the reason that the good of love and of faith makes the church with man, and makes heaven with him, as it does with angels; consequently, those that had the church, that is, the goods and truths of the church, in them in the world, come into heaven after death. (That this is so, see *New Jerusalem and Its Heavenly Doctrine*, n. 12; and *Heaven and Hell*, n. 57, 221–227.) The “seven lamp stands” here mean the new heaven and the new church, for these are treated of at the end of Revelation (see chapter 21), and thus the conclusion of all things therein; and because that which is last is also first, the prediction respecting these is presented at the beginning. Moreover, it is also customary in the Word to mention in the beginning things that are to take place at the end, because intermediates are thus included; for, in the spiritual sense, the first is the end for the sake of which, as that is both first and last, and to it all other things look (see *New Jerusalem and Its Heavenly Doctrine*, n. 98).

[2] That “lamp stand” signifies heaven and the church is evident from the description of the lamp stand which was in the tabernacle, for by the tabernacle the whole heaven in the complex was represented; and by the lamp stand therein, the spiritual heaven, which is the second heaven (see *Arcana Coelestia*, n. 3478, 9457, 9481, 9485, 9548–9577, 9783). That this is so is clearly evident from John’s seeing “in the midst of the seven lamp stands one like unto the son of man”; “the son of man” is the Lord in respect to his Divine human, from which is Divine truth, which is the all in all things of heaven and the church. In the spiritual heaven also lamp stands appear in much magnificence; by these that heaven is represented. These it has been given me to see. From this it can be seen what is meant in the Word, in the spiritual sense, by “lamp stands” and by “lamps” in the following passages. In Revelation:

I will remove thy lamp stand out of its place, except thou repent
(Rev. 2:5).

“To remove thy lamp stand” is to take away from them heaven or the church. In Zechariah:

The angel said to the prophet, What seest thou? And I said, I have seen, and behold a lamp stand all of gold, its bowl on the top of it, and its seven lamps thereon, with seven pipes to the lamps (Zech. 4:2, 3).

Here Zerubbabel is treated of, who was to lay the foundation of the house of God, and to finish it. By Zerubbabel is represented the Lord, that he was about to come and restore heaven and the church; these are the “lamp stands” and the holy truths there are “the seven lamps.”

[3] Because a lamp stand takes its representative meaning from the lamps, and the lamps from light, which in heaven is Divine truth, so the Lord is also called “a lamp,” as in Revelation:

The holy Jerusalem hath no need of the sun, neither of the moon, to shine in it; the glory of God shall lighten⁷ it, and the lamb is the lamp thereof (Rev. 21:23; 22:5).

From this also it is that David, and the kings after him, are called:

Lamps of Israel (2 Sam. 21:17; 1 Kings 11:36; 15:4; 2 Kings 8:19);

for the Lord in respect to his royalty was represented by David, likewise by the kings of Judah and Israel. (For the representation by “David,” see *Arcana Coelestia*, n. 1888, 9954; and by “kings,” n. 31, above.) The lamp stands that were seen were of gold; because “gold” signifies the good of love, and all that proceeds from the Lord is from Divine love; consequently the Divine of the Lord in the heavens is love to him and love towards the neighbor, which is charity (as may be seen in *Heaven and Hell*, n. 13–19). This is why the lamp stand here, as well as the lamp stand in the tabernacle, was of gold.

63. Verse 13. *And in the midst of the seven lamp stands one like unto the son of man* signifies the Lord, from whom is the All of heaven and of the church. This is evident from the signification of “in the midst,” as being in the inmost (see *Arcana Coelestia*, n. 1074, 2940, 2973); and as all things proceed from the inmost, as light proceeds from the center to the circumferences, so “in the

midst” signifies from whom; also from the signification of “the seven lamp stands,” as being the new heaven and the new church (of which just above, n. 62); and from the signification of “the son of man,” as being the Lord in respect to the Divine human, and also in respect to Divine truth, because Divine truth proceeds from his Divine human.

From this it can be seen why the Lord appeared “in the midst of seven lamp stands,” namely, because from him the all of heaven and the church proceeds; for it is the good of love and of faith that makes heaven and the church, and that this good is from the Divine is known in the Christian world, and as it is from the Divine, it is from the Lord, for the Lord is the God of heaven, and the Divine of the Lord makes heaven (see *Heaven and Hell*, n. 2–12; and that this is his Divine human, see n. 78–86).

[2] That the son of man is the Lord in respect to the Divine human, and also in respect to Divine truth, because Divine truth proceeds from his Divine human, is evident from those passages in the Word where the son of man is mentioned. Thus in John:

The multitude said to Jesus, How sayest thou, The son of man must be lifted up? Who is this son of man? Jesus answered them, Yet a little while is the light with you; walk while ye have the light, lest darkness overtake you. While ye have the light believe in the light, that ye may be sons of light (John 12:34–36).

From these words it is clear that “the son of man” and “light” have a like signification; for when the people asked, Who is the son of man? the Lord answered that he was the light in which they should believe. (That “light” is Divine truth proceeding from the Lord’s Divine human, see *Heaven and Hell*, n. 126–140; and *New Jerusalem and Its Heavenly Doctrine*, n. 49; thus also the son of man.)

[3] In Luke:

Blessed are ye when men shall hate you for the son of man’s sake (Luke 6:22).

“For the son of man’s sake” is for the sake of Divine truth that proceeds from the Lord. Divine truth is the all of faith in and of love to the Lord. Because the evil deny these things, and those who deny also hate them, while the good acknowledge them, therefore it is said that the good are blessed.

[4] In the same:

The days will come when ye shall desire to see one of the days of the son of man, but ye shall not see it. Then they shall say to you, Lo here, or Lo there. Go not away, nor pursue after (Luke 17:22–23).

“To desire [to see] one of the days of the son of man,” is to desire Divine truth, which is genuine truth, as to something thereof; the end of the church is here meant, when there will no longer be any faith, because there will be no charity, at which time all Divine truth will perish; and because Divine truth is signified by “the son of man,” it is said, “Then shall they say, Lo here, or lo there; pursue not after.”

[5] In the same:

When the son of man cometh, shall he find faith upon the earth? (Luke 18:8);

which means that when Divine truth shall be revealed out of heaven it will not be believed. Here also, “the son of man” is the Lord in respect to Divine truth; the coming of the Lord is the revelation of Divine truth at the end of the church (see *Arcana Coelestia*, n. 3900, 4060).

[6] In Matthew:

As the lightning cometh forth from the east, and is seen even unto the west, so shall the coming of the son of man be. Then shall appear the sign of the son of man in heaven; and then shall all the tribes of the earth lament, and they shall see the son of man coming in the clouds of heaven, with power and glory (Matt. 24:27, 30).

That by “the coming of the Lord in the clouds of heaven” is here signified the revelation of Divine truth at the end of the church, see above (n. 36).

[7] In the same:

I say unto you, Henceforth ye shall see the son of man sitting at the right hand of power, and coming in the clouds of heaven (Matt. 26:64).

And in Luke:

From henceforth shall the son of man be seated at the right hand of the power of God (Luke 22:69).

“The son of man” is the Lord in respect to the Divine human, and in respect to Divine truth proceeding from him; “to sit at the right hand of power” means that he has omnipotence; its being said that they were now about to see this means that Divine truth was in its omnipotence when the Lord in the world had conquered the hells and reduced to order all things there and in the heavens, and that thus those who received him in faith and love could be saved (see *Arcana Coelestia*, n. 9715. That to “sit at the right hand” means omnipotence, see *Arcana Coelestia*, n. 3387, 4592, 4933, 7518, 8281, 9193; that all the power of good is by means of truth, n. 6344, 6423, 8304, 9327, 9410, 9639, 9643. That Divine power itself is by means of Divine truth proceeding from the Lord’s Divine human, see n. 6948; that the “clouds” in which the son of man is to come are the Word in the letter, which is Divine truth in the ultimate of order, see the preface to chapter 18 of Genesis, n. 4060, 4391, 5922, 6343, 6752, 8443, 8781; and that “glory” is Divine truth itself, such as it is in the internal sense of the Word, see n. 4809, 5922, 8267, 9429).

[8] From this it can now be seen what is signified by these words in Revelation:

I saw, and behold, a white cloud, and upon the cloud one sat like unto the son of man, having on his head a golden crown (Rev. 14:14).

And in Daniel:

I saw in the night visions, and behold, there came with the clouds of the heavens one like unto the son of man (Dan. 7:13).

Because all judgment is executed according to truth, therefore it is said, that it was given to the Lord:

To execute judgment, because he is the son of man (John 5:27);

and that:

The son of man shall render unto every man according to his deeds (Matt. 16:27);

and that:

When the son of man shall come, he shall sit on the throne of his glory, and shall judge (Matt. 25:31).

[9] In Matthew:

He that soweth the good seed is the son of man, the field is the world, the seed are the sons of the kingdom, the tares are the sons of the evil one (Matt. 13:37–38).

“Good seed” is Divine truth; it is therefore said that the son of man soweth it; “the sons of the kingdom” are Divine truths in heaven and the church; for “son” is truth (see *Arcana Coelestia*, n. 489, 491, 533, 1147, 2623), and, in the contrary sense, falsity, which also is “the son of the evil one.”

[10] In the same:

The son of man hath not where to lay his head (Matt. 8:20);

by which is meant that Divine truth had no place anywhere, that is, with any man at that time. That the son of man was about to suffer and be put to death (Matt. 17:12, 22–23; 26:2, 24, 45; Mark 8:31;

9:12, 31) signifies that thus they were about to treat Divine truth, consequently the Lord, who was Divine truth itself. This he also teaches in Luke:

But first must the son of man suffer, and be rejected of this generation (Luke 17:25).

[11] In Jeremiah:

No man shall dwell there; neither shall a son of man sojourn there (Jer. 49:18, 33).

In the cities no man shall dwell, nor shall a son of man pass through them (Jer. 51:43).

he who does not know the spiritual sense of the Word believes that by “cities” here are meant cities, and that by “man,” and “son of man,” are meant a man and a son; and that the cities were to be so desolated that no one should be in them, but it is the state of the church in respect to the doctrine of truth that is described by these words; for “cities” are the doctrinals of the church (see *Arcana Coelestia*, n. 402, 2449, 3216, 4492–4493); and “man” is its very truth conjoined with good (see n. 3134, 7716, 9007); therefore a “son of man” is truth.

[12] As Divine truth proceeding from the Lord was signified by “the son of man,” therefore the prophets by whom it was revealed were called “sons of man” (as Daniel 8:17; and Ezekiel 2:1, 3, 6, 8; 3:1, 3–4, 10, 17, 25; 4:1, 16; 8:5–6, 8, 12, 15; 12:2, 3, 9, 18, 22, 27). As most things in the Word have also a contrary sense, so “son of man” has a contrary signification, which is the falsity opposite to truth. Thus in Isaiah:

What art thou, that thou art afraid of man, that dies; and of the son of man, who shall be as grass (Isa. 51:12).

And in David:

Put not your trust in princes, in the son of man, with whom there is no salvation (Ps. 146:3).

“Princes” are primary truths (see *Arcana Coelestia*, n. 2089, 5044); so, in the contrary sense, primary falsities; and “the son of man” is falsity itself.

64. *Clothed with a garment down to the foot* signifies Divine truth proceeding from him. This is evident from the signification of “garments” as being truths that clothe good (see *Arcana Coelestia*, n. 1073, 2576, 5248, 5319, 5954, 9212, 9216, 9952, 10536). Here is only mentioned “a garment down to the foot,” which is a general covering; by which, as the Lord is treated of, all Divine truth in general is meant. Since the Lord is here described in respect to the Divine human, which is here the “Son of man seen in the midst of the lamp stands,” and it is said that he was “clothed with a garment down to the foot, and girt about at the paps with a golden girdle,” and afterwards that “his face shone as the sun in his power,” I wish to give an explanation of what is said in the Evangelists about the Lord when he was transfigured, where some similar expressions are used; and afterwards of what is said about the soldiers dividing his garments, and casting the lot upon his tunic.

[2] Of the Lord’s transfiguration it is thus written:

Jesus took Peter, James, and John, into a very high mountain, and he was transfigured before them; and his face did shine as the sun, and his garments became white as the light. And behold, there appeared to them Moses and Elijah speaking with him. And behold, a bright cloud overshadowed them, and behold, a voice out of the cloud, saying, This is my beloved son, in whom I am well pleased; hear ye him (Matt. 17:1–5; Mark 9:2–8; Luke 9:28–36).

The Lord took Peter, James, and John, because by them the church in respect to faith, charity, and the works of charity was represented; he took them “into a high mountain,” because “mountain” signifies heaven”; “his face did shine as the sun,” because “face” signifies the interiors, and it did shine as the sun because his interiors were Divine, for the “sun” is Divine love; “his garments became white as the light,” because “garments” signify Divine truth proceeding from him; the like is signified by “light.” “Moses and Elijah” appeared, because the two signify the Word,

“Moses” the historical Word, and “Elijah” the prophetic Word; “a bright cloud overshadowed them,” because “a bright cloud” signifies the Word in the letter within which is the internal sense; “a voice out of the cloud said, This is my beloved son, in whom I am well pleased, hear ye him,” because “a voice out of the cloud” signifies Divine truth out of the Word, and “beloved son,” the Lord’s Divine human. And because Divine truth is from him, and thence all truth of the church, it was said out of the cloud, “in whom I am well pleased, hear ye him.”

[3] It was plainly the Divine human of the Lord that was thus seen, for the Divine itself cannot be seen by anyone, except through the Divine human. This the Lord also teaches in John:

No man hath seen God at any time; the only-begotten son, which is in the bosom of the Father, he hath brought him forth to view (John 1:18).

Ye have neither heard the voice of the Father at any time, nor seen his shape (John 5:37).

(That such things are signified by these words in the Evangelists, can be seen in *Arcana Coelestia* where the particulars are made known, namely, that by “Peter,” “James,” and “John,” in the Word, are signified faith, charity, and the works of charity, n. 3750, and above, n. 8–9; by “high mountain” is signified heaven, n. 8327, 8805, 9420, 9422, 9434, 10608; by “face,” the interiors which are of the mind, n. 1999, 2434, 3527, 4066, 4796, 5102, 9306, 9546; and by “the face of the Lord,” mercy, peace, and every good, n. 222, 223, 5585, 9306, 9546, 9888; by “the sun,” Divine Love, n. 2495, 4060, 7083; and in *Heaven and Hell*, n. 116–125; by “garments,” when the Lord is treated of, Divine truth, n. 9212, 9216; and the like by “light,” n. 3195, 3222, 5400, 8644, 9399, 9548, 9684; and in *Heaven and Hell*, n. 126–140. That “Moses and Elias” signify the Word; “Moses,” see *Arcana Coelestia*, n. 5922, 6723, 6752, 6771, 6827, 7010, 7014, 7089, 7382, 9372, 10234; and “Elias,” see n. 2762, 5247. That “clouds” signify the Word in the letter, see above, n. 36; that “beloved Son” is the Divine human of the Lord is evident.) From the fact that the

“Lord’s garments” signify Divine truth, it may be known what is signified by the soldiers dividing the garments of the Lord among them, and casting a lot upon his tunic, of which it is thus written in John:

The soldiers took his garments, and made four parts, to every soldier a part, also the tunic. Now the tunic was without seam, woven from the top throughout. They said therefore one to another, Let us not rend it, but cast lots for whose it shall be; that the Scripture might be fulfilled which saith, They parted my garments among them, and upon my vesture they did cast lots. These things therefore the soldiers did (John 19:23–24).

[4] He who is not aware that in every particular of the Word there is an internal sense which is spiritual, cannot see any arcanum in these things; he knows only that the soldiers divided the garments and not the tunic; and beyond this he knows nothing; when not only in this fact is there a Divine arcanum, but also in every particular of what is recorded concerning the passion of the Lord. The arcanum in this fact is that the garments of the Lord signified Divine truth, thus the Word, because the Word is Divine truth; the “garments” that they divided, the Word in the letter, and the “tunic” the Word in the internal sense to “divide them” signifies to disperse and falsify; and “the soldiers” signify those that are of the church, who should fight in behalf of Divine truth. This is why it is said, “These things therefore the soldiers did.” From this it is clear that the meaning of these words in the spiritual sense is that the Jewish church dispersed the Divine truth which is in the sense of the letter, but could not disperse the Divine truth which is in the internal sense. That the “garments of the Lord” signified Divine truth, thus the Word, was shown above; that his “tunic” signified Divine truth, or the Word, in the internal sense, see *Arcana Coelestia*, n. 9826, 9942; that to “divide” is to disperse and separate from good and truth, thus to falsify, see n. 4424, 6360, 6361, 9094; that “the soldiers” signify those that are of the church, here of the Jewish church, who should fight in behalf of Divine truth is clear from the spiritual sense of “warfare” and of “war”; that “war” signifies spiritual combats, which are of truth against falsity, see n. 1659, 1664, 8295, 10455; it is therefore said of the Levites, whose function pertained to such things as are of the church, that

they were discharging military duty and were serving in war, when they were exercising their ministry in the tent of the assembly (Num. 4:23, 35, 39, 43, 47; 8:23, 24).

65. *And girt about at the paps with a golden girdle* signifies Divine good likewise. This is evident from the signification of “being girt about at the paps with a girdle,” as being to be encompassed about the breast; “paps” and “girdle” are mentioned, because paps stand out from the breast, and a girdle encompasses. Divine good going forth from the Lord is here meant because this is signified by the “breast” in general and by the “paps” in particular. Good proceeding is meant because all garments signify things that proceed, for they are outside the body and clothe it; as things that proceed are also outside the body and encompass it. (That this is so can be seen from what is said in *Heaven and Hell* of the garments with which angels are clothed, n. 177–182; namely, that everyone is clothed with garments according to his affection for becoming intelligent and wise, and this affection is what proceeds from them; for there is a sphere that proceeds from every angel and spirit, which is a sphere of affection, and is called the sphere of his life, and their garments are according to this sphere. That this is so does not appear before their eyes, but yet they know that it is so. Of this sphere, see *Arcana Coelestia*, n. 2489, 4464, 5179, 7454, 8630.)

[2] From this it can be seen that the “Lord’s garments” signify the proceeding Divine, which is Divine truth united to Divine good, which fills the universal heaven and enters into the interiors of the mind, and gives to him who receives it intelligence and wisdom. This is meant by being “clothed with white garments.” Because the proceeding Divine good is signified by “the girdle” with which the Lord was girded, therefore the girdle appeared golden, for “gold” signifies the good of love (see *Arcana Coelestia*, n. 113, 1551, 1552, 5658, 6914, 6917, 9510, 9874, 9881). The “paps” are mentioned instead of the breast, which was girt with the girdle, because “paps” signify spiritual love, and “breast” signifies the good itself of that love. This love is signified by “paps” in Isaiah:

I will make thee a magnificence of eternity, the joy of generation and generation. Thou shalt suck the milk of the nations, and shalt suck the paps of kings (Isa. 60:15–16).

“Kings” are truths out of good from the Lord (see above, n. 31); “paps” and “breast” are that good, which is the good of spiritual love.

[3] That “breast” signifies the good of spiritual love is from correspondence with heaven; for the whole heaven corresponds to all things of man; the inmost or third heaven corresponding to the head; the middle or second to the breast; and the outmost or first to the feet. Because there is this correspondence, heaven is also called the greatest man. And as the inmost or third heaven corresponds to the head, by “head” is signified the good of celestial love, which is the good of love to the Lord; because that good rules and makes that heaven; and as the middle or second heaven corresponds to the breast, by “breast” is signified the good of spiritual love, which is the good of love to the neighbor, because that good rules and makes that heaven; and as the outmost or first heaven corresponds to the feet, by “feet” is signified the good of natural love from spiritual love, which is the good of faith; because that good rules and makes that heaven. From this it is clear why “paps” signify spiritual love, and the “breast” its good. (But these things may be better understood from what is shown in *Heaven and Hell*, especially in the following chapters: on the three heavens, n. 29–39; that the Divine of the Lord in the heavens is love to him and charity towards the neighbor, n. 13–19; that the universal heaven represents one man, n. 59–67; that there is a correspondence of heaven with all things of man, n. 87–102; and *Arcana Coelestia*, n. 4938, 4939, 10087. It may be permitted to cite from that work, by way of illustration, this further reason why the “breast” signifies the good of spiritual love, namely, that within the breast are the heart and lungs, and the “heart” from correspondence signifies celestial love, while the “lungs” signify spiritual love, but the lungs fill the breast. That there is this correspondence, see *Arcana Coelestia*, n. 3883–3896, 9280, 9300. What celestial love is, and what spiritual love, see *Heaven and Hell*, n. 23.)

66. Verse 14. *And his head and hairs white* signifies the Divine in firsts and in ultimates. This is evident from the signification of “head,” when it refers to the Lord, of whom these things are said, as being the Divine in firsts (of which presently); and from the signification of “hairs,” as being the Divine in ultimates (of which also presently); and from the signification of “white,” as being what is pure. (That “white” [*album*] and “bright white” [*candidum*] mean what is pure, see *Arcana Coelestia*, n. 3301, 3993, 4007, 5319.) “Head,” in reference to the Lord, is the Divine in firsts, because the head is the highest part of man, and in it are his firsts, which are called the beginnings, from which are derived all things that have place in the body; for in the head are the understanding and the will, from which, as from their firsts or beginnings, flow the remaining things that relate to man’s outer life, such as speech and all actions. But “hairs,” in reference to the Lord, mean the Divine in ultimates, because hairs are ultimate things, for they grow out of the outmost parts of man, and first things terminate in them; when, therefore, “head” and “hairs” are mentioned firsts and ultimates are meant.

[2] Anyone who knows that in spiritual things also “head” signifies first things and “hairs” ultimates, and that first things and ultimates signify all things (as shown in n. 41), can know many arcana of the internal sense where “head” and “hairs” are mentioned; as that:

A Nazarite should not shave the hair of his head, for this, as it is said, was the Nazariteship of God upon his head, and when the days were accomplished, he was to shave it off and consecrate it (Num. 6:1–21);

The strength of Samson was in his locks, and when they were shaven off he became weak, and when they grew again he came into his strength (Judg. 16:13 to the end);

Forty-two children were torn in pieces by bears because they mocked Elisha, calling him bald-head (2 Kings 2:23–24);

Elijah was clothed with a garment of hair (2 Kings 1:8);

And John the Baptist with camel's hair (Mark 1:6);

furthermore, what "head," "hairs," "beard," and "baldness" signify wherever they are mentioned in the Word.

[3] That a Nazarite should not shave his hair, because this, as is said, was the Nazariteship of God upon his head; and that when the days were accomplished he should shave it off and consecrate it, was for the reason that the Nazarite represented the Lord in firsts and in ultimates, and his Divine in ultimates was his human, which he made Divine even to the flesh and bones, which are ultimates. That he made it Divine even to the flesh and bones is evident from the fact that he left nothing in the sepulcher, and that:

He said to the disciples that he had flesh and bones, which a spirit hath not (Luke 24:39–40).

And when the Divine itself is Divine even in ultimates, then it governs all things from firsts by means of ultimates (as can be seen from what was shown above, n. 41; especially from what was cited from *Arcana Coelestia*, namely, that interior things flow in successively into exterior things, even into what is extreme or outmost, and there have existence and subsistence, n. 634, 6239, 6465, 9215, 9216; that they not only flow in successively, but also form what is simultaneous in the ultimate, in what order see n. 5897, 6451, 8603, 10099; that therefore all interior things are held together in connection from the first by means of the ultimate, n. 9828, and *Heaven and Hell*, n. 297; that from this the ultimate is more holy than the interiors, n. 9824; and therefore in ultimates there is strength and power, n. 9836). These then are the reasons why the Nazariteship was instituted. The Nazarite was finally to consecrate his hair by putting it into the fire of the altar, because it represented the Divine holiness, and the "fire of the altar" signified that holiness (n. 934, 6314, 6832).

[4] From this it can be seen, moreover, why the strength of Samson was in his hair (Judges 16:13 to the end), for it is said that:

He was a Nazarite from his mother's womb (Judg. 13:7; 16:17).

Moreover, for the same reason:

It was not lawful for the high priest and his sons, nor for the Levites, to shave the head and make themselves bald (Lev. 10:6; 21:5, 10; Ezek. 44:20).

Likewise:

With the Israelitish people to cut off the beard (which had a like signification) was disgraceful (2 Sam. 10:4, 5).

The forty-two children were torn in pieces by the bears because they mocked Elisha, calling him bald-head, for the reason that Elijah and Elisha represented the Lord in respect to the Word, which is Divine truth, the sanctity and strength of which are in ultimates from firsts, as was said just above. Because “baldness” thus signified the deprivation of these, this took place. “Bears,” moreover signify truth in ultimates. (That Elijah and Elisha represented the Lord in respect to the Word, see *Arcana Coelestia*, n. 2762, 5247.) From this it is clear also why Elijah had a hairy garment and John one of camel’s hair; for John the Baptist, like Elijah, represented the Lord in respect to the Word; for this reason also he was called Elijah (see *Arcana Coelestia*, n. 7643, 9372).

[5] When these things are understood, it can be known what is signified in the Word by “head,” “hairs,” “beard,” and “baldness,” as in Isaiah:

In that time shall the Lord shave by the king of Assyria, the head, and the hairs of the feet, he shall also consume the beard (Isa. 7:20).

On all heads baldness, every beard cut off (Isa. 15:2).

In Jeremiah:

Truth is perished, and is cut off from their mouth. Cut off thine hair and cast it away (Jer. 7:28–29).

In Ezekiel:

Take a razor and pass it over the head and beard (Ezek. 5:1).

Shame shall be upon every face, and baldness upon all heads (Ezek. 7:18).

Every head was made bald (Ezek. 29:18).

In Amos:

I will bring up baldness upon every head (Amos 8:10).

In David:

God shall bruise the head of his enemies, the hairy scalp of him that goeth on in his guilt (Ps. 68:21).

In these passages and in others, by “cutting off the hair of the head,” “shaving the beard,” and inducing baldness is signified to deprive of all truth and good; since he that is deprived of ultimates is also deprived of things prior, for prior things have existence and subsistence in ultimates, as was said above. Moreover, in the world of spirits there are seen some that are bald, and I have been told that they are such as have abused the Word, and have applied the sense of the letter, which is Divine truth in ultimates, to wicked purposes, and therefore have been deprived of all truth. These are most malignant. Many of them are of the Babylonish body. Angels, on the contrary, appear with becoming hair.

67. *As white wool, as snow* signifies in respect to good and truth therein. This is evident from the signification of “white wool” as being good in ultimates (of which presently); and from the signification of “snow,” as being truth in ultimates. “Snow” means truth in ultimates by reason of the water of which it is composed, and its whiteness and brightness. (That “water” signifies truth, see below, n, 71; and that “whiteness,” and “brightness” signify truth from the transparency of light, see *Arcana Coelestia*, n. 3301, 3993, 4007, 5319, 8459.) “White wool” signifies good in ultimates, because wool upon lambs and sheep has a signification like that of hair upon man; and “lambs,” and “sheep” signify good, “lambs”

celestial good (see *Arcana Coelestia*, n. 3519, 3994, 10132), and “sheep” spiritual good (n. 4169, 4809). From this it is that the “hairs,” by which Divine truth in ultimates is signified, are said to be “white as white wool, and as snow.” So also of the Lord, when he was transfigured:

His garments became glistening, exceeding white as snow, so as no fuller on earth can whiten them (Mark 9:3);

and of the “ancient of days” in Daniel:

I beheld till thrones were cast down, and the ancient of days did sit; his raiment was white as snow, and the hair of his head was⁸ white wool (Dan. 7:9).

“Raiment” signifies the Divine in ultimates (see above, n. 64); and “the ancient of days,” the Lord from eternity.

[2] Because “wool” signifies good in ultimates, good is sometimes described in the Word by “wool,” and truth by “linen” and by “snow,” as in Hosea:

She said, I will go after my lovers, that give me my bread and my waters, my wool and my flax. Therefore will I return and take my corn in the time thereof, and I will pluck away my wool and my flax (Hos. 2:5, 9).

In Ezekiel:

Ye eat the fat, and ye clothe you with the wool; ye slaughter that which is the best; ye feed not the flock (Ezek. 34:3).

In David:

Jehovah will send out⁹ his word upon the earth; he giveth snow like wool (Ps. 147:15–16).

In Isaiah:

Though your sins be as scarlet they shall be white as snow; though they be red like purple they shall be as wool (Isa. 1:18).

“Snow” is predicated of sins that were as scarlet, and “wool” of sins that were red like purple, because “scarlet” signifies truth from good, and in a contrary sense, falsity from evil (see *Arcana Coelestia*, n. 4922, 9468); and “red” and “purple” signify good, and in a contrary sense, evil of every kind (see *Arcana Coelestia*, n. 3300, 9467, 9865).

68. *And his eyes as a flame of fire* signifies Divine providence from his Divine love. This is evident from the signification of “eyes,” as being the understanding (see above, n. 37); and in reference to the Lord, as meaning presence, and thus providence (see *Arcana Coelestia*, n. 3869, 10569) of which in what follows; also from the signification of “a flame of fire,” as meaning, in reference to the Lord, Divine love. “A flame of fire” means Divine love because from heaven the Lord appears as a sun, and the Divine that proceeds from him as light, flaming light in the inmost or third heaven, and bright white light in the middle or second heaven. The Divine love itself is what thus appears. From this it is that in the Word “fire” and “flame” signify love (as can be seen from what is shown in *Arcana Coelestia*, namely, that in the Word “fire” signifies love in each sense, n. 934, 4906, 5215. That sacred and celestial fire is Divine love, and every affection which is of that love, see n. 934, 6314, 6832. That there are two origins of heat, one the sun of the world, from which all things vegetate upon the earth, the other the sun of heaven, which is the Lord, from which angels and men derive the all of life, see n. 3338, 5215, 7324. That love is the fire of life, and that life itself is actually therefrom, see n. 4906, 5071, 6032, 6314. That flame is truth from the good of the inmost heaven, and light truth from the good of the middle heaven, see n. 3222, 6832; the reason is, that light in the inmost heaven appears flaming, and in the middle heaven bright white, see n. 9570; and likewise in *Heaven and Hell*, n. 116–140). In reference to the Lord, “eyes” signify Divine providence, because, in reference to man, they signify understanding; and the Divine understanding, because it is infinite, is Divine providence. Nothing else is signified by the “eyes” of Jehovah in Isaiah:

Incline thine ear, O Jehovah, and hear; and open thine eyes, O Jehovah, and see (Isa. 37:17).

In Jeremiah:

I will set mine eye upon them for good, and I will bring them again to their land,¹⁰ and I will build them (Jer. 24:6).

In David:

Behold the eye of Jehovah is upon them that fear him (Ps. 33:18);

Jehovah is in the temple of his holiness, his eyes behold, and his eyelids prove the sons of man (Ps. 11:4);

and elsewhere. (What divine providence is, see *New Jerusalem and Its Heavenly Doctrine*, n. 267–279.)

69. Verse 15. *And his feet like unto burnished brass, as if glowing in a furnace* signifies the ultimate of Divine order, which is the natural, full of Divine love. This is evident from the signification of “feet,” as being the natural (see *Arcana Coelestia*, n. 2162, 3147, 3761, 3986, 4280, 4938–4952); therefore, in reference to the Lord, as meaning the ultimate of Divine order, because that is the natural; also from the signification of “burnished brass,” or brass polished, as being natural good (of which presently); and from the signification of “glowing,” as being, in reference to the Lord, what is from Divine love (see n. 10055). It is said, “as if glowing in a furnace,” in order that the Divine love in the greatest degree and in its fullness may be represented, for the Divine is in its fullness when it is in its ultimate, and the ultimate is the natural (see above, n. 66).

From this it is clear that by “his feet like unto burnished brass, as if glowing in a furnace,” is signified the ultimate of Divine order, which is the natural, full of Divine love. These things, as well as the preceding, are described by comparisons; as that “his head and his hairs were white as white wool, as snow,” and that “his feet were like unto burnished brass, as if glowing in a furnace”; but it is to be

noted, that all comparisons in the Word are significative, for they are from correspondences in like manner as the things themselves (see *Arcana Coelestia*, n. 3579, 4599, 8989).

[2] In reference to the Lord, “feet” signify the ultimate of Divine order, and this is the natural, because heaven is heaven from the Lord’s Divine human, and from this it is that heaven in the whole complex represents one man; and as there are three heavens, that the highest heaven represents the head, the middle heaven the body, and the lowest heaven the feet. The Divine that makes the highest heaven is called the celestial Divine, but the Divine that makes the middle heaven is called the spiritual Divine, and the Divine that makes the lowest heaven is called the natural Divine from the spiritual and celestial. This makes it evident why the Lord is here described in respect to his Divine human, which is the son of man seen in the midst of the lamp stands, not only as regards his garments, but also as to his head, breast, and feet. (That the son of man is the Lord as to his Divine human, see above, n. 63; and that the “lamp stands” are heaven, see n. 62. But since these things are arcana hitherto unknown in the world, and yet must be understood in order that the internal sense of this and the following parts of this prophetic book may be comprehended, the particulars have been explained specifically in *Heaven and Hell*; as that the Divine human of the Lord makes heaven, n. 7–12, 78–86 seq.; that on this account heaven in the whole complex represents one man, n. 59–77; that there are three heavens, and that the highest refers to the head, the middle to the body, and the lowest to the feet, n. 2940.) When this is understood it can be seen what is signified in the Word by “the feet of Jehovah” or “of the Lord,” namely, the ultimate of Divine order, or the natural; and since the external of the church, of worship, and of the Word is the ultimate of Divine order in the church, and is the natural, this is specifically signified by “the feet of Jehovah” or “of the Lord.”

[3] Because of this signification of “the feet of Jehovah” or “of the Lord,” therefore when the Lord was seen as an angel by the prophets elsewhere, he appeared in like manner. Thus by Daniel:

I lifted up mine eyes, and looked, and behold a man clothed in linen, whose loins were girded with gold of Uphaz; his body was like the tarshish stone, and his eyes as lamps of fire, and his arms and his feet like the brightness of polished brass (Dan. 10:5–6).

In like manner the cherubs, by which is meant the Lord in respect to providence and protection (see *Arcana Coelestia*, n. 9277, 9509, 9673), were seen by Ezekiel:

Their feet sparkled like the brightness of polished brass (Ezek. 1:7).

The Lord was seen in like manner as an angel, as described further on in Revelation:

I saw an angel coming down out of heaven, arrayed with a cloud, and a rainbow was about his head, and his face was as the sun, and his feet as pillars of fire (Rev. 10:1).

As the Lord appeared in this manner as to his feet, therefore under his feet there was seen by some of the sons of Israel:

As it were a work of sapphire stone, and as it were the substance of heaven for clearness (Exod. 24:10).

Their vision of the Lord was not as to the feet, but “under the feet,” because they were not in, but under, the external of the church, of worship, and of the Word (see *New Jerusalem and Its Heavenly Doctrine*, n. 248).

[4] Since “the feet of Jehovah” or “of the Lord” signify the ultimate of Divine order, and this specifically is the external of the church, of worship, and of the Word, therefore this external is called in the Word “his footstool,” as in Isaiah:

The glory of Lebanon shall come unto thee, to beautify the place of my sanctuary; I will make the place of my feet honorable. And they shall bow themselves down at the soles of thy feet (Isa. 60:13–14).

Heaven is my throne, and the earth is my footstool (Isa. 66:1).

In Jeremiah:

God doth not remember his footstool in the day of anger (Lam. 2:1).

In David:

Worship Jehovah at his footstool (Ps. 99:5).

We will go into his tabernacles; we will worship at his footstool (Ps. 132:7).

In Nahum:

Of Jehovah, the clouds are the dust of his feet (Nahum 1:3).

“Cloud” is the external of the Word, or the Word in respect to the letter (see above, n. 36). Because “cloud” is the external of the Word, it is also the external of the church and of worship; for the church and worship are from the Word. “Clouds” are called “dust of his feet,” because those things that are in the sense of the letter of the Word, which is natural, appear scattered.

70. The feet are said to be “like unto burnished brass,” because burnished brass is polished brass, shining from something fiery; and “brass” in the Word signifies natural good. Metals are equally significative with the rest in the Word. “Gold” in the Word signifies celestial good, which is inmost good; “silver” signifies the truth thereof, which is spiritual good; “brass” natural good which is outmost good, and “iron” the truth thereof, which is natural truth.

Metals have such significations from correspondence; for in heaven many things are seen shining as if from gold and silver, and also many things as if from brass and iron; and it is there known that by these the goods and truths mentioned above are signified. It was from this that the ancients, who had a knowledge of correspondences, named the ages according to these metals; calling the first age the “golden,” because innocence, love, and wisdom

therefrom then ruled; but the second “silver,” because truth from that good, or spiritual good, and intelligence therefrom then ruled; the third age “brazen” or “copper,” because mere natural good, which is justness and sincerity of moral life, then ruled; but the last age they called “iron,” because mere truth without good then ruled, and when that rules, falsity also rules. All this was from the spiritual signification of these metals.

[2] From this it can be known what is signified by the image seen in a dream by Nebuchadnezzar:

The head of which was of gold, the breast and arms of silver, the belly and sides of brass, the legs of iron, and the feet partly of iron and partly of clay (Dan. 2:23, 33);

namely, the state of the church in respect to good and truth, from its first time to its last; its last time was when the Lord came into the world. When it is known that “gold” signifies celestial good, “silver” spiritual good, “brass” natural good, and “iron” natural truth, many arcana in the Word, where these metals are mentioned, can be understood. Thus what is signified by these words in Isaiah:

For brass I will bring gold, for iron I will bring silver, and for wood brass, and for stones iron; I will also make thy government peace, and thine exactors justice (Isa. 60:17).

[3] But as the signification of “brass,” as meaning natural good, is here treated of, I will cite only a few passages where “brass” is mentioned, as signifying that good. Thus in Moses:

Asher acceptable unto his brethren, and dipping his foot in oil. Thy shoe iron and brass, and as thy days thy fame (Deut. 33:24–25).

“Asher,” as one of the tribes, signifies the blessedness of life and the delight of affections (see *Arcana Coelestia*, n. 3938–3939, 6408); “to dip the foot in oil” signifies natural delight, “oil” is delight (see n. 9954), “foot” the natural (see just above, n. 69); “the shoe iron and brass” signifies the lowest natural from truth and good, “the shoe” is the lowest natural (see n. 1748, 1860, 6844), “iron” is its truth, and “brass” its good (as above). In the same:

Jehovah thy God will bring thee into a wealthy land; a land out of whose stones thou mayest hew out iron, and out of its mountains brass (Deut. 8:7, 9).

In Jeremiah:

I will give thee unto this people for a fortified wall of brass, that they may fight against thee and not prevail against thee (Jer. 15:20).

And in Ezekiel:

Javan, Tubal, and Meshech, they were thy traffickers; with the soul of man and with vessels of brass they traded thy merchandise (Ezek. 27:13).

In this chapter the traffickings of Tyre are treated of, by which are signified the knowledges of good and truth; by the names “Javan,” “Tubal,” and “Meshech,” are signified such things as are of good and truth, of which knowledges treat; the “soul of man” is truth of life; “vessels of brass” are knowledges of natural good. (What is signified by “Tyre” may be seen in *Arcana Coelestia*, n. 1201; what by “traffickings,” n. 2967, 4453; what by “Tubal and meshech,” n. 1151; what by “Javan,” n. 1152, 1153, 1155; what by the “soul of man,” n. 2930, 9050, 9281; what by “vessels,” n. 3068, 3079, 3316, 3318.) In the same:

The feet of the cherubs sparkled like the appearance of polished brass (Ezek. 1:7).

What “cherubs” and “feet” signify, see above (n. 69).

[4] In the same:

I saw and behold there was a man, whose appearance was like the appearance of brass, and a line of flax was in his hand; and he was standing in the gate (Ezek. 40:3).

It was because this angel measured the wall and the gates of the house of God, which signify the externals of the church, that his appearance was seen as the appearance of brass. He who knows that

“brass” signifies the external of the church, which in itself is natural, can in some measure know why:

The altar of burnt offering was overlaid with brass, and the grating about it was of brass, and the vessels of brass (Exod. 27:1–4);

as also why:

The great vessel, which was called the sea, with the twelve oxen under it, and the ten lavers with the bases, and also all the vessels of the tabernacle for the house of God, were made by Solomon of polished brass (1 Kings 7:43–47).

[5] He who knows what “brass” signifies may also enter into the arcanum why it was commanded that a serpent of brass be set up for the people to look at, of which it is thus written in Moses:

Jehovah sent serpents among the people, and they bit the people. And he said unto Moses, Make thee a serpent, and set it upon a standard, and it shall come to pass that everyone that is bitten, and looketh upon it, shall live. And Moses made a serpent of brass, and set it upon a standard; and it came to pass, that if a serpent had bitten any man, and he looked unto the serpent of brass, he lived (Num. 21:6, 8–9).

That this “serpent” signified the Lord, he himself teaches in John:

As Moses lifted up the serpent in the wilderness, even so must the son of man be lifted up, that whosoever believeth in him may not perish, but may have everlasting life (John 3:14–15).

By the “serpent” is signified that which is the ultimate of life with man, and is called the external sensual, which is the natural. Because this ultimate in the Lord was Divine, a serpent of brass was made among the sons of Israel, with whom all things were representative; and this signified that if they would look to the Divine human of the Lord they would live again, that is, if they would believe in him they would have eternal life, as the Lord himself also teaches. (That to “see” is in the spiritual sense to believe, see above, n. 37, 68; and that the “serpent” is the external sensual, which is the ultimate of man’s life, see *Arcana Coelestia*, n.

195–197, 6398, 6949, 10313.) That “brass” and “iron” in the Word also signify what is hard (as in Isa. 48:4; Dan. 7:19; and elsewhere), will be seen in what follows.

71. *And his voice as the voice of many waters* signifies Divine truth in ultimates. This is evident from the signification of a “voice” when it is from the Lord, as being Divine truth (see *Arcana Coelestia*, n. 219, 220, 3563, 6971, 8813, 8914, and above, n. 55); and from the signification of “waters,” as being the truths of faith, and also the knowledges of truth (of which see n. 2702, 3058, 5668, 8568, 10238); and since the knowledges of truths are in ultimates, “the voice as the voice of many waters,” because it is said of the Lord, signifies Divine truth in ultimates. (That knowledges are of the external or natural man, because they are in the light of the world, thus in ultimates, see *Arcana Coelestia*, n. 5212, and in general, *New Jerusalem and Its Heavenly Doctrine*, n. 51.) As it is not yet known that “waters” in the Word signify the truths of faith and the knowledges of truth, I would like, since this signification may possibly appear remote, to show here briefly that this is what is meant in the Word by “waters.” This, moreover, is necessary, because without a knowledge of what “waters” signify, it cannot be known what baptism signifies, nor the “washings” in the Israelitish church so frequently referred to. “Waters” signify the truths of faith, as “bread” signifies the good of love. “Waters” and “bread” have this signification because things that pertain to spiritual nourishment are expressed in the sense of the letter by such things as belong to natural nourishment; for bread and water, which include in general all food and drink, nourish the body, while the truths of faith and the good of love nourish the soul. This also is from correspondence, for when “bread” and “water” are read of in the Word, angels, because they are spiritual, understand the things by which they are nourished, which are the goods of love and the truths of faith.

[2] But I will cite some passages from which it may be known that “waters” signify the truths of faith, likewise the knowledges of truth. Thus in Isaiah:

The earth is full of the knowledge of Jehovah, as the waters cover the sea (Isa. 11:9).

Then with joy shall ye draw waters out of the fountains of salvation (Isa. 12:3).

He that walketh righteously, and speaketh uprightly, bread shall be given him, and his waters shall be sure (Isa. 33:15–16).

The poor and the needy seek water, but there is none; their tongue faileth for thirst. I will open rivers upon the heights, and will place fountains in the midst of the valleys. I will make the wilderness into a pool of waters, and the dry land into a going forth of waters; that they may see, and know, and consider, and understand (Isa. 41:17, 18, 20).

I will pour waters upon him that is thirsty, and streams upon the dry ground; I will pour my spirit upon thy seed, and my blessing upon thine offspring (Isa. 44:3).

Thy light shall arise in the darkness, and thy thick darkness be as the noonday; that thou mayest be like a watered garden, and like a going forth of waters, whose waters shall not prove false (Isa. 58:10–11).

In Jeremiah:

My people have committed two evils; they have forsaken me, the fountain of living waters, to hew out for themselves pits that hold no water (Jer. 2:13).

Their nobles sent their little ones for water; they came to the pits and found no waters; they returned with their vessels empty; they were ashamed and confounded (Jer. 14:3).

They have forsaken Jehovah, the fountain of living waters (Jer. 17:13).

They shall come with weeping,¹¹ and with supplications will I lead them; I will lead them unto fountains of waters, in the way of right (Jer. 31:9).

In Ezekiel:

I will break the staff of bread, and they shall eat bread by weight and with carefulness; and they shall drink water by measure and with astonishment; that they may want bread and water, and be desolated, a man and a brother, and pine away for their iniquities (Ezek. 4:16–17; 12:18–19; Isa. 51:14).

In Amos:

Behold the days come, that I will send a famine in the land, not a famine of bread, nor a thirst for water, but for hearing the Word of Jehovah. They shall wander from sea to sea, they shall run to and fro, to seek the Word of Jehovah, and shall not find it; in that day shall the fair virgins and young men faint for thirst (Amos 8:11–13).

In Zechariah:

In that day living waters shall go out from Jerusalem (Zech. 14:8).

In David:

Jehovah is my shepherd, I shall not want. He will lead me to the waters of rest (Ps. 23:1–2).

In Isaiah:

They shall not thirst, he will cause waters to flow out of the rock for them, and he will cleave the rock, that the waters may flow out (Isa. 48:21).

In David:

O God, early will I seek thee; my soul thirsteth, I am weary without waters (Ps. 63:1).

Jehovah sendeth his word, he maketh the wind to blow, that the waters may flow (Ps. 147:18).

Praise Jehovah, ye heavens of heavens, and ye waters that be above the heavens (Ps. 148:4).

In John:

When Jesus came to the fountain of Jacob, a woman of Samaria came to draw water; Jesus said to her, Give me to drink. If thou knewest the gift of God, and who it is that saith unto thee, Give me to drink, thou wouldest ask of him, and he would give thee living water. The woman said unto him, From whence hast Thou living water? Jesus said to her, Everyone that drinketh of this water shall thirst again; but whosoever shall drink of the water that I shall give him shall not thirst for ever; and the water that I shall give him shall become in him a fountain of water, springing up unto everlasting life (John 4:7–15).

Jesus said, If any man thirst, let him come unto me and drink. He that believeth on me, as the Scripture saith, out of his belly shall flow rivers of living water (John 7:37–38).

In Revelation:

I will give unto him that is athirst of the fountain of the water of life freely (Rev. 21:6).

The angel showed unto him a river of water of life, bright as crystal, proceeding out of the throne of God and of the lamb (Rev. 22:1).

The spirit and the bride say, Come. He that heareth, let him say, Come. And he that is athirst, let him come. And he that wisheth, let him take the water of life freely (Rev. 22:17).

[3] These passages have been cited that it may be known that in the Word “waters” signify the truths of faith, consequently what is meant by the water of baptism, about which the Lord thus teaches in John:

Except a man be born of water and of the spirit he cannot enter into the kingdom of God (John 3:5).

“Waters” here are the truths of faith, and “spirit” a life according to them (see *New Jerusalem and Its Heavenly Doctrine*, n. 202–209 seq.). Because it had not been known that “waters” signified the truths of faith, and that all things that were instituted among the sons of Israel were representative of spiritual things, it was believed that by the washings that were prescribed for them their sins were wiped away; yet this was not at all the case; those washings only

represented purification from evils and falsities by means of the truths of faith and a life according to them (see *Arcana Coelestia*, n. 3147, 5954, 10237, 10240). From this it is now clear that by “the voice,” which was “as the voice of many waters,” is meant Divine truth; as likewise in Ezekiel:

Behold the glory of the God of Israel came from the way of the east, and his voice was like the voice of many waters; and the earth was enlightened by his glory (Ezek. 43:2).

And in David:

The voice of Jehovah is upon the waters, Jehovah upon many waters (Ps. 29:3).

And in the following words in Revelation:

I heard a voice from heaven, as the voice of many waters (Rev. 14:2).

[4] I know that some will wonder why “waters” are mentioned in the Word, and not the truths of faith, since the Word is to teach man about his spiritual life; and since, if the expression the truths of faith had been used, instead of “waters,” man would have known that the waters of baptism and of washings contribute nothing to the purifying of man from evils and falsities. But it is to be known, that the Word in order to be Divine, and at the same time useful to heaven and the church, must be wholly natural in the letter, for if it were not natural in the letter there could be no conjunction of heaven with the church by means of it; for it would be like a house without a foundation, and like a soul without a body, for ultimates enclose all interiors, and are a foundation for them (see above, n. 41). Man also is in ultimates, and upon the church in him heaven has its foundations. For this reason the style of the Word is such as it is; and as a consequence, when man from the natural things that are in the sense of the letter of the Word thinks spiritually, he is conjoined with heaven, and in no other way could he be conjoined with it.

72. Verse 16. *And having in his right hand seven stars* signifies all knowledges of good and truth from him. This is evident from the signification of “having in his right hand,” as being from him; for “hand” signifies power, thus it signifies whatever pertains to one, and so also whatever is from him. It is said “right hand,” because “right hand” signifies the power of god through truth. (That “hand” signifies power, see *Arcana Coelestia*, n. 875, 3091, 4931–4937, 6947, 10019; and consequently that it signifies whatever pertains to one, and so also whatever is from him, 9133, 10019, 10405; that the “right hand” signifies the power of good through truth, see n. 9604, 9736, 10061; and that “the right hand of Jehovah” signifies the Lord’s Divine power, thus omnipotence, see n. 3387, 4592, 4933, 7518, 7673, 8281, 9133, 10019.) This is evident also from the signification of “stars,” as being the knowledges of good and truth, of which more in what follows; and from the signification of “seven,” as being all (see above, n. 20, 24).

[2] That “stars” signify the knowledges of good and truth, thus goods and truths, is from the appearance in the spiritual world; for there the Lord appears as a sun, and angels from afar off as stars. Angels appear thus from their reception of light from the Lord as a sun, thus from their reception of Divine truth, which is from the Lord, for this is the light of heaven. From this it is that it is said in Daniel:

The intelligent shall shine as the brightness of the expanse; and they that justify many, as the stars for ever and ever (Dan. 12:3).

The “intelligent” are they that are in truths, and “they that justify” are those that are in good (see *Heaven and Hell*, n. 346–348).

[3] When it is known to any that the “sun” signifies the Lord in respect to Divine love, thus also Divine love from the Lord, and that “stars” signify the truths of the church and knowledges thereof, these can also know what is signified in the Word where it is said that “the sun shall be darkened,” and that “the stars shall not give light,” also that they “shall fall from heaven”; and also what “stars”

signify when mentioned elsewhere in the Word, as in the following passages. In Isaiah:

I will make the land a waste, and destroy the sinners thereof out of it; the stars of the heaven and the constellations thereof shall not shine forth with their light; the sun shall be darkened in his going forth, and the moon shall not make bright her light (Isa. 13:9–10).

The vastation of the church is here treated of, which is when there is no good of love any more, nor any truths of faith. The “land” that shall be laid waste is the church; the “land” is the church (as may be seen above, n. 29).

[4] In Ezekiel:

When I shall extinguish thee I will cover the heavens, and will make the stars dark; I will cover the sun with a cloud, and the moon shall not make her light to shine; all the luminaries of light will I make dark over thee, and I will set darkness upon the land (Ezek. 32:7–8).

“Darkness upon the land” means falsities in the church. In Joel:

The sun and the moon shall be darkened, and the stars withdraw their brightness (Joel 2:10–11; 3:15).

In Matthew:

In the consummation of the age, after the affliction of those days the sun shall be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken (Matt. 24:29; Mark 13:24).

In Daniel:

From one of the horns of the he-goat went forth a horn, a little one, and it waxed exceeding great towards the south, and towards the east, and towards splendor; and it waxed great towards the host of the heavens; and some of the host and of the stars it cast down and trampled upon them. Yea, it magnified itself even to the prince of the host (Dan. 8:9–11).

By the “host of the heavens” the goods and truths of the church in the complex are meant (see *Arcana Coelestia*, n. 3448, 7236, 7988, 8019); in particular, such as combat against falsities (see n. 7277). From this Jehovah is called “Jehovah Zebaoth,” that is, Jehovah of Hosts (see n. 3448, 7988).

[5] In Revelation:

The dragon with his tail drew the third part of the stars of heaven to the earth (Rev. 12:4).

The “stars” here also are the goods and truths of the church, and the knowledges thereof; the “third part” is the greater part; but what is signified by the “dragon” will be told in what follows. In the same:

The stars of heaven fell unto the earth (Rev. 6:13).

A star from heaven is fallen unto the earth (Rev. 9:1).

There fell from heaven a great star burning as a torch; it fell upon the third part of the rivers, and upon the fountains of waters (8:10).

As “stars” signify the goods and truths of the church and the knowledges thereof, by their “falling from heaven” is signified that these perish. In David:

Jehovah telleth the number of the stars, he calleth them all by names (Ps. 147:4).

Praise ye Jehovah, sun and moon; praise him, all ye stars of light (Ps. 148:3).

In the book of Judges:

The kings came, they fought from heaven; the stars in their courses fought (Judg. 5:19–20).

Since the angels in the spiritual heaven shine as stars, and since all the truths and goods that are with the angels are from the Lord,

therefore the Lord, as he is called an “angel,” is likewise called a “star,” as in Moses:

There shall arise a star out of Jacob, and a scepter shall arise out of Israel (Num. 24:17).

In Revelation:

Jesus, the bright and morning star (Rev. 22:16).

From this it can be seen:

Why the wise men from the east saw a star, and followed it, and why it stood where Jesus had been born (Matt. 2:1–2, 9).

From this it can now be known what is signified by the “seven stars” that were in the right hand of the son of man, who there is the Lord in respect to the Divine human (see above, n. 63).

73. And out of his mouth a sharp two-edged sword going forth signifies the dispersion of falsities by the Word. This is evident from the signification of “going forth out of the mouth,” as being, in reference to the Lord, Divine truth, thus the Word, for the Word goes forth out of the Lord’s mouth. This is evident also from the signification of “the long sword,” or the “sword,” as being truth combating; and as truth, when it combats, disperses falsities, therefore a “long sword” also signifies the dispersion of falsities.

The long sword is called “two-edged and sharp,” because truth completely disperses. (That “long sword” or “sword” signifies truth combating against falsities and destroying them, see *Arcana Coelestia*, n. 2799, 6353, 8294.) As “the long sword” is frequently mentioned in the following pages (as in chap. 1:12, 16; 6:4, 8; 13:10, 14; 19:15, 21), passages from the Word illustrating and showing that it signifies truth combating and dispersing falsities, will here be omitted. This will be illustrated and shown in those places.

74. *And his face as the sun shineth in his power* signifies his Divine love, from which are all things of heaven. This is evident from the signification of “face,” as being, in reference to the Lord, Divine love, from which is all good, thus all things of heaven (*Arcana Coelestia*, n. 5585, 9306, 9546, 9888; and that the Lord in the Word in respect to the Divine human is called “the face of Jehovah,” see n. 10579. That the Lord from Divine love appears from heaven as a sun shining, and that from him, as a sun, all things of heaven have existence and subsistence, see *Heaven and Hell*, n. 116–125, and in what follows).

75. Verses 17–20. *And when I saw him, I fell at his feet as dead. And he laid his right hand upon me, saying unto me, Fear not; I am the first and the last; and the living one; and I became dead; and behold I am alive unto the ages of the ages, amen; and I have the keys of hell and of death. Write the things which thou sawest, and the things which are, and the things which are to be hereafter. The mystery of the seven stars which thou sawest in my right hand, and the seven golden lamp stands: the seven stars are the angels of the seven churches; and the seven lamp stands which thou sawest are the seven churches.* 17. “And when I saw him” signifies the presence of the Divine majesty (n. 76); “I fell at his feet” signifies adoration from humiliation of heart in presence of the Divine (n. 77); “as dead” signifies failure of self-life (n. 78) “And he laid his right hand upon me” signifies life from him (n. 79); “saying unto me, Fear not” signifies revival (n. 80); “I am the first and the last” signifies who governs all things from firsts by means of ultimates, thus all things of heaven (n. 81). 18. “And the living one” signifies who is from eternity (n. 82); “and I became dead” signifies that he was rejected (n. 83); “and behold I am alive unto the ages of the ages” signifies that eternal life is from him (n. 84); “amen” signifies Divine confirmation (n. 85); “and I have the keys of hell and of death” signifies that he has power to save (n. 86). 19. “Write the things which thou sawest, and the things which are, and the things which are to be hereafter” signifies that all these things are for posterity, because Divine (n. 87). 20. “The mystery of the seven stars which thou sawest in my right hand” signifies revelation concerning goods and truths, which are all from him (n. 88); “and the seven golden lamp stands” signifies also concerning the things in the new heaven and new earth (n. 89); “the seven stars

are the angels of the seven churches” signifies those who receive goods and truths from the Lord (n. 90); “and the seven lamp stands which thou sawest are the seven churches” signifies that all such are in the new heaven and in the new church (n. 91).

76. Verse 17. *And when I saw him* signifies the presence of the Divine majesty. This is evident from the things that precede relating to the son of man, all of which are of the Divine majesty, as is clear from the explanation of them in the internal sense; as that “he was clothed with a garment down to the foot, and girt about at the paps with a golden girdle” signifying that Divine truth and Divine good proceed from him; that “his head and his hairs were white as white wool, as snow” signifying the Divine in firsts and in ultimates; that “his feet were like unto burnished brass, as if glowing in a furnace” signifying that his human, even in ultimates, is full of Divine love; that “his voice was as the voice of many waters” signifying that all Divine truth is from him; that “he had in his right hand seven stars” signifying that all goods and truths of heaven and the church are therefrom; that “out of his mouth a sharp two-edged sword went forth” signifying that by him all falsities are dispersed; that “his face was as the sun shineth in his power” signifying that from his Divine love were all things of heaven. It is clear that these things are Divine, and that they appeared full of Divine majesty. That to “see” signifies here the presence, now most interior, of these things is evident from this, that it was also said before that John saw them (verse 12), and according to that seeing also they were described; and now again it is said “I saw him,” and on account of this seeing he fell at his feet as dead; therefore it is that by “seeing” is here signified the presence of the Divine majesty. This presence came to John, when he saw “his face as the sun in his power,” for from this he was illustrated and filled with awe, in the presence of the Divine; for all Divine light is from the Lord as a sun, and Divine light passes into the interiors; from this comes such presence and such filling with awe (as can be seen in *Heaven and Hell*, on the Lord as a sun, n. 116–125; on light and heat therefrom in heaven, n. 126–140; and on turning to him, n. 17, 123, 144, 145, 151, 255, 272, 510, 548, 561). It is to be known, moreover, that man has two kinds of sight, one from cogitative faith, the other from love; when he has sight

from cogitative faith only, his sight is unattended with awe before the Lord's Divine majesty; but when this sight is from love, it is attended with awe at the Divine majesty; this is because man is then turned to the Lord, for love turns him, but cogitative faith apart from love does not (as can be seen from the passages cited above from *Heaven and Hell*, about turning). That this is so is well known in the spiritual world. It is clear, therefore, that by "I saw him," stated a second time, is signified the presence of the Divine majesty.

77. *And I fell at his feet* signifies adoration from humiliation of heart in presence of the Divine. This is evident from the signification of "falling at the feet," as being adoration from humiliation. Humiliation of heart is meant, because humiliation that springs from the heart in presence of the Divine produces that prostration. All affections, whatsoever they are, have corresponding gestures in the body. Into these gestures the body is borne and falls as of itself, when man is interiorly in the affection. Humiliation before a man produces a bowing down, according to the estimation of him; but in presence of the Divine it produces total prostration, especially when man thinks that the Divine in respect to power and wisdom is everything, and man in comparison is nothing, or that from the Divine is all good and from man nothing but evil.

When man is in this acknowledgment from the heart he comes as if were out of himself, and thence falls upon his face, and when he is thus out of himself he also is removed from the *proprium* [what is his own], which in itself is wholly evil; when this is removed, the Divine fills him and raises him up; not that the Divine desires such humiliation on its account, but because evil is then removed, and so far as evil is removed with man so far the Divine flows in; for evil alone stands in the way. (An example of such humiliation may be seen in *Earths in the Universe*, n. 91.) Man's state when the Divine presence with him removes *proprium*, and afterwards infills him is thus described in this verse: "When I saw him I fell at his feet as dead; and he laid his right hand upon me, saying unto me, Fear not." This state is more fully described in Daniel:

I lifted up mine eyes and looked, and behold a man clothed in linen, his face as the appearance of lightning, and his eyes as lamps of fire, and his feet like the splendor of burnished brass. I alone saw the vision; but the men that were with me saw it not; but great fear fell upon them, and they fled. And there remained no strength in me; and I came into a deep sleep, and my face upon the ground. But lo, a hand touched me, and set me upon my knees and upon the palms of my hands, and he said, Fear not (Dan. 10:5–12).

This state is also described in Ezekiel, when he saw the cherubs, by which is signified the Lord in respect to providence:

When I saw the glory of Jehovah, I fell upon my face, and I heard a voice of one that spoke. And he said unto me, son of man, stand upon thy feet, that I may speak to thee. And the spirit entered into me when he spoke unto me, and set me upon my feet, and I heard him that spoke unto me (Ezek. 1:28; 2:1–2; 3:24).

Likewise also, when Jesus was transfigured before Peter, James, and John, of which it is thus written in Matthew:

While Peter was yet speaking, behold, a bright cloud overshadowed them; and behold, a voice out of the cloud saying, This is my beloved son, in whom I am well pleased; hear ye him. And when the disciples heard these things they fell on their face, and were sore afraid. And Jesus came and touched them, and said, Arise, be not afraid. And when they had lifted up their eyes they saw no one save Jesus only (Matt. 17:5–8).

From this it is apparent of what nature is the presence of the Divine human of the Lord with man, when man is in a state of humiliation of heart, namely, that he falls upon his face, and by the touch of the Lord's hand is raised upon his feet. It was plainly the presence of the Lord in respect to the Divine human; since it was the "son of man" who was in the midst of the lamp stands that appeared in this way before John; and the "son of man" is the Lord as to the Divine human, see above (n. 63). It was similar with the disciples when the Lord was transfigured; it is therefore also said that "when they lifted up their eyes they saw no one save Jesus only." That it was also the Lord as to the Divine human who was seen by Daniel and Ezekiel is evident from the words of the Lord himself, that:

No one hath heard the Father's voice at any time, nor seen his form (John 5:37; see also John 1:18).

Moreover, that men worshiped the Lord when he was in the world, by falling upon the face at his feet, may be seen in Matt. 28:9; and in Mark 7:25–26; Luke 8:41; 17:15–16, 18; and in John 11:32.

78. *As dead* signifies failure of self-life. This is evident from the signification of “as dead,” in reference to the Divine presence with man, as meaning the failure of self-life; for man's self-life is that into which he is born, which is in itself nothing but evil, for it is altogether inverted, for it has regard to itself and the world only, and therefore turns itself back away from God and from heaven. The life that is not man's self-life is that into which he is led when he is being regenerated by the Lord; and when he comes into that life he regards God and heaven in the first place, and self and the world in the second. That life flows in with man when the Lord is present; consequently so far as that life flows in, so far there is effected a turning of the life. This turning, when effected suddenly, causes man to appear to himself as dead; thence it is that by “as dead” is here signified the failure of self-life. But these two states of life cannot be so described as to be apprehended. Moreover, they are not the same with a man and with a spirit, and they are wholly different with the evil and with the good. Man cannot live with the body in the presence of the Divine; those who do live are encompassed by an angelic column, which moderates the Divine influx; for the body of every man is nonreceptive of the Divine, consequently it dies and is cast off. That man cannot live with the body in the presence of the Divine can be seen from the words of the Lord to Moses:

Thou canst not see my faces; for man shall not see me and live
(Exod. 33:20);

Moses, therefore, because he desired to see, was placed in a cleft of a rock and was covered until the Lord had passed by. Furthermore, it was known to the ancients that man cannot see God and live, as is evident from the book of Judges:

Manoah said unto his wife, Dying we shall die, because we have seen God (Judg. 13:22);

and this was also attested to the sons of Israel, when the Lord was seen from Mount Sinai, of which it is thus written in Moses:

Be ready against the third day; for the third day Jehovah will come down in the eyes of all the people, upon Mount Sinai. And thou shalt set bounds unto the people round about, saying, Take heed to yourselves, that ye go not up into the mount, or touch the extremity of it; whosoever toucheth the mount dying he shall die. And because terror seized upon them, they said unto Moses, Speak thou with us and we will hear; but let not God speak with us lest perchance we die (Exod. 19:11–12; 20:19).

(That by “Mount Sinai” is signified heaven, where the Lord is, and that by “touching” is signified to communicate, to transfer, and to receive, and for this reason it was forbidden to touch the extremity of that mountain, see in the explanation of those chapters in *Arcana Coelestia*.) Jehovah has been seen by many, as recorded in the Word, but this was because they were encompassed at the time by a column of spirits, and thus were preserved, as was said above. In this way the Lord has also been seen at different times by me. But the state of spirits in the Divine presence is different from the state of men; spirits cannot die, consequently if they are evil they die a spiritual death in the Divine presence, the nature of which will be spoken of presently; but those who are good are conveyed into societies, where the sphere of the Divine presence is tempered and accommodated to reception. On account of this there are three heavens, and in each heaven many societies, and those who are in the higher heavens are nearer to the Lord, and those who are in the lower are more remote from him (see *Heaven and Hell*, n. 20–28, 29–40, 41–50, 206–209). What the spiritual death is that evil spirits die in the Divine presence, shall be briefly stated. Spiritual death is a turning away and removal from the Lord. When evil spirits, however, who have not yet been vastated, that is, have not yet become fixed in their ruling love, enter any angelic society, then because the Divine of the Lord is there present they are direfully tormented, and not only turn away but even cast themselves down into the depths, where no light from heaven enters; some into dark

caverns of rocks; in a word, into the hells (see what is shown in *Heaven and Hell*, n. 54, 400, 410, 510, 525, 527). This turning away and removal from the Lord is what is called spiritual death; and with such the spiritual of heaven is dead.

79. *And he laid his right hand upon me* signifies life from him. This is evident from the signification of “right hand,” as being, in reference to the Lord, life from him (see above, n. 72). It signifies life from him, because it immediately follows the words, “I fell at his feet as dead”; and moreover, “to touch with the hand” signifies to communicate and transfer to another what pertains to oneself, and also to receive from another. To communicate and transfer to another what pertains to oneself, in reference to the Lord, as here, is to communicate and transfer life such as those have who are in a state of illumination and who see and hear such things as are in heaven. This also took place with John, for he was in such illumination when he saw and heard the things that are described in Revelation. “To touch with the hand” is to communicate and transfer to another, because the whole power of man is transferred from the body into the hands; consequently what the mind wills that the body should do, that the arms and hands do (from this it is that by “arms” and “hands” in the Word is signified power, see *Arcana Coelestia*, n. 878, 3091, 4931–4937, 6947, 7673, 10019).

But this power is natural power, and communication thereby is an exertion of the bodily forces; but spiritual power is to will the good of another, and to will to convey to another as far as possible what is with oneself. This power is what “hand” in the spiritual sense signifies, and its communication and transference are signified by “touching with the hand.”

From this it can be seen what is signified by this, that the Lord, who is here called the “Son of man,” laid his right hand upon John, when John lay as dead, namely, that he communicated and transferred to him life from himself (see above). “To touch,” and “to touch with the hand,” has a similar signification in many passages in the Word, as in the following. In Daniel:

The Lord, who there appeared to him as a man clothed in linen, whose appearance was as the appearance of lightning, and his eyes as torches of fire, and his feet as the brightness of polished brass, touched him; and restored him to his standing; and lifted him upon his knees; and touched his lips, and opened his mouth; and still again touched him, and strengthened him (Dan. 10:4 to the end).

In Jeremiah:

Jehovah put forth his hand, and touched my mouth, and said, I put my words into thy mouth (Jer. 1:9).

And in Matthew:

Jesus stretching forth his hand to the leper, touched him, saying, I will; be thou made clean. And straightway his leprosy was cleansed (Matt. 8:3).

Jesus saw Peter's wife's mother sick of a fever, and he touched her hand, and the fever left her (Matt. 8:14–15).

Jesus touched the eyes of the two blind men, and their eyes were opened (Matt. 9:29–30).

When Peter was yet speaking, behold a bright cloud overshadowed the disciples, and behold, a voice out of the cloud, saying, This is my beloved son, in whom I am well pleased; hear ye him. And when the disciples heard these things they fell on their face, and were sore afraid. Then came Jesus and touched them, and said, Arise, be not afraid (Matt. 17:5–8).

In Luke:

Jesus came and touched the bier of the dead, and said, Young man, I say unto thee, Arise. Then he that was dead sat up, and began to speak (Luke 7:14–15).

Jesus touched the ear of the deaf one,¹² and healed him (Luke 22:51).

In Mark:

And they brought [to Jesus] little children, that he should touch them; and he took them in his arms, put his hands upon them, and blessed them (Mark 10:13, 16).

They brought unto Jesus those that were ill, that they might touch if it were but the border of his garment; and as many as touched were made whole (Mark 6:56; Matt. 14:35, 36).

In Luke:

A woman suffering from an issue of blood touched the border of his garment; and immediately the issue of her blood stanchd. Jesus said, Who is it that touched me? Some one did touch me; I knew that power went forth from me (Luke 8:43–46).

Because “touching” and “laying on of hands” signify communicating and transferring to another what pertains to oneself, therefore it has been customary in the churches from ancient times to lay hands upon the head of those who are inaugurated and blessed:

This Moses also was commanded to do to Joshua (Num. 27:18–23; Deut. 34:9).

As all things among the sons of Israel were representative and significative of spiritual things, so also was touch; wherefore those who touched what was holy were sanctified, and those who touched what was unclean were polluted; for “touch” signified communication and transference to another, and reception from another, as can be seen from the following passages in Moses:

Whosoever shall touch the tent of meeting; the ark of the testimony; the table, and all the vessels thereof; the lamp stand and the vessels thereof; the altar of incense; the altar of burnt offering, and all the vessels thereof, and the laver and the base thereof, shall be holy (Exod. 30:26–29).

Whatsoever toucheth the altar shall be holy (Exod. 29:37).

Everything that toucheth the remainder of the meal offering, and the remainder of the flesh from the sacrifice, shall be holy (Lev. 6:18, 27).

Whosoever toucheth the dead, and purifieth not himself, defileth the tabernacle of Jehovah; and that soul shall be cut off from Israel. And whosoever in the open field toucheth one that is slain with a sword, or the bone of a man, or a grave, shall be unclean seven days. He that toucheth the waters of separation shall be unclean until even. And whatsoever the unclean person toucheth shall become unclean, and the soul that toucheth it shall be unclean until even (Num. 19:11, 13, 16, 21–22).

He that toucheth unclean beasts and unclean reptiles shall be unclean. Everything upon which they shall fall shall be unclean, whether it be a vessel of wood, raiment, water, an earthen vessel, food, drink, an oven (but not a fountain, pit, or receptacle of water) shall be unclean (Lev. 11:31–36, besides other places, as Lev. 5:2, 3; 7:21; 11:37, 38; 15:1 to the end; 22:4; Num. 16:26; Isa. 52:11; Lam. 4:14, 15; Hos. 4:2, 3; Hag. 2:12, 13, 14).

80. *Saying unto me, Fear not* signifies renewal of life. This is evident from the series of things in the internal sense. For John lay as dead, and the Lord, seen as the son of man, laid his right hand upon him, and said to him, “Fear not.” His “lying as dead” signified failure of his self-life; the Lord’s “laying his right hand upon him” signified life from him; therefore his saying to him “Fear not” signified renewal of life; for all who come suddenly from self-life into any spiritual life are at first afraid, but their life is renewed by the Lord. This renewal is effected in this way that the Divine presence, and fear on account of it, are accommodated to reception.

The Lord is present, indeed, with all in the universe, but more nearly or remotely according to the reception of good by means of truths with them from him. For good is that in which the Lord is present with angel, spirit, and man; therefore the extent and quality of good from the Lord with them are what determine the extent and quality of his presence; if the presence goes beyond this, there is anguish and tremor; but by accommodation to reception there is renewal of life (as can be seen from what has just been said and shown above, n. 78). This renewal is what is signified by “Fear not”; also in other places, where it is said by the Lord or by the angel of the Lord when seen:

Fear not (Dan. 10:12, 19; Luke 1:12, 13; 2:8–10; Matt. 28:5, 9–10).

Renewal of life, that comes by accommodation to reception, appears in the spiritual world, when it is presented to view, as a cloud. All societies there are encompassed by such a cloud, denser or rarer according to reception. (That angels are encompassed by a thin correspondent cloud, lest they should be hurt by a nearer influx of the Divine of the Lord, see *Arcana Coelestia*, n. 6849. What “clouds” are in the spiritual world, and therefore in the spiritual sense, see above, n. 36.)

81. *I am the first and the last* signifies who governs all things from firsts by means of ultimates, thus all things of heaven. This is evident from the explanation given above (n. 41).

82. Verse 18. *And the living one* signifies who is from eternity. This is evident from this, that he who is from eternity is the only living one, and that all others, who are not from eternity, have been created by him, and thus made recipients of life from him. Therefore he only who is from eternity has life in himself, and no one besides him. That the Lord, in respect both to the Divine and to the human, has life in himself is evident from what is said in John:

In the beginning was the Word, and the Word was with God, and God was the Word. In him was life, and the life was the light of men. And the Word became flesh, and dwelt in us (John 1:2–4, 14).

That the Lord is here meant by the “Word” is clear, for it is said, “the Word became flesh, and dwelt in us.” In the same:

As the Father hath life in himself, even so gave he to the son to have life in himself (John 5:26).

Jesus said, I am the resurrection and the life (John 11:25).

Jesus said, I am the way, the truth, and the life (John 14:6).

It is believed in the world that man has life implanted in him, and that it does not therefore flow in unceasingly from him who alone has life in himself, and who thus alone is Life. But this belief is a belief in what is false (see *Heaven and Hell*, n. 9).

83. *And I became dead* signifies that he was rejected. This is evident from this, that the Lord is said to be “dead” when faith in him and love towards him are no more; for with those who are in love towards him and faith in him the Lord lives, but with those who are not in love and in faith toward him he does not live. With such he is said to be “dead” because he is rejected. This is what is here meant in the internal sense by the words “I became dead”; but in the sense of the letter it is meant that he was crucified. The Lord’s being crucified has a like signification in the internal sense, namely, that he was rejected and treated thus by the Jews; for the Lord, when he was in the world, was Divine truth itself, and as Divine truth was altogether rejected by the Jews, therefore the Lord, who was Divine truth, suffered himself to be crucified. Such things are signified by all that is related in the Evangelists concerning the Lord’s passion; the particulars, even to every minutest particular, involve this. Whenever, therefore, the Lord speaks of his passion he calls himself the son of man, that is, Divine truth (see above, n. 63). That Divine truth was altogether rejected by the Jews is well known; for they accepted nothing that the Lord said, and not even that he was the son of God. From this it may be known how those things that the Lord said to the disciples about the Jews’ rejection of him are to be understood. Thus in Luke:

The son of man must suffer many things, and be repudiated by the elders and chief priests and scribes (Luke 9:22).

The son of man must suffer many things, and be repudiated by this generation (Luke 17:25).

In Mark:

It is written of the son of man, that he should suffer many things and be set at naught (Mark 9:12).

In Luke:

Jesus took unto him the twelve, and said unto them, Behold, we go up to Jerusalem, and all the things that are foretold through the prophets concerning the son of man shall be accomplished. For he shall be delivered unto the Gentiles, and shall be mocked, and shamefully entreated, and spit upon; and after they have scourged him, they shall put him to death; but the third day he shall rise again (Luke 18:31–33).

The way in which the Jews treated Divine truth, which was from the Word, is signified by these particulars. “Jerusalem” here is the Jewish church; “to be delivered unto the Gentiles, to be mocked, to be shamefully entreated, to be spit upon, to be scourged, to be put to death,” are the wicked ways in which the Jews treated Divine truth; and as the Lord was Divine truth itself, because he was the Word (John 1:14), and as it was foretold in the prophets that Divine truth would be so dealt with in the end of the church, therefore it is said, “that all things may be accomplished that have been foretold through the prophets concerning the son of man.” So elsewhere in the same gospel:

These are the words which I spoke unto you, while I was yet with you, that all things must needs be fulfilled which are written in the law of Moses, and in the Prophets, and in the Psalms, concerning me (Luke 24:44).

That all things were accomplished when Jesus was crucified he himself said, when he was upon the cross:

Jesus, knowing that all things were accomplished, that the Scripture might be fulfilled, said, I thirst (John 19:28).

he then said, “I thirst,” because he longed for a new church that would acknowledge him. (That to “thirst,” in the spiritual sense signifies to long for, and that it is predicated of the truths of the church, see *Arcana Coelestia*, n. 4958, 4976, 8568.) These are also the things that were predicted by Daniel concerning vastation and desolation:

After sixty and two weeks shall the messiah be cut off, but not for himself; then the people of the prince that shall come shall destroy the city and the sanctuary, so that its end shall be with a flood. At last upon the bird of abominations shall be desolation, and even to the consummation and decision it shall drop upon the devastation (Dan. 9:26–27).

“Desolation” and “vastation” signify repudiation and rejection of Divine truth with those that are of the church (see *Arcana Coelestia*, n. 5360, 5376). That Divine truth, which is the Word, was so repudiated by the Jews is also meant by these words in Matthew:

I say unto you that Elias is come already, and they have not acknowledged him, but have done unto him whatsoever they listed. Even so shall the son of man suffer of them (Matt. 17:12).

By “Elias” the Word is signified (see *Arcana Coelestia*, preface to chapter 18 of Genesis, and in n. 2762, 5247), and also by “John the Baptist”; therefore he was called “Elias” (n. 7643, 9372). From this it can be seen what is signified by “Elias has come,” and that “they have done to him whatsoever they listed,” and that “the son of man is to suffer of them.” How the Jews explained and thus rejected the Word is clear from many passages in the Gospels, where the Lord makes this manifest. From this it can now be seen that “I became dead” signifies that he was rejected. Moreover, that the Lord, by the passion of the cross, also glorified his human, that is, made it Divine, see *New Jerusalem and Its Heavenly Doctrine*, n. 294, 295, 302, 305.

84. *And behold I am alive unto the ages of the ages* signifies that eternal life is from him. This is evident from the signification of “I am alive,” which means to be from eternity, and that in him alone is life from himself (on which see above, n. 82); but here as being life in others, and his life in others is eternal life. For it is said just before that he “became dead,” which signifies that he was rejected, because not received in faith and love; here, therefore, “I am alive” signifies that he is received by those who are in his life, which life is in faith and love with man, and that life is eternal life. That “unto the ages of the ages” signifies to eternity is clear without explanation. That the life of the Lord is a life of faith in him and

love to him, and that this life is eternal life is evident from many passages in the Word, as the following from John:

As Moses lifted up the serpent in the wilderness, even so must the son of man be lifted up, that whosoever believeth in him may not perish, but may have eternal life. He that believeth on the son hath eternal life; but he that believeth not on the son shall not see life (John 3:14–16, 36).

The water that I shall give shall become in him a fountain of water, springing up unto eternal life (John 4:10–11, 14).

Water is the truth of faith (see above, n. 71).

Everyone that beholdeth the son, and believeth on him, hath eternal life. The words that I speak unto you are spirit and are life (John 6:40, 63).

The “words” that the Lord speaks are also the truths of faith. In the same:

I am the resurrection and the life; he that believeth in me, though he die, yet shall he live (John 11:25–26).

Work for the food which abideth unto eternal life, which the son of man giveth (John 6:27).

The “food” which the Lord gives is also the truth and good of faith, because spiritual food is meant (see *Arcana Coelestia*, n. 3114, 4459, 4792, 5147, 5293, 5340, 5342, 5410, 5426, 8562, 9003). It was said that the life of the Lord is in faith in him and love to him with man; this is because everything of faith and love is from him, and that which is from him is also himself, for it is his proceeding Divine, which is called “the spirit of truth” and “the Holy Spirit”; and as the Lord is therein, and it is himself, therefore it is said that they should abide in the Lord, which means in faith in him and love to him, from him; as in John:

Jesus said, Abide in me, and I in you. If ye abide in me, and my words abide in you, ye shall ask whatever ye will, and it shall be done

unto you. Abide in my love. If ye keep my commandments, ye shall abide in my love. He that abideth in me, and I in him, the same beareth much fruit; for without me ye cannot do anything (John 15:4–10).

From this it may be known what is meant by these words in John:

Ye see me; because I live ye shall live also (John 14:19).

(That to “see” the Lord is to believe in him, see above, n. 14, 25, 37; and that “to have faith,” or “to believe” in the Lord, is to be in love and charity, see *Last Judgment*, n. 33–39; and *New Jerusalem and Its Heavenly Doctrine*, n. 108–142.)

85. *Amen* signifies Divine confirmation, as may be seen above (n. 34).

86. *And I have the keys of hell and of death* signifies that he has power to save. This is evident from the signification of “keys,” as being the power to open and shut (see *Arcana Coelestia*, n. 9410); and from the signification of “hell,” as being evils, for all evils are from hell and belong to hell; and from the signification of “death,” as being damnation, which is also called spiritual death (see n. 5407, 6119, 9008). “To have the keys of hell and of death” means also the power to save, because the Lord alone removes the hells with man and thereby damnation; and when the hells are removed man is saved, for in their place heaven and eternal life flows in; for the Lord is constantly present with man, and desires to fill him with heaven, but evils stand in the way of its being received; so far, therefore, as the hells are removed, that is, so far as man refrains from evils, so far the Lord with heaven flows in.

The Lord here says that he “has the keys of hell and of death,” because it is said immediately before that he is “alive unto the ages of the ages,” by which is meant that from him is eternal life; and so far as the Lord is received in faith and in love, so far he is in man; and so far as he is in man so far he removes evils, thus the hells and eternal death. This the Lord alone does, and for this reason he ought to be received, as is evident also from the passages from the Word cited just above (n. 83). By “hell” evils of every kind are

signified, because all evils are from hell. Whatever man thinks and wills is either from hell or from heaven. If he thinks and wills evil it is from hell, but if he thinks and wills good it is from heaven. There is no thought and will in man from any other source. The man who supposes that he thinks and wills from himself is not aware of this; but I can assert from all experience on this subject that every thing that a man thinks and wills is either from one or the other of these sources. For this reason, moreover, the man who thinks and wills evil is actually in hell; and where one actually is while he lives in the world thither will he come after death.

He can come into no other place because man's spirit is formed and composed of those things that he thinks and wills. When, therefore, he thinks and wills evil, the whole man is formed and composed of evil, so that he is his own evil in form. From this it is that infernal spirits are altogether images of their own evil, and are monstrosities, horrible according to the kind of evil. Furthermore, the only means whereby a spirit can be formed and constituted for heaven is receiving the Lord in faith and love; for the Lord alone, by his presence in faith and love with man, removes evils, and forms man into an image of heaven, which is an angel. From this it can be seen what is signified by "having the keys of hell and of death." The word "keys" is used because all the hells are closed up, and are opened only when evil spirits are cast into them, and when any are taken out of them, which occurs when evils increase with men. The openings that are then made are called "gates," and as they are called "gates," so also "keys" are mentioned, and these signify the power to open and to shut, since the opening and shutting of gates is effected by means of keys.

The keys given to Peter (Matthew 16:18, 19) have a like signification; for by "Peter" is there signified truth from the good which is from the Lord, thus it is meant that the Lord alone, from whom is all the truth of faith and the good of love, has that power (see *Last Judgment*, n. 57).

87. Verse 19. *Write the things which thou sawest, and the things which are, and the things which are to be hereafter* signifies that all

these things are for posterity, because Divine. This is evident from the signification of “writing,” as being that it is for remembrance (see *Arcana Coelestia*, n. 8620), thus that these things are for posterity; and from the signification of “which thou sawest,” and “which are,” and “which are to be hereafter,” as meaning all things; for the three times, namely, past, present, and future signify all things; and since the things he was to write were from the Lord, therefore they signify things Divine, since nothing proceeds from the Lord except what is Divine. Moreover, every particular recorded in Revelation, as well as every particular in the prophetic parts of the Word elsewhere, has an internal sense, and the internal sense is in the light of heaven, which is Divine truth proceeding from the Lord. It is said here, “which thou sawest,” and “which are,” and “which are to be,” because above it was said in respect to the Lord, “who is, and who was, and who is to come.” What was there treated of was the Lord himself; but here things Divine from the Lord with man are treated of, as can be seen from what precedes and from what follows in the series.

88. Verse 20. *The mystery of the seven stars which thou sawest in my right hand* signifies revelation concerning goods and truths, which are all from him. This is evident from the signification of “mystery,” as being what lies concealed in the vision that John had, but here that vision revealed, since in what now follows it is told what is meant by the “seven stars” and by the “seven lamp stands.” This is evident also from the signification of the “seven stars,” as being the knowledges of all things of good and truth, and thence all goods and truths (see above, n. 72); and from the signification of “in my right hand,” as meaning, in reference to the Lord, what is from him (see also, n. 72). From this it is clear that by “the mystery of the seven stars which thou sawest” is signified the revelation of goods and truths, which are all from him.

89. *And the seven golden lamp stands* signifies also concerning the things in the new heaven and in the new earth. This is evident from the signification of the seven “lamp stands,” as being the new heaven and the new church (see above, n. 62). They are the goods and truths for those who are in the new heaven and the new church, because in the internal sense they thus cohere with what

immediately precedes; for things that appear disconnected in the sense of the letter, in the internal sense are continuous (see above, n. 17).

90. *The seven stars are the angels of the seven churches* signifies those who receive goods and truths from the Lord. This is evident from the signification of the “seven stars,” as being goods and truths, all from the Lord (see above, n. 72); also from the signification of “angels,” as being those in the heavens who are in like correspondent good and truth with those in the church (of which more in what follows); also from the signification of “seven churches,” as being all those who are in truths from good, or in faith from charity, thus all who are of the church (see above, n. 20). From this taken together, it follows as a conclusion that by “the seven stars are the angels of the seven churches” are signified all who receive goods and truths from the Lord.

By “angels” are here signified those who in heaven are in like correspondent good and truth with those in the church, because the universal heaven is divided into societies, and the societies are arranged according to the affections of good and truth in general and in particular. These societies correspond to those on earth who are in like affections of good and truth. All these societies are called “angels,” and each one is called an “angel”; and a society also when viewed from a distance, and when so presented as to be seen as a one, appears as a single angel (see *Heaven and Hell*, n. 62, 68–72). Moreover, there is a complete correspondence of heaven with the church, or of the angels of heaven with the men of the church; through this correspondence heaven makes a one with the church. From this it is clear what is here signified by the “angels of the seven churches,” and in the following chapter by the “angel” of each church, where it is said, “Write to the angel of the Ephesian church,” “to the angel of the church of the Smyrneans,” “to the angel of the Pergmean church,” “to the angel of the church of Thyatira,” “to the angel of the church in Sardis,” “to the angel of the Philadelphian church,” and “to the angel of the Laodicean church”; the command evidently was to write, not to angels but to churches, that is, to those who are in such good and truth from the Lord and who are described by each church (of whom we shall treat

in what follows). (That in the Word by “angel” nothing else is meant but good and truth which are from the Lord with angel and man, will be more fully shown in the following pages; in the meantime see what is shown concerning the heavens and the angelic societies in *Heaven and Hell*, since without knowledge of these things from that source, what is said of angels in the following pages can be but little understood; for knowledge must precede if the understanding is to be illustrated.)

91. *And the seven golden¹³ lamp stands which thou sawest are the seven churches* signifies that all such are in the new heaven and in the new church. This is evident from the signification of the “seven lamp stands,” as being the new heaven and the new church (see above, n. 62); and also from the signification of the “seven churches,” as being those who are in truths from good or in faith from charity (see also above, n. 20). From this it is clear that by the “seven lamp stands are the seven churches” all who will be in the new heaven and in the new church are signified. All things in Revelation have regard to that which is signified by the “seven golden lamp stands,” that is, to the new heaven and the new church, as to their end and conclusion; consequently, these are treated of in the final chapters. The remaining things that come between are such things as stand in the way, and are to be removed, as what is said of the “dragon” and of the “beasts of Babylon.” When these no longer oppose, or when they are removed, the new heaven and the new church come forth and are manifest.

Revelation 2

1. *To the angel of the Ephesian church write: These things saith he that holdeth the seven stars in his right hand; he that walketh in the midst of the seven golden lamp stands;*

2. *I know thy works, and thy toil, and thy endurance, and that thou canst not bear the evil, and hast tried them that say that they are apostles, and they are not, and hast found them liars;*

3. *And hast borne and hast endurance, and for my name's sake hast toiled, and hast not failed.*

4. *But I have against thee, that thou hast left thy first charity.*

5. *Be mindful, therefore, of whence thou hast fallen, and repent, and do the first works; but if not, I will come unto thee quickly, and will move thy lamp stand out of its place, except thou repent.*

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

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

8. *And to the angel of the church of the Smyrneans write: These things saith the first and the last, who was dead and is alive:*

9. *I know thy works, and affliction, and poverty, but thou art rich;¹ and the blasphemy of them who say that they are Jews, and they are not, but are a synagogue of satan.*

10. *Fear not the things which thou art to suffer. Behold, the devil is about to cast some of you into prison, that ye may be tried; and ye shall have affliction ten days; be thou faithful even till death, and I will give thee the crown of life.*

11. *He that hath an ear let him hear what the spirit saith unto the churches. He that overcometh shall not be hurt by the second death.*

12. *And to the angel of the church in Pergamum write: These things saith he that hath the sharp two-edged sword,*

13. *I know thy works, and where thou dwellest, where satan's throne is; and thou holdest my name, and didst not deny my faith, even in the days wherein Antipas was my faithful martyr, who was slain among you, where satan dwelleth.*

14. *But I have against thee a few things: that thou hast there them that hold the doctrine of Balaam, who taught Balak to cast a stumbling block before the sons of Israel, to eat idol sacrifices, and to commit whoredom.*

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

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

17. *He that hath an ear let him hear what the spirit saith unto the churches. To him that overcometh, to him will I give to eat of the hidden manna; and will give him a white stone, and upon the stone a new name written, which no one knoweth except he that receiveth.*

18. *And to the angel of the church in Thyatira write: These things saith the son of God, that hath his eyes as a flame of fire, and his feet like burnished brass.*

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

20. *But I have against thee a few things; that thou sufferest the woman Jezebel, that calleth herself a prophetess, to teach and to seduce my servants to commit whoredom, and to eat idol sacrifices.*

21. *And I gave her time that she might repent of her whoredom; and she repented not.*

22. *Behold, I cast her into a bed, and those that commit adultery with her into great affliction, except they repent of their works.*

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

24. *But unto you I say, and unto the rest in Thyatira, as many as have not this doctrine, and who have not known the depths of satan, as they say; I put upon you no other burden.*

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

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

27. *And he shall rule them with an iron rod; as earthen vessels shall they be shivered, as I also have received from my Father.*

28. *And I will give him the morning star.*

29. *He that hath an ear let him hear what the spirit saith unto the churches.*

92. In the preceding pages it has been told what is meant by the “seven churches” and by the “angels” thereof; namely, by the “seven churches” all who are in truths from good, and by the “seven angels” all in heaven that correspond to them (see n. 20, 90); and since heaven and the church make one by correspondence, it is said in what follows, “To the angel of the church, write,” and not, Write to the church. It is so said for this reason also, that there must be correspondence in order that the church may be a church with man; if there were no correspondence, there would be no communication of heaven, thus no heaven, with man; and if heaven were not with him neither would the church be with him. (See *Doctrine of the New Jerusalem*, n. 241–248. What the correspondence of the man of the church with heaven is, cannot be told in a few words, but whoever desires may be taught what it is in what is said and shown in *Heaven and Hell*, n. 87–115 and 291–310.) In a word, there is correspondence when man has becomes spiritual, and man becomes spiritual when he acknowledges the Divine and especially the Lord, and loves to live according to the precepts in the Word, for when he does this he is conjoined with heaven; and then the spiritual corresponds with the natural which is with him. I am aware that to many these things may seem to exceed their comprehension; but the reason is that it is not the delight of their love to know them; if it were the delight of their love, not only would they perceive them clearly, but they would also be eager to know much more of such things; for a man desires what he loves, and what he loves is his delight; moreover, whatever is loved enters both with joy and with light into the idea of the mind.

93. The angel of the Ephesian church is the first here written to; and by the angel of that church all those in the church are meant who are in the knowledges of truth and good, thus in the knowledges of such things as are of heaven and of the church, and who still are not, or not yet, in a life according to them. By these knowledges are especially meant doctrinals; but doctrinals alone, or the knowledges of truth and good alone, do not make a man spiritual, but a life according to them; for doctrinals or knowledges without a life according to them abide only in the memory and thence in the thought, and all things that abide there only, abide in

the natural man; consequently a man does not become spiritual until these enter the life, and they enter the life when a man wills the things which he thinks, and consequently does them.

That this is so anyone can see from this alone, that if anyone knows all the laws of moral and civil life, and does not live according to them, he still is not a moral and civil man; he may indeed talk about them more learnedly than others, but still he is rejected. It is the same with one who knows the ten precepts of the Decalogue, so as to be able even to explain and discourse about them with intelligence, and yet does not live according to them. Those, therefore, within the church who are in the knowledges of such things as pertain to the church, that is, who are in knowledges of truth and good from the Word, but are not, or not yet, in a life according to them, are here first treated of, and these are described by the things written to the angel of the Ephesian church.

EXPOSITION

94. Verses 1–7. *To the angel of the Ephesian church write: These things saith he that holdeth the seven stars in his right hand; he that walketh in the midst of the seven golden lamp stands; I know thy works and thy toil, and thy endurance, and that thou canst not bear the evil, and hast tried them that say, that they are apostles and they are not, and hast found them liars; and hast borne and hast endurance, and for my name's sake hast toiled, and hast not failed. But I have against thee that thou hast left thy first charity. Be mindful therefore of whence thou hast fallen, and repent, and do the first works; but if not I will come unto thee quickly, and will move thy lamp stand out of its place, except thou repent. But this thou hast, that thou hatest the works of the Nicolaitans, which I also hate. He that hath an ear let him hear what the spirit saith unto the churches. To him that overcometh will I give to eat of the tree of life which is in the midst of the paradise of God. 1. "To the angel of the Ephesian church write," signifies for remembrance to those within the church who are in the knowledges of truth and good from the Word (n. 95); "these things*

saith he that holdeth the seven stars in his right hand," signifies from whom are all the knowledges of good and truth (n. 96); "he that walketh in the midst of the seven golden lamp stands," signifies from whom is life to all in the new heaven and the new church (n. 97). 2. "I know thy works, and thy toil, and thy endurance," signifies all things that they think, will, and do, thus all things of love and faith in the spiritual and in the natural man (n. 98); ["and that thou canst not bear the evil" signifies that they reject evils (n. 99)] and hast tried them that say they are apostles and they are not, and hast found them liars," signifies also falsities, so far as they are able to search them out (n. 100). 3. "And hast borne, and hast endurance," signifies resistance against those who assail the truths of faith, and diligence in instructing (n. 101); "and for my name's sake hast toiled," signifies acknowledgment of the Lord and of the knowledges of truth that have respect to him (n. 102); "and hast not failed," signifies so far as they could (n. 103). 4. "But I have against thee that thou hast left thy first charity," signifies that they do not make such a life as those lived who were in the church at its beginning the essential of knowledges (n. 104). 5. "Be mindful therefore of whence thou hast fallen, and repent, and do the first works," signifies the remembrance of former things, and thus the remembrance of having deviated from the truth, and this in order that the good of life of the church at its beginning may come into mind (n. 105); "but if not I will come unto thee quickly, and will move thy lamp stand out of its place, except thou repent," signifies that if not, it is certain that heaven cannot be given (n. 106). 6. "But this thou hast, that thou hatest the works of the Nicolaitans, which I also hate," signifies an aversion, derived from the Divine, towards those who separate good from truth, or charity from faith, from which separation there is no life (n. 107). 7. "He that hath an ear let him hear what the spirit saith unto the churches," signifies that he who understands should hearken to what Divine truth proceeding from the Lord teaches and says to those who are of his church (n. 108); "To him that overcometh will I give to eat of the tree of life," signifies that he who receives in the heart shall be filled with the good of love, and with heavenly joy therefrom (n. 109); "which is in the midst of the paradise of God," signifies that all knowledges of good and truth in heaven and in the church look thereto and proceed therefrom (n. 110).

95. Verse 1. *To the angel of the Ephesian church write*, signifies for remembrance to those within the church who are in knowledges of truth and good from the Word. This is evident from the signification of “writing,” as being for remembrance (*Arcana Coelestia* n. 8620). It means to those within the church who are in the knowledges of truth and good from the Word, because these are meant by the “angel of the Ephesian church.” That these are meant is evident from the things written to the angel of that church. What is meant by the angel of each church can be known only from the internal sense of the things written to each church. It is said, “from the internal sense,” since all things in Revelation are prophetic, and things prophetic can be explained only by the internal sense. Who that reads the Prophets does not see that there are arcana therein that are more deeply hidden than the plain meaning of the letter? And since these arcana cannot be seen by the merely natural man, those who account the Word holy pass those things by that they do not understand, saying that there is a hidden meaning therein that is unknown to them, and that some call mystical. That this is the spiritual of the Word is known by some, because they think of the Word as being in its bosom spiritual for the reason that it is Divine. Nevertheless, it has been unknown heretofore that this is the spiritual sense of the Word, and that the Word is understood in this sense by angels, and that by means of this sense there is conjunction of heaven with the man of the church (see *Heaven and Hell*, n. 303–310). Those who are in the knowledges of truth and good from the Word are meant by the “angel of the Ephesian church,” because by the knowledges of truth and good are meant the doctrinals of the church, and only from the Word can doctrinals be obtained. Why it is said, “To the angel of the church, write,” and not, To the church, may be seen above (n. 92).

96. *These things saith he that holdeth the seven stars in his right hand*, signifies from whom are all the knowledges of good and truth. This is evident from the signification of “seven stars,” as meaning all the knowledges of good and truth (see above, n. 72); and from the signification of “right hand,” as being, in reference to the Lord, what is from him (see above, n. 72, 79); therefore by these words, “that holdeth the seven stars in his right hand,” is

signified that from the Lord are all the knowledges of good and truth. It is said that he saith this “who holdeth the seven stars in his right hand, and walketh in the midst of the [seven] golden lamp stands,” because by “stars” are signified the knowledges of good and truth, and by “golden lamp stands” the new heaven and the new church. There is thus prefixed to each description of a church a Divine characteristic that indicates the subject treated of (as to the descriptions of the churches that follow, verses 8, 12, 18; chap. 3:1, 7, 14). It is so prefixed because everything of the church is from the Lord. From this it is clear also why the Lord, in respect to his Divine human, is described in the first chapter by the representatives that were seen by John, namely, that from these might be taken what was to be prefixed to the description of each church, for a testimony and a memorial that everything of the church is from the Lord, and indeed from his Divine human; for from this all the good of love proceeds and every truth of faith, and these constitute the church. What immediately proceeds from his Divine itself does not reach man, because his Divine itself is invisible and therefore does not fall within the thought, and what does not fall within the thought does not fall within the faith; for everything that is of faith must be thought. That the son of man, who is described (in chap. 1) by the representatives seen by John, is the Lord in respect to the Divine human, and Divine truth proceeding therefrom, see above (n. 63). The knowledges of truth and good are here treated of first, because they are the first things of the church; for no one can be initiated into faith and charity, which constitute the church, except by means of knowledges from the Word that pertain to the church (see what is appended to n. 356 of *Heaven and Hell* from *Arcana Coelestia*).

97. *He that walketh in the midst of the seven golden lamp stands*, signifies from whom is life to all in the new heaven and in the new church. This is evident from the signification of “walking” as being to live, and in reference to the Lord, life itself (of which more will be said in what follows); and from the signification of “seven golden lamp stands,” as being all in the new heaven and in the new church (see above, n. 62). From this it is clear that the Lord was seen “in the midst of the lamp stands,” because “midst” signifies inmost; “lamp stands” signify heaven and the church, and

“walking” signifies life; and to be “in the midst” signifies, in reference to the Lord, to be in all that are round about him. By this, therefore, it was represented that all the life of faith and of love in heaven and in the church is from him (see above, n. 84). (That “midst” denotes the inmost and the center from which, see *Arcana Coelestia*, n. 1074, 2940, 2973, 7777.

That the Lord is the common center from whom is all direction and determination in heaven, see *Heaven and Hell*, n. 123–124. That the extension of the light of heaven, which is Divine truth proceeding from the Lord, from which angels have intelligence and wisdom, is effected also from the midst into those who are round about, see the same, n. 43, 50, 189.) That “walking” signifies living, and in reference to the Lord, life itself, is from appearances in the spiritual world, where all walk according to their life, the evil in no other ways than those that lead to hell, but the good in no other ways than those that lead to heaven; consequently all spirits are known there from the ways wherein they are walking. Moreover, ways actually appear there; but to the evil, the ways towards hell only, and to the good, the ways towards heaven only; and thus everyone is brought to his own society. From this it is that “walking” signifies living. (Of these ways, and walking therein, in the spiritual world, see what is shown in *Heaven and Hell*, n. 195, 479, 534, 590; and in *Last Judgment*, n. 48.) That in the Word “ways” signify truths or falsities, and “walking” signifies living, may be seen from many passages therein; I will cite only a few here by way of confirmation. In Isaiah:

We have sinned against Jehovah; they would not walk in his ways,
neither have they heard his law (Isa. 42:24).

In Moses:

If ye shall keep the commandments, by loving Jehovah your God,
by walking in all his ways (Deut. 11:22).

Thou shalt keep all this commandment to do it, by loving Jehovah
thy God, and walking in his ways all the days (Deut. 19:9; 26:17).

I will set my tabernacle in the midst of them,² and I will walk in the midst of you, and I will be to you for a God (Lev. 26:11, 12).

Jehovah thy God walketh in the midst of your camp, and therefore shall your³ camp be holy (Deut. 23:14).

In Isaiah:

Remember, O Jehovah, how I have walked before thee in truth (Isa. 38:3).

He entereth into peace, walking in uprightness (Isa. 57:2).

In Malachi:

He walked with me in peace and in uprightness (Mal. 2:6).

In David:

Thou hast delivered my feet from stumbling, that I may walk before God in the light of the living (Ps. 56:13).

In John:

Jesus said, I am the light of the world; he that followeth me shall not walk in darkness, but shall have the light of life (John 8:12).

Yet a little while is the light with you; walk while ye have the light, that darkness overtake you not; and he that walketh in darkness knoweth not whither he goeth. While ye have the light believe on the light (John 12:35, 36).

In Mark:

The Pharisees and Scribes ask him, Why walk not thy disciples according to the tradition of the elders? (Mark 7:5).

In Moses:

If ye walk contrary to me, and will not hearken to my voice, I will also walk contrary to you (Lev. 26:21, 23, 24, 27).

In Isaiah:

This people that walk in darkness have seen a great light; they that dwell in the land of the shadow, upon them hath the light shined (Isa. 9:2).

In Micah:

All the peoples walk in the name of their god, and we will walk in the name of Jehovah our God (Micah 4:5).

In Isaiah:

Who among you feareth Jehovah? He that walketh in darkness, who hath no brightness (Isa. 50:10);

besides many other passages (as in Jer. 26:4; Ezek. 5:6; 20:13, 16; Zech. 10:12; Micah 4:5; Luke 1:6). From these passages it can be seen that "walking," in the spiritual sense, signifies living; and as it signifies living, so in reference to the Lord, as in this passage, it signifies life itself, for the Lord is life itself, and the rest are recipients of life from him (see above, n. 82, 84).

98. Verse 2. *I know thy works, and thy toil, and thy endurance,* signifies all things that they will, think, and do, thus all things of love and faith in the spiritual and in the natural man. This is evident from the signification of "works," as being the things that are of the will and love (of which in what follows); and from the signification of "toil," as being the things that are of thought and faith (of which also in what follows); and from the signification of "endurance," as being the things done from will and thought, or the things that these do. But it can with difficulty be comprehended that this is the meaning of these words, unless it is known that all things done by man flow out from the interiors belonging to his mind, also that the mind is the all in everything that man does, and that the body is a mere obedience through

which is exhibited, in a form visible before the eye, that which the mind wills and thinks. This is why those external things here mentioned, “works,” “toil,” and “endurance,” signify willing, thinking, and consequent doing, or what is the same, loving, believing, and consequent presenting in act. But still these things are not comprehensible, unless it is also known that man has two faculties, called will and understanding, and that these two faculties are called by the one term “mind”; also that man has an internal and an external—an internal in the light of the spiritual world, and an external in the light of the natural world. (The will and the understanding are treated of in *Doctrine of the New Jerusalem*, n. 28–35; and the internal and the external man, n. 36–52.) When this is understood, it may be known that by “works,” in the spiritual sense, is meant everything that man wills and loves, and by “toil” everything that man thinks or believes, and by “endurance” everything that man does from these.

[2] But leaving these matters, as being, perhaps, too little known about and therefore too obscure to be clearly apprehended, let us advance to this point only, that by “works,” in the spiritual sense, are meant all things that are of man’s will or love; and this, for the reason that in what follows as to the seven churches, it is everywhere said first, “I know thy works”; as in these verses:

To the angel of the church of the Smyrneans write: These things saith the first and the last, I know thy works, and affliction, and poverty (Rev. 2:8–9);

To the angel of the church in Pergamum write: These things saith he that hath the two-edged sword, I know thy works, and where thou dwellest (Rev. 2:12–13);

To the angel of the church in Thyatira write: These things saith the son of God, I know thy works and charity (Rev. 2:18–19);

To the angel of the church in Sardis write: These things saith he that hath the seven spirits of God, I know thy works, that thou art said to live (Rev. 3:1);

To the angel of the church in Philadelphia write: These things saith he that is holy, he that is true, I know thy works (Rev. 3:7–8);

To the angel of the Laodicean church write: These things saith the Amen, the faithful and true witness, I know thy works (Rev. 3:14–5).

[3] As it is here said everywhere, “I know thy works,” it is clear that “works” signify, in general, all things of the church; and as all things of the church have reference to love and faith, therefore these are what are meant in the spiritual sense by “works.” These are meant in the spiritual sense by “works,” because every work or deed or act, that to appearance is done from the body, is not done from the body, but is done by means of the body from man’s will and thought, for not a particle of the body moves itself except from the will and thought. From this it is that “works” signify, not the things that appear in outward form, but the things of will and thought. That this is so is known to everyone who reflects. Who that is wise regards a man from his deeds alone, and not from his will? If the will is good he loves the deeds; but if the will is evil he does not love the deeds. He sees the deeds also, but interprets them according to the intention of the will. He who is spiritual attends still less to the deeds, but explores the will; for the reason already given, that deeds in themselves are nothing, but all that they are is from the will, for deeds are the will in act. It is said “will,” but in the spiritual sense love is meant, for a man wills what he loves, and he loves what he wills. Man’s will is only the receptacle of his love. (See what is said and shown in *Doctrine of the New Jerusalem*, on that faculty of man, n. 28–35; and in *Heaven and Hell*, n. 358, 470–484.)

[4] Because “works” or deeds in the Word signify specifically the things that proceed from man’s love or will, it is often said in the Word that a man shall be judged and it shall be rendered unto him according to his works; and the meaning is according to works in the internal form, not in the external; as in the following passages:

The son of man shall come in the glory of his Father with his angels, and then shall he render unto everyone according to his works (Matt. 16:27).

Blessed are the dead that die in the Lord: Yea, saith the spirit, that they may rest from their labors; their works do follow them (Rev. 14:13).

I will give unto each one of you according to his works (Rev. 2:23).

I saw the dead, small and great, stand before God; and the books were opened; and the dead were judged out of the things which were written in the books, according to their works. The sea gave up the dead which were in it; and death and hell gave up those that were in them; and they were judged everyone according to their works (Rev. 20:12, 13).

Behold I come, and my reward is with me, to render to each one according to his works (Rev. 22:12).

In Jeremiah:

I will recompense them according to their work, and according to the doing of their hands (Jer. 25:14).

Jehovah, whose eyes are open upon all the ways of the sons of men, to give everyone according to his ways and according to the fruit of his works (Jer. 32:19).

Elsewhere:

I will visit upon him his ways, and will render unto him for his works (Hosea 4:9).

According to our ways and according to our works Jehovah hath done with us (Zech. 1:6).

Where the Lord prophesies respecting the last judgment he makes mention of works only, and declares that:

Those who have done good works shall enter into life eternal, and those who have done evil works into condemnation (Matt. 25:32–46).

[5] That “works” signify the things that are of love and faith the Lord also shows in these words:

They said to Jesus, What shall we do that we may work the works of God? Jesus answered, This is the work of God, that ye believe on him whom [the Father] hath sent (John 6:28, 29).

The night cometh, when no man can work (John 9:4).

“Night” signifies the last time of the church, when there is no faith, because there is no charity. (That “night” signifies this time, see *Arcana Coelestia*, n. 2353, 6000.) “Works” are so frequently mentioned, because the sense of the letter of the Word is made up solely of things external, which are in nature and which appear before the eyes; and this in order that there may be a spiritual sense in each particular, as a soul in a body, for otherwise the Word would not be a means of communication with the angels, for it would be like a house without a foundation (see above, n. 8, 16).

From this also it is that when “works” are mentioned, angels, because they are spiritual, do not understand works, but the things from which works spring, which are, as was said above, the will or love, and thought therefrom which is of faith. (This subject you will find more clearly explained in *Heaven and Hell*, n. 470–483, where it is shown that man is after death such as his life was in the world.) “Toil,” in the spiritual sense, means all things that man thinks, because spiritual toiling is thinking. And “endurance” signifies all things that man does, because “to endure” here means to be assiduous, and to put away the obstructions in the natural man that are continually rising up and hindering.

99. *And that thou canst not bear the evil*, signifies that they reject evils. This is evident from the signification of “canst not bear,” as being to reject, for what a man cannot bear he rejects. “The evil” signify evils, because the thought of angels is abstracted from persons; when, therefore, in the sense of the letter of the Word “the evil” are mentioned, angels think of evils; for by “the evil,” men who are evil, thus persons, are meant. The thought of angels is of this character because they are in heavenly wisdom, and that wisdom has extension into the universal heaven; if therefore they should think with thought determined to persons, that extension would perish, and their wisdom with it. In this way the spiritual

differs from the natural. This is why “the evil” signify evils. (Of the wisdom of the angels, that it is extended into the universal heaven because their thought is abstracted from space, time, and matter, see *Heaven and Hell*, n. 169, 191–199, 265–275; and that their thought is abstracted from persons, see *Arcana Coelestia*, n. 8343, 8985, 9007.)

100. *And hast tried them that say that they are apostles and they are not, and hast found them liars*, signifies also falsities, so far as they are able to search them out. This is evident from the signification of “to try,” as being to inquire into and search out; and from the signification of “apostles,” as being those who teach the truths of the church, and in a sense abstracted from persons, the truths themselves that are taught (of which in what follows); also from the signification of “and are not, and are found liars,” as being not truths but falsities; for a “lie” and a “liar” signify falsity (*Arcana Coelestia*, n. 8908, 9248). From this and what precedes it is evident that “I know that thou canst not bear the evil, and hast tried them that say they are apostles and they are not, and hast found them liars,” signifies that they reject evils, and falsities also, so far as they are able to search them out. For in the things written to this church those who are in the knowledges of truth and good, thus in the knowledges of such things as are of heaven and of the church, are treated of (see above, n. 93); here, therefore, it is first said of them that they put away evils, and falsities also, so far as they are able to search them out; for those who are in the knowledges of the holy things of the church need first to know in general what good and truth are, also what evil and falsity are, for upon this knowledge all other knowledges are founded. (For this reason also *Doctrine of the New Jerusalem* first of all treats of good and truth, n. 11–27, and from these it can also be seen what evil and falsity are.)

[2] By “apostles” those who teach the truths of the church are signified, because the apostles [those sent] were so called from their having been sent to teach and to preach the gospel concerning the Lord and the drawing nigh of the kingdom of God through him; thus to teach the truths of the church, by which the Lord is known and the kingdom of God is brought nigh. The kingdom of God on

the earth is the church. From this it is evident what is meant by “apostles” in the spiritual sense of the Word, namely, not the twelve apostles who were sent by the Lord to teach concerning him and his kingdom, but all who are in the truths of the church, and in a sense abstracted from persons, the truths themselves. For in the Word it is customary to speak of persons; but those who are in its spiritual sense, as angels are, do not think of persons at all, but their thought is abstracted from persons, and has respect therefore solely to things. The reason is, that it is material to think of persons, but spiritual to think apart from the idea of persons; for instance, where the “disciples” are mentioned in the Word, or “prophets,” “priests,” “kings,” “Jews,” “Israel,” “the inhabitants of Zion,” and of “Jerusalem,” and so on. (Moreover, the very names of persons and places are changed with angels into things, see *Arcana Coelestia*, n. 768, 1224, 1264, 1876, 1888, 4310, 4442, 5095, 5225, 6516, 10216, 10282, 10329, 10432; and that the thought of angels is abstracted from persons, n. 8343, 8985, 9007.)

[3] That the disciples of the Lord were called apostles from their having been sent to teach concerning him and his kingdom is clear in Luke:

Jesus sent his twelve disciples to preach the kingdom of God. And the apostles, when they were returned, declared unto him what things they had done. And Jesus spake to them of the kingdom of God (Luke 9:1, 2, 10, 11).

When it was day, Jesus called his disciples; and he chose from the twelve, whom also he named apostles (Luke 6:13).

I will send unto them prophets and apostles, and some of them they shall kill and persecute (Luke 11:49).

They are called “prophets and apostles,” because by “prophets,” as well as by “apostles,” are meant those who were sent to teach truths; but by “prophets” those of the Old Testament, and by “apostles” those of the New. (That “prophets” in the Word signify those who teach truths and in a sense abstracted from persons the truths themselves, see *Arcana Coelestia*, n. 2534.) As the “twelve

apostles” signify the truths themselves of the church, it is said in Revelation:

The wall of the new Jerusalem had twelve foundations, and in them the names of the twelve apostles of the lamb (Rev. 21:14).

(That by “new Jerusalem” is meant the church in respect to doctrine, see *New Jerusalem and Its Heavenly Doctrine*, n. 6; that by its “wall” are signified the truths of doctrine for defense, see *Arcana Coelestia*, n. 6419; by the “foundations of the wall” are signified the knowledges of the truth, on which doctrine is founded, n. 9643; by “twelve” are signified all truths in the complex, n. 577, 2089, 2129, 2130, 3272, 3858, 3913. From this it is clear why it is said that in the foundations of the wall were the “names of the twelve apostles of the lamb.”)

101. Verse 3. *And hast borne and hast endurance*, signifies resistance against those who assail the truths of faith, and diligence in instructing. This is evident from the signification of “bearing,” in reference to those who are in the knowledges of truth and good, as being resistance against those who assail the truths of faith, for those who are in knowledges defend those truths, and resist those who are against them; also from the signification of having “endurance” or “patience,” as being diligence in instructing.

102a. *And for my name’s sake hast toiled*, is the acknowledgment of the Lord and of the knowledges of truth that have respect to him. This is evident from the signification of “the name” of Jehovah, or of the Lord, as being, in the highest sense, his Divine human (see *Arcana Coelestia*, n. 2628, 6887), and in a relative sense, all things of love and faith by which the Lord is worshiped, because these are things Divine that proceed from his Divine human (n. 2724, 3006, 6674, 9310). This is evident also from the signification of “toiling,” as being to strive with mind and zeal that these things may be known and acknowledged; for this is signified by “toiling” when it is said of those who apply themselves to the knowledges of truth and good. From this it follows that “for my name’s sake hast toiled” signifies the acknowledgment of the Lord,

and of the knowledges that have respect to him. The knowledges that have respect to the Lord are all things that are of love and faith. In many passages of the Word it is said, “for the sake of Jehovah’s name,” “for the sake of the Lord’s name,” “for the sake of the name of Jesus Christ,” that “the name of God should be sanctified,” and the like. Those whose thoughts do not go beyond the sense of the letter suppose that the name alone is meant; but what is meant is not the name, but everything whereby the Lord is worshiped; and all of this has relation to love and faith. Therefore by “the Lord’s name” in the Word all things of love and of faith by which he is worshiped are meant; here the acknowledgment of the Lord and of the knowledges of truth that have respect to him, because this is said to those who are only zealous about knowledges.

[2] That “Jehovah’s name” or the “Lord’s name” does not mean the name itself, but all things of love and faith, is from the spiritual world. There the names used on the earth are not uttered; but the names of the persons who are spoken of are formed from the idea of all things known about them combined into a single word. In this way names in the spiritual world are expressed; consequently names there, like all the other things, are spiritual. The names “Lord” and “Jesus Christ,” even, are not uttered there as on the earth, but in place of those names a name is formed from the idea of all things known and believed respecting him; and this idea is made up of all things of love to him and faith in him. This is because these in the complex are the Lord in them; for the Lord is in everyone in the goods of love and of faith that are from him. As this is so, the quality of everyone there, in respect to love to the Lord and faith in the Lord, is immediately known if he only utters “Lord” or “Jesus Christ” by a spiritual expression or spiritual name; and for the same reason also, those who are not in any love to him or faith in him are unable to speak his name, that is, to form any spiritual name of him. From this it is now clear why by the “name” of Jehovah, of the Lord, or of Jesus Christ, name is not meant in the Word, but everything of love and of faith whereby he is worshiped.

[3] Lest, therefore, the opinion that is entertained by many should prevail, that the mere name Jesus Christ, without love to him or faith in him, thus without the knowledges by which love and faith exist, contributes something to salvation, I will introduce some passages from the Word in which the expressions “for his name’s sake” and “in his name” are used, from which those who think more deeply may see that name alone is not meant:

Jesus said, Ye shall be hated of all for my name’s sake (Matt. 10:22; 24:9, 10).

Where two or three are gathered together in my name, there am I in the midst of them (Matt. 18:20).

As many as received him, to them gave he power to become sons of God; even to them that believe in his name (John 1:12).

When Jesus was in Jerusalem many believed in his name (John 2:23).

He that believeth not hath been judged already, because he hath not believed in the name of the only-begotten son of God (John 3:17, 18).

These are written that ye may believe that Jesus is the Christ, the son of God; and that believing ye may have life in his name (John 20:31).

Blessed is he that cometh in the name of the Lord (Matt. 21:9; 23:39; Luke 13:35; 19:38).

Everyone that hath left houses, or brethren, or sisters, or father, or mother, or wife, or children, or fields, for my name’s sake, shall receive a hundred-fold, and eternal life (Matt. 19:29).

(What is here signified by “houses, brethren, sisters, father, mother, wife, children, and fields,” which are to be left for the name of the Lord, see *Arcana Coelestia*, n. 10490.)

Jesus said, Whatsoever ye shall ask in my name, that I will do (John 14:13, 14);

“to ask in my name” is to ask from love and faith.

Many shall come in my name, saying, I am he; go ye not therefore after them (Luke 21:8; Mark 13:6);

“to come in my name” and “to say that I am he” is to proclaim falsities and to say that they are truths, and thus to lead astray. The like is signified by saying that they are the Christ, when they are not, in Matthew:

Many shall come in my name, saying, I am the Christ, and shall lead many astray (Matt. 24:5, 11, 23–27);

for by “Jesus” is meant the Lord in respect to Divine good; and by “Christ” the Lord in respect to Divine truth (*Arcana Coelestia*, n. 3004–3005, 3009, 5502), and by not being Christ, truth not Divine, but falsity.

[4] The “name of the Lord,” in the New Testament means the like as the “name of Jehovah” in the Old, because the Lord there is Jehovah. Thus in Isaiah:

And in that day shall ye say, Confess ye to Jehovah, call upon his name (Isa. 12:4).

O Jehovah, we have waited for thee; to thy name and to thy memorial is the desire of our soul. By thee will we make mention of thy name (Isa. 26:8, 13).

From the rising of the sun shall my name be called upon (Isa. 41:25).

In Malachi:

From the rising of the sun even unto the going down of the same my name is great among the nations; and in every place incense is offered unto my name; for my name is great among the nations (Mal. 1:11).

In Isaiah:

Everyone that is called by my name I have created for my glory, I have formed him (Isa. 43:7).

In Micah:

All peoples walk in the name of their god, and we will walk in the name of Jehovah our God (Micah 4:5).

In Moses:

Thou shalt not take the name of thy God in vain; for Jehovah will not hold him guiltless that hath taken his name in vain (Deut. 5:11).

Jehovah separated the tribe of Levi, that they should minister and bless in the name of Jehovah (Deut. 10:8).

They shall worship Jehovah in one place, where he shall place his name (Deut. 12:5, 11, 13, 14, 18, 26; 16:2, 6, 11, 15, 16).

“Where he shall place his name” means where there shall be worship from the good of love and the truths of faith. This was done at Jerusalem; and therefore by “Jerusalem” the church in respect to doctrine and worship is signified (see *New Jerusalem and Its Heavenly Doctrine*, n. 6).

102b. [5] Since by the “name of Jehovah” or the “name of the Lord” is signified in the spiritual sense all worship from the good of love and the truths of faith, therefore in the highest sense by “name of Jehovah” is meant the Lord in respect to the Divine human, for the reason that from his Divine human everything of love and of faith proceeds. That by “name of Jehovah,” in the highest sense, the Lord is meant, is evident in John:

Jesus said, Father, glorify thy name. There came a voice out of heaven, saying, I have both glorified and will glorify again (John 12:28).

In Isaiah:

I will give thee for a covenant to the people, for a light of the nations. I am Jehovah, this is my name, and my glory will I not give to another (Isa. 42:6, 8);

the coming of the Lord is here treated of. In Jeremiah:

Behold the days come that I will raise unto David a righteous shoot, and he shall reign as king, and this is his name, by which they shall call him, Jehovah, our righteousness (Jer. 23:5, 6).

From this it is clear what is meant in the Lord's prayer by the words:

Hallowed be thy name (Matt. 6:9);

namely, that the Divine human of the Lord is to be accounted holy, and to be worshiped.

[6] As this is meant by "the name of the Lord," the meaning of the following passages can be seen. In John:

The shepherd of the sheep calleth his own sheep by their name (John 10:3).

In Luke:

Rejoice that your names are written in heaven (Luke 10:20).

And in Revelation:

Thou hast a few names in Sardis (Rev. 3:4).

he who does not know what "name" signifies in the Word cannot possibly know how these words are to be understood, in Matthew:

He that receiveth a prophet in the name of a prophet shall receive a prophet's reward; and he that receiveth a righteous one in the name of a righteous one shall receive a righteous one's reward; and whosoever shall give to drink unto one of these little ones a cup of cold [water] in the

name of a disciple only, verily I say unto you, he shall not lose his reward (Matt. 10:41, 42).

“To receive a prophet in the name of a prophet,” “a righteous one in the name of a righteous one,” and “to give drink in the name of a disciple,” signifies to love truth for the sake of truth, good for the sake of good, and to exercise charity from the faith of truth; for by “prophet” is signified truth, by “righteous one” is signified good, and by “disciple” good from truth; and “to give to drink of cold [water]” is to exercise charity from obedience; “in the name” of these is for the sake of what they are, thus for their sake. Who could ever understand these things unless he knew what “name” signifies?

[7] To love and to do truth for the sake of truth, and good for the sake of good, is to have affection for truth and good for their sake, and not for the sake of one’s own reputation, honor, or gain. Such affection of truth and good is a truly spiritual affection; but the affection of truth and good for the sake of one’s own reputation, honor, or gain, is a merely natural affection. And as those who love truth and good for the sake of truth and good, or because they are truth and good, are in the spiritual affection of truth and good, therefore it is said that they shall receive “a prophet’s reward” and “a righteous one’s reward”; which means that they are in the spiritual affection of truth and good, and this affection has reward in itself, because it has heaven in itself. (That the happiness of heaven is in the affection of loving and doing truth and good, without regard to reward as an end, thus for the sake of truth and good, see *Arcana Coelestia*, n. 6388, 6478, 9174, 9984. That “prophet” signifies one who teaches truth, thus also, in the abstract, truth that is taught, see n. 2534, 7269. That a “righteous one” signifies the good of love to the Lord, n. 2235, 9857. That “disciple” signifies good from truth, which is the good of charity, n. 2129, 3354, 3488, 3858, 6397. That “to give drink” is to instruct in the goods and truths of faith, and thus to exercise charity, n. 3069, 3772, 4017, 4018, 8562, 9412; and that “name” signifies the quality of a thing, n. 144, 145, 1754, 1896, 2009, 3237; hence “the name of Jehovah,” or “the name of the Lord,” signifies every quality by which he is worshiped, n. 2724, 3006, 6674, 9310.)

103. *And hast not failed*, signifies so far as they could. This is evident from the signification of “not failing,” in reference to those who are eager for the knowledges of truth and good, as being so far as they could; for in what now follows, a life according to these knowledges is treated of. Those who are in a life according to these go forward and do not fail; but those who are as yet in knowledges alone, go forward as far as they can, but do not yet have the light of life, from which is vigor.

104. Verse 4. *But I have against thee that thou hast left thy first charity*, signifies that they do not make such a life as those lived who were in the church at its beginning, the essential of knowledges. This is evident from the signification of “first charity,” as being a life according to the knowledges of good and truth, such as those lived who were in the church at its beginning (of which presently); and from the signification of “leaving that charity,” as being not to make it the essential of knowledges; for those who are eager for the knowledges of truth and good, and who believe that they are saved thereby, make knowledges essential, and not life, when yet a life according to knowledges is the essential. But as this essential of the church and of salvation is treated of in what follows, more will there be said about it. Charity is life, because all life in accordance with the precepts of the Lord in the Word is called “charity”; therefore to exercise charity is to live according to those precepts. (That this is so, see *Doctrine of the New Jerusalem*, in the chapter on love to the neighbor or charity, n. 84–106; and in *Last Judgment*, n. 33–39.) The life of the church at its beginning is here meant by “first charity”; for every church begins from charity, and successively turns away from it to faith alone or to meritorious works. (On which subject, and on charity, see what is shown in *Arcana Coelestia*, namely, that every church begins from charity, but in process of time turns away from it, n. 494, 501, 1327, 3773, 4689; thus to falsities from evil, and at length to evils, n. 1834, 1835, 2910, 4683, 4689; commonly to faith alone, n. 1834, 1835, 2231, 4683, 8094. A comparison of the church in its beginning and in its decline, with the rising and setting of the sun, n. 1837; and with the infancy and old age of man, n. 10134; that the church is not with man until the knowledges of good and truth have been implanted in the life, n. 3310; that charity constitutes the church,

n. 809, 916, 1798, 1799, 1844, 1894; that the internal of the church is charity, n. 4766, 5826; that there would be one church, and not many, as at this day, if all were regarded from charity, although they might differ in respect to doctrinals of faith and rituals of worship, n. 1286, 1316, 1798, 1799, 1834, 1844, 2385, 2982, 3267, 3451; that worship of the Lord consists in a life of charity, n. 8254, 8256; that the quality of worship is according to the quality of charity, n. 2190.)

105. Verse 5. *Be mindful therefore of whence thou hast fallen, and repent, and do the first works*, signifies the remembrance of former things, and the remembrance of having deviated from the truth; and this, in order that the good of life of the church at its beginning may come into mind. This is evident from the signification of “be mindful,” as being here the remembrance of former things; from the signification of “whence thou hast fallen,” as being deviation therefrom, thus deviation from the truth; from the signification of “repent,” as being that it may come into mind; and from the signification of “doing the first works,” as being the good of life of the church at its beginning. (That “works” mean all those things of life that proceed from love and faith, see n. 98; and that “first works,” which are of charity, are those of the church at its beginning, see just above, n. 104.) That a life in accordance with knowledges is the essential of the church, and not knowledges apart from such a life, can be seen by everyone who thinks about it; for knowledges, so long as there is no life according to them, reside in the memory only; and so long as they reside there only they do not affect man’s interiors; for memory is given to man to be a receptacle, from which may be taken what will be serviceable to the life; and things are serviceable to the life when a man wills them and does them.

[2] The whole spirit of man is nothing but his will; when, therefore, man becomes a spirit, he is unable to resist anything that is favored by his will, for the whole man strives after it. That this is so is well known in the spiritual world; and I have occasionally seen the trial made, whether a spirit could do anything contrary to his will, from which he exists, and it was found that he could not.

From this it was clear that man's will is what gives form to his spirit, and that man's spirit after it has left the body is his will. Whether you say will or love it is the same, for what a man loves he wills; so whether you say that the spirit of man cannot resist his will, or that it cannot resist his love, it is the same. The knowledges of good and truth, before they enter a man's will or love, contribute nothing whatever to his salvation, because they are not within the man; but out of him. But still knowledges are necessary, for without them man can know nothing of spiritual life, and he who knows nothing of spiritual life cannot become spiritual; for that which a man knows he can think, can will, and can do, but not that which he does not know. But yet if knowledges enter no deeper than into the memory and into thought therefrom, they do not affect him, and consequently do not save him.

[3] It is believed by many in the world at this day, especially by those who make faith alone the essential of the church, that to know doctrinals and from mere knowing to believe that they are true, saves man, however he may live; but I can affirm that no one is saved by these alone. I have seen many, even the most learned, cast into hell; but on the other hand, those who have lived according to the knowledges of truth and good from the Word I have seen raised up into heaven. From this it is clear that knowledges are of no avail, but a life according to them; and that knowledges merely teach how man ought to live. To live according to the knowledges of truth and good is to think that one must do thus and not otherwise because it is commanded by the Lord in the Word. When man thus thinks and thus wills and does, he becomes spiritual. Yet it is necessary for those within the church to believe in the Lord, and when they think of him to think of his Divine in the human, since from his Divine human everything of charity and faith proceed.

106. *But if not, I will come unto thee quickly, and will move thy lamp stand out of its place, except thou repent,* signifies that if not, it is certain that heaven will not be given. This is evident from the signification of "coming quickly," as being for certain; (that "quickly" means what is certain, see above, n. 7); also from the

signification of “lamp stand,” as being the church and heaven (of which also see above, n. 62). Therefore, to “move the lamp stand out of its place” means to separate from the church and heaven, or in other words, that heaven is not given to them. That to those who are in knowledges alone, and not in a life according to them, heaven is not given, see above (n. 104).

107. Verse 6. *But [this] thou hast, that thou hatest the works of the Nicolaitans, which I also hate*, signifies an aversion, derived from the Divine, towards those who separate good from truth or charity from faith, from which separation there is no life. This is evident from the signification of “thou hast that thou hatest,” as being aversion (it is aversion derived from the Divine, because it is said, “which I also hate”); also from the signification of “works,” as being the things of the mind, that works spring from (see above, n. 98); from the signification of the “Nicolaitans,” as being those who separate good from truth, or charity from faith, such as do this being without life. These have no life, because all spiritual life is from charity, and from faith separate from charity there is no life. For to know and think are of faith, but to will and to do are of charity. Those that separate charity from faith can know nothing whatever of what makes heaven and the church with man, thus of what makes spiritual life; for they do not think within themselves, but outside of themselves. To think outside of oneself is to think from memory only; for the memory is outside of the man, being as it were a court, through which is an entrance into the house and its chambers; and into the thought that is outside of man heaven cannot flow in, for heaven flows into the things that are within man, and through these into the things that are outside of him. Such, therefore, cannot be taught what makes heaven and the church, or life eternal; for everyone is taught from heaven, that is, through heaven from the Lord, about the things that pertain to life eternal; thus he is taught by way of his life, which is by way of his soul and heart. He is greatly deceived who supposes that those who separate charity from faith can be in the knowledges of truth. For such apprehend all things from themselves, and nothing from heaven; and the things that man apprehends from self, and not from heaven, are falsities, because he then thinks in darkness, and

not in light. All light in such things as pertain to the church must come from heaven.

[2] It is true that there are many in the church who say that charity is the essential of the church, and not faith separate; but to say this and believe it, and not to live a life of charity, is not to make it the essential, but only to say that it is. Such, therefore, are in the same position as those who say that faith is the essential, for to them charity is a matter of faith alone, and not of life; consequently they cannot be illustrated. About such in the spiritual world something snowlike, as if of light, appears; but the light from which the snowlike appearance is derived is natural; and this light is such that when light from heaven, which is spiritual light, flows in, it is changed into darkness. Such dwell there towards the left, almost in the angle of the north and west. These are intelligent only so far as they have applied the knowledges of truth and good to life.

[3] All who are in the knowledges of truth and good, but not, conformably to these, in the good of life, may live a moral life equally with those who are in knowledges and through these in the good of life; yet their moral life is not spiritual but natural, because in their life they do not live sincerely, justly, and well from religion; and those who do not live well from religion cannot be conjoined with heaven; for it is religion that makes a man spiritual and conjoins him with the angels, who are purely spiritual. To live well from religion is to think, to will, and to do because it has been so enjoined in the Word, and because the Lord has commanded it; but to live not from religion is to think, to will, and to do from a regard solely to civil and moral laws. Such as these, since they have regard only to these laws, conjoin themselves to this world alone, for which these laws are; but the former have regard to the Lord, and thereby conjoin themselves to him. Gentiles are saved solely by this, that in their life they have regard to religion, thinking and saying that they ought to do thus and not otherwise, because to do otherwise would be contrary to the laws of their religion, thus contrary to the Divine; and when they thus think, and act accordingly, they are endowed with spiritual life, which with them is of such quality that afterwards, in the spiritual world, they receive

truths more readily than those Christians who, in what they do, give no thought to the Word, or to the doctrine of the church, which is from the Word.

[4] Those who do not think from religion do not have conscience, because they are not spiritual; consequently, if their external bonds, which are fears respecting the law and reputation, should be loosened with them, they would rush into every wickedness; while on the other hand, if external bonds, which are fears respecting the law and reputation, should be taken away from those who think from religion, they would still act sincerely, justly, and well; for they fear God, and are kept in a life of obedience and charity out of heaven from the Lord, to whom they are conjoined. Those who separate charity from faith are called “Nicolaitans” chiefly from the sound of that word in heaven, for its sound is from truth or faith, and not from good or charity. (That from the expressions in the Word it may be known whether they involve good or truth, thus also whether they involve the one separate from the other, see *Heaven and Hell*, n. 241.)

108. Verse 7. *He that hath an ear let him hear what the spirit saith unto the churches*, signifies that he who understands should hearken to what Divine truth proceeding from the Lord teaches and says to those who are of his church. This is evident from the signification of “he that hath an ear let him hear,” as being that he who understands should hearken, or obey (that to “hear” is to understand and to do, that is, to hearken, see above, n. 11); also from the signification of “the spirit,” here the spirit of God, as being Divine truth proceeding from the Lord (see *Arcana Coelestia*, n. 3704, 5307, 6788, 6982, 6993, 7001, 7499, 8302, 9199, 9228, 9229, 9303, 9407, 9818, 9820, 10330); and from the signification of “churches,” as being those who are in truths from good, or in faith from charity, that is, who are of the church, for no others are of the church. These words, namely, “he that hath an ear let him hear what the spirit saith `into the churches,” are said to each of the churches (here to the church of Ephesus; afterwards to the church in Smyrna, verse 11; in Pergamum, verse 17; in Thyatira, verse 29; in Sardis, chapter 3, verse 6; in Philadelphia, verse 13; and in

Laodicea, verse 22), in order that everyone who is of the church may know that it is not knowing and understanding the truths and goods of faith, or doctrinals, or even the Word, that makes the church, but hearkening, that is, understanding and doing; for this is signified by the words “he that hath an ear let him hear what the spirit saith unto the churches.” Because this makes the church and forms heaven with man, and knowing and understanding, apart from doing, does not, therefore the Lord also uses the same words in several other places:

He that hath an ear to hear let him hear (Matt. 11:15; 13:43; Mark 4:9, 23; 7:16; Luke 8:8; 14:35).

In Revelation it is added, “what the spirit saith unto the churches”; since by this is signified what Divine truth teaches and says to those who are of the church, or what is the same, what the Lord teaches and says, for all Divine truth proceeds from him (see *Heaven and Hell*, n. 13, 133, 137, 139); for this reason the Lord did not himself say, “what the spirit saith,” because he who spoke was the Divine truth.

[2] That knowing and understanding Divine truths does not make the church and form heaven with man, but knowing, understanding, and doing, the Lord teaches plainly in many passages; as in Matthew:

He that heareth these words of mine and doeth them, is likened unto a prudent man, but he that heareth and doeth them not, is likened unto a foolish man (Matt. 7:24, 26).

He that was sown upon good land, this is he that heareth the Word, and taketh heed and thence beareth fruit (Matt. 13:23).

In Luke:

Everyone that cometh to me and heareth my words, and doeth them, I will show to whom he is like. He is like a man building a house, who laid the foundation on a rock. But he that heareth and doeth not is like a man that built a house upon the earth, without a foundation (Luke 6:47–49).

My mother and my brethren are they who hear the Word of God and do it (Luke 8:21);

and in many other places. In these passages, “hearing” signifies simply hearing, which is knowing and understanding. “Hearing,” in common discourse, has this meaning when one is said “to hear” a thing; but it means both understanding and doing when it is said “give ear to,” or “hearken to,” also “listen to.” Moreover, those who have separated life from faith are like those of whom the Lord speaks in Matthew:

Seeing they see not, and hearing they hear not, neither do they understand (Matt. 13:13–15; Ezek. 12:2).

109. *To him that overcometh will I give to eat of the tree of life,* signifies that he who receives in the heart shall be filled with the good of love and with heavenly joy therefrom. This is evident from the signification of “overcoming,” as being to receive in the heart (of which in what follows); also from the signification of “eating,” as being to be appropriated and to be conjoined (see *Arcana Coelestia*, n. 2187, 2343, 3168, 3813, 5643); and from the signification of “the tree of life,” as being the good of love and heavenly joy therefrom (of which also in what follows). “To overcome” is to receive in the heart, because everyone who is to receive spiritual life must fight against evils and falsities which belong to his natural life; and when he overcomes these he receives in the heart the goods and truths which belong to the spiritual life. To receive in the heart is to receive in the will and love, for “heart” in the Word signifies the will and love (see *Arcana Coelestia*, n. 2930, 3313, 7542, 8910, 9050, 9113, 10336). To receive in the heart, then, is to do these from the will or love; this is what is meant by “overcoming.”

[2] “The tree of life” signifies the good of love and heavenly joy therefrom, because “trees” signify such things as are with man in his interiors, which are of his mind [*mens*] or disposition [*animus*]; “boughs” and “leaves” signifying those things that are of the knowledges of truth and good, and “fruits” the goods of life themselves. This signification of trees draws its origin from the

spiritual world; for in that world trees of every kind are seen, and the trees that are seen correspond to the interiors of the angels and spirits which are of their mind; the most beautiful and fruitful trees to the interiors of those who are in the good of love and thence in wisdom; trees less beautiful and fruitful to those who are in the good of faith; but trees bearing leaves only, and without fruits, to those who are only in the knowledges of truth; and horrible trees, with noxious fruits, to those who are in knowledges and in evil of life. To those, however, who are not in knowledges, and who are in evil of life, no trees appear, but stones and sands instead. These appearances in the spiritual world really flow from correspondence, for the interiors of the minds of those there are by such effigies presented actually before their eyes. (These things may be better seen from two chapters in *Heaven and Hell*; first, where the correspondence of heaven with all things of earth is treated of, n. 103–115; and the other, where representatives and appearances in heaven are treated of, n. 170–176, and in what follows there, n. 177–190.)

[3] It is from this that “trees” are so often mentioned in the Word, and by them are signified the things with men that belong to their minds; and from this it is also that in the first chapters of Genesis; two trees are said to have been placed in the garden of Eden, one called “the tree of life,” and the other “the tree of knowledge.” “The tree of life” there signifies the good of love to the Lord, and heavenly joy therefrom, which were with those who were then of the church, and who are meant by the “man” and his “wife”; and by “the tree of knowledge” is signified the delight of knowledges apart from any other use than to be accounted learned and to acquire repute for erudition solely for the sake of honor or gain. “The tree of life” also signifies heavenly joy, because the good of love to the Lord, which is specifically signified by that tree, has heavenly joy in it (see *Heaven and Hell*, n. 395–414, and in *Doctrine of the New Jerusalem*, n. 230–239).

[4] That “trees,” which are so often mentioned in the Word, signify the interiors of man which belong to his mind and disposition, and the things that are on trees, as leaves and fruit,

signify such things as are from these interiors, can be seen from the following passages:

I will give in the desert the cedar, the shittah tree,⁴ and the myrtle, and the oil tree; I will set in the wilderness the fir tree, the pine, and the box tree (Isa. 41:19).

The establishment of the church is there treated of:

The glory of Lebanon shall come unto thee, the fir tree, the pine, and the box tree together, to deck the place of my sanctuary (Isa. 60:13).

All the trees of the field shall know that I, Jehovah, humble the high tree, exalt the low tree, dry up the green tree, and make the dry tree to bud (Ezek. 17:24).

Behold, I will kindle a fire in thee, and it shall devour the green tree in thee, and every dry tree (Ezek. 20:47).

The vine is withered, and the fig tree languisheth; the pomegranate tree, the palm tree also, and the apple tree, all the trees of the field are withered: joy is withered away from the sons of men (Joel 1:12).

When the angel sounded, there followed hail and fire, which fell upon the earth; and the third part of the trees was burnt up (Rev. 8:7).

Beltshasar⁵ saw in a dream a tree in the midst of the earth, and the height thereof was great. The leaves thereof were fair, and the flowers many, and in it was food for all (Dan. 4:10–12).

(Because “trees” in general signify such things as are with man and constitute the interiors of his mind, and so also the spiritual things that are of the church; and because both are of various kinds, therefore there are so many kinds of trees mentioned, each signifying something different. What the various kinds signify is shown in *Arcana Coelestia*, as what is signified by the “oil tree,” n. 9277, 10261; what by the “cedar,” n. 9472, 9486, 9528, 9715, 10178; what by the “vine,” n. 1069, 5113, 6375, 6378, 9277; what by the “fig,” n. 217, 4231, 5113, etc.)

[5] Moreover, the things that are on trees, as leaves and fruit, signify such things as are with man; “leaves,” the truths with him, and “fruits,” the goods, as in the following passages:

He shall be as a tree planted by the waters, and shall spread out his roots by the river; his leaf shall be green; neither shall he cease from yielding fruit (Jer. 17:8).

By the river flowing out from the house of God, upon the bank on this side and on that, ascendeth the tree of food, whose leaf falleth not off, nor is its fruit consumed; it is renewed in its months, because its waters issue out of the sanctuary, whence its fruit is for food, and its leaf for medicine (Ezek. 47:12).

In the midst of the street and of the river (flowing out from the throne of God and of the lamb), on this side and on that, was the tree of life, bearing twelve fruits, yielding its fruit every month, and the leaves of the tree are for the healing of the nations (Rev. 22:1, 2).

Blessed is the man whose delight is in the law; he shall be like a tree planted by the streams of waters, that bringeth forth its fruit in its time, whose leaf also doth not wither (Ps. 1:3).

Be not afraid, for the tree shall bear fruit, the fig tree and the vine shall yield their strength (Joel 2:22).

The trees of Jehovah are satisfied, the cedars of Lebanon which he hath planted (Ps. 104:16).

Praise Jehovah, ye fruit trees, and all cedars (Ps. 148:7, 9).

[6] Because “fruits” signified the goods of life with man, therefore it was commanded in the Israelitish church, which was a representative church, that the fruits of trees, like men themselves, should be circumcised, concerning which it is thus written:

The fruit of the tree serving for food in the land of Canaan shall be uncircumcised; three years shall they be uncircumcised. But in the fourth year all the fruit thereof shall be holy, praises to Jehovah. And in the fifth year shall ye eat [of the fruit thereof] (Lev. 19:23–25).

Because the “fruits of the tree” signified the goods of life, it was also commanded:

That in the feast of tabernacles they should take the fruits of the tree of honor, and the boughs, and be glad before Jehovah, and thus should keep the feast (Lev. 23:40, 41).

For by “tabernacles” were signified the goods of heavenly love, and holy worship therefrom (see *Arcana Coelestia*, n. 414, 1102, 2145, 2152, 3312, 4391, 10545); and by the “feast of tabernacles” was signified the implantation of that good or love (n. 9296). Because “fruits” signified the goods of love which are goods of life:

It was amongst the blessings that the tree of the field should give its fruit, and among the curses that it should not bear fruit (Lev. 26:4, 20).

So also it was a command that when any city was besieged:

They should not lay the axe to any tree of good fruit (Deut. 20:19, 20).

From all this it can be seen that “fruits” signify the goods of love, or what is the same, the goods of life, which are also called “works,” as likewise in these passages in the Evangelists:

The axe lieth unto the root of the tree; every tree that bringeth not forth good fruit shall be hewn down and cast into the fire (Matt. 3:10; 7:16–21).

Either make the tree good and the fruit good, or else make the tree corrupt and the fruit corrupt; for the tree is known by its fruit (Matt. 12:33; Luke 6:43, 44).

Every branch that beareth not fruit shall be taken away; but every branch that beareth fruit shall be pruned, that it may bring forth more fruit (John 15:2–8).

A certain man had a fig tree planted in his vineyard; and he came seeking fruit thereon, but found none. And he saith unto the vine dresser, Behold, for three years I come seeking fruit from the fig tree,

and find none; cut it down; why should it make the ground unfruitful? (Luke 13:6–9).

Jesus saw a fig tree by the way; he came to it, and found nothing thereon but leaves only; and he said, Nevermore from thee shall there be fruit. And immediately the fig tree withered away (Matt. 21:19; Mark 11:13, 14, 20).

The “fig tree” signifies the natural man and its interiors, and “fruits” signify his goods (*Arcana Coelestia*, n. 217, 4231, 5113); but “leaves” signify knowledges (n. 885). From this it is clear what is signified by the fig tree’s withering away because the Lord found on it leaves only and no fruit. All these passages are cited that it may be known what is signified by the “tree of life in the midst of the paradise of God,” namely, the good of love proceeding from the Lord, and heavenly joy therefrom.

110. *Which is in the midst of the paradise of God*, signifies that all the knowledges of good and truth in heaven and in the church look thereto and proceed therefrom. This is evident from the signification of “the midst,” as being the center to which all things that are round about look and from which they proceed (of which above, n. 97) and from the signification of “paradise,” as being the knowledges of good and truth and intelligence therefrom (*Arcana Coelestia*, n. 100, 108, 1588, 2702, 3220); and because these are signified by “paradise,” therefore by the “paradise of God” heaven is signified, and as heaven, so also the church is signified, for the church is the Lord’s heaven on the earth. Heaven and the church are called the “paradise of God,” because the Lord is in the midst of them, and from him is all intelligence and wisdom. Since it has not been known heretofore that all things in the Word are written by correspondences, consequently that there are spiritual things in every particular that is mentioned therein, it is believed that by the “paradise” treated of in the second chapter of Genesis, a paradisaical garden is meant. But no earthly paradise is there meant, but the heavenly paradise which those possess who are in intelligence and wisdom from the knowledges of good and truth (see above, n. 109; and *Heaven and Hell*, n. 176, 185).

[2] From this it can be seen not only what is signified by the “paradise” or “garden in Eden,” but also by the “paradises” or “gardens of God” elsewhere in the Word, as in Isaiah:

Jehovah shall comfort Zion, he will comfort all her waste places, even that he may make her wilderness into Eden, and her desert into a garden of Jehovah; joy and gladness shall be found therein (Isa. 51:3).

In Ezekiel:

Thou hast been in Eden, the garden of God; every precious stone was thy covering (Ezek. 28:13).

These things are said of Tyre, because by “Tyre” in the Word a church that is in the knowledges of truth and good and in intelligence therefrom is signified (see *Arcana Coelestia*, n. 1201); its intelligence therefrom is “Eden, the garden of God,” likewise “the precious stone” from which is its “covering” (see n. 114, 9863, 9865, 9868, 9873). In the same:

Behold Asshur a cedar in Lebanon. The cedars have not hid it in the garden of God; nor was any tree in the garden of God equal to it in beauty. I have made it beautiful by the multitude of its branches; and all the trees of Eden in the garden of God envied it (Ezek. 31:3, 8, 9).

By “Asshur” in the Word those who have become rational by the knowledges of good and truth, thus whose minds are illustrated from heaven, are meant. (That “Asshur” is the rational of man, see *Arcana Coelestia*, n. 119, 1186.)

[3] Something shall now be said to explain how it is to be understood that all knowledges of good and truth look to the good of love to the Lord and proceed therefrom, which is the significance of these words: “To him that overcometh will I give to eat of the tree of life which is in the midst of the paradise of God.” The good of love to the Lord is the Lord himself, since the Lord is in the good of his love with man, spirit, and angel. That all knowledges of good and truth look thereto, or to the Lord, is known in the Christian church; for the doctrine of the church teaches that there

is no salvation apart from the Lord, and also that all salvation is in the Lord.

The knowledges of good and truth, or doctrinals from the Word, teach how man can come to God and be conjoined to him. (That no one can be conjoined to God except from the Lord and in the Lord, see *Doctrine of the New Jerusalem*, n. 283, 296.) From this it can be seen that all things taught by the church from the Word look to the Lord and to love to him, as the end to which [*ad quem*]. That all knowledges of good and truth, or all doctrinals from the Word, proceed from the Lord is also known in the church, for it is there taught that everything of love and everything of faith is from heaven, and that nothing is from man; and that no one can love God and believe in him from himself. To love God and to believe in him involve all things that the church teaches, called doctrinals and knowledges, since from these is God loved and believed in. There is no love and faith without previous knowledges; for without knowledges man would be empty.

[4] From this it follows that as everything of love and of faith proceeds from the Lord, so do all knowledges of good and truth which make and form love and faith. Because all knowledges of good and truth look to the Lord, and proceed from him, and this is what is signified by “the tree of life in the midst of the paradise of God,” therefore all the trees in paradise are called “trees of life” and “trees of Jehovah”; in Revelation “trees of life”:

In the midst of the street and of the river (flowing out from the throne of God and of the lamb) on this side and on that was the tree of life, bearing twelve fruits (Rev. 22:2).

In David they are called “trees of Jehovah”:

The trees of Jehovah are satisfied, the cedars of Lebanon which he hath planted (Ps. 104:16).

From this also it is clear that by the “tree of life in the midst of paradise” is meant every tree there, in other words, every man in

the midst of whom, that is, in whom is the Lord. From what has been shown here and in the preceding article, what is signified by the words, "The Lord will give to him that overcometh to eat of the tree of life, which is in the midst of the paradise of God," may be learned.

111. Verses 8–11. *And to the angel of the church of the Smyrneans write: These things saith the first and the last, who was dead and is alive. I know thy works, and affliction, and poverty, but thou art rich; and the blasphemy of them who say that they are Jews and they are not, but are a synagogue of satan. Fear not the things which thou art to suffer. Behold, the devil is about to cast some of you into prison, that ye may be tried, and ye shall have affliction ten days; be thou faithful even till death, and I will give thee the crown of life. He that hath an ear let him hear what the spirit saith unto the churches. He that overcometh shall not be hurt by the second death.* 8. "And to the angel of the church of the Smyrneans write," signifies for remembrance to those within the church, who wish to understand the Word, but do not yet understand, and are therefore as yet but little in the knowledges of truth and good, which nevertheless they desire in heart (n. 112); "These things saith the first and the last," signifies the Lord, who governs all things from the Divine human, from firsts by means of ultimates (n. 113); "who was dead and is alive," signifies that he has been rejected, and yet eternal life is from him (n. 114, 115). 9. "I know thy works," signifies love (n. 116); "and affliction," signifies anxiety from a longing to know truths (n. 117); "and poverty, but thou art rich," signifies acknowledgment that they know nothing from themselves (n. 118); "and the blasphemy of them who say that they are Jews and they are not," signifies denunciation by those who think themselves to be in the knowledges of good and truth because they have the Word, and yet are not (n. 119); "but are a synagogue of satan," signifies doctrine of all falsities with these (n. 120). 10. "Fear not the things which thou art to suffer," signifies that they should not grieve because such men persecute them (n. 121); "Behold, the devil is about to cast some of you into prison," signifies that those who are in falsities from evil will set about to deprive them of all truth from the Word (n. 122); "that ye may be tried," signifies consequent increase of longing for truth (n. 123); "and ye shall have affliction ten days," signifies that infestation and

temptation therefrom will last for some time (n. 124); “be thou faithful even till death,” signifies steadfastness in truths to the end (n. 125); “and I will give thee the crown of life,” signifies wisdom and eternal happiness therefrom (n. 126). 11. “He that hath an ear let him hear what the spirit saith unto the churches,” signifies that he that understands should hearken to what Divine truth proceeding from the Lord teaches and says to those who are of his church (n. 127). “he that overcometh shall not be hurt by the second death” signifies that he who is steadfast in the genuine affection of truth to the end of his life in the world shall come into the new heaven (n. 128).

112. Verse 8. *And to the angel of the church of the Smyrneans write,* signifies for remembrance to those within the church who wish to understand the Word, but do not yet understand, and are therefore as yet but little in the knowledges of truth and good, which nevertheless they desire in heart. This is evident from the signification of “writing” as being for remembrance (see above, n. 95); and from the signification of the “angel of the church of the Smyrneans,” as being those within the church who wish to understand the Word but do not yet understand, and are therefore but little in the knowledges of truth and good, which nevertheless they desire in heart. That these are meant by the “angel of the church of the Smyrneans” is clear from the things written to that angel which follow; for who are meant by the angel of each church can be known only from the internal sense of the things written to him.

[2] In the things written to the angel of the Ephesian church, explained just above, those are described who are in the knowledges of truth and good, and not also, or not yet, in a life according to them. Here now those are described who are in the knowledges of truth and good, and at the same time in a life according to them; these, therefore, are in the affection of truth from a spiritual source; but the former are those who are in the affection of truth from a natural source. In general, there are affections of truth from two sources, namely, from a natural and from a spiritual source. Those who are in the affection of truth from a natural source look first to

self and the world, and thence are natural; but those who are in the affection of truth from a spiritual source look first to the Lord and to heaven, and thence are spiritual. Man's affection or love looks either downwards or upwards; those who look to self and the world look downwards, but those who look to the Lord and to heaven look upwards. A man's interiors, which are of his mind, actually look in the same direction as his love or affection does, for love determines them; and such as is the determination of man's interiors, which are of his mind, such after death does the man remain to eternity. Looking downwards or upwards is looking from love through the understanding, thus through the things that form and make the understanding, which are the knowledges of truth and good.

[3] In what is written to the angel of the Ephesian church, those within the church who are in the knowledges of truth and good, and not also, or not yet, in a life according to them, thus those who are in the affection of truth from a natural source, are described; and now in what is written to the angel of the church of the Smyrneans, those who are in the knowledges of truth and good, and also in a life according to them, thus those who are in the affection of truth from a spiritual source are described; and this because the former is the first [state] of the church, and the latter is the second. For no one can be introduced into the church and formed for heaven, except by knowledges from the Word. Without these man does not know the way to heaven, and without these the Lord cannot dwell with him. It can be seen that without the knowledges of truth and good from the Word no one can know anything of the Lord, of the angelic heaven, or of charity and faith; and that which a man does not know he cannot think, thus cannot will, and accordingly cannot believe and love. It is evident, therefore, that by means of knowledges man learns the way to heaven. It can also be seen that without the knowledges of truth and good from the Word the Lord cannot be present with man and lead him, for when man knows nothing of the Lord, of heaven, of charity and faith, his spiritual mind, which is the higher mind, and is intended to see by the light of heaven, is empty, and has nothing from the Divine in it. But the Lord cannot be with man except in his own with man, that is, in the things that are from him. For this

reason it was said that unless a man is in the knowledges of truth and good from the Word and in the life thereof, the Lord cannot dwell with him. From this, taken together, it follows that the natural man can by no means become spiritual without the knowledges of good and truth from the Word.

[4] By “the angel of the church of the Smyrneans” are meant those within the church who wish to understand the Word, but do not yet understand, and therefore are as yet but little in the knowledges of truth and good, which nevertheless they desire because they are in the spiritual affection of truth; and those who are in the spiritual affection of truth are also in the life of charity, for from that they have spiritual affection. The spiritual comes to man from no other source than from charity. Those who are in spiritual affection are interested in the Word, and desire nothing more earnestly than to understand it. But as there are innumerable things therein that they do not understand, because the Word in its bosom is spiritual and the spiritual includes infinite arcana, therefore, so long as man lives in the world and then sees from the natural man, he can be but little in the knowledges of truth and good, and in generals only, in which, however, innumerable things may be implanted when he comes into the spiritual world or heaven.

[5] A man who is in the affection of truth from a spiritual origin knows many more things than he knew before; for the general knowledges that he has are like vessels that can be filled with many things, and they are also actually filled when he comes into heaven. That this is so can be seen merely from this, that all the angels in heaven are from the human race, and yet they possess wisdom such as could be described only by what is unutterable and incomprehensible, as is well known. (That the angels of heaven are from no other source than the human race, see *Heaven and Hell*, n. 311–317, and *Last Judgment*, n. 14–22.) This fullness of intelligence and wisdom is what is meant by the words of the Lord in Luke:

Good measure, pressed down, shaken together, and running over, shall be given into your bosom (Luke 6:38);

and in Matthew:

Whosoever hath, to him shall be given, and he shall have more abundantly (Matt. 13:12; 25:29);

and in Luke:

The lord said to the servant who from the pound given him gained ten pounds, Because thou hast been faithful in a very little, thou shalt have authority over ten cities (Luke 19:16, 17).

By “ten” is here signified much and full, and by “cities” intelligence and wisdom. (That “ten” signifies much and full, see *Arcana Coelestia*, n. 1988, 3107, 4638; and the “cities” signify those things that are of intelligence and wisdom, n. 2449, 2712, 2943, 3216, 3584, 4492, 4493, 5297.)

113. *These things saith the first and the last*, signifies the Lord, who governs all things from the Divine human, from firsts by means of ultimates. This is evident from the signification of “the first and the last,” as being, in reference to the Lord, his ruling all things from firsts by means of ultimates (see above, n. 41). That it is the Lord in respect to the Divine human who here and in what follows speaks to the angels of the churches, can be seen from the preceding chapter, where similar things are said of the son of man; and the son of man is the Lord in respect to the Divine human (see above, n. 63). This is clearly shown by bringing the passages together; for example, the son of man is described in the preceding chapter as seen:

In the midst of the golden lamp stands, having in his right hand seven stars (Rev. 1:13, 16).

These same things introduce what is written to the angel of the Ephesian church in these words, “These things saith he that holdeth the seven stars in his right hand, that walketh in the midst of the seven golden lamp stands” (verse 1 of this chapter).

[2] In the preceding chapter the son of man is described thus:

I am the first and the last; and the living one; and I became dead; and behold I am alive unto the ages of the ages (Rev. 1:17–18).

These things here introduce what is written to the angel of the church of the Smyrneans, in these words; “These things saith the first and the last, who was dead and is alive” (verse 8). In the preceding chapter the son of man is described, that there was seen:

Out of his mouth a sharp two-edged sword going forth (Rev. 1:16).

This introduces what is written to the angel of the church Pergamum, in these words:

These things saith he that hath the sharp two-edged sword (Rev. 1:12).

In the preceding chapter the son of man is described, that he was seen to have:

Eyes as a flame of fire; and feet like unto burnished brass, as if glowing in a furnace (Rev. 1:14–15).

These things introduce what is written to the angel of the church in Thyatira, in these words:

These things saith the son of God, that hath his eyes as a flame of fire, and his feet like unto burnished brass (Rev. 1:18).

[3] Similar things introduce what is written to the angels of the other three churches (of which in the following chapter). From this it can be seen that it is the son of man who says the things that are written to the churches; and as by the “Son of man” the Lord in respect to the Divine human is meant (as was shown above, n. 63), it follows that all that is written to the churches is from the Lord’s Divine human; and from this it also follows that the Divine human is the all in all things of the church, as it is the all in all things of heaven. So here by his being “the first and the last” is signified that the Lord from his Divine human governs all things from firsts by

means of ultimates. (That the Lord in respect to the Divine human is the all in all things of heaven, may be seen in *Heaven and Hell*, n. 7–12 and n. 78–86, and the rest there. And as the Lord is the all in all things of heaven, he is also the all in all things of the church, for the church is the kingdom of the Lord on the earth.) This I can affirm, that no one who is within the church, and does not acknowledge the Divine of the Lord in his human, can enter heaven. To acknowledge the Divine of the Lord in his human is to think of his Divine when thinking of his human. That it must be so thought of is because the whole heaven is from his Divine human (as may be seen shown in *Heaven and Hell*, from beginning to end; and above in the explanation of Revelation, n. 10, 49, 52, 82).

114. *Who was dead and is alive*, signifies that he has been rejected, and yet eternal life is from him. This is evident from the signification of being “dead,” as being, in reference to the Lord, to have been rejected (of which see above, n. 83); also from the signification of “being alive,” as being that eternal life is from him (of which also above, n. 84). The Lord is said to have been rejected when he is not approached and worshiped; and also when he is approached and worshiped in respect to his human only, and not at the same time in respect to the Divine; therefore he is rejected at the present time within the church by those who do not approach and worship him, but pray to the Father to have compassion for the sake of the son, when yet neither man nor angel can ever approach the Father and worship him immediately; for the Divine is invisible, and with it no one can be conjoined by faith and love; since what is invisible does not come into the idea of thought, nor, consequently, into the affection of the will; and what does not fall into the idea of thought does not fall within the faith; for the things that are to be of faith must be thought of. So also what does not enter into the affection of the will does not enter into love, for what is to be of the love must affect man’s will, for all the love that man has resides in the will (see *Doctrine of the New Jerusalem*, n. 28–35).

[2] But the Divine human of the Lord does come into the idea of the thought and thus into faith, and from that into the affection of the will, that is, into love. From this it is clear that there is no

conjunction with the Father except from the Lord, and in the Lord. This the Lord himself teaches with the utmost clearness in the Evangelists, as in John:

No one hath seen God at any time; the only-begotten son, who is in the bosom of the Father, he hath brought him forth to view (John 1:18).

Ye have neither heard the Father's voice at any time, nor seen his shape (John 5:37).

In Matthew:

No one knoweth the Father save the son, and he to whom the son willeth to reveal him (Matt. 11:27).

In John:

I am the way, the truth, and the life; no man cometh unto the Father but through me (John 14:6).

If ye know me ye know my Father also; he that seeth me seeth the Father. Philip, 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 14:7-11).

And that the Father and the Lord are one (John 10:30, 38).

I am the vine, ye are the branches; apart from me ye can do nothing (John 15:5).

[3] From this it can be seen that the Lord has been rejected by those within the church who approach the Father immediately and pray to him to have compassion for the sake of the son; for these cannot do otherwise than think of the Lord's human as they think of the human of another man, thus they cannot think at the same time of his Divine as being in the human, still less of his Divine as conjoined with his human as the soul is conjoined with the body, according to the doctrine received throughout the universal Christian world (see above, n. 10, 26). Who is there in the

Christian world, acknowledging the Divinity of the Lord, that is willing to be one who would place the Lord's Divine outside of his human? When yet to think of the human only, and not at the same time of his Divine in the human, is to view the two as separated, which is not to view the Lord, nor the two as one person; and yet the doctrine received throughout Christendom is, that the Divine and the human of the Lord are not two persons but a single person.

[4] It is true that men of the church at this day, when they speak from the doctrine of the church think of the Divine of the Lord in his human; but when they think and speak by themselves aside from doctrine, it is altogether otherwise. But be it known, that man is in one state when he is thinking and speaking from doctrine, and in another when he is thinking and speaking aside from doctrine. When man is thinking and speaking from doctrine, his thought and speech are from the memory of his natural man; but when he is thinking and speaking aside from doctrine, his thought and speech are from his spirit; for to think and speak from the spirit, is to think and speak from the interiors of one's mind, from which is his real faith. Moreover, man's state after death becomes such as were the thought and speech of his spirit by himself aside from doctrine, and not such as they were from doctrine, if the latter was not one with the former.

[5] Man does not know that he has two states in respect to faith and love; one when in doctrine and another aside from doctrine; but that the state of his faith and love aside from doctrine is what saves him, and not the state of his speech respecting faith and love from doctrine, unless the latter state makes one with the former. Yet to think and speak from doctrine respecting faith and love is to speak from the natural man and its memory, as is evident merely from this, that the evil, when with others, can think and speak thus equally with the good. For the same reason also evil preachers equally with good, or preachers that have no faith equally with those that have faith, can preach the gospel, and, to appearance, with similar zeal and affection. This is because the man, as has been said, then thinks and speaks from his natural man and its memory. But to think from one's spirit is not to think from the natural man and its memory, but from the spiritual man, and from its faith and

affection. Merely from this it is clear that man has two states, and that it is the latter state, not the former, that saves him; for man after death is a spirit; therefore such as he was in the world in respect to his spirit, such he remains after his departure out of the world.

[6] Moreover, it has been given me to know from much experience that the man of the church has these two states. For after death, man can be let into either state, and is also actually let into both. Many of these, when they have been let into the former state, have spoken like Christians, and from such speech have been believed by others to be Christians; but as soon as they were remitted into the latter state, which was the real state of their spirit they spoke like devilish spirits, and altogether in opposition to what they had spoken before (see *Heaven and Hell*, n. 491–498, 499–511).

[7] From this it can be seen how the statement is to be understood that the Lord has been at this day rejected by those within the church; namely, that although it is held from doctrine that the Divine of the Lord must be acknowledged and believed in the same degree as the Divine of the Father, for the doctrine of the church teaches that “As is the Father so also is the son, uncreate, infinite, eternal, omnipotent, God, Lord, and neither of them greater or less, before or after the other” (see the Creed of Athanasius); yet they do not approach and worship the Lord and his Divine, but the Divine of the Father; this they do when they pray to the Father to have mercy for the sake of the son; and when they say this they do not think at all of the Divine of the Lord, but they think of his human as separated from the Divine, thus of his human as similar to the human of any other man; and then they also think not of one God, but of two, or three. To think in this way of the Lord is to reject him; for by not thinking of his Divine at the same time that they think of his human, by the separation they thrust out the Divine. Yet these are not two, but one person, and make one as soul and body do.

[8] I once spoke with spirits who when they lived in the world were of the popish religion, and I asked whether in the world they ever thought about the Divine of the Lord. They said that they thought about it whenever they saw from doctrine, and that they then acknowledged his Divine to be equal with the Divine of the Father, but that apart from doctrine, they thought of his human only, and not of his Divine. They were asked why they say that the power which his human had was given to it by the Father and not by himself, since they acknowledged his Divine to be equal with that of the Father. At this they turned away, making no answer. But it was said to them, that it was because they transferred to themselves all his Divine power, and that they could not have done this unless they had separated the Divine from the human. That with them the Lord has been rejected, everyone may conclude from this, that they worship the pope instead of the Lord, and that they no longer attribute any power to the Lord.

[9] I will here also mention a great scandal heard from the pope called Benedict XIV. He openly declared that when he lived in the world he believed that the Lord had no power, because he had transferred it all to Peter, and after him to his successors; adding his belief that their saints have more power than the Lord, because they hold it from God the Father, while the Lord resigned it all and gave it to the popes; yet that he is still to be worshiped, because otherwise the pope is not worshiped with sanctity. But because this pope even after death claimed the Divine for himself, after a few days he was cast into hell.

115. The Lord said to the angel of this church, "I am the first and the last, who was dead and is alive," because those within the church that are in the spiritual affection of truth are here treated of. These are such as search out truths from the Word, and when they find them they rejoice in heart, solely because they are truths. Those also are here treated of who are in a merely natural affection of truth. These are such as do not search for truths, nor rejoice in them because they are truths, but they simply acquiesce in the doctrinals of their church, not caring whether they are true or false; these they learn with the memory only, confirming them also by

the sense of the letter of the Word; and doing this solely for the sake of acquiring repute, honors, or gain. It is with such that the Lord is “dead,” that is, rejected. The spiritual affection of truth, which is loving truth because it is truth, exists only with those who are conjoined to the Lord by the acknowledgment of his Divine in the human, and by faith in it; since all the truth of heaven and all the truth of the church is from no other source than the Lord’s Divine human; for out of this proceeds Divine truth, which is called “the spirit of Truth,” or “the Holy Spirit.” From this the angels of heaven have all their affection of truth and all their wisdom (that this is so, see *Heaven and Hell* n. 126–140, 265–275, 346–356). It is with these that the Lord is alive.

116. Verse 9. *I know thy works*, signifies love. This is evident from the signification of “works,” as being the things that are of the will or love, since works proceed therefrom, and that from which anything proceeds constitutes the all in that which proceeds, as cause does in effect, for when the cause is taken away or ceases the effect ceases. So it is with man’s will and works therefrom; will is the cause and works are the effects, and it is well known that when will ceases work ceases. From this it is clear that “works” in relation to cause are the will.

The will of man is spiritual, but works therefrom are natural; therefore here by “works,” in the spiritual sense, the will is meant. By “works” is meant also the love, because what a man loves that he wills, and what in heart he wills that he loves; and if you look more deeply you will see that all things of man’s interior will are of his love. Yet in common discourse we speak of man’s love, not of his will, because the loves are manifold, and there are many in one man, and all are together in the will, which is perceived by man as a one, because he distinguishes between will and understanding. The will, therefore, is man’s spiritual itself, because love is spiritual. “Works” are mentioned in the Word, and not the will or love (as here and in what follows, to the angels of the churches, “I know thy works,” and not “I know thy will,” or “thy love”), because all things that are in the sense of the letter of the Word are natural, and contain within them things spiritual; to bring out, therefore, the

spiritual sense of the Word, the spiritual, which is in the natural or from which the natural proceeds, is to be explored.

117. *And affliction*, signifies anxiety from a longing to know truths. This is evident from the signification of “affliction,” as being anxiety of mind from a longing to know truths; for those who wish to understand the Word, but who do not as yet well understand it, are here treated of (see above, n. 112), and these are in anxiety as to the spirit when they do not understand. That these have such anxiety when they do not understand, none can know except those who are in the affection of truth for the sake of truth, that is, who are in spiritual affection; who these are may be seen above (n. 115). The reason of this is, that such are conjoined to the angels of heaven, and angels continually long for truths, because they long for intelligence and wisdom; they long for these as a hungry man longs for food. For this reason also intelligence and wisdom are called spiritual food. This longing also man has from infancy, for when he is an infant, and afterwards when a child, he is conjoined to heaven, and this longing is from heaven; but with those who turn themselves to the world it perishes. From this it may be known what is the anxiety of mind or spiritual anxiety that is here signified by “affliction.”

[2] They have such anxiety when they read the Word and do not well understand it, because all the truths of heaven and the church are from the Word, and lie concealed therein in its spiritual sense, and are not opened to any except such as are conjoined to heaven, since that sense of the Word is in heaven. Yet the spiritual sense itself of the Word does not flow in with man out of heaven, but it flows into his affection, and through this into the knowledges that he has, and thus kindles his longing, and he then receives the genuine truths of the church so far as he can see them from the literal sense of the Word. Everyone who is in the spiritual affection of truth is conscious that the things that he knows are few, and the things that he does not know are infinite. He is aware, moreover, that knowing and acknowledging this is the first step towards wisdom; and that those who pride themselves on the things they know, and believe themselves on account of these to be most

intelligent, have not reached this first step. Such persons also commonly glory more from falsities than from truths, for they have regard to their own reputation, and are affected by that alone, and not by truth itself. Such are they who are in natural affection only and in longing from that (see above, n. 115).

118. *And poverty, but thou art rich*, signifies the acknowledgment that they know nothing from themselves. This is evident from the signification of “poverty,” as being the acknowledgment of heart that they know nothing from themselves (of which presently); and from the signification of “but thou art rich,” as being the affection of spiritual truth (of which also presently). That by “poverty” spiritual poverty is here meant, and that by “thou art rich” is meant to be spiritually rich, is clear, since these things are said to the church. To be spiritually poor, and yet to be rich, is to acknowledge in heart that one has no knowledge nor understanding nor wisdom from himself, but that he knows, understands, and is wise wholly from the Lord. In such acknowledgment are all the angels of heaven, wherefore they are also intelligent and wise, and this in the same degree in which they are in the acknowledgment and perception that this is the case. For they know and perceive that nothing of the truth that is called the truth of faith, and nothing of the good that is called the good of love, is from themselves, but that these are from the Lord; they also know and perceive that all things that they understand and in which they are wise have reference to the truth of faith and to the good of love; and from this again they know that all their intelligence and wisdom is from the Lord; and because they know and acknowledge this, and also wish and love it to be so, Divine truth from which are all intelligence and wisdom continually flows in from the Lord, and this they receive in the measure in which they are affected by it, that is, love it. But, on the other hand, the spirits of hell believe that all things which they think and will, and thence speak and do, are from themselves, and nothing from God; for they do not believe in a Divine; consequently, instead of intelligence and wisdom they have insanity and folly, for they think contrary to truth, and will contrary to good, and this is to be insane and foolish. Every man who is in the love of self does the same; he cannot do otherwise than attribute all things to self, because he

looks only to self; and because he does this he is not in any acknowledgment that all intelligence and wisdom are from the Lord; consequently, when such persons think with themselves, they think contrary to the truths and goods of the church and of heaven, although when speaking with men they talk otherwise, from a fear of losing their reputation.

[2] From this it can be known what “poverty” in the spiritual sense means. He who is spiritually poor is nevertheless rich, because he is in the spiritual affection of truth; for into this affection intelligence and wisdom from the Lord flow; for everyone’s affection receives and imbibes things congenial to it, as a sponge does water; therefore the spiritual affection of truth receives and imbibes spiritual truths, which are the truths of the church, from the Word. The spiritual affection of truth has no other source than the Lord, because the Lord is Divine truth in heaven and in the church, for Divine truth proceeds from him. And as the Lord loves to lead everyone to himself, and to save him, and this he can do only by the knowledges of good and truth from the Word, so the Lord loves to impart these to man, and make them of his life, for in this way and no other can he lead man to himself and save him. From this it is manifest that all spiritual affection of truth is from the Lord, and that no one can be in that affection unless he acknowledges the Divine of the Lord in his human, for by such acknowledgment there is conjunction, and according to conjunction there is reception. (On this more may be seen in *Heaven and Hell*, where it treats of the wisdom of the angels of heaven, n. 265–275; and of the wise and the simple in heaven, n. 346–356, and elsewhere in the same work, n. 13, 19, 25, 26, 133, 139, 140, 205, 297, 422, 523, 603; and in *Doctrine of the New Jerusalem*, n. 11–27; and above, in the explanation of Revelation, n. 6, 59, 112, 115, 117.

[3] In the Word, “the poor and needy” are mentioned here and there, also the “hungry and thirsty.” By “the poor and needy” are signified those who believe that of themselves they know nothing; and also those who are destitute of knowledge because they have not the Word; and by the “hungry and thirsty” are signified those

who continually long for truths, and long to be perfected by means of truths. These two classes are meant by the “poor,” the “needy,” the “hungry,” and the “thirsty,” in the following passages:

Blessed are the poor in spirit; for theirs is the kingdom of the heavens. Blessed are they that hunger and thirst after righteousness; for they shall be filled (Matt. 5:3, 6).

Blessed are the poor; for theirs is the kingdom of the heavens. Blessed are ye that hunger; for ye shall be filled (Luke 6:20, 21).

To the poor the gospel shall be preached, and the poor hear the gospel (Luke 7:22; Matt. 11:5).

The master of the house said to the servant that he should go out into the streets and lanes of the city, and bring in the poor (Luke 14:21).

Then the firstborn of the poor shall feed, and the needy shall lie down with confidence (Isa. 14:30).

I was an hungered and ye gave me to eat; I was thirsty, and ye gave me to drink (Matt. 25:35).

The poor and the needy seek water, and there is none, their tongue faileth for thirst, I, Jehovah, will answer them. I will open rivers on the heights, and fountains will I place in the midst of the valleys (Isa. 41:17–18).

From this last passage it is clear that the “poor and needy” are those who long for the knowledges of good and truth, for the “water” that such seek is truth. (That “water” is the truth of faith, see above, n. 71.) Their longing is here described by “their tongue fainting for thirst,” and the abundance they are to have by “rivers being opened on the heights, and fountains in the midst of the valleys.”

[4] Those who do not know that by the “rich” are signified those who have the Word and who thence can be in the knowledges of truth and good, and that by the “poor” are signified those who have

not the Word, and yet long for truths, know no other than that by the “rich man” in Luke (16:19 seq.) “who was clothed in purple and fine linen,” are meant the rich in the world, and that by the “poor man” who “was laid at his gate, and desired to be fed with the crumbs that fell from the rich man’s table,” are meant the poor in this world. But by the “rich man” there the Jewish nation is meant, which had the Word, and might from it have been in the knowledges of truth and good; and by the “poor man” are there meant the Gentiles that had not the Word and yet longed for the knowledges of truth and good. The rich man is described as “clothed with purple and fine linen,” because “purple” signifies genuine good (*Arcana Coelestia*, n. 9467), and the “fine linen” genuine truth (*Arcana Coelestia*, n. 5319, 9469, 9596, 9744), both from the Word. The poor man is described as “laid at the rich man’s gate, and desiring to be fed with the crumbs that fell from the rich man’s table,” because by “to be laid at the gate” is meant to be rejected, and to be deprived of the opportunity to read and understand the Word; and “wishing to be fed with the crumbs that fell from the rich man’s table” means to long for some truths from the Word, for “food” signifies the things of knowledge, intelligence, and wisdom and in general, good and truth (*Arcana Coelestia*, n. 3114, 4459, 4792, 5147, 5293, 5340, 5342, 5410, 5426, 5576, 5582, 5588, 5655, 8562, 9003); and “table” signifies a receptacle for these (*Arcana Coelestia*, n. 9527). As the poor man was in that longing, which is the same as the spiritual affection of truth, it is said of him that “he was carried by the angels into Abraham’s bosom,” by which is signified to be raised into an angelic state in respect to intelligence and wisdom; “Abraham’s bosom” is the Divine truth that is in heaven, for those who are in that are with the Lord. (That “Abraham” in the Word signifies the Lord, see *Arcana Coelestia*, n. 2010, 2833, 2836, 3245, 3251, 3305, 3439, 3703, 6098, 6185, 6276, 6804, 6847.)

[5] The like that is signified here by the “rich man” and the “poor man who hungered” is signified by the “rich” and the “hungry” in Luke:

The hungry he hath filled with good, and the rich he hath sent empty away (Luke 1:53).

(That by “riches” in the Word are meant spiritual riches, which are the knowledges of truth and good from the Word, see *Arcana Coelestia*, n. 1694, 4508, 10227; and *Heaven and Hell*, n. 365; and in a contrary sense, the knowledges of what is false and evil, which are confirmed from the sense of the letter of the Word, *Arcana Coelestia*, n. 1694.) That “riches” in the Word signify the knowledges of truth and good, and intelligence and wisdom therefrom, is from correspondence; for with the angels in heaven all things appear as if refulgent with gold, and silver, and precious stones; and this so far as they are in the intelligence of truth and in the wisdom of good. Also with the spirits who are below the heavens there are riches in appearance according to the reception of truth and good from the Lord with them.

119. *And the blasphemy of them who say that they are Jews and they are not*, signifies denunciation by those who think themselves to be in the knowledges of good and truth because they have the Word, and yet they are not. This is evident from the signification of “blasphemy,” as being reviling and denunciation; and from the signification of “Jews,” as being those who are in the knowledges of good and truth from the Word; for “Judah,” in the highest sense of the Word, signifies the Lord in respect to celestial love, in the internal sense the Lord’s celestial kingdom and the Word, and in the external sense doctrine from the Word, which is of the celestial church (see *Arcana Coelestia*, 3881, 6363). From this it can be seen that by the “blasphemy of them who say that they are Jews and they are not,” is signified reviling and denunciation by those who say that they acknowledge the Lord, and are in his kingdom and in true doctrine, because they have the Word, and yet they are not; in general, those who say that they are in the knowledges of good and truth from the Word, and yet are in falsities and evils.

[2] Those who know nothing of the internal sense of the Word cannot know otherwise than that by “Judah” and “Jews,” in the prophetic parts of the word, are meant Judah and the Jews; these, however are not there meant by their names, but all who are in the true doctrine of the church, thus who are in the knowledges of good and truth from the Word; and in the contrary sense, those

who are in false doctrine, thus who have adulterated the truths and goods of the Word. That Judah and the Jews are not meant can be seen merely from this, that there is an internal sense in every particular of the Word, and also in the names of persons and places; and that nothing is treated of in this sense except what pertains to heaven and the church; such things, therefore, must also be signified by the names “Judah” and “Israel.” And as with them a church was instituted in which all things were representative and significative of things heavenly, so by their names was signified that which essentially makes the church, namely, in the highest sense, the Lord himself; in the internal sense his Word; and in the external sense doctrine from the Word, as was said above. From this it is clear how greatly those are mistaken who believe, according to the letter, that the Jews are to be brought back into the land of Canaan, and that they have been chosen and destined for heaven in preference to others; when yet but few from that nation are saved, since none are saved except those who believe in the Lord; and he who believes in the Lord in the world, believes in him after death; but that nation has altogether rejected him from its faith.

[3] That by “Judah” is meant the Lord in respect to his kingdom and the Word can be seen from the prophecy of Israel regarding his sons; when this is unfolded by the internal sense it is clear what each tribe represented in the church. It is clearly evident that the tribe of Judah represented the Lord’s kingdom, or the church where the Word is; for it is said of Judah:

Judah is a lion’s whelp; from the prey, my son, thou art gone up. The scepter shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come; and upon him shall the clinging of the people be; who shall bind to the vine the foal of his ass, and to the noble vine the son of his she-ass; whilst he shall have washed his garment in wine, and his vesture in the blood of grapes (Gen. 49:9–11).

That these particulars signify the Lord’s kingdom or the church may be seen in *Arcana Coelestia*, where they are explained.

[4] He who knows that by “Judah” is meant in the highest sense the Lord, and in the internal sense his kingdom and the Word, and in the external sense doctrine from the Word, also in a contrary sense those who deny the Lord and adulterate the Word, can know what is signified by “Judah” in very many passages of the Word, as in the following:

Hear ye, O house of Jacob, called by the name of Israel, and who are come forth out of the waters of Judah (Isa. 48:1).

The “house of Jacob” and “Israel” is the church; “to come forth out of the waters of Judah” signifies out of doctrine from the Word, for the church is from that. That “waters” denote the truths of doctrine out of the Word, see above (n. 71).

The sons of Judah and the sons of Jerusalem have ye sold unto the sons of the Grecians, that ye may remove them far from their borders. It shall come to pass in that day that all the brooks of Judah shall flow with waters, and a fountain shall go forth out of the house of Jehovah, and Judah shall sit to eternity (Joel 3:6, 18, 20).

“To sell the sons of Judah and the sons of Jerusalem to the sons of the Grecians” is to falsify the goods and truths of the church; “in that day” means when there is an end of that church and a new church has been established among the Gentiles; “all the brooks of Judah shall flow with waters” signifies the abundance of truth and good from the Word, for those who are in the new church; that these are from the Word is signified by the “fountain going forth out of the house of Jehovah.” From this it is evident that by “Judah,” who “shall sit to eternity,” is not meant Judah or the Jewish nation, but all those who are in good by means of truths from the Word.

[5] Like things are meant by “Judah” in the following passages:

I will have mercy upon the house of Judah, and will save them. And the sons of Judah and the sons of Israel shall be gathered together, and they shall put over themselves one head, and they shall go up from the land; for great is the day of Jehovah⁶ (Hos. 1:7, 11).

Then many nations shall join themselves to Jehovah in that day; they shall be to me for a people, for I will dwell in thee; then Jehovah shall make Judah an heritage to himself, his portion upon the land of holiness, and shall again choose Jerusalem (Zech. 2:11, 12).

Jehovah Zebaoth shall visit his flock, the house of Judah, and shall make them a horse of glory in war; I will render the house of Judah powerful (Zech. 10:3, 6).

God shall save Zion, and will build the cities of Judah; and they shall dwell there, and inherit it; the seed also of his servants shall inherit it; and they that love the name of Jehovah shall dwell therein (Ps. 69:35, 36).

I will bring forth a seed out of Jacob, and out of Judah an inheritor of my mountains; that my chosen may possess it (Isa. 65:9);

besides very many other places. That the Jewish nation is not meant in the Word in these and other places, where they are called “chosen” and “heirs,” may be seen from what is cited respecting that nation from *Arcana Coelestia*, in *Doctrine of the New Jerusalem* (n. 248). From this now can be seen what is signified by the “blasphemy of them who say that they are Jews, and they are not.”

120. *But are a synagogue of satan*, signifies the doctrine of all falsities with these. This is evident from the signification of “synagogue,” as being doctrine (of which presently); and from the signification of “satan,” as being the hell from which are all falsities. There are two kinds of hells, one in which those are who are in evils, and the other in which those are who are in the falsities of evil. The hell in which those are who are in evils is called, in one word, devil, and that in which those are who are in the falsities of evil is called, in one word, satan. That the hells are thus named is totally unknown to those who know nothing about the hells, but have adopted the belief that the devil was created an angel of light, and because he rebelled was cast down with his crew, and thus hell was made. (That the hells are called devil and satan may be seen in *Heaven and Hell*, n. 311, 544, 553; and in *Last Judgment*, in the chapter where it is shown that heaven and hell are from the human race, n. 14–22.)

[2] Let it be known, moreover, that as all goods and truths are from the Lord out of the heavens, so all evils and falsities are out of the hells. He is greatly deceived who believes that goods and truths have any other source than out of the heavens from the Lord, or that evils and falsities have any other source than out of the hells. Man is simply a receptacle of these, and to whichever he turns himself of that he is a recipient. If he turns himself towards heaven, which is effected by the goods of love and the truths of faith, he receives goods and truths from the Lord; but if he turns himself towards hell, which is effected by the evils of love and falsities of faith, he receives evils and falsities from the hells. Now as all evils and falsities are from the hells, and as the hells are called, in one word, either devil or satan, it follows that by devil are also signified all evils, and by satan all falsities. From this it is that by a “synagogue of satan” the doctrine of all falsities is signified.

[3] By “synagogue” doctrine is signified, because in the synagogues there was instruction, and differences in matters of doctrine were also adjusted. That there was instruction in the synagogues is evident from Matt. 4:23; 9:35; 13:54; Mark 1:21, 22, 29, 39; 6:2; Luke 4:15, 16, 44; 13:10, 14; John 18:20. That differences in matters of doctrine were adjusted in the synagogues may be inferred from what is said in Matt. 10:17; Mark 13:9; Luke 12:11; 21:12; John 9:22; 12:42; 16:2, 3. That with the Jewish nation there was the doctrine of all falsities can be seen from many things known as to that nation; namely, that they denied the Lord; that they wish for a messiah whose kingdom will be upon the earth, and who will exalt them above all other nations in the world; that they place all worship in externals, and reject the internals of worship, which are of faith in the Lord and of love to him; that they apply all things in the Word to themselves; and falsify it by traditions of their own invention (see Matt. 15:6–9; Mark 7:1–13). Again, what the quality of that nation in respect to their interiors has been from the beginning can be seen from the song of Moses (Deut. 32), and elsewhere in many passages (see also the quotations from *Arcana Coelestia* in *Doctrine of the New Jerusalem*, n. 248).

121. Verse 10. *Fear not the things which thou art to suffer*, signifies that they should not grieve because such men persecute them. This is evident from the signification of “fear not,” as being, in reference to those about to suffer persecutions, that they should not grieve in mind; for fear with these is also grief; and from the signification of “the things which thou art to suffer,” namely, from those who are in the doctrine of all falsities, as being that such are about to persecute. The persecution of those who are in the spiritual affection of truth, by those who are in falsities, is now treated of. This can best be seen from those who are of this character in the world of spirits (of which world see *Heaven and Hell*, n. 421–535), for there the quality of everyone in respect to his interiors, which are of thought and intention, is manifest; since everyone there is in himself, because he is a spirit, and the spirit is what thinks and intends.

All spirits there are either conjoined with the hells or conjoined with the heavens. Those who are conjoined with the hells, as soon as they perceive anyone to be in the spiritual affection of truth begin to burn with hatred, and strive to destroy him; they cannot endure the sight of him. Very many of them, if they only perceive for a moment the delight of the spiritual affection of truth, which is the delight itself of heaven, become as if insane, and nothing is then more delightful to them than to destroy that delight. From this it is evident that all the hells are opposed to the spiritual affection of truth, and that all the heavens are in it. It would be similar among men on the earths if they were in the perception in which spirits are; but as they are not in such perception, and therefore do not know who are in spiritual affection, they remain quiet and act in a friendly manner towards each other, in accordance with the delights of the world. But this disposition displays itself in the churches, among those who are zealous in religious matters. It also becomes evident with those who are in that spiritual affection, in this way, that falsities break in upon their thoughts, endeavoring to extinguish their longing and the delight thence; these falsities that break in upon their thoughts are from hell; for everything that a man thinks is either from hell or from heaven (as was said above, n. 120).

122. *Behold, the devil is about to cast some of you into prison,* signifies that those who are in falsities from evil will set about to deprive them of all truth from the Word. This is evident from the signification of “casting into prison,” as being, in reference to those who are in the spiritual affection of truth, to endeavor and to set about to deprive them of truths from the Word (of which presently); and from the signification of the “devil,” as being the hells which are in evil and in falsities therefrom (of which above, n. 120). “To cast into prison,” in reference to those who are in the spiritual affection of truth, is to endeavor and to set about to deprive them of truths from the Word, for the reason that truths are, as it were, in prison or in confinement when falsities break in; and so long as falsities are under view, truths cannot appear, still less can they be set at liberty. Those that are in the spiritual affection of truth, who are those that love truths because they are truths, are held in such confinement whenever they do not understand the Word and yet wish to understand it; the falsities that imprison rise up from hell into the natural man when the delights of the love of self and the world have rule therein, for these delights are the origins of all evils and of the falsities therefrom (see *Doctrine of the New Jerusalem*, n. 65–83).

[2] This is meant, in the spiritual sense, by “being cast by the devil into prison”; for as the devil is hell, and out of hell every evil arises, and as the influx from hell is into the natural man, and not into the spiritual, so the devil affects all who are in the delights of these loves, and subjects them to himself and makes them his crew; for all who are in the hells are in evils and the falsities thence from the loves of self and of the world (see *Heaven and Hell*, n. 551–565; but that the delights of those loves are changed into correspondences, the character of which may be seen there, n. 485–490).

This casting into prison by the devil is described in the Word, where it is said that the Jews and the evil will persecute the Lord’s disciples, and will revile and kill them; for by the “disciples of the Lord” are meant all who are in truths from good, thus who are in truths from the Lord; and as these are meant by the Lord’s

disciples, so in a sense abstracted from persons, which is the spiritual sense itself of the Word, truths and goods themselves, which are from the Lord through his Word, are meant. (That by the Lord's twelve disciples all things of faith and love in the complex, thus all the truths and goods of the church, are meant, see *Arcana Coelestia*, n. 2129, 3354, 3488, 3858, 6397; that the Word in heaven is understood in a sense abstracted from persons, see above, n. 99, 100.)

[3] When one knows that by the "disciples of the Lord" all those who are in truths from good from the Lord are meant, and in an abstract sense truths themselves from good; and that by their being "cast into prison by the devil" is meant the endeavor of those who are in falsities from evil to deprive them of truths, and in a sense abstracted from persons, the detention or imprisonment of truths by falsities, as described above, he can understand what is signified in each of these senses in the following passages:

They shall lay hands on you and shall persecute you, delivering you up to the synagogues and prisons, for my name's sake (Luke 21:12).

That "for the sake of the Lord's name" signifies for the sake of the goods of love and the truths of faith, from him, see above (n. 102).

Then shall they deliver you up to affliction, and shall kill you, and ye shall be held in hatred for my name's sake (Matt. 24:9, 11).

They will deliver you up to councils and to synagogues, and they will scourge you for my sake (Matt. 10:17, 18; Mark 13:9).

Behold, I send unto you prophets, and wise men, and scribes; and some of them ye shall kill and crucify, and some of them ye shall scourge in your synagogues, and persecute them from city to city (Matt. 23:34).

A man that was a householder planted a vineyard, and let it out to husbandmen. When the season of the fruits drew near, he sent his servants to the husbandmen, to receive the fruits of it. But the husbandmen took his servants, and beat one, and killed another, and stoned another. Again, he sent other servants, and they did unto them likewise. At length he sent unto them his son. But the husbandmen,

when they saw the son, said among themselves, This is the heir; come, let us kill him, and possess his inheritance. And they took him, and cast him forth out of the vineyard, and killed him (Matt. 21:33–44).

The wisdom of God said, I will send unto them prophets and apostles, and some of them they shall kill and persecute (Luke 11:49).

(That by “prophets” in the Word are meant those who teach truths, and in a sense abstracted from persons the doctrine of truth, see *Arcana Coelestia*, n. 2534, 7269; and that “apostles” have a similar signification, see above, n. 100.)

Blessed are ye, when men shall reproach you, and persecute you, and shall say every evil word against you falsely, for my sake; rejoice and exult, for great is your reward in the heavens; for so persecuted they the prophets that were before you (Matt. 5:10–12).

Blessed are ye when men shall hate you, and when they shall separate you, and shall reproach you and cast out your name as evil, for the son of man’s sake; for in the same manner did their fathers unto the prophets (Luke 6:22, 23).

[4] Similar to this is the signification of the words of the Lord, that they should follow him and take up their cross; as in the following passages:

Jesus said unto his disciples, If anyone will come after me, let him deny himself, and take up his cross, and follow me (Matt. 16:24; Mark 8:34);

“to deny oneself” is to put away evils that are from *proprium* [the self-life].

Whosoever doth not bear his cross, and come after me, cannot be my disciple (Luke 14:27).

Jesus said to the young man who was rich, one thing thou lackest; go, sell whatsoever thou hast, and come, follow me, bearing the cross (Mark 10:21).

By this is meant, in the spiritual sense, that he should put away the falsities that were of the Jewish doctrine, and accept the doctrine of truth from the Lord, and should undergo assaults and temptations from falsities. Those, therefore, are deceived who believe that those who wish to follow the Lord are to sell their goods and suffer the cross. Since the Lord was Divine truth itself, which in John 1:1–3, 14, is called the “Word,” the Lord’s suffering himself to be scourged and crucified signifies that Divine truth which is in the Word was so treated by the Jews. (That all things related of the Lord’s passion in the Evangelists involve and signify that the Jews so treated Divine truth, see above, n. 83.) Wherefore the Lord says:

Remember my word, if they have persecuted me, they will also persecute you (John 15:20).

[5] That the Jews in particular are meant by the “devil” who was to cast the disciples of the Lord into prisons, and that, in general, all that call themselves “Jews, and are not, but are a synagogue of satan,” are meant (according to the passages cited above, n. 119, 120), is clear from the Lord’s words in John:

Ye do not understand my speech because ye cannot hear my word. Ye are of your father the devil, and the lusts of your father ye will do. He was a murderer from the beginning, and stood not in the truth, because there is no truth in him. When he speaketh a lie he speaketh from his own, for he is a liar and the father thereof (John 8:43, 44).

That “their father was a murderer from the beginning,” “and the truth was not in him, but a lie,” signifies that from the beginning they had been against truths and in falsities from evil. For a “murderer” is a destroyer of the truth of the church, and “father” means predecessors. (Of the quality of the Jewish nation formerly and at present, see *Doctrine of the New Jerusalem*, n. 248; that the “bound in prison” signify those who are in falsities from evil, see *Arcana Coelestia*, n. 4958, 5096; “to be overcome⁷ in prison” signifies to be detained and separated from truths, n. 5037, 5038, 5083, 5086, 5096; and also to be tempted, n. 5037, 5038.)

[6] The Jews were such as are here described because they were in the love of self and the world more than other nations; and persons of that character, when they read the Word, apply all things of the Word to their own loves; and especially the Jews, because they are so frequently mentioned. It is similar with others who are in these loves, for the love that is dominant turns the mind of him who reads to those things only that favor the love; for love is like a fire, which lights up the things that favor it, while the rest are either passed by as if not seen, or drawn over to one's side by perverse explanation and thus falsified. Both infest those who are in the spiritual affection of truth, and both are meant by the "devil" who "casts into prison" those who are of the Lord's church; from them, indeed, all falsities from the spiritual world flow into those that long for truths, and hold them as if bound in confinement. The same are meant by those of whom the Lord says:

I was in prison and ye visited me not (Matt. 25:43).

123. *That ye may be tried*, signifies consequent increase of longing for truth. This is evident from the signification of "being tried," as being to be infested by falsities (of which see the *Doctrine of the New Jerusalem*, n. 197, 198). But here, since it is said, "the devil shall cast some of you into prison," by which such infestation is meant, so "being tried" signifies increase of longing, and as a consequence, increase of truth, since temptations effect this. (That through the temptations in which man conquers there come illustration and perception of truth and good, see *Arcana Coelestia*, n. 8367, 8370; that intelligence and wisdom are therefrom, n. 8966, 8967; that truths increase immensely after temptations, n. 6663; with many other things that may be seen in the *Doctrine of the New Jerusalem*, n. 187–201.)

124. *And ye shall have affliction ten days*, signifies that infestation and temptation therefrom will last for some time. This is evident from the signification of "affliction," as being infestation and temptation of those who are in the spiritual affection of truth by those who are in falsities; (that this is meant by "affliction" is clear, since it is said in reference to such); also from the signification of

“ten days,” as being duration for some time. Duration for some time is signified by “ten days,” for the reason that the entire duration of infestation and temptation is signified by “forty days” (see *Arcana Coelestia*, n. 2959, 7985, 7986), and “ten” means some part thereof; for all numbers in the Word signify things or states, with variety according to the relation to other numbers. The number “ten,” without reference to other numbers, signifies what is full or much (*Arcana Coelestia*, n. 3107, 4638); but in reference to a greater number, it signifies as much as is needed for uses (n. 9757); so here it signifies duration for some time, thus as use demands. (That all numbers in the Word signify things or states, see *Arcana Coelestia*, n. 482, 487, 647, 755, 813, 1963, 1988, 2075, 2252, 3252, 4264, 4495, 4670, 5265, 6175, 9488, 9659, 10217, 10253.) He that considers, can see that by the “affliction of ten days” here, which they are to have who are cast into prison by the devil, something else must be meant than ten days’ affliction.

125. *Be thou faithful even till death*, signifies steadfastness in truths to the end. This is evident without explanation. It is said “even till death,” because such as man is when he dies, such he remains to eternity; the life previously lived is only the life for the formation of his spirit (of which see many things in *Heaven and Hell*, n. 470–484).

126. *And I will give thee the crown of life*, signifies wisdom and eternal happiness therefrom. This is evident from the signification of “crown,” as being wisdom, in reference to those who are in the spiritual affection of the knowledges of truth and good (of which more in what follows); and from the signification of “life,” as being eternal happiness, which is also called life eternal. Those who are in the spiritual affection of truth and good, and who are here treated of, have eternal happiness, because heaven with man is implanted by means of the knowledges of truth and good from the Word. He who believes that heaven is implanted by other means is much deceived; for man is born merely natural, with the faculty of becoming spiritual, and he becomes spiritual by means of truths from the Word and a life according to them. Who can ever become spiritual unless he has some knowledge of the Lord, of heaven, of

the life after death, of faith, and of love, and of the other things that are means of salvation? If man had no knowledge of these things he would remain natural; and a merely natural man can have nothing in common with the angels of heaven, who are spiritual. Man has two minds, one exterior, the other interior.

The exterior mind is called the natural mind, but the interior is called the spiritual mind. The former or natural mind is opened by means of the knowledges of the things that are in the world; but the latter or spiritual mind by means of the knowledges of the things that are in heaven, which the Word teaches, and the church from the Word; by means of these man becomes spiritual when he knows them and lives according to them.

[2] This is meant by the Lord's words in John:

Except a man has been born of water and of the spirit, he cannot enter into the kingdom of God (John 3:5).

“Water” signifies the truths of faith, and “spirit” a life according to them (see above, n. 71; and in *Doctrine of the New Jerusalem*, n. 202–209). Most people at this day believe that they are to come into heaven solely by virtue of holy worship in temples and by adorations and prayers; but such of them as do not care for the knowledges of truth and good from the Word, and who fail to imbue with these the life, as well as the memory, remain natural as before, and do not become spiritual; for their holy worship, adorations, and prayers, do not proceed from any spiritual origin; since their spiritual mind has not been opened by the knowledges of spiritual things and a life according to them, but is empty; and worship that proceeds from what is empty is merely natural gesture, with nothing spiritual in it. If such persons are insincere and unjust in respect to moral and civil life, their holy worship, adorations, and prayers have within them what repels heaven from them, instead of opening heaven to them as they believe; for their holy worship is like a vessel containing things putrid and filthy, which are oozing forth, or like a splendid garment investing a body covered with ulcers. I have seen many thousands of such cast into

hell. But wholly different are holy worship, adorations, and prayers with those who are in the knowledges of truth and good and in a life according to them; with such these acts are pleasing to the Lord, for they are the effects wrought by their spirit in the body, or the effects of their faith and love, thus they are not merely natural gestures, but spiritual acts.

From this it can be seen that the knowledges of truth and good from the Word, and a life according to them, alone make man spiritual; and that in him who is thereby made spiritual, angelic wisdom from the Lord can be implanted together with eternal happiness. Angels derive happiness from no other source than from wisdom.

[3] A “crown” signifies wisdom, because all things by which man is clothed or distinguished derive their signification from the part of man that they clothe or distinguish (see *Arcana Coelestia*, n. 9827), and “crown” signifies wisdom, because it is a sign upon the head, and “head” in the Word signifies wisdom, for there wisdom resides. So in Ezekiel:

I decked thee with ornaments, I put bracelets upon thy hands; and a chain upon thy throat. And I put a jewel upon thy nose, and earrings in thine ears, and a crown of adorning upon thy head (Ezek. 16:11, 12).

Jerusalem, which signifies the church, is here treated of, such as it was when it was established by the Lord; by these various insignia are meant, in the spiritual sense, such things as are of the church; and each one takes its signification from the part to which it is applied, and “the crown of adorning” here means wisdom. (But what is meant by “ornament,” may be seen in *Arcana Coelestia*, n. 10536, 10540; by “bracelets,” n. 3103, 3105; by “chain” n. 5320; by “jewel,” n. 4551; by “earrings,” n. 4551, 10402.) Wisdom, which is from the knowledges of truth and good from the Word and from a life according to them, is likewise signified by “crown” in many other passages in the Word (as in Isa. 28:5; Jer. 13:18; Lam. 5:15, 16; Ezek. 21:25, 26; 23:42; Zech. 6:11–14; Ps. 89:38, 39; Ps. 132:17, 18; Job 19:9; Rev. 3:11; 4:4). The crowning of kings is from ancient times, when men were familiar with

representatives and significatives, and it was known that “kings” represented the Lord in respect to Divine truth, and that a “crown” was intended to signify wisdom (that “kings” represented the Lord in respect to Divine truth, see *Arcana Coelestia*, n. 1672, 2015, 2069, 3009, 4581, 4966, 5068, 6148); that those that are in truths are called “kings” and “king’s sons” see above (n. 31); and as these are called “kings” in the Word, and kings have crowns, so here where these are treated of it is said that they were to receive “the crown of life.”

127. Verse 11. *He that hath an ear let him hear what the spirit saith unto the churches*, signifies that he that understands should hearken to what Divine truth proceeding from the Lord teaches and says to those who are of his church, as may be seen above (n. 108), where similar expressions occur.

128. *He that overcometh shall not be hurt by the second death*, signifies that he who is steadfast in the genuine affection of truth to the end of his life in the world, shall come into the new heaven. This is evident from the signification of “overcoming,” as being in reference to those who long for the knowledges of truth and good from the Word, to be steadfast in the genuine affection of truth, even to the end of life in the world. It is said “he that overcometh,” because those are meant who endure spiritual temptation, which is from evils and falsities, and who fight; and “to overcome” is to resist evils and falsities, and to tame and subdue them as one’s enemies. But no one overcomes unless he is steadfast in the spiritual affection of truth, even to the end of his life in the world; then the work is finished; for man remains to eternity such as he then is, namely, such as his life has been up to that point; death is what completes it. But no one is able to overcome except the Lord only. The man who supposes that he overcomes of himself, and not that it is the Lord with him that overcomes, does not overcome but succumbs; for it is spiritual faith that overcomes, and there is nothing of spiritual faith from man, but the whole of it is from the Lord. (What spiritual faith is, see *Last Judgment*, n. 33–39; and in *Doctrine of the New Jerusalem*, n. 108–120; and what spiritual temptation is, n. 187–201.) That “not to be hurt by the second

death” is to come into the new heaven, cannot be known unless it is known what the former heaven is, and what the new heaven, which are treated of in chapter 21 of Revelation. (Something of what the “former heaven” is can be seen in *Last Judgment*, n. 65–72; and what the “new heaven” is, in *Doctrine of the New Jerusalem*, n. 1–7.) But what is meant by the “first death” and by the “second death,” also by the “first resurrection” and “second resurrection,” will be told in the explanation of chapters 20 and 21, where it is said:

The rest of the dead shall not live again until the thousand years be finished. This is the first resurrection. Blessed and holy is he that hath part in the second⁸ resurrection; over these the second death hath no power; but they shall be priests of God and of Christ (Rev. 20:5–6).

Their part shall be in the lake that burneth with fire and brimstone, which is the second death (Rev. 21:8).

From this it is clear that the “second death” is damnation; to be hurt by it, therefore, is to be damned, and on the other hand, not to be hurt by it is to be saved; and as all that are saved come into the new heaven, to come into the new heaven is signified by “not being hurt by the second death” (of which heaven, and of whom it consists, see *New Jerusalem and Its Heavenly Doctrine*, n. 2–6).

129. Verses 12–17. *And to the angel of the church in Pergamum write: These things saith he that hath the sharp two-edged sword, I know thy works and where thou dwellest, where satan’s throne is; and thou holdest my name, and didst not deny my faith, even in the days wherein Antipas was my faithful martyr, who was slain among you, where satan dwelleth. But I have against thee a few things, that thou hast there them that hold the doctrine of Balaam, who taught Balak to cast a stumbling block before the sons of Israel, to eat idol sacrifices, and to commit whoredom. So thou also hast them that hold the doctrine of the Nicolaitans, which thing I hate. Repent; or else I will come to thee quickly, and will fight against them with the sword of my mouth. He that hath an ear let him hear what the spirit saith unto the churches. To him that overcometh, to him will I give to eat of the hidden manna; and will give him a white stone, and upon the stone a new name*

written, which no one knoweth except he that receiveth. 12. "And to the angel of the church in Pergamum write," signifies for remembrance to those within the church who are in temptations (n. 130); "these things saith he that hath the sharp two-edged sword," signifies the Lord, who alone combats in temptations (n. 131). 13. "I know thy works," signifies love and faith (n. 132); "and where thou dwellest," signifies amongst whom he now lives (n. 133); "where satan's throne is," signifies where all falsities reign (n. 134); "and thou holdest my name," signifies the acknowledgment of the Divine in his human (n. 135); "and didst not deny my faith," signifies constancy in truths (n. 136); "even in the days wherein Antipas was my faithful martyr, who was slain among you," signifies in that time and state in which all are hated who openly acknowledge the Divine human of the Lord (n. 137); "where satan dwelleth," signifies by those who are in the doctrine of all falsities (n. 138). 14. "But I have against thee a few things," signifies that heed should be taken (n. 139); "that thou hast there them that hold the doctrine of Balaam, who taught Balak to cast a stumbling block before the sons of Israel," signifies those who have been illustrated in respect to the understanding, and who teach truths, and yet love to destroy by craft those who are of the church (n. 140); "to eat idol sacrifices, and to commit whoredom," signifies that they may be imbued with evils and with falsities therefrom (n. 141). 15. "So thou also hast them that hold the doctrine of the Nicolaitans, which thing I hate," signifies those who separate good from truth, or charity from faith, which is against Divine order (n. 142). 16. "Repent," signifies dissociation from these (n. 143); "or else I will come to thee quickly, and will fight against them with the sword of my mouth," signifies if not, when visitation comes, they will be dispersed (n. 144). 17. "He that hath an ear let him hear what the spirit saith to the churches," signifies that he who understands should hearken to what Divine truth proceeding from the Lord teaches and says to those who are of his church (n. 145); "to him that overcometh, to him will I give to eat of the hidden manna," signifies that those who conquer in temptations will have the delight of heavenly love from the Lord's Divine human (n. 146); "and will give him a white stone," signifies wisdom and intelligence (n. 147) "and upon the stone a new name written, which no one knoweth except he that receiveth," signifies a

state of interior life unknown to all except those who are in it (n. 148).

130a. Verse 12. *And to the angel of the church in Pergamum write,* signifies for remembrance to those within the church who are in temptations. This is evident from the signification of “writing,” as being for remembrance (see *Arcana Coelestia*, n. 8620); and from the signification of “angel,” as being a recipient of Divine truth, and in the highest sense Divine truth itself proceeding from the Lord (of which more in what follows); and from the signification of the “church in Pergamum,” as being those within the church who are in temptations.

That these are meant by the “church in Pergamum” is clear from the things written to that church, which follow. From no other source can it be known what is signified by each of the seven churches. For as was shown before, what is meant is not any church in Ephesus, Smyrna, Pergamum, Thyatira, Sardis, Philadelphia, or Laodicea, but all who are of the Lord’s church, and by each of these churches something that constitutes the church with man is meant. And as the first things of the church are the knowledges of truth and good, and the affections of spiritual truth, these are first treated of, namely, in what is written to the angel of the Ephesian church and of the Smyrnan church; of the knowledges of truth and good to the angel of the Ephesian church, and of the spiritual affection of truth to the angel of the Smyrnan church. And as no one can be imbued with the knowledges of truth and good in respect to life, and be steadfast in the spiritual affection of truth, unless he undergoes temptations, so temptations are now treated of in what is written to the angel of the church in Pergamum. From this it appears in what order the things follow that are taught under the names of the seven churches.

[2] It is said “To the angel of the church, write,” and not, To the church, because by “angel” is signified Divine truth, which makes the church; for Divine truth teaches how man is to live that he may become a church. That “angel” in the Word, in its spiritual sense, does not mean any angel, but in the highest sense, Divine truth

proceeding from the Lord, and in a respective sense, he that receives it, can be seen from this, that all the angels are recipients of Divine truth from the Lord, and no angel is of himself an angel; but he is so far an angel as he receives Divine truth; for angels more than men know and perceive that all the good of love and all the truth of faith are from the Lord, not from themselves, and as the good of love and the truth of faith constitute their wisdom and intelligence, and as these constitute the whole angel, they know and say that they are merely recipients of the Divine proceeding from the Lord, and thus are angels in the degree in which they receive it. On this account they desire that the term “angel” should be understood spiritually, that is, in a sense abstracted from persons, and as meaning Divine truths. By Divine truth is meant at the same time Divine good, because these proceed from the Lord united (see *Heaven and Hell*, n. 133–140).

[3] And as Divine truth proceeding from the Lord constitutes the angel, by “angel” in the Word in the highest sense is meant the Lord himself, as in Isaiah:

The angel of the faces of Jehovah delivered them, in his love and his pity he redeemed them, and took them up, and carried them all the days of eternity (Isa. 63:9).

In Moses:

The angel who hath redeemed me from all evil, bless them (Gen. 48:16).

I send an angel before thee to keep thee in the way; take ye heed of his faces, for my name is in the midst of him (Exod. 23:20–23).

[4] As the Lord in respect to Divine truth is called an “angel,” so also Divine truths are meant by “angels” in the spiritual sense, as in the following passages:

The son of man shall send his angels, and they shall gather out of his kingdom all things that cause stumbling. In the consummation of the age the angels shall come forth and sever the wicked out of the midst of the just (Matt. 13:41, 49).

In the consummation of the age the son of man shall send his angels with a great sound of a trumpet, and shall gather together the elect from the four winds (Matt. 24:3, 31).

When the son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory (Matt. 25:31).

Jesus said, After this ye shall see heaven opened, and the angels of God ascending and descending upon the son of man (John 1:51).

In these passages, in the spiritual sense, by “angels” Divine truths and not angels are meant. So when it is here said that, in the consummation of the age, “the angels are to gather out all things that cause stumbling,” “are to sever the wicked from the midst of the just,” “are to gather together the elect from the four winds with a great sound of a trumpet,” and that “the son of man with the angels is to sit upon a throne of glory,” it is not meant that angels, together with the Lord, are to do these things, but that the Lord alone will do them by means of his Divine truths; for angels have no power of themselves, but all power is the Lord’s through his Divine truth (see *Heaven and Hell*, n. 230–233). That “ye shall see the angels of God ascending and descending upon the son of man,” means the like, namely, that Divine truths should be in him and from him.

130b. [5] Moreover, in other places also “angels” mean Divine truths from the Lord, consequently the Lord in respect to Divine truths, as:

To the seven angels were given seven trumpets, and the angels sounded on the trumpets (Rev. 8:2, 6–8, 10, 12, 13; 9:1, 13, 14).

It is said that to the angels were given trumpets, and that they sounded thereon, because “trumpets” and their “sound” signify Divine truth to be revealed (see above, n. 55). Similar things are also meant:

By the angel warring against the dragon (Rev. 12:7, 9);

By the angel flying in the mid-heaven, having the eternal gospel (Rev. 14:6);

By the seven angels pouring out the seven bowls (Rev. 16:1–4, 8, 10, 12);

By the twelve angels upon the twelve gates of the new Jerusalem (Rev. 21:12).

That this is so will also be seen in what follows.

[6] That by “angels” are meant Divine truths which are from the Lord is clearly manifest in David:

Jehovah maketh his angels winds, and his ministers a flaming fire (Ps. 104:4);

by which words are signified Divine truth and Divine good; for the “wind” of Jehovah in the Word signifies Divine truth, and his “fire” Divine good (as can be seen from what is shown in *Arcana Coelestia*, as that the “wind of the nostrils” of Jehovah is Divine truth, n. 8286; that the “four winds” are all things of truth and good, n. 3708, 9642, 9668; consequently “to breathe” in the Word signifies the state of the life of faith, n. 9281; from which it is evident what is signified by Jehovah’s “breathing” into the nostrils of Adam (Gen. 2:7); by the Lord’s “breathing” upon his disciples (John 20:22); and by these words, “The wind bloweth where it listeth, and thou hearest the voice thereof, but knowest not whence it cometh” (John 3:8); concerning which see n. 96, 97, 9229, 9281; and also n. 1119, 3886, 3887, 3889, 3892, 3893; that “flaming fire” is Divine love, and therefore Divine good, see *Heaven and Hell*, n. 133–140, 566–568; and above, n. 68).

[7] That “angel” signifies Divine truth proceeding from the Lord is clearly manifest from these words in Revelation:

He measured the wall of the new Jerusalem, a hundred and forty-four cubits, the measure of a man, which is that of an angel (Rev. 21:17).

That the wall of the new Jerusalem is not the measure of an angel anyone can see, but that all protecting truths are there meant by an “angel” is evident from the signification of the “wall of Jerusalem,” and of the number “one hundred and forty-four.” (That the “wall” signifies all protecting truths, see *Arcana Coelestia*, n. 6419; that the number “one hundred and forty-four” signifies all things of truth in the complex, n. 7973; that “measure” signifies the quality of a thing in respect to truth and good, n. 3104, 9603, 10262. These things may also be found explained as to the spiritual sense, in *New Jerusalem and Its Heavenly Doctrine*, n. 1.)

[8] Because by “angels” in the Word Divine truths are signified, therefore the men through whom Divine truths are made known are sometimes called “angels” in the Word, as in Malachi:

The priest’s lips ought to guard knowledge, and they shall seek the law at his mouth, because he is the angel of Jehovah (Mal. 2:7).

he is said to be the “angel of Jehovah,” because he teaches Divine truth; not that he is the angel of Jehovah, but the Divine truth that he teaches is. Moreover, it is known in the church that no one has Divine truth from himself. “Lips” also here signify the doctrine of truth, and “law” Divine truth itself. (That “lips” signify the doctrine of truth, see *Arcana Coelestia*, n. 1286, 1288; and that “law” signifies Divine truth itself, see n. 3382, 7463.)

[9] From this it is that John the Baptist also is called an angel:

Jesus said, This is he of whom it is written, Behold, I send mine angel before thy face, who shall prepare thy way before thee (Luke 7:27).

John is called an “angel,” because by him, in the spiritual sense, is signified the Word, which is Divine truth, in like manner as by Elias (see *Arcana Coelestia*, n. 7643, 9372, and what is signified; this is what is meant by the persons mentioned in the Word, see n. 665, 1097, 1361, 3147, 3670, 3881, 4208, 4281, 4288, 4292, 4307, 4500, 6304, 7048, 7439, 8588, 8788, 8806, 9229).

[10] It is said that by “angels” in the Word, in its spiritual sense, Divine truths proceeding from the Lord are meant, because these constitute the angels; when angels utter these truths, they speak not from themselves, but from the Lord. The angels not only know that this is so, but they also perceive it. The man who believes that nothing of faith is from himself, but that all faith is from God, also knows this, indeed, but he does not perceive it. That nothing of faith is from man, but all faith is from God, is the same as saying that nothing of truth that has life is from man, but all truth is from God, for truth is of faith and faith is of truth.

131a. *These things saith he that hath the sharp two-edged sword,* signifies the Lord, who alone combats in temptation. This is evident from the signification of “long sword” or “sword [*romphaeae seu gladii*],” as meaning truth combating against falsity, and in the opposite sense, falsity combating against truth. It is said to be “sharp two-edged,” because it pierces on both sides. Because this is signified by “the long sword,” dispersion of falsities is also signified by it, and also temptation. That it signifies dispersion of falsities, see above (n. 73). It signifies temptation, because in what is written to the angel of this church temptations are treated of. Moreover, “the long sword” also signifies temptation, because temptation is a combat of truth against falsity and of falsity against truth. (That spiritual temptation is such combat, see *Doctrine of the New Jerusalem*, n. 187–201.) By “these things saith he that hath the sharp long sword with two edges” is meant that the Lord alone combats in temptations, because in the preceding chapter (verse 16) it was said that:

Out of the mouth of the son of man, walking in the midst of the seven lamp stands, a sharp two-edged long sword was seen going forth (Rev. 1:10).

and by the “Son of man” is meant the Lord in respect to Divine truth (as may be seen above, n. 63). (That the Lord alone combats in temptations, and not man at all, see *Doctrine of the New Jerusalem*, n. 195–200.) By “long sword” or by “sword” is signified the combat of truth against falsity, and of falsity against truth, because by “wars” in the Word are signified spiritual wars, and

spiritual wars are wars of truths against falsities and of falsities against truths; and as “wars” in the Word have such a signification, all weapons of war, as “sword,” “spear,” “bow,” “arrows,” “shield,” and many others, signify each some special thing pertaining to spiritual combat; especially the “sword,” because in wars they fight with swords. (That “wars” signify spiritual combats, see *Arcana Coelestia*, n. 1659, 1664, 8295, 10455; consequently that each weapon of war signifies something pertaining to spiritual combat, see n. 1788, 2686.)

[2] That “sword” in the Word signifies truth combating against falsity, and falsity against truth, and therefore the dispersion of falsities, and also spiritual temptation, can be seen from very many passages, of which I will introduce here only a few by way of confirmation. Thus in Matthew:

Jesus said that he came not to send peace on earth, but a sword
(Matt. 10:34).

Here by “sword” is meant the combat of temptation. It was so said, because men at that time were in falsities, and the Lord uncovered interior truths, and only by combats from such truths can falsities be cast out.

[3] In Luke:

Jesus said to his disciples, Now he that hath a purse let him take it,
likewise a wallet; and he that hath no sword let him sell his garments
and buy one (Luke 22:35–38).

By “purse” and “wallet” spiritual knowledges, thus truths, are signified; “garments” signify what is their own; and by “sword” combat is signified.

[4] In Jeremiah:

A sword against the Chaldeans, and against the inhabitants of
Babylon, and against her chiefs, and against her wise men. A sword
against liars that they may become foolish; a sword against her mighty

men that they may be dismayed; a sword against her horses and against her chariots; a sword against her treasures that they may be spoiled; a drought upon her waters that they may be dried up (Jer. 50:35–38).

By “sword” here dispersion and vastation of truth are signified; by each in particular against which the sword shall be, as the “Chaldeans,” the “inhabitants of Babylon,” her “chiefs” and “her wise men,” “liars,” “mighty men,” “horses,” “chariots,” and “treasures,” are signified the persons or things that will be vastated; as by “horses,” things intellectual; by “chariots,” doctrinals; and by “treasures,” knowledges; it is said, therefore, “a drought upon her waters, that they may be dried up,” for “waters” are the truths of the church, and “a drought that they may be dried up” is vastation. (That “drought” and “drying up” are where there is no truth, see *Arcana Coelestia*, n. 8185; that “waters” are truths of the church, see above, n. 71; that “treasures” are knowledges, *Arcana Coelestia*, 1694, 4508, 10227; that “horses” are things intellectual, and “chariots” doctrinals, see *White Horse*, n. 2–5.)

[5] In Isaiah:

Jehovah will plead, and with his sword with all flesh, and the slain of Jehovah shall be multiplied (Isa. 66:16).

In Jeremiah:

Upon all the heights in the desert the devastators are come, because the sword of Jehovah devoureth from the end of the land even to the end of the land (Jer. 12:12).

In Ezekiel:

Prophecy and say, a sword sharpened and also furbished, it is sharpened to slay a slaughter, it is furbished that it may have luster; let the sword be doubled for the third time; the sword of the slain, the sword of great slaughter entering into the secret chambers that the heart may melt, and stumblings be multiplied; against all their gates will I set the point of the sword: Ah! It is made into lightning (Ezek. 21:9–15, 28).

In Isaiah:

Bring waters to meet him that is thirsty, with bread prevent him that wandereth; for before the sword shall they wander, before the drawn sword, and before the bended bow, and for the grievousness of war (Isa. 21:14, 15).

In Ezekiel:

They shall quake with fear when I shall make my sword to fly before their faces, that they may tremble every moment, a man for his own soul; by the swords of the mighty casting down their multitude (Ezek. 32:10–12).

In David:

Let the saints exult in glory; let them sing upon their beds. Let the exaltations of God be in their throat, and a two-edged sword in their hand (Ps. 149:5, 6).

Gird thy sword upon the thigh, O mighty one, in thy honor ascend the chariot, ride on the Word of truth, thy right hand shall teach thee wonderful things. Thine arrows are sharp (Ps. 45:3–5).

In Revelation:

There was given unto him that sat on the red horse a great sword (Rev. 6:4).

Out of the mouth of him that sat on the white horse went forth a sharp sword, that with it he should smite the nations. The rest were killed with the sword of him that sat upon the horse (Rev. 19:15, 21).

By “sword” in these passages is signified truth combating and destroying; this destruction is especially apparent in the spiritual world; there those that are in falsities cannot sustain the truth; when they come into the sphere of light, that is, where Divine truth is, they are in anguish, like those who are struggling with death; and thus also they are deprived of truths and are devastated.

131b. [6] As most expressions in the Word have also a contrary sense, so also has “sword”; in that sense it signifies falsity combating

against truth and destroying it. The vastations of the church, which take place when there are no longer any truths, but only falsities, are described in the Word by a “sword,” as in the following passages:

They shall fall by the edge of the sword, and shall be led captive into all nations; Jerusalem shall finally be trodden down by all nations, until the times of the nations shall be fulfilled (Luke 21:24).

The consummation of the age, which is here treated of, is the last time of the church, when falsities are to prevail. “To fall by the edge of the sword” denotes that truth will be destroyed by falsity; “nations” here are evils and “Jerusalem” is the church.

[7] In Isaiah:

I will make a man more rare than fine gold. Everyone that is found shall be thrust through; and everyone gathered in shall fall by the sword (Isa. 13:12, 15).

“A man who is rare” for those that are in truths; “to be thrust through” and “to fall by the sword” means to be consumed by falsity.

[8] In the same:

In that day they shall cast away every man the idols of his silver and the idols of his gold, which your own hands have made unto you. Then shall Asshur fall by the sword, not of a man [*viri*]; and the sword not of a man [*hominis*] shall devour him; but he who fleeth for himself before the sword, his young man shall be for tribute (Isa. 31:7, 8).

“The idols which the hands have made” are falsities from self-intelligence; “Asshur” is the rational by which [*per quod*]. “To fall by the sword not of a man” [*viri*], and “not of a man” [*hominis*], is not to be destroyed by any combat of truth against falsity. “He who fleeth for himself before the sword, his young man shall be for tribute,” means that the truth which is not destroyed shall be subservient to falsities. That this is the meaning of these words does

not appear in the sense of the letter, which shows how far distant the spiritual sense is from the sense of the letter.

[9] In Jeremiah:

In vain I have smitten your sons; they accepted not correction; your own sword hath devoured your prophets (Jer. 2:30).

Behold, the prophets say, Ye shall not see the sword, neither shall ye have famine. By sword and by famine shall the prophets be consumed. If I go forth into the field, behold the slain with the sword; and if I enter into the city, then behold the sickness of famine (Jer. 14:13–18).

Both these passages treat of the vastation of the church in respect to truth; “prophets” are those who teach truths; and “the sword that consumes them” is falsity combating and destroying; “the field” is the church; “the city” is doctrine; “the slain with the sword in the field” are those in the church with whom truths are destroyed; “the famine” that is in the city is dearth of all truth in doctrine.

[10] In the same:

They have denied Jehovah when they have said, It is not he; neither shall evil come upon us; neither shall we see sword and famine (Jer. 5:12).

The young men shall die by the sword; and their sons and their daughters shall die by famine (Jer. 11:22).

“Young men” are those who are in truths, and in the abstract, truths themselves; “to die by the sword” is to be destroyed by falsities; “sons and daughters” are the knowledges of truth and good; “famine” is a dearth of these.

[11] In Lamentations:

We get our bread with peril of our souls, because of the sword of the wilderness (Lam. 5:9).

“The wilderness” is where there is no good because there is no truth; its “sword” is the destruction of truth; “bread” is good, which is got with “peril of souls,” because all good is implanted in man by means of truth.

[12] In Ezekiel:

The sword is without, and pestilence and famine within; he that is in the field shall die with the sword; and he that is in the city, famine and pestilence shall devour him (Ezek. 7:15).

“The sword” is the destruction of truth; “pestilence” consequent extermination; and “famine” complete dearth. Similarly in other places (as in Jeremiah 21:7; 29:17, 18; 34:17).

[13] In Zechariah:

Woe to the shepherd of nought forsaking the flock; a sword upon his arm, and upon his right eye; his arm in drying up shall dry up, and his right eye in growing dim shall grow dim (Jer. 11:17).

“A sword upon the arm” is the destruction of the voluntary in respect to good; “a sword upon the right eye” is the destruction of the intellectual in respect to truth; that all good and all truth are to perish is signified by “the arm in drying up shall dry up; and the right eye in growing dim shall grow dim.”

[14] In Isaiah:

Thus shall ye say to your lord, Fear not for the words that thou hast heard, wherewith the lads of the king of Asshur have blasphemed Jehovah. Behold, I will cause him to fall by the sword in his own land. And Senacherib, king of Asshur, returned; and it came to pass, when he bowed himself in the house of Nisroch his god, his two sons smote him with the sword (Isa. 37:6, 7, 37, 38).

As it is the rational that acknowledges and that denies the Divine, and when it denies seizes upon every falsity instead of truth, and thus perishes, there was this representative occurrence, namely, that

the king of Asshur, because he blasphemed Jehovah, was smitten with the sword by his sons, in the house of Nisroch his god. “Asshur” signifies the rational in either sense (*Arcana Coelestia*, n. 119, 1186); the “sons” of that king signify falsities, and the “sword” signifies destruction by falsities.

[15] In Moses:

[It was commanded that] the city that worshiped other gods should be smitten with the sword, and burned up with fire (Deut. 13:12–16).

This was decreed because at that time all things were representative; “to worship other gods” is to worship from falsities; “to be smitten with the sword” is to perish by falsity; and “to be burned up with fire” is to perish by the evil of falsity.

[16] In the same:

Whosoever in the field toucheth one that is slain with the sword shall be unclean (Num. 19:16, 18, 19).

“One in the field slain with the sword” represented those within the church who destroyed truths with themselves; “the field” here is the church.

[17] That “sword” signifies falsity destroying truth is manifest in David:

The sons of man are set on fire; their teeth are spears and arrows, and their tongue a sharp sword (Ps. 57:4).

Behold, they belch out with their mouth, swords are in their lips (Ps. 59:7).

Workers of iniquity sharpen their tongues like a sword; they hurl their arrow with a bitter word (Ps. 64:3).

From this it is clear what is signified by the Lord’s words to Peter:

All they that take the sword shall perish by the sword (Matt. 26:51–52);

namely, that those who believe falsities will perish by falsities.

[18] From this it is now evident what is signified in the Word by “the long sword,” “the short sword,” or the “sword” in both senses. Such things are signified by “sword” by reason also of appearance in the spiritual world. When spiritual combats take place there, which are combats of truth against falsity and of falsity against truth, various weapons of war, as swords, spears, shields, and the like are seen; not that the combats are maintained by these, but they are mere appearances, representative of spiritual combats. When falsities are fiercely combating truths, there sometimes appears from heaven the brightness or flashing of a sword vibrating every way, and causing great terror, by which those who are combating from falsities are dispersed.

[19] This makes clear what is meant by these words in Ezekiel:

They shall be horribly afraid when I shall brandish my sword before their faces, that they may tremble every moment for their soul (Ezek. 32:10–12).

Prophesy and say, a sword, it is sharpened and also furbished, that it may have luster, that the heart may melt. Ah! It is made into lightning (Ezek. 21:9–10, 15).

The sword causes so great terror because “iron,” of which a sword is made, signifies truth in ultimates, and the brightness and flashing are from the light of heaven and from vibration of this light upon the sword. The light of heaven is Divine truth proceeding from the Lord. Divine truth thus falling upon those who are in falsities strikes terror.

[20] This also makes clear what is signified by this, that:

Cherubim, after Adam had been driven out, were made to dwell at the east of Eden, and the flame of a sword turning and vibrating every way, to guard the way to the tree of life (Gen. 3:24).

By the “tree of life” is signified celestial love, which is love to the Lord; by “cherubim” a guard; by the “flame of a sword turning every way” the terrific driving off and rejecting of all who are in falsities; the “east of Eden” is where the Lord’s presence is in celestial love; by these words, therefore, is signified that every approach to the acknowledgement of the Lord alone is closed to him who does not live a life of love. That “sword” signifies falsity is clearly evident in Ezekiel, where it is said of the prince of Tyre:

They shall unsheathe the swords upon the beauty of thy wisdom
(Ezek. 28:7).

“The prince of Tyre” signifies intelligence from the knowledges of truth; because that is extinguished by falsities it is said that they should unsheathe their swords “upon wisdom,” which could not have been said unless by “swords” falsities were meant.

132. Verse 13. *I know thy works*, signifies love and faith, as is made evident from what was shown above (n. 98 and 116).

133. *And where thou dwellest*, signifies amongst whom he now lives. This is evident from the signification of “dwelling,” as meaning to live. “To dwell,” in the spiritual sense, is to live, because dwellings in the spiritual world are all distinguished according to the lives and differences of life. (This can be seen from what is shown in *Heaven and Hell*, concerning the societies in heaven, n. 41–50, and n. 205; the reasons are there given why “dwelling” in the Word signifies to live. That to “dwell” is to live may be seen in *Arcana Coelestia*, n. 1293, 3384, 3613, 4451, 6051. That “dwelling together” is to be in agreement of life, n. 6792. That “dwelling” in the Word signifies things of the mind, thus the things of intelligence and wisdom, from which man has life, n. 7719, 7910. That “cities” are predicated of truths of doctrine, and “dwellers” of good of life, n. 2268, 2451, 2712. That “to dwell in the midst of them,” when said of the Lord, is his presence and

influx into the life of love and faith, n. 10153. That “the dwelling place of the Lord” is heaven, n. 8269, 8309. That “the dwelling place of the tent” with the sons of Israel represented and signified heaven, n. 9481, 9594, 9632.)

134. *Where satan’s throne is*, signifies where all falsities reign. This is evident from the signification of “where the throne is,” as being where reigns, for “throne” signifies sovereignty; also from the signification of “satan,” as being the hells where and whence are all falsities (of which above, n. 120). “Thrones” are mentioned in many passages of the Word, and in the spiritual sense they signify judgment from Divine truths, and in the highest sense the Lord’s spiritual kingdom, where his Divine truth is received more than his Divine good (see *Arcana Coelestia*, n. 2129, 5313, 5315, 6397, 8625). But as “throne” is here mentioned in a contrary sense, showing this by passages from the Word will here be omitted. It will be shown in what follows.

135. *And thou holdest my name*, signifies the acknowledgment of the Divine in the human of the Lord, as well as all things of love to him and faith in him. This is evident from what has been shown above about the signification of the “name” of Jehovah, Lord, and Jesus Christ (n. 102). By the Lord’s “name” in the Word is meant primarily the acknowledgment of the Divine in his human, because all things of love and faith are from that; for Divine goods which are of love, and Divine truths which are of faith, proceed from no other source than from the Lord alone; and these cannot flow in with man unless he thinks of the Lord’s Divine at the same time that he thinks of his human; nor is his Divine separate from the human, but it is in the human (as may be seen above, n. 10, 26, 49, 52, 77, 97, 113, 114). I can aver, from all experience of the spiritual world, that no one is in the truths of faith and in the goods of love except he who thinks of the Lord’s Divine at the same time that he thinks of his human; as also that no one is spiritual, or is an angel, unless he has been in that thought and consequent acknowledgment in the world. Man must needs be conjoined to the Divine by his faith and love in order to be saved; and all conjunction is with the Lord; and to be conjoined to his human

only, and not to his Divine at the same time, is not conjunction; for the Divine saves, but not the human apart from the Divine. (That the human of the Lord is Divine, see the *Doctrine of the New Jerusalem*, n. 280–310.)

136. *And didst not deny my faith*, signifies constancy in truths. This is evident from the signification of “not denying,” as being, in reference to faith, to be constant (for he who is constant does not deny); and from the signification of “faith,” as being truths, since truth is of faith and faith is of truth. There are two things that constitute man’s spiritual life, love and faith. Every good has reference to love, and every truth to faith; but truth with man is of faith only so far as it is derived from the good of love; since every truth is from good, for it is the form of good, and all good is the *esse* of truth. For good, when it is so formed as to appear to the mind, and through the mind in speech, is called truth; therefore it is said that good is the *esse* of truth. (But more may be seen on this subject in *Doctrine of the New Jerusalem*, n. 11–27, likewise 28–35, 54–64, 108–122.)

137. *Even in the days wherein Antipas was my faithful martyr who was slain among you*, signifies in that time and state in which all are hated who openly acknowledge the Divine human of the Lord. This is evident from the signification of “day,” as being time and state (on which see *Arcana Coelestia*, n. 23, 488, 493, 893, 2788, 3462, 3785, 4850, 10656); consequently “in the days in which” signifies in that time and state; also from the signification of “Antipas my faithful martyr,” as being those who openly acknowledge the Divine human of the Lord (of which more in what follows); also from the signification of “being slain,” as being to be hated. “To be slain,” is to be hated, because he who hates is unceasingly slaying; he cherishes in his thought nothing else and purposes nothing else than to slay, and he would also slay if the laws did not prevent. This lies concealed in hatred; he, therefore, who hates the neighbor, when in the other life external bonds are removed from him, is continually breathing the murder of some one. This has been testified to me by much experience.

[2] “Antipas the faithful martyr” signifies those who are hated because of their acknowledgment of the Lord’s Divine human, for the reason that at that time one Antipas was slain on that account; by “Antipas,” therefore, all who are hated on that account are meant; just as by “Lazarus,” who lay at the rich man’s gate and longed to be fed with the crumbs that fell from his table, are meant all whom the Lord loves because they long for truths from spiritual affection (see above, n. 118). That the Lord loved a certain one named Lazarus, whom also he raised from the dead, is manifest in John (chap. 11:3, 5, 36) and that he reclined with the Lord at table, (chap. 12), on which account he was called “Lazarus,” by the Lord, who longed to be fed with the crumbs that fell from the rich man’s table, whereby is signified a longing for truths from spiritual affection (as shown above, n. 118). As “Lazarus” was so named on that account, so was “Antipas” because he was made a martyr for the name of the Lord, that is, for the acknowledgment of his Divine human.

[3] That such as he are hated by all who do not think of the Lord’s Divine and of his human at the same time, cannot be known from those who are in the world; but it can be known from the same in the other life, where they all burn with such hatred against those who approach the Lord alone as cannot be described in a few words; they desire nothing more eagerly than to murder them. The reason is, that all who are in the hells are against the Lord, and all who are in the heavens are with the Lord; and those who are of the church and who do not acknowledge the Lord’s Divine in his human act as one with the hells, and it is from the hells that they have such hatred. They have frequently been told that they are doing wrong, since they know from the Word:

That the Lord has all power in the heavens and on earth (Matt. 28:18);

thus that he is the God of heaven and earth; likewise:

That he is the way, the truth, and the life, and that no one cometh unto the Father but by him (John 14:6);

Also that he who seeth the Lord seeth the Father, because he is in the Father, and the Father in him (John 14:7–11);

And that no one hath seen the Father's shape, nor heard his voice, and that it is the Lord alone, who is in his bosom, and who is one with him (John 1:18; 5:37). (Besides many other places.)

When they hear these truths they turn away, for they cannot deny them; but they are offended, and breathe forth the murder of all who openly acknowledge the Lord, as was just said, because hatred is inrooted in them (see above, n. 114).

[4] That they will hate all such for the Lord's sake, he has predicted in several passages; as in Matthew:

In the consummation of the age, they shall deliver you up unto affliction, and shall kill you; and ye shall be hated of all [the nations] for my name's sake (Matt. 24:9–10).

In John:

Jesus said, If the world hateth you, know that it hated me before it hated you. If they persecuted me, they will also persecute you. All these things will they do unto you for my name's sake (John 15:18–25).

(See besides the passages cited above from the Word, n. 122.) These things have been said that it may be known that by "Antipas my faithful martyr, who was slain among you," those are meant who are hated because they openly acknowledge the Lord's Divine human.

138. *Where satan dwelleth*, signifies by those who are in the doctrine of all falsities. This is evident from what was cited and shown above (n. 120 and 134). In what precedes we are told in what company those are who are in temptations, namely, they are among those who are in falsities of every kind; for man as to his body is with men in the natural world, but as to thoughts and intentions he is with spirits in the spiritual world. When he comes into spiritual temptation, he is among those spirits who are in falsities; these bind his thoughts and hold them as it were bound in

prison, and continually pour in calumnies against the truths of faith, and call forth the evils of his life; but the Lord continually protects man by flowing in from the interior, and thus holds man in constancy in resisting; such are spiritual temptations. That man who is in temptations is among spirits that are in falsities is meant by these words in this verse, "I know where thou dwellest, where satan's throne is"; and also by these words, "Even in the days wherein Antipas, my faithful martyr, was slain among you where satan dwelleth"; and constancy in resisting is understood by these words, "Thou holdest my name, and didst not deny my faith." But none except those who acknowledge the Lord's Divine in his human and who are in the spiritual affection of truth are let into spiritual temptations; the rest are natural men, who cannot be tempted. (On temptations, see what is shown in the *Doctrine of the New Jerusalem*, n. 187–201.)

139. Verse 14. *But I have against thee a few things*, signifies that heed should be taken, as is evident from what follows, where it is told of whom heed should be taken.

140. *That thou hast there them that hold the doctrine of Balaam, who taught Balak to cast a stumbling block before the sons of Israel*, signifies those who have been illustrated in respect to the understanding, and who teach truths, and yet love to destroy by craft those who are of the church. This is evident from the historicals of the Word respecting Balaam and Balak, understood in the spiritual sense; and these must first be told. Balaam was a soothsayer from Pethor of Mesopotamia, and was therefore called by Balak, king of Moab, to curse the Israelitish people; but this Jehovah prevented, and granted him to speak prophetically, yet he afterwards counselled with Balak how to destroy that people by craft, by leading them away from the worship of Jehovah to the worship of Baal-peor. Here, therefore, by "Balaam" those are meant who have been illuminated in respect to the understanding, and who teach truths, and yet love to destroy by craft those who are of the church. That Balaam was a soothsayer is evident from these words in Moses:

The elders of Moab and the elders of Midian went to Balaam with the rewards of enchantment in their hand (Num. 22:7).

When Balaam saw that it was good in the eyes of Jehovah to bless Israel, he went not as in former times to meet with divinations (Num. 24:1).

And in Joshua:

Balaam also, the son of Beor, the diviner, did the sons of Israel slay with the sword upon their slain (Joshua 13:22).

That he was called by Balak, king of Moab, to curse the people of Israel, see Num. 22:5, 6, 16, 17; Deut. 23:3, 4; but that Jehovah prevented this, and granted him to speak prophetically, Num. 22:9, 10, 12, 20; 23:5, 16; the prophecies which he uttered may be seen Num. 23:7–15, 18–24; 24:5–9, 16–19, 20–24; all which things are truths, because it is said that:

Jehovah put a word into his mouth (Num. 23:5, 12, 16).

[2] That afterwards he counselled with Balak to destroy the people of Israel by craft, by leading them away from the worship of Jehovah to the worship of Baal-peor, is evident from these words in Moses:

In Shittim the people began to commit whoredom with the daughters of Moab. And they called the people unto the sacrifices of their gods; and the people did eat and bowed down to their gods. Especially did Israel join himself unto Baal-peor. Therefore there were killed of Israel twenty and four thousand (Num. 25:1–3, 9, 18).

They slew Balaam amongst the Midianites; and the sons of Israel led captive all the women of the Midianites; which was of the counsel of Balaam, to deliver them to prevarication against Jehovah, in the matter of Peor (Num. 31:8, 9, 16).

That by “Balaam” those are meant who have been illuminated in respect to the understanding, and who teach truths, follows from what has now been shown, for he spoke prophetically truths about

Israel, and also about the Lord; that he spoke truths about the Lord also may be seen in his prophecy (Num. 24:17). To speak prophetically about Israel is to speak not about the Israelitish people, but about the church of the Lord, which is signified by "Israel." The illumination of his understanding he himself describes in these words:

The saying of Balaam the son of Beor, the saying of the man whose eyes are opened, the saying of him who heareth the words of God, who falls prostrate, and has his eyes uncovered (Num. 24:3–4, 15–16).

"To have the eyes opened," or "to have them uncovered," is to be illuminated in respect to the understanding, for "eyes" in the Word signify the understanding (as may be seen in *Arcana Coelestia*, n. 2701, 4410–4421, 4523–4534, 9051, 10569).

[3] That "Balaam" also means those who love to destroy by craft those who are of the church is evident also from what has been shown above; moreover, when he rode upon the ass, he continually thought upon the use of enchantments for destroying the sons of Israel; and when he was not able to do this by curses, he counselled Balak to destroy them by calling them to the sacrifices of his gods, and by their committing whoredom with the daughters of Moab. By the "sons of Israel," whom he wished to destroy, is signified the church, because the church was instituted among them (see *Arcana Coelestia*, n. 6426, 8805, 9340).

[4] The arcanum respecting the she-ass on which Balaam rode, which turned aside three times out of the way from the angel seen with a drawn sword, and its speaking to Balaam, I will here briefly explain. When Balaam rode upon the ass he continually meditated enchantments against the sons of Israel; the riches with which he should be honored were in his mind, as is evident from what is said of him:

He went not as in former times to meet with divinations (Num. 24:1).

In heart, he was also a soothsayer, therefore when left to himself, he thought of nothing else. By the “she-ass” upon which he rides is signified, in the spiritual sense of the Word, the intellectual illustrated; consequently to ride on a she-ass or a mule was the distinction of a chief judge or a king (see above, n. 31b; and in *Arcana Coelestia*, n. 2781, 5741, 9212). The angel with the drawn sword signifies Divine truth illustrating and combating against falsity (see above, n. 131a). Therefore that “the ass turned aside three times out of the way” signifies that the understanding when illustrated did not agree with the thought of the soothsayer; this also is meant by what the angel said to Balaam:

Behold, I went forth to withstand thee, because thy way is evil before me (Num. 22:32).

By “way,” in the spiritual sense of the Word, is signified that which a man thinks from intention (see *Heaven and Hell*, n. 479, 534, 590; and in *Last Judgment*, n. 48). That he was withheld from the thought and intention of using enchantments by the fear of death is manifest from what the angel said to him:

Unless the ass had turned aside before me, surely now I had even slain thee (Num. 22:33).

[5] It sounded to Balaam as if the ass spoke to him, yet she did not speak, but the speech was heard as if from her. That such was the case has often been shown me by living experience; it has been granted me to hear horses seemingly speaking, when yet the speech was not from them, but was seemingly from them. This actually occurred in Balaam’s case, that the story might be so related in the Word for the sake of the internal sense in every particular of it. That sense describes how the Lord protects those who are in truths and goods, that they may not be harmed by those who speak from seeming illumination, and yet have the disposition and intention to lead astray. He who believes that Balaam could harm the sons of Israel by enchantments is much deceived; for enchantments could have availed nothing against them; this Balaam himself confessed when he said:

Divination avails not against Jacob, nor enchantments against Israel (Num. 23:23).

Balaam could lead that people astray by craft, because that people were such in heart; with the mouth only they worshiped Jehovah, but in heart they worshiped Baal-peor, and because they were such this was permitted.

[6] It is to be noted, moreover, that a man can be in illustration in respect to the understanding, and yet in evil in respect to the will; for the intellectual faculty is separated from the voluntary with all who are not regenerated, and only with those who are regenerated do they act as one; for it is the office of the understanding to know, to think, and to speak truths, but of the will to will the things that are understood, and from the will, or from the love, to do them. The divorcement of the two is clearly manifest with evil spirits; when these turn themselves towards good spirits, they, too, understand truths, and also acknowledge them, almost as if they were illustrated; but as soon as they turn themselves away from good spirits, they return to the love of their will and see nothing of truth, and even deny the things they have heard (see *Heaven and Hell*, n. 153, 424, 455).

[7] To be able to have the understanding illustrated is granted to man, for the sake of reformation; for in man's will every evil resides, both that into which he is born and that into which he introduces himself; and the will cannot be corrected unless man knows, and by the understanding acknowledges, truths and goods, and also falsities and evils; in no other way can he turn away from the latter and love the former. (More may be seen on the will and the understanding in *Doctrine of the New Jerusalem*, n. 28–35.)

141a. *To eat idol sacrifices and to commit whoredom*, signifies that they may be imbued with evils and with falsities therefrom. This is evident from the signification of "eating," as being to appropriate to themselves, and to be consociated with (see *Arcana Coelestia*, n. 2187, 2343, 3168, 3513, 5643, 8001); so also to be imbued with; and from the signification of "idol sacrifices," which are things

consecrated to idols, as being evils of every kind (of which more in what follows); and from the signification of “committing whoredom,” as being to falsify truths (of which also more presently). That Balaam counselled Balak to invite the sons of Israel to the sacrifices of his gods appears from what was shown in the preceding article, and from these words of Moses:

Israel abode in Shittim, where the people began to commit whoredom with the daughters of Moab; for he called^d the people unto the sacrifices of their gods; and the people did eat, and bowed down to their gods. Especially did the people join themselves to Baal-peor; therefore the anger of Jehovah was kindled against Israel. And those that were slain were four and twenty thousand (Num. 25:1–3, 9).

It was among the statutes where sacrifices were instituted that some part of the sacrifices, especially of the thank-offerings, should be burnt from the altar, and some part eaten in the holy place. The “sacrifices” themselves signified worship from love and faith, and the “eating” of them signified appropriation of the good thereof. (That “sacrifices” signified all things of worship from the good of love and faith, see *Arcana Coelestia*, n. 923, 6905, 8680, 8936, 10042; and “eating” the appropriation of goods, n. 10109.) As the eating of things sanctified to Jehovah signified the appropriation of good, so the eating of the sacrifices offered to the gods of the nations, and which were called “idol sacrifices,” signified the appropriation of evil.

[2] That to “commit whoredom,” in the spiritual sense, signifies to become imbued with falsities, so also to falsify truths, can be seen from many passages in the Word. The same was signified by the whoredoms of the sons of Israel with the daughters of Moab; for all historical parts of the Word involve spiritual things and signify them (as can be seen from the explanations of Genesis and Exodus, called *Arcana Coelestia*). And as the eating of idol sacrifices by the sons of Israel and their whoredoms with the daughters of Moab involved such things (for what things signify they involve), therefore it was commanded that the heads of the people should be hung up to Jehovah before the sun; and for the same reason Phinehas the son of Eleazar thrust through a man of Israel and a

Midianitish woman in the place of their lust, and for doing that he also was blessed; and for the same reason there were slain of Israel twenty and four thousand (as may be seen, Num. 25:1 to the end). Such punishments and such plagues merely because of the eating of idol sacrifices, and committing whoredom with the women of another nation, would never have been commanded to be done, unless they had involved heinous offenses against heaven and the church, which do not appear in the literal sense of the Word, but only in its spiritual sense. The heinous offenses involved were the profanation at once of the goods and of the truths of the church, and this, as has been said above, was the appropriation of evil and falsity.

141*b*. [3] That adulteries and whoredoms involve such things is evident from numerous passages in the Word, where they are recounted, which show clearly that they signify the adulterations of good and the falsifications of truth, as in the following. In Ezekiel:

Jerusalem, thou hast trusted in thy beauty, and hast committed whoredom because of thy renown, so that thou hast poured out thy whoredoms on everyone that passed by. Thou hast committed whoredom with the sons of Egypt thy neighbors, great of flesh, and hast multiplied thy whoredom. Thou hast committed whoredom with the sons of Asshur, when there was no satiety to thee, with whom thou committedst whoredom. Thou hast multiplied thy whoredom even to Chaldea, the land of traffic. An adulterous woman receiveth strangers instead of her husband. All give reward to their harlots,¹⁰ but thou hast given reward to all thy lovers, and hast rewarded them that they may come unto thee on every side in thy whoredoms. Wherefore, O harlot, hear the word of Jehovah (Ezek. 16:15, 26, 28–29, 32–33, 35 seq.).

Who cannot see that by “whoredoms” here are not meant whoredoms in the usual natural sense? For the church in which all the truths of the Word have been falsified is treated of; this is what is meant by “whoredoms”; for “whoredoms” in the spiritual sense, or spiritual whoredoms, are no other than falsifications of truth. “Jerusalem” here is the church; the “sons of Egypt,” with whom she committed whoredom, are knowledges of every kind, perversely applied to confirm falsities; the “sons of Asshur” are reasonings from falsities; “Chaldea,” the land of traffic, is the profanation of

truth; the “rewards” that she gave to her lovers are the vendings of falsities; and because of the adulteration of good by the falsifications of truth, that church is called a “woman adulterous while subject to her husband.”

[4] In the same:

Two women, the daughters of one mother, committed whoredoms in Egypt; they committed whoredoms in their youth. One committed whoredom while subject to me, and chose for lovers the Assyrians her neighbors; she bestowed her whoredoms upon them yet she hath not left her whoredoms in Egypt. The other hath corrupted her love more than she, and her whoredoms above the whoredoms of her sister; she increased her whoredoms, she loved the Chaldeans; the sons of Babel came to her to the bed of loves, and they defiled her with their whoredom (Ezek. 23:2–3, 5–8, 11, 14, 16–17 seq.).

here also by “whoredoms” are in like manner meant spiritual whoredoms, as is evident from every particular. “Two women, the daughters of one mother, are the two churches, the Israelitish and the Jewish; “whoredoms” with “the Egyptians,” “the Assyrians,” “the Chaldeans,” signify the like as above; “the bed of loves with the sons of Babel” is the profanation of good.

[5] In Jeremiah:

Thou hast committed whoredoms with many companions, thou hast profaned the land with thy whoredoms, and with thine evil. Hast thou seen that which backsliding Israel hath done? She hath gone away upon every high mountain, and under every green tree, and there committeth whoredom. Perfidious Judah also hath gone away and committed whoredom, so that by the voice of her whoredom she hath profaned the land; she hath committed adultery with stone and with wood (Jer. 3:1–2, 6, 8–9).

“Israel” is the church that is in truth, “Judah” the church that is in good, for they represented these two churches. The falsifications of truth are signified by the “whoredoms of Israel,” and the adulterations of good by “the whoredoms of Judah.” “To go away upon every high mountain and under every green tree and to commit whoredom” is to seek after all the knowledges of good and

truth, even from the Word, and to falsify them; “to commit adultery with stone and wood” is to pervert and profane all truth and good; “stone” signifying truth, and “wood” signifying good.

[6] In the same:

Run ye to and fro through the streets of Jerusalem, and seek in the broad places thereof, if ye can find a man [*vir*], if there be any doing judgment, seeking truth. When I fed them to the full they committed whoredom and came by troops to the house of the harlot (Jer. 5:1, 7).

To “run to and fro through the streets, and to seek in the broad places of Jerusalem,” is to see and explore the doctrinals of that church; for “Jerusalem” is the church, and “streets” and “broad places” are doctrinals. “If ye have found a man, if there be any doing judgment, seeking truth,” means whether there be any truth in the church. “When I fed them to the full they committed whoredom,” means that when truths were revealed to them they falsified them. Such a church, in respect to doctrine, is the “house of the harlot,” into which they “came by troops.”

[7] In the same:

Thine adulteries, and thy neighings, the lewdness of thy whoredom, thine abominations on the hills in the field have I seen. Woe unto thee, O Jerusalem; thou wilt not be made clean (Jer. 13:27).

“Neighings” are profanations of truth, because a “horse” signifies the intellectual where there is truth; “the hills in the field” are goods of truth in the church, which have been perverted.

[8] In the same:

In the prophets of Jerusalem I have seen a horrible stubbornness in adulterating and in walking in a lie (Jer. 23:14).

They have wrought folly in Israel, and have committed adultery with their companions’ wives, and have spoken my¹¹ word in my name falsely (Jer. 29:23).

To “adulterate” and to “commit adultery” here clearly mean to pervert truths; “the prophets” signifying those who teach truths from the Word; for it is said “in adulterating and walking in a lie,” and “they have spoken my word falsely.” A “lie” in the Word signifies falsity.

[9] In Moses:

Your sons shall be shepherds in the wilderness forty years, and shall bear your¹² whoredoms even till their carcasses are consumed in the wilderness (Num. 14:33).

The sons of Israel did not bear whoredoms and were not for that reason consumed in the wilderness, but because they spurned heavenly truths, as is evident from this, that it was so said to them because they wished not to enter into the land of Canaan, but to return to Egypt; “the land of Canaan” signifies heaven and the church, with the truths thereof; and “Egypt” signifies the same falsified and turned into magic.

[10] In Micah:

All her graven images shall be beaten to pieces, and all the rewards of whoredom shall be burned up with fire; and all her idols will I lay waste, for she hath gathered them from the hire of an harlot, therefore even to the hire of an harlot shall they return (Micah 1:7).

“Graven images” and “idols” signify falsities that are from self-intelligence; “the rewards of whoredom” are the knowledges of truth and good that they have applied to falsities and evils and have thus perverted.

[11] In Hosea:

Jehovah said to the prophet, Take unto thee a wife of whoredoms and children of whoredoms, for whoring the land doth commit whoredom in departing from Jehovah (Hosea 1:2).

By this was represented what the quality of the church was, namely, that it was wholly in falsities.

[12] In the same:

They sinned against me; I will change their glory into disgrace. They committed whoredom; because they have forsaken Jehovah. Whoredom, wine, and new wine, have occupied the heart. Your daughters commit whoredom, and your daughters-in-law commit adultery (Hosea 4:7, 10–11, 13).

“Whoredom, wine, and new wine,” are falsified truths; “whoredom” falsification itself; “wine” interior falsity; “new wine” exterior falsity; “daughters who commit whoredom” are the goods of truth perverted; “daughters-in-law who commit adultery” are evils conjoined with falsities therefrom.

[13] In Isaiah:

It shall come to pass after the end of seventy years that Jehovah will visit Tyre, that she may return to her meretricious hire, and commit whoredom with all the kingdoms of the earth upon the faces of the world; at length her merchandise [and her meretricious hire] shall be holiness to Jehovah (Isa. 23:17, 18).

“Tyre,” in the Word, is the church in respect to the knowledges of truth and good; “meretricious hire” the same knowledges applied, by perverting them, to evils and falsities; “her merchandise” the vending of these. “To commit whoredom with all the kingdoms of the earth,” is with all and every truth of the church. “Her merchandise and her meretricious hire shall be holiness to Jehovah” because these signify the knowledges of truth and good applied by them to falsities and evils; and by means of the knowledges themselves regarded in themselves, a man can gain wisdom; for knowledges are means of becoming wise, and they are also means of becoming insane. They are the means of becoming insane when they are falsified by being applied to evils and falsities. The like is signified where it is said that:

They should make to themselves friends of the unrighteous mammon (Luke 16:9);

and where it is commanded that:

They should borrow from the Egyptians gold, silver, and raiment, and take them away from them (Exod. 3:22; 12:35–36).

By the “Egyptians” are signified knowledges of every kind which they used to falsify truths.

[14] In Moses:

I will cut off the soul that looketh unto them that have familiar spirits and unto wizards, to go a-whoring after them (Lev. 20:5, 6).

In Isaiah:

He entereth into peace, he walketh in uprightness. But draw ye near, ye sons of the enchantress, the seed of the adulterer and the harlot (Isa. 57:2–3).

In Nahum:

Woe to the city of bloods, all in a lie, the horseman ascendeth, and the flaming of the sword, and the flashing of the spear, a multitude of the slain; for the multitude of the whoredoms of the harlot, of the mistress of sorceries, selling the nations through her whoredoms (Nahum 3:1, 3–4).

In Moses:

A covenant must not be made with the inhabitants of the land, lest the sons and daughters go a-whoring after their gods (Exod. 34:15–16).

That ye may remember all the commandments of Jehovah, and do them; and that ye spy not after your own heart and your own eyes, after which ye are wont to go a-whoring (Num. 15:39).

In Revelation:

Babylon hath made all nations to drink of the wine of the wrath of her whoredom (Rev. 14:8);

The angel said, I will show thee the judgment of the great harlot that sitteth upon many waters; with whom the kings of the earth have committed whoredom (Rev. 17:1–2);

Babylon hath made all nations to drink of the wine of the wrath of her whoredom, and the kings of the earth have committed whoredom with her (Rev. 18:3);

He hath judged the great harlot, which did corrupt the earth with her whoredom (Rev. 19:2).

It is manifest that in these passages by “whoredoms” are meant the falsifications of truth.

[15] As such things are signified by “whoredoms” and “adulteries,” and as these have the same signification in heaven, therefore in the Israelitish church, which was a representative church, in which all things were significative, the following commands were given:

That there should be no harlot nor whoremonger in Israel (Deut. 23:17);

That the man that committed adultery with the wife of a man, and the man that committed adultery with the wife of his companion should be put to death (Lev. 20:10);

That the hire of a harlot should not be brought into the house of Jehovah for any vow (Deut. 23:18);

That the sons of Aaron should not take a harlot to wife, nor a woman put away by her husband. That the high priest should take a virgin to wife. That the daughter of a priest, if she profaned herself by committing whoredom, should be burned with fire (Lev. 21:7, 9, 13–14). (Besides many other passages.)

[16] That “whoredoms” and “adulteries” involve such things has been testified to me from much experience in the other life. The

spheres from spirits who have been of such character have made these things evident; from the presence of spirits who have confirmed falsities in themselves, and have applied truths from the sense of the letter of the Word to confirm them, there exhales an abominable sphere of whoredom. Such spheres correspond to all the prohibited degrees (of which, see Lev. 20:11–21) with a difference according to the application of truths to falsities and the conjunction of falsities with evils, especially with evils that gush out of the love of self (of which more may be seen in *Heaven and Hell*, n. 384–386).

142. Verse 15. *So thou hast them that hold the doctrine of the Nicolaitans, which thing I hate*, signifies those who separate good from truth, or charity from faith, which is against Divine order. This is evident from what was said and shown above (n. 107), where similar words occur. To which this is to be added: that those who separate truth from good, or faith from charity, turn away from themselves all influx of heaven into the goods they do, in consequence of which their goods are not good; for heaven flows in, that is, the Lord through heaven, into the good of man's love; he, therefore, that rejects the good of charity from the doctrine of the church, and receives instead only those things that are called matters of faith, is shut out of heaven; truths with such have no life; and it is the life of truth, which is good, that conjoins, but not truth without life, or faith without charity. (But more on these subjects in *Doctrine of the New Jerusalem* where it treats of charity, n. 84–107, and of faith, n. 108–122.)

143. Verse 16. *Repent*, signifies dissociation from these. This is evident from the signification of “repent,” as being in reference to the things signified by “the doctrine of Balaam,” and by “the doctrine of the Nicolaitans,” to be dissociated from them. Nor is repentance anything else; for no one repents unless he actually separates himself from the things of which he has repented; and he separates himself from them only when he shuns them and turns away from them. (That this is repentance or penitence, see the *Doctrine of the New Jerusalem*, n. 159–172.)

144. *Or else I will come to thee quickly, and will fight against them with the sword of my mouth*, signifies if not, when visitation comes they will be dispersed. This is evident from the signification of “coming to thee quickly,” as being, in reference to the Lord, visitation (of which more in what follows); also from the signification of the “sword of the mouth,” as being truth combating against falsity, and the subsequent dispersion of falsities (see above, n. 73, 131a); but here it signifies the dispersion of those who hold “the doctrine of Balaam,” and the “doctrine of the Nicolaitans,” that is, of those who are illustrated in respect to the understanding and who teach truths, and yet love to destroy by craft those who are of the church; and of those also who separate good from truth, or charity from faith (see above, n. 140, 142). “Coming quickly” means visitation, because the coming of the Lord in the Word signifies visitation (see *Arcana Coelestia*, n. 6895). Visitation is the exploration of man’s character after death, before he is judged.

145. Verse 17. *He that hath an ear let him hear what the spirit saith unto the churches*, signifies that he who understands should harken to what Divine truth proceeding from the Lord teaches and says to those who are of his church, as is evident from what was said and shown above (n. 14, and n. 108), where there are similar words.

146. *To him that overcometh, to him will I give to eat of the hidden manna*, signifies that those who conquer in temptations will have the delight of heavenly love from the Lord’s Divine human. This is evident from the signification of “overcoming,” as being those who conquer in temptations (for it is these that are treated of in what is written to the angel of this church, see above, n. 130); from the signification of “giving to eat,” as being to be appropriated and to be conjoined by love and charity (see *Arcana Coelestia*, n. 2187, 2343, 3168, 3513, 5643) and as it is said “of the hidden manna,” which means the Lord in respect to his Divine human, the “eating” of this here signifies the delight of heavenly love, for this is appropriated by the Lord’s Divine human to those who receive him in love and faith; also from the signification of the “hidden manna,” as being the Lord in respect to his Divine human. That this is “manna” is manifest from the Lord’s own words in John:

Our fathers ate the manna in the wilderness, as it is written, he gave them bread out of heaven to eat. The bread of God is he who cometh down out of heaven, and giveth life unto the world. I am the bread of life. Your fathers did eat the manna in the wilderness, and they are dead. This is the bread which cometh down out of heaven, that a man may eat thereof and not die. I am the living bread which came down out of heaven; if any man eat of this bread he shall live forever. The bread that I will give is my flesh (John 6:31–58).

That it is the Lord himself who is meant by “manna” and by “bread,” he plainly teaches, for he says, “I am the bread of life which came down out of heaven.” That it is the Lord in respect to the Divine human, he also teaches when he says, “The bread that I will give is my flesh.”

[2] The Lord taught the same when he instituted the holy supper:

Jesus took bread and blessed it, and gave to the disciples, and said, Take, eat, this is my body (Matt. 26:26; Mark 14:22; Luke 22:19).

“To eat of this bread” is to be conjoined to the Lord by love, for “to eat” signifies to be appropriated and to be conjoined (as above), and love is spiritual conjunction. The same is signified by “eating in the kingdom of God,” in Luke:

Blessed is he that eateth bread in the kingdom of God (Luke 14:15).

Ye shall eat and drink at my table in my kingdom (Luke 22:30).

In Matthew:

Many shall come from the east and the west, and shall recline to eat with Abraham, and Isaac, and Jacob in the kingdom of God (Matt. 8:11).

(That by “Abraham, Isaac, and Jacob,” the Lord is meant, see *Arcana Coelestia*, n. 1893, 4615, 6095, 6185, 6276, 6804, 6847.)
In John:

Work not for the food which perisheth; but for the food which abideth, which the son of man shall give unto you (John 6:27).

That the “Son of man” is the Lord in respect to the Divine human, see above (n. 63).

[3] It is called “hidden manna,” because the delight of heavenly love, which those receive who are conjoined to the Lord through love, is wholly unknown to those that are in a love not heavenly; and this delight no one is able to receive except he that acknowledges the Lord’s Divine human; for from this the delight proceeds. Because this delight was unknown to the children of Israel in the wilderness, they called it “manna,” as appears in Moses:

Jehovah said unto Moses, Behold, I will cause bread to rain from heaven itself for you. And in the morning the dew lay round about the camp. And when the dew that lay was gone up, behold upon the face of the wilderness a small round thing; and when they saw it, they said, This is manna? [What is this?] Moses said unto them, this is the bread which Jehovah giveth you to eat. And the house of Israel called the name thereof manna (Exod. 16:3 to the end).

Jehovah fed thee with manna which thou knewest not, neither did thy fathers know; that he might make thee know that man doth not live by bread only, but by all that is uttered by the mouth of Jehovah doth man live (Deut. 8:3).

This delight, which is meant by “manna,” was unknown to the sons of Israel, because they were in corporeal delight more than other nations, and those who are in that delight are altogether incapable of knowing anything of heavenly delight. (That the sons of Israel were such, see *Doctrine of the New Jerusalem*, n. 248.) The term “delight” is used, and the delight of love is meant, for every delight of life is of love.

[4] As it is the delight of heavenly love that is signified by “eating of the hidden manna,” therefore it is called “the bread of the heavens” in David:

Jehovah commanded the skies from above, and opened the doors of the heavens; and he rained down upon them manna for food, and gave them corn of the heavens (Ps. 78:23, 24).

Jehovah satisfied them with the bread of the heavens (Ps. 105:40).

It is called the “bread of the heavens,” because it rained down from heaven with the dew, but in the spiritual sense it is called the “bread of the heavens” because it flows down from the Lord through the angelic heaven. In that case no other heaven is meant, and no other bread than that which nourishes the soul of man. That it is in this sense that “bread” is to be understood here is evident from the words of the Lord himself in John:

That he is the manna, or bread, that came down out of heaven (John 6:31–58).

And in Moses:

That Jehovah fed them with manna, that he might make them to know that man doth not live by bread only, but by all that is uttered by the mouth of Jehovah (Deut. 8:3).

“What is uttered by the mouth of Jehovah” is everything that proceeds from the Lord, and this, in a special sense, is Divine truth united with Divine good (see *Heaven and Hell*, n. 13, 133, 139, 140, 284–290).

[5] This delight is also described by the correspondences in Moses:

The manna appeared like coriander seed, white, and the taste of it was like cakes made with honey (Exod. 16:31).

They made cakes of it; and the taste of it was as the taste of the juice of oil (Num. 11:7, 8).

The appearance and taste of the manna was such because “coriander seed, white,” signifies truth from a heavenly origin;

“cake,” the good of heavenly love; “honey” its external delight; “oil” that love itself; and its “juice,” from which was the taste, its internal delight; and the “rain with dew,” in which the manna was, the influx of Divine truth in which that delight is. (That “seed” signifies truth from a heavenly origin, see *Arcana Coelestia*, n. 3038, 3373, 10248, 10249; that “white” is predicated of that truth, n. 3301, 3993, 4007, 5319; that “cake” signifies the good of heavenly love, n. 7978, 9992, 9993; that “oil” signifies that love itself, n. 886, 3728, 9780, 9954, 10261, 10269; its “juice,” therefore, signifies the delight of that love, because the taste is therefrom, and the taste is the delight and pleasantness, see n. 3502, 4791–4805. But more about these matters may be seen in the explanation of chapter 16 of Exodus in *Arcana Coelestia*.)

[6] The delight of heavenly love is signified by “eating of the hidden manna,” when yet by “the hidden manna” the Lord in respect to the Divine human is signified, because it is the same whether you say the Lord’s Divine human, or the Divine love, for the Lord is Divine love itself, and what proceeds from him is Divine good united to Divine truth; both are of love, and are also the Lord in heaven; consequently “to eat of him” is to be conjoined to him, and this by love from him. (But these things may be better understood from what is said and shown in *Heaven and Hell*, n. 13–19, 116–125, 126–140; also in *Doctrine of the New Jerusalem*, n. 210–222, 307.)

147. *And will give him a white stone*, signifies wisdom and intelligence. This is evident from the signification of “a white stone,” when [it is given] by the Lord, as being reception from him and influx; and as it is reception and influx from the Lord, it also is wisdom and intelligence from him, for those who receive from the Lord and with whom the Lord flows in, are in wisdom and intelligence. “To give a white stone” signifies these things, because formerly in public decisions the votes were taken by means of stones; white stones indicating the affirmative opinions, and black stones the negative; therefore by a “white stone” is signified the reception of wisdom and intelligence.

148. *And upon the stone a new name written, which no one knoweth except he that receiveth*, signifies a state of interior life unknown to all except those who are in it. This is evident from the signification of “name,” as being the quality of state (of which see *Arcana Coelestia*, n. 1754, 1896, 2009, 3237, 3421); here the quality of the state of the interior life, because it is said “a new name, which no one knoweth except he that receiveth,” for the quality of the state of the interior life is wholly unknown to those who are not in the interior life. Those are in the interior life who are in love to the Lord, and none are in love to the Lord except those who acknowledge the Divine in his human (that to love the Lord is to live according to his precepts, see *Arcana Coelestia*, n. 10143, 10153, 10578, 10645, 10829). Interior life is the spiritual life, in which the angels of heaven are; but the exterior life is the natural life, in which are all who are not in heaven. With those, moreover, who live according to the precepts of the Lord and acknowledge the Divine in his human, the interior mind is opened, and man then becomes spiritual; but those who do not so live, and do not acknowledge the Lord, remain natural. (That to all who are not in heavenly love the state of the interior or spiritual life is unknown, see *Heaven and Hell*, n. 395–414; and in *Doctrine of the New Jerusalem*, n. 105, 238.)

[2] That “name” in the Word signifies quality of state is evident from many passages there, some of which I will here cite in confirmation. Thus in Isaiah:

Lift up your eyes on high and see; who hath created these: he that leadeth out the host in number; that calleth them all by name (Isa. 40:26).

“his calling them all by name” is knowing the quality of all, and giving to them according to the state of love and faith with them. In John the meaning is similar:

He that entereth in by the door is the shepherd of the sheep. To him the porter openeth, and the sheep hear his voice; and he calleth his own sheep by name, and leadeth them out (John 10:2–3).

In Isaiah:

Thus saith Jehovah thy creator, O Jacob, and thy former, O Israel, Fear not; for I have redeemed thee, and have called thee by name; thou art mine (Isa. 43:1).

That thou mayest know that I am Jehovah, who had called thee by thy name. For Jacob my servant's sake, and Israel my chosen, I have called thee by thy name, when thou didst not know me (Isa. 45:3-4).

“I have called thee by thy name” means that he knew the quality of the state of the church; for “Jacob” and “Israel” are the church, “Jacob” the external church, and “Israel” the internal.

[3] In the same:

Israel, if thou hadst hearkened to my commandments, his name should not have been cut off nor destroyed from before me (Isa. 48:18-19).

“The name being cut off and destroyed from before Jehovah” denotes the quality of the state by which conjunction is effected, which state is the spiritual state of him who is of the church signified by “Israel.” Again in the same prophet:

Jehovah hath called me from the womb, from the bowels of my mother doth he make mention of my name (Isa. 49:1).

here “making mention of the name” is knowing the quality. In the same:

For Zion's sake I will not be still, and for Jerusalem's sake I will not be quiet. And the nations shall see thy righteousness, and all kings thy glory; and thou shalt be called by a new name, which the mouth of Jehovah shall utter (Isa. 62:1, 2).

He shall call his servants by another name (Isa. 65:15).

“To call by a new name,” and “by another name,” is to bestow another state of life, namely, a state of spiritual life. In Ezekiel:

The city of bloods, polluted by name (Ezek. 22:2, 5).

“The city of bloods” is the doctrine that offers violence to the good of charity; this is said to be “polluted by name” when it abounds with falsities and evils therefrom, which constitute its quality.

[4] In Moses:

Moses said unto Jehovah, Thou hast said, I know thee by thy name. And Jehovah said unto Moses, This word also that thou hast spoken I will do, for I know thee by name (Exod. 33:12, 17).

“His knowing Moses by name” is knowing his quality. In Revelation:

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 confess his name before my Father. He that overcometh, I will write upon him the name of my God, and the name of the city of my God, the new Jerusalem, and my new name (Rev. 3:4, 5, 12).

It can be seen that “name” here signifies the quality of state in respect to the good of love and the truth of faith. In another place:

Whose names have not been written in the book of life (Rev. 13:8; 17:8).

“Names written in the book of life” are the quality of all things of man’s love and faith, the all things of his spiritual life. In another place:

They shall see the face of God and the lamb, and his name shall be in their forehead (Rev. 22:4).

“His name in their forehead” is a state of love, for “forehead” corresponds to love, and therefore signifies love.

[5] “Name” in the Word signifies the quality of man’s state, because in the spiritual world each one is named according to the

state of life in which he is, thus variously; for spiritual speech is not like human speech; all things there are expressed according to ideas of things and of persons; and these ideas fall into words. (This can be seen more clearly from what is shown on the speech of the angels in heaven, in *Heaven and Hell*, n. 234–245; also see above, n. 102, 135, where it is shown what “the name of Jehovah,” “of the Lord,” and “of Jesus Christ” signify in the Word.)

149. Verses 18–29. *And to the angel of the church in Thyatira write: These things saith the son of God, that hath his eyes as a flame of fire, and his feet like burnished brass, I know thy works and charity, and ministry and faith, and thine endurance, and thy works, and the last to be more than the first. But I have against thee a few things, that thou sufferest the woman Jezebel, that calleth herself a prophetess, to teach and seduce my servants to commit whoredom, and to eat idol sacrifices. And I gave her time that she might repent of her whoredom, and she repented not. Behold, I cast her into a bed, and those that commit adultery with her into great affliction, except they repent of their works. And her sons I will kill with death; and all the churches shall know that I am he that searcheth the reins and hearts; and I will give to each one of you according to your works. But unto you I say, and unto the rest in Thyatira, as many as have not this doctrine, and who have not known the depths of satan, as they say; I put upon you no other burden. Nevertheless, that which ye have hold fast till I come. And he that overcometh and keepeth my works unto the end, I will give him power over the nations. And he shall rule them with an iron rod; as earthen vessels shall they be shivered, as I also have received from my Father. And I will give him the morning star. He that hath an ear let him hear what the spirit saith unto the churches.* 18. “And to the angel of the church in Thyatira write,” signifies those of the church with whom the internal and external, or the spiritual and natural man, make one (n. 150); “These things saith the son of man”¹³ signifies the Lord in respect to the Divine human, from which is that essential of the church (n. 151); “that hath his eyes as a flame of fire,” signifies Divine providence from his Divine love and Divine wisdom and intelligence communicated to those who are in love towards him and from that in faith in him (n.152); “and his feet like burnished brass,” signifies the ultimate of Divine order, which is the natural, full of Divine love (n. 153). 19. “I know thy

works and charity," signifies the internal of those who are of the church (n. 154); "and ministry and faith," signifies good and truth therein (n. 155); "and thine endurance," signifies conjunction with the external [and consequent combat] (n. 156); "and thy works, and the last to be more than the first," signifies the externals that are therefrom (n. 157). 20. "But I have against thee a few things," signifies that heed should be taken (n. 158); "that thou sufferest the woman Jezebel," signifies the delight of the love of self and of the world (159); "that calleth herself a prophetess, to teach and to seduce my servants," signifies that the doctrine of all falsities is therefrom (n. 160); "to commit whoredom and to eat idol-sacrifices," signifies the falsifications of truth and the adulterations of good (n. 161). 21. "And I gave her time that she might repent of her whoredom, and she repented not," signifies that those who are in falsities therefrom do not turn themselves to truths by means of truths (n. 162). 22. "Behold, I cast her into a bed," signifies that they are left to their natural man, and to the doctrine of falsities therein (n. 163); "and those that commit adultery with her into great affliction," signifies the grievous temptations of those who addict themselves to the falsities of such (n. 164); "except they repent of their works," signifies except they separate themselves from them (n. 165). 23. "And her sons I will kill with death," signifies that thus falsities are extinguished (n. 166); "and all the churches shall know that I am he that searcheth the reins and hearts," signifies the acknowledgment of all who are of the church that the Lord alone knows and explores the exteriors and interiors, and the things that are of faith and of love (n. 167); "and I will give to each one of you according to your works" signifies eternal blessedness according to one's internal in the external (n. 168). 24. "But unto you I say, and unto the rest in Thyatira," signifies to all and each one with whom the internal is conjoined to the external (n. 169); "as many as have not this doctrine," signifies with whom external delight, which is the delight of the love of self and of the world, is not dominant (n. 170); "and who have not known the depths of satan, as they say," signifies entanglement with these (n. 171); "I put upon you no other burden," signifies that this alone should be guarded against (n. 172). 25. "Nevertheless, that which ye have hold fast till I come," signifies steadfastness in a state of love and of faith, even until visitation (n. 173). 26. "And he that

overcometh and keepeth my works unto the end," signifies perseverance in love and faith after combat against these loves, and their removal as far as possible (n. 174); "I will give him power over the nations," signifies over the evils within him, which will then be scattered by the Lord (n. 175). 27. "And he shall rule them with an iron rod," signifies that he is about to chastise evils by means of truths, that are in the natural man (n. 176); "as earthen vessels shall they be shivered," signifies the total dispersion of falsities (n. 177); "as I also have received from my Father," signifies comparatively as the Lord from his Divine, when he glorified his human (n. 178). 28. "And I will give him the morning star," signifies intelligence and wisdom from the Lord's Divine human (n. 179). 29. "He that hath an ear let him hear what the spirit saith unto the churches," signifies that he who understands should hearken to what Divine truth proceeding from the Lord teaches and says to those who are of his church (n. 180).

150. Verse 18. *And to the angel of the church in Thyatira write,* signifies those of the church with whom the internal and the external, or the spiritual and natural man, make one. This is evident from what is written to this angel understood in the internal sense, which treats of the conjunction of the internal or spiritual man with the external or natural man, or concerning those of the church in whom these are conjoined. In every man there is an internal and an external; his internal is what is called the spiritual man, the external what is called the natural man. When man is born, the external or natural man is first opened; and afterwards, as he grows up and is perfected in intelligence and wisdom, the internal or spiritual man is opened. The external or natural man is opened by such things as man derives from the world, while the internal or spiritual man is opened by such things as he derives from heaven; for the external or natural man is formed for receiving such things as are in the world, but the internal or spiritual man for receiving such things as are in heaven. The things in the world, for receiving which the external or natural man is formed, have reference, in general, to all things of civil and moral life; while the things in heaven, for receiving which the internal or spiritual man is formed, have reference, in general, to all things of love and faith.

[2] Since there are these two in man, and each separately must be opened by means proper to it, it is clear that unless the internal is opened by its proper means man continues merely natural, and his internal in that case is closed. But those with whom the internal is closed are not men of the church; for the church with man is formed through communication with heaven; and there is no communication with heaven unless man's internal is opened by its proper means, all which have reference, as was said above, to love and faith. It is to be known, moreover, that with the man of the church, that is, the man who has been regenerated by the Lord by means of truths called truths of faith and by means of a life according to them, the internal and external or the spiritual and natural man are conjoined, and that this conjunction is effected by correspondences. (The nature of correspondences, and therefore the nature of the conjunction effected by them can be seen from what is shown about them in *Arcana Coelestia*, and cited from that work the *Doctrine of the New Jerusalem*, n. 261.)

[3] Now since a man does not become a man of the church until his internal or spiritual man has been opened and until this has been conjoined with the external or natural man, those within the church in whom this conjunction is effected are now treated of; for (as was said above, n. 20) by "the seven churches" are not meant seven churches, but all in general who are of the Lord's church; consequently what is written to the angel of each church treats of such things as constitute the church; here, therefore, that is, "to the angel of the church of Thyatira," the internal and external are treated of, and the conjunction of the two in those of the church. (But as hitherto it has not been known that these two are actually in man, and that they must be opened and conjoined that man may be a man of the church; and as these things cannot be made clear in a few words, therefore they have been treated of in *Doctrine of the New Jerusalem*, n. 36–53, 179–182.)

151. *These things saith the son of man*, signifies the Lord in respect to the Divine human, from which is that essential of the church. This is evident from the signification of "the son of man," as being the Lord in respect to the Divine human, and in respect to Divine

truth, since Divine truth proceeds from him (see above, n. 63); also as being that from which is that essential of the church, namely, the opening of the internal or spiritual man, and the conjunction thereof with the external, since everything of the church with man is from the Lord's Divine human. For everything of love and faith, which two constitute the church, proceeds from the Lord's Divine human, and not immediately from the Divine itself; for what proceeds immediately from his Divine itself, does not fall into any thought and affection of man, nor consequently into faith and love, because it is far above them. This can be seen from the fact that man is not able to think of the Divine itself apart from the human form, except as he thinks of nature, as it were, in things least. Thought that is not determined to a certain figure is diffused in every direction, and what is diffused is dissipated. This has been given me to know most especially from those in the other life who are from the Christian world, who have thought only of the Father, and not of the Lord, that they make nature in its minutest parts their God, and finally fall away from all idea of God, consequently from the idea and faith in anything of heaven and the church.

[2] It is otherwise with those who have thought of God under the human form; these have all their ideas determined to the Divine, nor do their thoughts, like the thoughts of those mentioned before, wander in every direction. And as the Divine under the human form, is the Lord's Divine human, therefore the Lord bends and determines their thoughts and affections to himself. This, because it is the primary truth of the church, unceasingly flows in out of heaven with man; consequently it is, as it were, implanted in everyone to think of the Divine under the human form, and thus to see his Divine inwardly in himself, with the exception of such as have extinguished in themselves this implanted thought (see *Heaven and Hell*, n. 82). From this the reason can also be seen, why all men, whatsoever after death, when they become spirits, turn themselves to their own loves, and thus why those who have worshiped the Divine under the human form turn themselves to the Lord, who appears to them as a sun above the heavens. But those who have not worshiped the Divine under the human form, turn themselves to the loves of their natural man, all of which have reference to the loves of self and the world, thus turning backwards

from the Lord; and turning oneself backwards from the Lord is turning towards hell. (That all in the spiritual world turn themselves to their own loves, see *Heaven and Hell*, n. 17, 123, 142–145, 151, 153, 255, 272, 510, 548, 552, 561.)

[3] All who lived in ancient times and worshiped the Divine saw the Divine in thought under the human form, and hardly anyone thought of an invisible Divine; and the Divine under the human form was even then the Divine human. But as this Divine human was the Divine of the Lord in the heavens and passing through the heavens, when at length heaven became enfeebled, because men, of whom heaven is made up, from internal successively became external and thus natural, therefore it pleased the Divine itself to put on a human, and to glorify it, or make it Divine, that thus from himself he might affect all, both those who are in the spiritual world and those who are in the natural world, and might save those who acknowledge and worship his Divine in the human.

[4] This is clearly stated in many passages in the Old Testament prophets, as well as in the evangelists; of these I will cite only the following in John:

In the beginning was the Word, and the Word was with God, and God was the Word. All things were made through him, and without him was not anything made that hath been made. In him was life; and the life was the light of men. And that light shineth in the darkness; and the darkness apprehended it not. It was the true light, which lighteth every man coming into the world. He was in the world, but the world acknowledged him not. And the Word became flesh, and dwelt among us, and we beheld his glory (John 1:1–14).

It is plainly evident that the Lord in respect to the human is here meant by “the Word,” for it is said, “the Word became flesh, and dwelt among us, and we beheld his glory.” It is also evident that the Lord made his human to be Divine, for it is said, “the Word was with God and God was the Word, and this became flesh,” that is, a man. And since all Divine truth proceeds from the Lord’s Divine human, and this is his Divine in the heavens, therefore by “the Word” is also signified Divine truth; and thence he is said to be “the light which lighteth every man coming into the world.”

Moreover, “light” is Divine truth; and because men from being internal became so external or natural as no longer to acknowledge Divine truth or the Lord, therefore it is said that “the darkness apprehended not the light,” and that “the world acknowledged him not.” (That the Word is the Lord in respect to the Divine human and Divine truth proceeding therefrom, see *Doctrine of the New Jerusalem*, n. 263, 304. That “light” is Divine truth, and “darkness” the falsities in which those are who are not in the light, see *Heaven and Hell*, n. 126–140, 275.)

[5] That they who acknowledge the Lord and worship him from love and faith, and are not in the love of self and the love of the world, are regenerated and saved, is also taught in these words in John:

As many as received him, to them gave he power to be children of God, even to them that believe in his name; which were born, not of bloods, nor of the will of the flesh, nor of the will of man, but of God (John 1:12, 13).

Here “of bloods” means such as destroy love and charity. “The will of the flesh” is every evil from the love of self and love of the world, also man’s self-will, which in itself is nothing but evil; “the will of man” is falsity thence that comes from that self-will. That those who are not in these loves receive the Lord and are regenerated and saved, is meant by its being said that those who “believe in his name become children of God,” and are “born of God.” (That to “believe in the Lord’s name” is to acknowledge his Divine human and to receive love and faith from him, see above. n. 102–135. That “bloods” are the things that destroy love and charity, see *Arcana Coelestia*, n. 4735, 5476, 9127; that “flesh” is man’s self-will, which in itself is nothing but evil, n. 210, 215, 731, 874–876, 987, 1047, 2307, 2308, 3518, 3701, 3812, 4328, 8480, 8550, 10283, 10284, 10286, 10732; and that man’s proprium is the love of self and the love of the world, n. 694, 731, 4317, 5660. That “man” [*vir*] is the intellectual, and therefore truth or falsity, since the intellectual is of the one or the other, see n. 3134, 3309, 9007. Thus “the will of man” [*viri*] is the intelligence-proprium, which, when it exists from the self-will [which in itself is nothing but evil],

is nothing but falsity, for where evil is in the will there is falsity in the understanding. That to be “born of God” is to be regenerated by the Lord, see *Doctrine of the New Jerusalem*, n. 173–184. Moreover, that all in the universe, from influx out of heaven and from revelation, worship the Divine in the human form, see *Earths in the Universe*, n. 98, 121, 141, 154, 158, 159, 169; likewise all angels of the higher heavens, see *Heaven and Hell*, n. 78–86.)

[6] From this it can now be seen that everything of the church, thus also everything of heaven with men, is from the Lord’s Divine human. For this reason “the son of man,” who is the Divine human, is described in the first chapter of Revelation, by various representatives; and from that description the introductory sentences to each of the churches are taken (as may be seen above, n. 113), and what is said to this church in particular treats of this chief essential of the church, namely, the conjunction of the internal and external, or the regeneration of the man of the church; for it is said to the angel of this church, “These things saith the son of God, that hath his eyes as a flame of fire.”

152. *That hath his eyes as a flame of fire*, signifies Divine providence from his Divine love, also Divine wisdom and intelligence communicated to those who are in love towards him and from that in faith in him. That “eyes as a flame of fire,” means in reference to the Lord, his Divine Providence from his Divine love, see above (n. 68). This means also Divine wisdom and intelligence communicated to those who are in love towards the Lord, and from that in faith in him, because “eyes” in the Word signify in reference to man the understanding of truth, and the understanding of truth is intelligence and wisdom; consequently “eyes” signify, in reference to the Lord, Divine wisdom and intelligence proceeding from him; and what proceeds from him is communicated to angels and to men who are in love towards him and from that in faith in him. All the wisdom and intelligence that angels and men have is the Lord’s with them and not their own; and this is also well known in the church; for it is known that all good, which is of love, and all truth, which is of faith, are from God, and nothing thereof from man; and truths interiorly seen and

acknowledged constitute intelligence, and these together with goods interiorly perceived and thence seen constitute wisdom. From this then it is that “having his eyes as a flame of fire” also signifies the Lord’s Divine wisdom and intelligence communicated to those who are in the goods of love, and from that in faith in him.

[2] “Eyes” signify the understanding, because all the sight of the eyes with men and angels is from the understanding. That all the sight of the eyes is from the understanding must sound absurd to those who are ignorant of the interior causes of things, out of which effects are presented in the body; those ignorant of these causes believe no otherwise than that the eye sees of itself, that the ear hears of itself, that the tongue tastes of itself, and that the body feels of itself; when yet it is the interior life of man, the life of his spirit, which is the life of his understanding and will, or of his thought and affection that, through the organs of the body, has sensation of the things that are in the world, and thus perceives them naturally. The whole body, with all its sensories, is merely an instrument of its soul, or of its spirit; which is also the reason that when man’s spirit is separated from the body the body has no sensation whatever, but the spirit afterwards continues to have sensation as before. (That man’s spirit sees, hears, and feels, after it is released from the body equally as before while in the body, see *Heaven and Hell*, n. 461–469; and on the correspondence of the understanding with the sight of the eye, see *Arcana Coelestia*, n. 4403–4421, 4523–4534.)

With beasts, moreover, their interior life, which is also called their soul, has sensation equally through the external organs of their body, but with a difference, in that the sensation of the beast is not rational like man’s, thus is not formed from an understanding and will such as man has (see *Heaven and Hell*, n. 108; and *Last Judgment*, n. 25).

[3] From this, then, it is, that by “eye” in the Word is signified the understanding of truth, or intelligence and wisdom, as may be seen from the following passages. In Isaiah:

Say to this people, hear ye in hearing, but understand not; and see ye in seeing, and know not. Make the heart of this people fat, and make their ears heavy, and smear their eyes, lest they see with their eyes (Isa. 6:9–10; John 12:40).

“To smear the eyes, lest they see with their eyes,” is to darken the understanding, that they may not understand.

[4] In the same:

Jehovah hath poured out upon you the spirit of deep sleep, and hath closed your eyes; the prophets and your heads, the seers hath he covered (Isa. 29:10);

where “he hath closed the eyes; the prophets and the heads, and the seers hath he covered,” is the understanding of truth. “Prophets” are those that teach truths, who are also called “heads,” because the head signifies intelligence, and are also called “seers” from the revelation of Divine truth with them.

[5] In the same:

The eyes of them that see shall not be closed, and the ears of them that hear shall hearken (Isa. 32:3).

“The eyes of them that see” means of those that understand truths. In the same:

Who shutteth his eyes from seeing evil. Thine eyes shall behold the king in his beauty (Isa. 33:15, 17).

“To shut the eyes from seeing evil” is not to admit evil into the thought; “their eyes shall behold the king in his beauty” is that they are to understand truth in its light with pleasantness; for by “king” here is not meant a king but truth (see above, n. 31*a*).

[6] In Jeremiah:

Hear now this, O foolish people, who have no heart; who have eyes and see not; who have ears and hear not (Jer. 5:21; Ezek. 12:2).

In Lamentations:

The crown of our head hath fallen; for this our heart hath become faint; and for this our eyes have been darkened (Lam. 5:16, 17).

“The crown of the head” is wisdom (see above n. 126); the “faint heart” means that the will of good is no more (that “heart” is the will and love, see *Heaven and Hell*, n. 95). “Eyes” are the understanding of truth, and they are said to be darkened when truth is no longer understood.

[7] In Zechariah:

The punishment of the shepherd forsaking the flock, a sword upon his right eye; and his right eye in growing dim shall be dimmed (Zech. 11:17).

“The sword upon the right eye,” and “the right eye in growing dim shall be dimmed,” means that all truth in the understanding is to perish through falsity (that “sword” is the destruction of truth by falsity, see above, n. 131*b*).

[8] In the same:

The plague wherewith Jehovah will strike all the peoples that shall war against Jerusalem; their eyes shall consume away in their sockets (Zech. 14:12).

“The peoples that shall war against Jerusalem” are those that fight against the church; “Jerusalem” is the church; that “their eyes shall consume away” means that intelligence is to perish because they fight by falsities against truths.

[9] In Zechariah:

I will smite every horse with astonishment, and every horse of the peoples with blindness (Zech. 12:4).

here the vastation of the church is treated of; by “horse” is signified the intellectual, therefore the understanding is meant when it is said that the horse should be smitten with astonishment and with blindness. (That “horse” signifies the intellectual, see *White Horse*, n. 1–5.)

[10] In David:

Hear me, O Jehovah, my God; lighten mine eyes, lest I sleep [the sleep of] death (Ps. 13:4).

“Lighten the eyes” means the understanding. In Moses:

Thou shalt not take a gift, for a gift doth blind the eyes of the wise (Deut. 16:19).

“To blind the eyes of the wise” is that they may not see or understand the truth.

[11] In Matthew:

The lamp of the body is the eye: if the eye is good the whole body is light; if the eye is evil the whole body is darkened. If therefore the light is darkness, how great is the darkness (Matt. 6:22, 23; Luke 11:34).

By “eye” here is not meant the eye, but the understanding; by “the eye good” the understanding of truth; by “the eye evil” the understanding of falsity; “darkness” is falsities; “the whole body” is the whole spirit, which is wholly such as the will is and the understanding therefrom; but if it has the understanding of truth from the will of good it is an angel of light; but if it has an understanding of falsity it is a spirit of darkness. By these words the reformation of man through the understanding of truth is described. From this it is clear that he who knows what “eye” signifies can know the arcanum of these words. That man is

reformed by means of truths in the understanding, see above (n. 112, 126).

[12] In Matthew:

If thy right eye causeth thee to stumble, pluck it out, and cast it from thee; for it is better for thee to enter life with one eye, rather than having two eyes to be cast into hell fire (Matt. 5:29; 18:9; Mark 9:47).

Here also, by “eye” is not meant the eye, but the understanding thinking; by “the right eye causing to stumble” the understanding thinking evil; “plucking it out and casting it away” is not admitting such evil, but rejecting it; “having one eye” is the understanding thinking not evil, but truth only, for the understanding can think the truth; if it thinks evil it is from the will of evil. It is said “the right eye,” because “the right eye” signifies the understanding of good, and the “left eye” the understanding of truth (see *Arcana Coelestia*, n. 4410, 6923).

[13] In Isaiah:

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 (Isa. 29:18).

Then the eyes of the blind shall be opened, and the ears of the deaf (Isa. 35:5).

I will give thee for a light of the nations, to open the eyes of the blind, to lead him that is bound out of the dungeon, and them that sit in darkness out of the house of prison (Isa. 42:6, 7).

Bring forth the blind people that have eyes, and the deaf that have ears (Isa. 43:8).

“To open the eyes of the blind” is to instruct those who as yet are ignorant of truths, but nevertheless have a longing for them, that is, the Gentiles. The like is signified by:

The Lord's healing the blind (Matt. 9:27–29; 20:29 to the end; 21:14; Mark 8:23, 25; Luke 18:35 to the end; John 9:1–21);

for all the Lord's miracles involved such things as pertain to the church and heaven, therefore they were divine (see *Arcana Coelestia*, n. 7337, 8364, 9301).

[14] Because the “eye” signified the understanding it was among the statutes pertaining to the sons of Israel:

That no one of the seed of Aaron who was blind or had a blemish in the eye should come nigh to offer sacrifice, or enter within the veil (Lev. 21:17–23).

That what was blind should not be offered for a sacrifice (Lev. 22:22; Mal. 1:8);

so also among the curses was:

A fever that should consume the eyes (Lev. 26:16).

From all this it can now be known what is signified by “the eyes of the son of God that were as a flame of fire,” namely, Divine wisdom and intelligence communicated to those who are in love towards the Lord and thence in faith in him.

[15] That his Divine providence is also signified is evident from what was shown above (n. 68). To this may be added what is said of the cherubim in Ezekiel, and of the four animals about the throne in Revelation, which also signify the Divine providence of the Lord, and in particular, a guard that the Lord be not approached except through good. In Ezekiel:

I saw, and behold four wheels near the cherubim; their whole flesh, and their backs, and their hands, and their wings, and the wheels were full of eyes round about (Ezek. 10:9, 12).

In Revelation:

About the throne were four living creatures full of eyes before and behind; each one had wings full of eyes about and within (Rev. 4:6, 8).

These four “living creatures” also were cherubim, for the description of them is almost like that of the cherubim in Ezekiel. So many “eyes” are ascribed to them because the Lord’s Divine providence, which is signified by “cherubim,” is his government of all things in the heavens and on the earth by Divine wisdom; for the Lord by Divine providence sees all things, disposes all things, and looks out for all things. (That by “cherubim” is signified the Lord’s Divine providence, and in particular, a guard that the Lord be not approached except through good, see n. 9277, 9509, 9673.)

153. *And his feet like burnished brass*, signifies the ultimate of Divine order, which is the natural, full of Divine love, as is evident from what is said and shown above (n. 69), where similar words occur. As what is written to the angel of this church treats of the internal of the church, which is spiritual, and its external, which is natural, that they must make one (see above, n. 150), so it is prefaced by these things respecting the Lord, from whom is everything of the church, “These things saith the son of God, that hath his eyes as a flame of fire, and his feet like unto burnished brass”; for in respect to man, “eyes” signify the internal, which is spiritual, and “feet” the external, which is natural; but in respect to the Lord, “eyes” and “feet” signify the Divine things from which are the internal and external with man.

154. Verse 19. *I know thy works and charity*, signifies the internal of those who are of the church. This is evident from the signification of “works,” as being the things that are of the will, or of celestial love (of which see above, n. 98), and from the signification of “charity,” as being the things that are of spiritual love. “Works and charity” signifies the internal of the church, because its internal is made up of the things that are of the will or love, and its external of the things that are of the understanding and faith. There are two loves that constitute heaven or the church, love to the Lord and love towards the neighbor, or charity; love to the Lord is called celestial love, and love toward the neighbor, which is charity, is called spiritual love. They are so called for the

reason that heaven is divided into two kingdoms, one called the celestial kingdom, the other the spiritual kingdom, consequently the loves that govern there are so called (see *Heaven and Hell*, n. 13–19, 20–28 also *Doctrine of the New Jerusalem*, n. 54–62, 84–100, where also it is shown what celestial love is, and what spiritual love, namely, that celestial love is to do the commandments of the Lord from the affection of the will, and spiritual love is to do them from the affection of the understanding). There are two things that constitute heaven or the church with man, namely, love and faith. Love resides in man's will, for what man loves that he also wills; but faith resides in his understanding, for what a man believes that he also thinks, and thought is of the understanding.

[2] The internal of the celestial church, therefore, is to do the Lord's commandments from the affection of the will, consequently from the love of good; while the internal of the spiritual church is to do the Lord's commandments from the affection of the understanding, consequently from the love of truth. That doing the Lord's commandments is loving him, he himself teaches in John (14:21, 23). The internal of the celestial church is what is meant by "works," and the internal of the spiritual church is meant by "charity." (But as these things cannot be explained in a few words, so as to be clearly perceived, see what is said respecting them in *Doctrine of the New Jerusalem*, on the will and understanding, n. 28–36; on the internal and the external man, n. 36–53; on love in general, n. 54–64; on love towards the neighbor, or charity, n. 84–107; on faith, n. 108–122; and in *Heaven and Hell*, where celestial love and spiritual love are treated of, n. 13–19.)

155. *And ministry and faith*, signifies good and truth therein. This is evident from the signification of "ministry," as being good (of which presently); and from the signification of "faith," as being truth. Faith signifies truth, because truth is of faith, and faith is of truth. "Ministry" signifies good, because in the Word "ministry" is predicated of good. For this reason the function of Aaron, of his sons, and of the Levites, and the priestly function in general, was called a "ministry." For the same reason, "ministering" to Jehovah, or to the Lord, means to worship him from the good of love. From

this it is clear that “ministry” has reference to works, and “faith” to charity, of which just above, where it is said, “I know thy works and charity,” for faith and charity make one, since where there is no charity there is no faith (see *Doctrine of the New Jerusalem*, n. 108–122; and *Last Judgment*, n. 33–40).

[2] That “ministry” and “ministering” in the Word are predicated of the good of love can be seen from the following passages. In David:

Jehovah makes his angels spirits, his ministers a flaming fire (Ps. 104:4).

Jehovah’s “making his angels spirits” means that they are recipients of Divine truth (see above, n. 130a). “Making his ministers a flaming fire” means that they are recipients of Divine good for “flaming fire” signifies the good of love (see above, n. 68). From this it is clear that by “ministers” those who are in the good of love are meant.

[3] In the same:

Bless Jehovah, all ye his hosts; ye ministers of his that do his will (Ps. 103:21).

Those are called “hosts of Jehovah” who are in truths (see n. 3448, 7236, 7988, 8019), and “ministers” those who are in goods; therefore it is said, “that do his will.” Doing the Lord’s will is acting from the good of love; for all good has reference to the will, as all truth has to the understanding.

[4] In Isaiah:

Ye shall be called the priests of Jehovah, the ministers of our God (Isa. 61:6).

Priests are called “ministers” because they represented the Lord in respect to the good of love; those, therefore, who are in the good of love are called “priests” in the Word (see *Arcana Coelestia*, n. 2015,

6148, 9809, 10017); and for the same reason they are called “ministers of God.” On this account the function of Aaron and of his sons is called “a ministry”; also the function of the Levite priests; and entering into the tent of meeting and officiating in the ministry there, also approaching the altar and officiating in the ministry there, is called “ministering” (see Exod. 28:35; 30:20; Num. 8:15, 19, 24–26). And in Jeremiah:

Then shall my covenant become void with the Levites the priests,
my ministers (Jer. 33:21).

(That Aaron represented the Lord in respect to the good of love, see *Arcana Coelestia*, 9806, 9946, 10017; likewise priests in general, n. 2015, 6148; consequently by “priesthood” in the Word the Divine good of the Lord’s Divine love is signified, n. 9806, 9809.)

[5] There are two kingdoms into which the whole heaven is divided, in one of which are the angels who are in the good of celestial love, in the other the angels who are in the good of spiritual love, or in charity. The Lord’s celestial kingdom is called his “priesthood,” the spiritual kingdom his “royalty” (see *Heaven and Hell*, n. 24, 226). “Ministry” is predicated of those in the celestial kingdom, and “service” of those in the spiritual kingdom. From this it is clear what is meant in the following passages by “ministering” and “minister,” and by “serving” and “servant”:

Jesus said to the disciples, Whosoever would be great let him be your minister; and whosoever would be first, let him be your servant; as the son of man came not to be ministered unto, but to minister (Matt. 20:26–28; 23:11–12; Mark 9:35; Luke 22:24–27).

Jesus said, If any man will minister to me let him follow me; then where I am, there shall also my minister be; yea, if any man will minister to me, him will my Father honor (John 12:26).

Jesus said, Blessed are those servants whom the Lord when he cometh shall find watching; I say unto you, that he shall gird himself, and make them to recline to eat, and he will come forth and minister to them (Luke 12:37).

In Isaiah:

The sons of the alien that conjoin themselves to Jehovah to minister to him, and to love the name of Jehovah (Isa. 56:6).

Because “ministering” is predicated of the good of love, “the sons of the alien” are said “to minister to Jehovah,” and “to love him”; and of the Lord himself it is said that “he would minister.” From all this it can now be seen that by “ministry” is signified everything that is done from the good of love, thus the good of love.

156. *And thine endurance*, signifies conjunction with the external, and consequent combat. This is evident from the signification of “endurance,” as being in respect to those who are in the internal and the external of the church (who are here treated of), the conjunction of the internal with the external, and consequent combat. This is signified by “endurance,” because the conjunction of the internal with the external, or of the spiritual man with the natural, is effected by temptations; without these the two are not conjoined; therefore the combat by which that conjunction is effected, since man then suffers and endures, is signified by “endurance.” (That the internal man is conjoined with the external by temptations, which are spiritual combats, see *Arcana Coelestia*, n. 10685; and *Doctrine of the New Jerusalem*, n. 190, 194, 199.)

157. *And thy works, and the last to be more than the first*, signifies the externals that are therefrom. This is evident from the signification of “works,” as being externals in which are internals; for “works” are ultimate effects, in which internals are presented together, and are in a series therein; there they form their ultimate and fullness. The things that are of the thought and the will, and spiritually speaking, those that are of love and of faith, are called internal; these are in works, consequently “works” are ultimates. (That the interior things, which are of the mind, successively flow into external things, even into the extreme or ultimate, and that they have existence and subsistence therein, see *Arcana Coelestia*, n. 634, 6239, 6465, 9215–9216; that in the ultimate they also form what is simultaneous, in what series, see n. 5897, 6451, 8603, 10099; that the whole man is in his deeds or works, and that what

is only willed and not done, when man is able to do, does not yet have existence, see *Heaven and Hell*, n. 475–476.)

[2] To this I will add an arcanum not yet known. After death, man's spirit appears in a human form according to the life of his affection while in the world; in a beautiful form if he lived a life of heavenly love; in an unbeautiful form if he lived a life of worldly love. It is from this that angels are forms of love and charity; yet their form is not so beautiful from the affection of thought and will alone as from the affection of these expressed in deeds or works; for deeds or works from the affection of the will and thought, or of love and faith, are what constitute the outward aspect of the spirit, thus the beauty of his face, body, and speech. The reason for this is, that as the interiors terminate in deeds or works as into their extremes, so do they terminate in the outward form of the body. For it is well known that everything of man's will terminates in the extremes of his body. Any part of the body in which the will does not terminate is not a part of the body; as is evident from the actions of the body, even the least of them; for these all flow from the impulse of the will and are manifested in the extremes of the body (see *Heaven and Hell*, n. 59–60; and *Last Judgment*, n. 30–31).

[3] The same is manifest from this, that man's spirit is altogether as his will is; not as his will is that does not go forth into act when it can (that will is nothing but thought in which there is an appearance of willing), but as the actual will is, which has no other desire than to act; this will is the same with man's love; in accordance with this is the whole spirit and its human form. (That the will or love is the spirit itself, see above, n. 105; and *Heaven and Hell*, n. 479.) On this account it is so often said in the Word that man ought "to do the Lord's commandments," and that he will be recompensed according to his "doings," that is, according to the love in deeds, but not according to the love without deeds, when doing is possible.

[4] It is said, "I know thy works, and the last to be more than the first"; by "the last being more than the first" is meant that the

works are more full of love after the conjunction of the internal man with the external; for the more the internal is conjoined with the external the more there is of the internal in externals; consequently in the deeds or works; for externals or works are nothing but effects of the interiors which are of the will and of the thought therefrom; and effects derive their all from the internals from which they exist, as motion does from its conatus. In man the conatus is the will, and the motion therefrom is action.

[5] From what has been explained in this verse it can be seen in what order the conjunction of the internal with the external in the man of the church is described, namely, the internal by “I know thy works and charity”; the good of the internal and its truth by “ministry and faith”; the conjunction of the internal with the external by “endurance”; and the externals therefrom by “I know thy works, and the last to be more than the first.” That such things are involved in these words no one can see from the sense of the letter, but only from the spiritual sense which is within the literal sense.

158. Verse 20. *But I have against thee a few things*, signifies that heed should be taken, as is evident from what follows, for it is there told of what things heed should be taken.

159. *That thou sufferest the woman Jezebel*, signifies the delight of the love of self and of the world. This is evident from the signification of “the woman Jezebel,” as being the church wholly perverted; for “woman” in the Word signifies the church (see *Arcana Coelestia*, n. 252, 253, 749, 770, 6014, 7337, 8994), here the church perverted. And as all perversion of the church springs from those two loves, namely, from the love of self and the love of the world, “Jezebel” signifies the delight of these loves. The church in which these loves reign is called “the woman Jezebel,” because Jezebel the wife of Ahab represented in the Word the delight of these loves, and the perversion of the church thereby. For all things that are written in the Word, even in the historical portion, are representative of such things as are of the church (see *Doctrine of the New Jerusalem*, n. 249–266). Every perversion of the church springs

from these two loves when they reign over the heavenly loves, because these two loves are altogether opposite to the two loves that constitute heaven and the church, which are love to the Lord and love towards the neighbor, and because from these two loves all evils and the falsities thence spring (see *Doctrine of the New Jerusalem*, n. 59, 61, 65–82 and *Heaven and Hell*, n. 252, 396, 399, 400, 486, 551–565, 566–575).

[2] That Jezebel the wife of Ahab represented what has been said will be seen presently; but something shall first be said about the delights of loves. Every man is such as his love is, and every delight of his life is from his love; for whatever favors his love he perceives as delightful, and whatever is adverse to his love he perceives as undelightful; consequently it is the same whether it be said that man is such as his love is, or such as his life's delight is. Those, therefore, who are loves of self and of the world, that is, they, with whom these loves reign, have no other life's delight or no other life than infernal life. For these loves, or the life's delights from them that are permanent, turn all their thoughts and intentions to self and the world; and so far as they turn them to self and to the world, they so far immerse them in man's *proprium* [what is his own], which he has by inheritance, thus at the same time in evils of every kind; and so far as man's thoughts and intentions are turned to his inherited *proprium*, which in itself is nothing but evil, so far are they turned away from heaven. For man's interiors, which are of his mind, that is, of his thought and intention, or of his understanding and will, are actually turned to his own loves, that is, downward to self where the love of self and its delights reign, and outward, that is, away from heaven towards the world, where the love of the world and its delights reign. It is otherwise when man loves God above all things, and his neighbor as himself; then the Lord turns the interiors which are of man's mind, or of his thought and intention, to himself, thus turning them away from man's *proprium*, and elevating them; and this without man's knowing anything about it. From this it is that man's spirit, which is the man himself, after its release from the body is actually turned to its own love, because that constitutes his life's delight, that is, his life. (That all spirits are actually turned to their own loves, see *Heaven*

and Hell, n. 17, 123, 142–145, 151, 153, 272, 510, 548, 552, 561; and above, n. 41.)

[3] This may be illustrated somewhat by the fact that all the least parts of the body turn themselves to the common center of our earth, which is called the center of gravity; and from this it is that wheresoever men are, even those who are in directly opposite positions, and are called antipodes, all stand upon their feet. Yet this center of gravity is merely nature's center of gravity; but there is another center of gravity in the spiritual world, and this, with man, is determined by the love in which he is, downwards if his love is infernal, but upwards if his love is heavenly; and whichever way man's love is determined, in the same way his thoughts and intentions are determined; for these are in the spiritual world, and are impelled by the forces that are there.

[4] From this it can now be seen that the perversion of the church with men, which is signified by "the woman Jezebel," is solely from the loves of self and of the world, since these turn man's interiors, which are of his mind, downward, thus turning them away from heaven. It is said "the perversion of the church with men," because the church is in man, as heaven is in the angel; every church is constituted of those that are of the church, and not of any others, even though they may be born where the church is; as can be clearly seen from this, that love and faith constitute the church, and love and faith must be in man, consequently the church must be in him. (That heaven is in the angel, and the church in man, see *Heaven and Hell*, n. 33, 53, 54, 57, 454; and *Doctrine of the New Jerusalem*, n. 232, 233, 241, 245, 246.)

160. *That calleth herself a prophetess, to teach and to seduce my servants*, signifies that the doctrine of all falsities is therefrom. This is evident from the signification of a "prophet" as being one who teaches truths, and abstractly from persons, the doctrine of truth (of which, see *Arcana Coelestia*, n. 2534, 7269); therefore in the contrary sense by a "prophet" those who teach falsities are meant, and abstractly from persons, the doctrine of falsities, and the like is here meant by "prophetess." Because "prophetess" here signifies

one who teaches falsities and the doctrine of all falsities, it is therefore added that “she teaches and seduces the servants of the Lord.” It is said “to teach and to seduce,” because “to teach” is predicated of truths and falsities, and to “seduce” of goods and evils; and those who are in truths are called in the Word “servants of the Lord,” and those who are in good are called “ministers” (see above, n. 155). It is said of Jezebel that she “calleth herself a prophetess,” not that Jezebel the wife of Ahab called herself a prophetess, but this is said because “Jezebel” signifies the delight of the love of self and the world; and this delight teaches and seduces those who are in truths. For everyone, when he thinks by himself, thinks from his own love, and thus imbues himself with falsities, which is “to teach and to seduce.” Of Jezebel we read in the Word:

That Ahab the king of Israel took to wife Jezebel the daughter of the king of the Zidonians, and that he went away and served Baal, and reared up to him an altar in Samaria, and made a grove (1 Kings 16:31–33);

And that Jezebel slew the prophets of Jehovah (1 Kings 18:4, 13);

And that she wished to slay Elijah also (1 Kings 19:1–2 seq.);

And that through craft, by substituting false witnesses, she took away the vineyard from Naboth, and slew him (1 Kings 21:6–7 seq.);

It was therefore predicted by Elijah that dogs should eat her (1 Kings 21:23; 2 Kings 9:10);

And afterwards, by the command of Jehu, she was thrown out of the window, and some of her blood was sprinkled upon the wall and upon the horses that trod her under foot (2 Kings 9:32–34).

[2] By all these things the perversion of the church by the delight of the love of self and the world, and by the evils and falsities flowing forth therefrom, was represented. For all the historical parts of the Word, as well as the prophetic, are representative of such things as are of the church. “Baal” whom Ahab served, and to whom he raised up an altar, signifies the worship from the evils of the love of self and the world; the “grove” which he made signifies

worship from the falsities therefrom. That “Jezebel slew the prophets of Jehovah” signifies the destruction of the church in respect to its truths; that “she wished to slay Elijah also” signifies a desire to annihilate the Word, for Elijah represented the Word. “The vineyard which by means of false witnesses she took away from Naboth” signifies the falsification of truth and the adulteration of good; the prophecy of Elijah that “dogs should eat her” signifies uncleanness and profanation. That “she was thrown out of a window, and some of her blood was sprinkled upon the wall and upon the horses that trod her under foot,” signifies the lot of those who are of that character; what the lot of such will be can be seen from the internal sense of the particulars there. From this it can be seen that by “the woman Jezebel, who calleth herself a prophetess,” no other Jezebel is meant than Jezebel the wife of Ahab, spoken of in the Word; and that by her those are described who are in the doctrine of all falsities from the delights of the loves of self and of the world.

161. *To commit whoredom, and to eat idol sacrifices*, signifies falsifications of truth and adulterations of good. This is evident from the signification of “committing whoredom,” as being to falsify truths (of which see above, n. 141), and from the signification of “eating idol sacrifices,” as being to appropriate evil (of which see also above, n. 141a); to adulterate good is also signified, because appropriations of evil are, in things of the church, adulterations of good; for it is an application of its goods to evils, thus adulterating them. For example, the goods of the Israelitish church were signified by the altar, the sacrifices, and eating together of the things sacrificed; when these things were given over to Baal, goods were applied to evils (besides other like instances). It is the like in a church in which there are no representatives, when the Word is applied to confirm the evils of self, as is done by the papal body to gain dominion over the universal heaven. That “to commit whoredom and to eat idol sacrifices” signifies to falsify truths and adulterate goods, is also clear from this, that the deeds of Jezebel are in one expression called “whoredoms” and “witchcrafts,” in the second book of Kings:

When Jehoram saw Jehu, he said, Is it peace, Jehu? And he said, What peace, so long as the whoredoms of thy mother Jezebel and her witchcrafts are many? (2 Kings 9:22).

162. Verse 21. *And I gave her time that she might repent of her whoredom, and she repented not*, signifies that those who are in falsities therefrom do not turn themselves to truths nor by means of truths. This is evident from the signification of “repenting of whoredom,” as being to turn oneself from falsities to truths; for “whoredom” is the falsification of truth, and “to repent” is to turn oneself away from falsities; for repentance is an actual turning from falsities to truths, and dissociation and separation from falsities (see above, n. 143); also from the signification of “she repented not,” as being that they do not turn themselves from falsities to truths. These things are said of Jezebel, but those are meant who from the delight of the loves of self and the world have falsified truths and adulterated goods; for in the prophecies of the Word one person is named, and by that person are meant all of that character.

[2] Something shall be here said briefly about this statement that those who have falsified truths with themselves by applying them to the delights of self-love do not afterwards turn themselves to truths. Man sees from the Word the truths of the church from the spiritual or internal man and from its intellectual, but he does not receive them therein except to the extent that he loves them so as to wish to do them. When man so wills, his internal or spiritual man calls forth and elevates to itself, out of the natural man and its memory, the truths that are there, and conjoins them to the love that is of his will; thus the internal spiritual man, where man’s interior and higher mind resides, is opened and is successively filled and perfected. But if man permits the natural delight, which is the delight of the love of self and the world, to have dominion, then he views all things from that delight; and if he then sees truths he applies them to his own love and falsifies them. When this is done the internal spiritual man is closed; for as this is suited only to the reception of such things as are in heaven, it cannot bear that truths should be falsified; consequently when truths are falsified it contracts itself and closes almost, as a fibril does when touched by a prickle. When the internal is once closed, the love of self reigns, or

the love of the world, or both together; and they form the external or natural man altogether in opposition to the internal or spiritual man. For this reason those who have falsified truths by applying them to the delights of the love of self and the world are unable afterwards to turn themselves to truths. This is what is here meant by these words, "I gave to the woman Jezebel time that she might repent of her whoredom, and she repented not."

163. Verse 22. *Behold, I cast her into a bed*, signifies that they are left to their natural man, and to the doctrine of falsities therein. This is evident from the signification of a "bed," as being the natural man, also the doctrine of falsities (of which presently). What now follows treats of those who suffer themselves to be seduced by those who are in the doctrine of falsities from the delight of the love of self and the world, who are meant by "Jezebel" (as was said above). Those who suffer themselves to be seduced are not like those who have falsified truths and adulterated goods from the delight of those loves; for such have seen truths and have applied them to favor their delights, and have thus perverted them, and afterwards these are unable to turn themselves to truths and acknowledge them. These are treated of in the preceding article (n. 162). But those who have not done this, but have suffered themselves to be led away by those who have, have not so closed the internal or spiritual man with themselves; for they have not themselves falsified truths, but have put faith in those who have, because these falsities sound like truths. For these think no more deeply than that their leaders must be believed because they are intelligent and wise; thus they hang upon the lips of a master. There are many such at this day in Christendom, especially among those born in countries where the papal religion prevails. These are meant by those that commit adultery with Jezebel in a bed.

[2] "Bed" signifies the doctrine of falsities, and at the same time the natural man, because the doctrine of falsities has no other source than the natural man separated from the spiritual; and the natural man separated from the spiritual sees worldly things in light, but heavenly things in thick darkness; it sees falsity, therefore, in the place of truth, and evil in the place of good; moreover, if it

sees truth it falsifies it, and if it sees good it adulterates it; for heaven flows into the natural or external man through the spiritual or internal man, and not immediately into the natural or external; into it the world flows immediately. And when the natural world with man is not governed by the spiritual world, the bond with heaven is broken; and when this is broken man makes the world his all, and heaven of little or no account; so also self as all, and God of little or no account. When the external or natural man is in such a state it is in falsities from the evils that spring forth out of the love of self and the world. As “bed,” therefore, signifies the natural man, it also signifies the doctrine of falsities.

[3] “Bed” signifies the natural man, because the natural man underlies the spiritual, thus the spiritual lies on it and on the things that are in it as on its own bed. That “bed” signifies the natural man, also the doctrinals that are in it, can be seen from the passages in the word where “bed” is mentioned, as in the following. In Amos:

As the shepherd hath rescued out of the mouth of the lion two legs and a bit of an ear, so shall the sons of Israel be rescued that dwell in Samaria on the corner of a bed, and on the end of a couch (Amos 3:12).

“Lion” signifies the church, here those therein that destroy goods and truths; “legs and a bit of an ear” are the goods that are in the natural man, and something of perception of truth therefrom; “the sons of Israel that dwell in Samaria” are those of the church; “on the corner of the bed, and on the end of a couch,” are those in a little natural light from the spiritual, and in some truths therefrom.

[4] In the same:

Woe to them that are at ease in Zion, and trust in the mountains of Samaria; to them that lie upon the beds of ivory, and stretch themselves upon their couches, and eat the lambs out of the flock, and the calves out of the midst of the stall; that devise for themselves instruments of song; that drink out of bowls of wine, and anoint themselves with the firstlings of the oils: but they are not grieved over the breach of Joseph (Amos 6:4–6).

Those that “trust in the mountains of Samaria” are those that trust in themselves, and from self-intelligence hatch out doctrines. “Samaria” is the perverted spiritual church; “beds of ivory” are fallacies of the senses on which doctrine is founded; “to stretch themselves upon couches” is to confirm and multiply the falsities therefrom; “to eat the lambs out of the flock, and the calves out of the midst of the stall, to drink out of bowls of wine and to anoint themselves with the firstlings of the oils,” is to draw the truths and goods of the Word out of the sense of its letter and to apply and falsify them. “Not to be grieved over the breach of Joseph” is not to care that the spiritual church is perishing, and that its truths are being infringed upon. (That “Joseph” in the highest sense signifies the Lord in respect to the Divine spiritual; in the internal sense the Lord’s spiritual kingdom, thus also the spiritual church; and in the external sense the fructification of good and multiplication of truth, see *Arcana Coelestia*, n. 3969, 3971, 4669, 6417, 6526.)

[5] In Moses:

May the blessings of thy father prevail above the blessings of my parents, may they be on the head of Joseph, and on the head of the bed¹⁴ of his brethren (Gen. 49:26).

“Joseph,” as was said, is the Lord’s spiritual church; “the head of the bed of his brethren” is the spiritual that flows into all the truths and goods of that church (for the twelve sons or tribes of Israel signify all the truths and goods of the church in the complex, see *Arcana Coelestia*, n. 3858, 3926, 4060, 6335).

[6] In Luke:

I say unto you, In that night there shall be two [men] in one bed; one shall be taken, the other shall be left. There shall be two [women] grinding together; one shall be taken, the other shall be left. There shall be two [men] in the field; one shall be taken, the other shall be left (Luke 17:34–36).

This treats of the consummation of the age, which is the last time of the church when judgment takes place. To be “in one bed” is to

be in the same doctrine of the church; “two [women] grinding” are those that collect and learn such things as are serviceable to faith; “two [men] in the field” are those in the church that apply goods and truths to themselves. (That “those who grind” are those who collect and learn such things as are serviceable to faith, see *Arcana Coelestia*, n. 4335, 7780, 9995; that “field” means reception of truth and good, see n. 368, 3310, 9141, 9295.)

[7] In John:

Jesus said to the sick man at the pool of Bethsaida,¹⁵ Arise, take up thy bed, and walk. And straightway the man was made whole, and took up his bed, and walked. Afterward Jesus findeth him, and said unto him, Behold, thou art made whole; sin no more, lest a worse thing befall thee (John 5:8–12, 14).

And in Mark:

They uncovered the roof where Jesus was, and they let down¹⁶ the bed whereon the sick of the palsy lay. Jesus said, Whether is easier to say, thy sins are forgiven thee, or to say, Arise, and take up thy bed and walk? Then he said, Arise, take up thy bed and walk, and go unto thine house. And immediately he arose, took up the bed, and went forth before them all (Mark 2:4, 9, 11–12).

The Lord saying to these sick, “Arise, take up thy bed, and walk,” signifies doctrine, and a life according thereto; “bed” signifies doctrine, and “to walk” life (that “walking” is living, see above, n. 97). “The sick man” signifies those that have transgressed and sinned; consequently the Lord said to the sick man at the pool of Bethsaida, “Behold, thou art made whole; sin no more, lest a worse thing befall thee”; and to the paralytic let down on a bed through the roof, “Whether it is easier to say, thy sins are forgiven thee, or to say, Arise, take up thy bed, and walk?” Those who know nothing of the internal sense of the Word may believe that the words that the Lord spoke involve nothing more than what is obvious in the sense of the letter, when yet every particular of what the Lord spoke has a spiritual meaning, for he spoke from the Divine, and thus in the presence both of heaven and of the world (see *Arcana Coelestia*, n. 2533, 4637, 4807, 9048, 9063, 9086, 10126, 10276).

[8] The bed of Og, the king of Bashan, is thus described in Moses:

Og, king of Bashan, remained of the remnants of the Rephaim; behold, his bed was a bed of iron; is it not in Rabbah of the sons of Ammon? Nine cubits was the length thereof, and four cubits the breadth of it, after the cubit of a man (Deut. 3:11).

The bed of Og is here described, because he was of the remnants of the Rephaim, and because he was king of Bashan; for by the “Rephaim,” those were signified who were in the love of self above others, and therefore natural above all others, and from a persuasion of their eminence over others were in falsities of every kind (see *Arcana Coelestia*, n. 581, 1268, 1270, 1271, 1673, 7686). And by “Bashan” the external of the church, thus the natural, was signified, for Bashan was outside the land of Canaan where the church was. On this account the bed of Og is described, which would not have been described unless such things had been signified by “Og”; for whatsoever is mentioned in the Word, even in the historical Word, is significative as to every expression. From this it is that the Word is spiritual in each and every particular, and therefore Divine from inmosts to ultimates. On this account, also, it is said that the bed was “of iron,” that it was “in Rabbah of the sons of Ammon,” and that “nine cubits was the length thereof, and four cubits the breadth of it, after the cubit of a man.” For “iron” signifies what is natural (see below, n. 176); “Rabbah of Ammon” signifies the falsifications of truth (see *Arcana Coelestia*, n. 2468); and “nine cubits the length thereof, and four cubits the breadth of it,” signifies the conjunction of evil and falsity.

[9] From this it can be seen what the Word is in its bosom. Because “bed” signifies doctrine, it was among the statutes in the church with the sons of Israel:

That every bed whereon he that hath the issue lieth should be unclean; and that the man who touched his bed should wash his clothes, and bathe himself in waters (Lev. 15:4–5).

“Having the issue” signifies those who are in natural love, separate from spiritual love; “washing the clothes, and bathing himself in waters,” signifies purification by the truths of faith (see the *Doctrine of the New Jerusalem*, n. 202–209). Because “Jacob” in the Word signifies the external church, which is with those who are in natural light, and who live a moral life from the obedience of faith, though not from internal affection, when “Jacob” is spoken of there is in the spiritual world above on the right side, the appearance of a man lying in a bed; therefore in the Word it is said of him when he was dying:

When Jacob had made an end of charging his sons, he gathered up his feet upon his bed and expired (Gen. 49:33).

It is said “he gathered up his feet upon the bed,” because “feet” also signify the natural (see *Arcana Coelestia*, n. 2162, 3147, 3761, 3986, 4280, 4938–4952).

164. *And those that commit adultery with her into great affliction*, signifies grievous temptations for those who addict themselves to the falsities of such. This is evident from the signification of “committing adultery,” as being to falsify truths (see above, n. 141) therefore “to commit adultery with Jezebel” is to surrender oneself to the falsities of those signified by “Jezebel”; and from the signification of “affliction,” as being the infestation of truth by falsities (see above, n. 47), here temptation, since temptation with man is nothing else but infestation of truth by falsities (see the *Doctrine of the New Jerusalem*, n. 188, 196, 197); therefore “casting those who commit adultery with her into great affliction” signifies the grievous temptations of those who addict themselves to the falsities of such.

Here those are treated of with whom the spiritual or internal man is not so closed, because they are in some spiritual affection of truth, and yet they suffer themselves to be seduced by those who are in the doctrine of falsities (see above, n. 162). As these receive falsities into the memory of their natural man, with which falsities the internal spiritual man cannot agree, for this receives nothing

but truths, a combat arises between the spiritual and the natural man. This combat is temptation, and this is signified by “great affliction.” (That temptation is the combat between the spiritual and natural man, see *Doctrine of the New Jerusalem*, n. 190, 194, 197, 199.)

165. *Except they repent of their works*, signifies except they separate themselves from them. This is evident from the signification of “repenting,” as being to separate oneself from falsities (of which see above, n. 143); also from the signification of “works,” which are here whoredoms with Jezebel, by which are signified the reception of falsities (of which see just above, n. 163). To separate oneself from these is to repent, and to repent is to refrain from evils and falsities, and afterwards to shun them and to have them in aversion (see *Doctrine of the New Jerusalem*, n. 161, 165, 169 seq.)

166. Verse 23. *And her sons I will kill with death*, signifies that thus falsities are extinguished. This is evident from the signification of “sons,” as being truths of the church from the Word, and, in the contrary sense, falsities (of which presently); also from the signification of “killing with death,” as being to extinguish; for falsities are separated, and as it were extinguished by temptations, and by man’s refraining from them, and shunning them, and holding them in aversion. “Sons” in the Word signify truths, and in the contrary sense falsities, because the spiritual sense of the Word treats only of such things as relate to the church and heaven; and all things of the church and of heaven have reference to the goods which are of love, and to the truths which are of faith. From this it is that the names of kinships and relationships, as husband, wife, son, daughter, brother, sister, daughter-in-law, son-in-law, and others, signify spiritual things that have reference to spiritual birth, which is regeneration, and to the heavenly marriage, which is the marriage of good and truth. The things that are born of this marriage are likewise goods and truths. From this it is that “daughters” in the Word signify goods, and “sons” truths, both derived from the good that is signified by “father,” and from the truth that is signified by “mother.” (That all the truths and goods that are with the regenerate man are conjoined according to spiritual relationships, and follow in order, see *Arcana Coelestia*, n.

2508, 3815, 4121. That all who are in heaven are also associated according to spiritual relationships, see *Heaven and Hell*, n. 205. That “sons” signify truths and the affections of truth, is shown in *Arcana Coelestia*, n. 489, 491, 533, 2623, 3373, 4257, 8649, 9807; that “sons of sons” signify truths in successive order, n. 6583, 6584; that by “father,” “mother,” “brethren,” “children,” goods and truths, or evils and falsities with man are signified, n. 10490; that “to smite the mother upon the sons,” is to destroy all things of the church, n. 4257; that the Lord called himself “the son of man,” because he was Divine truth, and because every truth of heaven and of the church proceeds from him, see above, n. 63.)

167. *And all [the churches] shall know that I am he that searcheth the reins and hearts* signifies the acknowledgment of all who are of the church, that the Lord alone knows and explores the exteriors and interiors, and the things that are of faith and love. This is evident from the signification of “searching,” as being, in reference to the Lord, that he alone knows and explores; also from the signification of “reins” as being the truths of faith and their purification from falsities (of which in what follows); also from the signification of “hearts,” as being the goods of love. “Heart” signifies the good of love, because there are two things that rule in man, and from these is the whole life of his body, namely the heart and the lungs. And as all things in man’s body correspond to the things that are in his mind, there are two things also that rule there, namely the will and the understanding. These two kingdoms of the mind correspond to the two kingdoms of the body, namely the will to the heart and its pulse, and the understanding to the lungs and their respiration. Without this correspondence the body could not live, not even a particle of it. As the heart corresponds to the will, so it corresponds to the good of love; and as the lungs correspond to the understanding, so they also correspond to the truths of faith. It is from this correspondence that “heart” signifies love, and “soul” signifies faith. It is from this that the expression “from the heart and soul” is so often used in the Word, by which is meant from love and faith. (As this correspondence is much treated of in *Arcana Coelestia*, these things may be seen more fully explained there, namely, that “heart” in the Word signifies love; and because it signifies love, it also signifies the will, n. 2930, 3313, 7542, 8910,

9050, 9113, 10336. That the heart corresponds to the things that are of love with man, and the lungs to the things that are of faith with him, n. 3883–3896. That in heaven there is a pulse such as that of the heart, and a respiration such as that of the lungs, n. 3884, 3885, 3887. That the pulse of the heart there is in accordance with the state of love, and the respiration of the lungs in accord with the state of faith, n. 3886–3889. That the influx of the heart into the lungs is like the influx of good into truth, and like the influx of the will into the understanding; it is also according to the influx of love into faith, and there are like communications and conjunctions, n. 3884, 3887–3889, 9300, 9495. Of the influx of heaven into the heart and into the lungs, from experience, n. 3884. That from this the correspondence in the Word, “from the heart and soul” signifies from love and faith, n. 2930, 9050. That the conjunction of man’s spirit with his body is by means of the respiration of the lungs and the pulse of the heart, and that therefore when these cease man dies as to the body, but lives as to the spirit, see *Heaven and Hell* [n. 521]; and that when the pulse of the heart ceases the spirit is separated, because the heart corresponds to love, which is the vital heat, n. 447, in the same work. Many other things respecting this correspondence, see n. 95.) “Reins” signify the truths of faith, and their purification from falsities, because the purification of the blood is performed in the reins and “blood” in the Word signifies truth (as may be seen in *Arcana Coelestia*, n. 4735, 9127). The like is signified by the organ that purifies; and all purification from falsities is effected by truths. From this it is clear what is signified in the Word by the expression that Jehovah, or the Lord, “searcheth the hearts and reins,” namely, that he explores the truths of faith and the goods of love, and separates them from evils and falsities.

[2] This is signified by “reins” in the following places. In Jeremiah :

Jehovah Zebaoth, judge of righteousness, trying the reins and the heart (Jer. 11:20).

Thou hast proved¹⁷ them, yea, they have taken root; they grow, yea, they bring forth fruit: thou art near in their mouth, and far from

their reins. But thou, O Jehovah, thou shalt see me, and shalt prove my heart (Jer. 12:2, 3).

“Near in the mouth and far from the reins” is truth in the memory only, and in some thought therefrom when man speaks, but not in the will and from that in act. Truth in the will and from that in the act is what separates and dissipates falsities. Truth in the will and from that in the act is willing and doing what a man knows and thinks to be true; such truth is what is especially meant by “reins.”

[3] In the same:

I, Jehovah, search the heart, I prove the reins, even to give every man according to his ways, and according to the fruits of his works (Jer. 17:10).

“Searching the heart” is purifying good by separating evil from it; “proving the reins” is purifying truth by separating falsity from it; it is therefore said “to give to every man according to his ways, and according to the fruit of his works”; “ways” are the truths that are of faith, and “the fruit of works” are the goods that are of love. (That “ways” are truths that are of faith, see above, n. 97; and that “the fruit of works” are the goods that are of love, n. 98, 109, 116.)

[4] In the same:

Jehovah Zebaoth, that provest the righteous, that seest the reins, and the heart (Jer. 20:12).

And in David:

Establish thou the righteous; for thou that provest the hearts and the reins art a righteous God (Ps. 7:9);

“the righteous” are those who love to do what is true and good, their goods and truths are purified by the Lord, which is meant by “seeing” and by “proving the reins and the hearts.”

In David:

Prove me, O Jehovah, and try me, explore my reins and my heart (Ps. 26:2).

Because truths are separated from falsities and goods from evils by means of temptations, it is said, “Try me.” In the same:

My heart is in a ferment, and I am pricked in my reins, but I am foolish and know not (Ps. 73:21, 22).

The infestation of good by evil and of truth by falsity is described by these words. In the same:

Behold, thou desirest truth in the reins and in the hidden part thou makest wisdom known to me (Ps. 51:6).

Here there is another word in the original for “reins,” that includes the separation both of falsities from truths and of evils from goods. This shows that the “reins” signify purification and separation.

[5] In the same:

I will bless Jehovah, who hath given me counsel; also my reins chastise me in the night (Ps. 16:7).

“Night” signifies the state of man when falsities rise up; the consequent combat of truths with falsities is signified by “my reins chastise me.” In the same:

Even the darkness doth not make darkness before thee, but the night is lucid as the day; as the darkness so is the light. For thou possessest my reins, my bone was not hidden from thee when I was made in secret (Ps. 139:12, 13, 15).

“Darkness” means falsities, and “light” truths; to “possess the reins” is to know falsities and truths with man; therefore it is said, “my bone was not hidden from thee when I was made in secret,” which signifies that no falsity that was made was hidden. (That “darkness” means falsity and “light” truth, see *Heaven and Hell*, n. 126–140; and that “bone” means truth in the ultimate of order and in the

contrary sense, falsity, *Arcana Coelestia*, n. 3812, 5560, 5565, 6592, 8005.)

[6] As “the reins” signified truths purified from falsities, so:

In the sacrifices, the fats and reins alone were offered up (as may be seen in Exod. 29:13; Lev. 3:4, 10, 15; 4:9; and elsewhere).

Fats and reins alone were offered upon the altar because “fats” signified the goods of love, and “reins” the truths of faith. (That “fats” or “fatnesses” signify the goods of love, see *Arcana Coelestia*, n. 353, 5943, 6409, 10033. That the “reins” signify the truths of faith, examining, purifying, and rejecting from themselves falsities, is from correspondence; for each and every thing of the body corresponds, as can be seen in *Heaven and Hell*, where this is shown in its chapter entitled, There is a correspondence of all things of heaven with all things of man, n. 87–102; and on the reins, n. 96–97.) Unless it be known that there is such a correspondence, who could ever know why it is so often said of Jehovah or the Lord in the Word, that “he searcheth and proveth the reins and the heart?” (On the correspondence of the reins, of the ureters, and of the bladder, see further in *Arcana Coelestia*, n. 5380–5386.) To “search the reins and the heart” signifies also to explore the exteriors and the interiors of man, because truth is without and good is within; and spiritual good, which in its essence is truth, and in particular is signified by the “reins,” is exterior good; while celestial good which in particular is signified by the “heart,” is interior good. (This can be seen more fully from what is shown respecting the spiritual kingdom and the celestial kingdom, in *Heaven and Hell*, n. 20–26.)

168. *And I will give to each one of you according to your works*, signifies eternal blessedness according to one’s internal in the external. This is evident from the signification of “works,” as being the things that are of love and of faith therefrom (of which see above, n. 98, 116); and as being the same in deeds or works (see n. 157); also from the signification of “giving to each one according to his works,” as being eternal blessedness; for everything blessed and

delightful is of love and according to the love (of which also see above, n. 146). Here “giving to each one according to his works” signifies eternal blessedness according to the internal in the external, because those are here treated of, who at the same time are in the internal and the external, and of the conjunction of the two (see above, n. 150). It is said, eternal blessedness according to the internal in the external, because all heavenly blessedness with man, spirit, and angel flows in through the internal into their external; for their internal is formed for the reception of all things of heaven, and their external for the reception of all things of the world; therefore there is heavenly blessedness with those only with whom the internal has been opened and formed after the image of heaven; and not with those in whom the internal has been shut; the blessedness of these is the delight of honor, glory, and gain, which delight a man may have so long as he lives in the world. (But after death, when man becomes a spirit, this is changed into the corresponding delight which is filthy and direful, see *Heaven and Hell*, n. 485–490; and that the blessedness of heaven, which is called heavenly joy, those only have who are in the internal and from that in the external, see the same, n. 395–414; and what the internal and the external are, see *Doctrine of the New Jerusalem*, n. 36–53.)

169. Verse 24. *But unto you I say, and unto the rest in Thyatira*, signifies to all and each one within whom the internal is conjoined to the external. This is evident from what was said and shown above (n. 150), namely that in what is written to the angel of the church in Thyatira those are described who are in the internal and from that in the external, thus those with whom the internal is conjoined to the external.

170. *As many as have not this doctrine*, signifies with whom external delight, which is the delight of the love of self and the world, is not dominant. This is evident from the signification of that “doctrine” which “Jezebel, who calleth herself a prophetess,” taught, and by which she seduced, as being the delight of love of self and the world (of which see above, n. 159–161). Here “doctrine” signifies life; so by “not having it” is signified not to live

according to it; for what is meant is having doctrine in themselves; and to have doctrine in themselves is to have it in the life. From this it is clear that by the “doctrine of Jezebel” is meant the life of the love of self and the world.

171. *And who have not known the depths of satan, as they say,* signifies entanglement with these, as is evident from this, that the loves that rule in the hells are the loves of self and of the world, and those loves are altogether contrary to the love to the Lord and the love to the neighbor, which rule in heaven. “Satan,” by whom is meant hell (see above, n. 120), unceasingly inspires the loves of self and of the world; and these man also receives with delight, because they are in him hereditarily, and are therefore his *proprium*; thus hell insinuates itself with man and entangles him. This is what is signified by “the depths of satan.” There are few, however, who are aware of this, because these loves, as they are man’s *proprium* by inheritance, draw his mind to themselves by allurements from delight, and thus draw him away from the delights of heavenly loves, even until he does not know what the delights of heaven are. These delights of the love of self and the love of the world are what close up the internal man and open the external; and to the extent that the external is opened the internal is closed, so that the man is finally in total thick darkness in respect to the things of heaven and the church, though in light [*lumen*] in respect to the things of self and the world. (These things may be seen more fully described in *Heaven and Hell*, in the chapter where it is shown that the divine of the Lord in heaven is love to him, and charity towards the neighbor, n. 13–19; and in the chapter where it is shown that all who are in the hells are in evils and in falsities therefrom, out of the loves of self and of the world, and that these loves are the infernal fires, n. 551–565, 566–575; also *Doctrine of the New Jerusalem*, n. 65–83, where these two loves are treated of.

172. *I put upon you no other burden,* signifies that this alone should be guarded against. This is evident from the signification of “laying a burden” upon those in whom the internal can be conjoined with the external, as being that they should carefully guard against this, since the delights of these two loves are the sole

cause of the closing of man's internal, which looks to heaven. When that is closed there is no conjunction of the internal with the external, which looks to the world, nor any influx from heaven. It is said "burden," because man's *proprium*, which is to love self above God and the world above heaven, offers resistance.

173. Verse 25. *Nevertheless that which ye have, hold fast till I come*, signifies steadfastness in a state of the good of love and faith, even until visitation. This is evident from the signification of "that which ye have hold fast," as being to be steadfast in a state of love and faith, thus in a state of conjunction of the internal with the external, in which they are capable of being so far as they resist the delights of the loves of self and of the world. For so far as man removes these delights from him is the internal conjoined with the external, thus more in one man and less in another. This is evident also from the signification of "till I come," as meaning visitation (of which see above, n. 144).

174. Verse 26. *And he that overcometh and keepeth my works unto the end*, signifies perseverance in love and faith after combat against these loves and their removal as far as possible. This is evident from the signification of "overcoming" as being to fight against the delights of the loves of self and of the world, and to remove them. That this is the spiritual sense of these words follows from the connection. It is evident also from the signification of "keeping unto the end," as being perseverance even unto death; for he who perseveres even unto death in love and faith is saved; for such as he then is in respect to his life, he thenceforth remains to eternity (see above, n. 125). It is evident also from the signification of "works" as being the things of love and faith in cause and in effect, that is in internals and in externals. These things are here signified by "works," because these are the things treated of in what is written to the angel of this church (see above, n. 150). It is said, "keepeth my works," because everything of love and faith, and every opening of the internal and its conjunction with the external is from the Lord alone; therefore the "works," by which these are signified, are not man's, but the Lord's with man; and consequently it is said, "my works."

175a. *I will give him power over the nations*, signifies over the evils within him, which will then be scattered by the Lord. This is evident from the signification of “nations,” as being evils (of which presently); and from the signification of “giving power over them,” as being that these (the evils) will then be dispersed by the Lord. “To have power,” in reference to “over the nations,” means to scatter in reference to evils; thus there is an adaptation of words to their subjects. It is said that evils will be scattered by the Lord, for the Lord scatters evils by means of truths. He first discovers them to man by means of truths, and when man acknowledges the evils, the Lord scatters them. (That the Lord alone does this, see *Doctrine of the New Jerusalem*, n. 200.) “Nations and peoples” are often mentioned in the Word, and those who know nothing of the spiritual or internal sense of the Word, believe that peoples and nations are to be understood. But “peoples” mean those who are in truths, or in the contrary sense those who are in falsities, and “nations” those who are in goods, or in the contrary sense, those who are in evils. And as such are meant by “peoples” and by “nations,” so abstractly from persons “peoples” mean truths or falsities, and “nations” goods and evils; for the true spiritual sense is abstracted from persons, spaces, times, and like things, that are proper to nature.

[2] With these the natural sense of the Word, which is the sense of its letter, is at one; and the sense that is at one with these serves as a basis to the sense that is apart from them. For all things that are in nature are ultimates of Divine order, and the Divine does not rest in the middle, but flows down even to its ultimates, and there subsists. From this it is that the Word in the letter is such as it is, and unless it were such it would not serve as a basis for the wisdom of angels who are spiritual. It can be seen from this how mistaken those are who despise the Word on account of its style. “Nations” signify those who are in good, and in the abstract, goods, because men who lived in ancient times were divided into nations, families, and houses; and they then loved each other mutually; and the father of a nation loved the whole nation which was from him; thus the good of love reigned among them. For this reason “nations” signified goods. But when men came into the opposite state, which took place in the following ages when empires were established,

then “nations” signified evils. (See further on this subject in *Earths in the Universe*, n. 49, 90, 173, 174.)

[3] That “nations” in the Word signify either goods or evils, and “people” either truths or falsities, can be seen from the following passages. In Isaiah:

Nations shall walk to thy light, and kings to the brightness of thy rising. Then shalt thou see and flow together, and thine heart shall be enlarged, because the multitude of the sea is converted unto thee, the army of the nations come unto thee; thy gates shall be opened continually, they shall not be shut by day and by night, that men may bring unto thee the army of the nations, and their kings shall be brought; for the nation or kingdom that will not serve thee shall perish; and the nations by wasting shall be wasted. Thou shalt suck the milk of nations, even the breasts of kings shalt thou suck. The little one shall become a thousand, and the few a numerous nation (Isa. 60:3, 5, 11–12, 16, 22).

here the Lord is treated of; and by “nations” all who are in the good of love to him are meant, and by “kings” all who are in the truths of faith in him. From this it is manifest who are meant by the “nations” that “shall walk to thy light”; and by “the army of the nations that shall be brought”; also, who are meant by “the kings” that “shall walk to the brightness of thy rising”; and by “the kings of the nations” that “shall be brought”; also, what is meant by “Thou shalt suck the milk of nations and the breasts of kings” (“milk” is the delight of the good of love, likewise “breasts,” for milk is from them). The multiplication of truth and the fructification of good are described by the “little one shall become a thousand, and the few a numerous nation.” But by “the nations that shall be wasted” are meant all that are in evils, and also the evils themselves.

[4] In the same:

Behold I will lift up my hand toward the nations, and set up mine ensign toward the peoples, that they may bring thy sons in the bosom, and carry thy daughters upon the shoulder; and kings shall be thy nourishers and the chief women thy sucklers; with the face to the earth shall they bow down to thee (Isa. 49:22, 23).

here also the Lord is treated of, and those who shall worship and adore him. To “lift up his hand toward the nations and his ensign toward the peoples”¹⁸ is to join to himself all who are in the goods of love and in truths therefrom; of these it is said that “they shall bring thy sons in the bosom, and carry thy daughters upon the shoulder”; “sons” are the affections of truth, and “daughters” the affections of good (see above, n. 166). And of these it is said that their “kings shall be thy nourishers, and the chief women thy sucklers.” “Kings” are truths themselves, “chief women” are the goods thereof; and as man is regenerated by both of these, and also nourished, it is said that they shall be “nourishers” and “sucklers.” (That man is regenerated by means of truths and a life according to them, see *Doctrine of the New Jerusalem*, n. 23, 24, 27, 186.) This is the internal sense of these words; without that sense who could understand them?

[5] In the same:

Jehovah said, Behold I spread out upon Jerusalem peace as a river, and as a torrent the glory of the nations, that ye may suck. He will come to gather all nations and tongues, that they may come and see my glory. They shall declare my glory among the nations; then shall they bring your brethren out of all nations, as a gift to Jehovah, upon horses and upon the chariot, to the mountain of my holiness (Isa. 66:12, 18–20).

Here “Jerusalem” is the Lord’s church in the heavens and on the earth; it is said the church in the heavens, for the church is there also (see *Heaven and Hell*, n. 221–227). By “nations and tongues” all who are in the goods of love and in truths therefrom are meant. It is said that “they shall bring out of all nations a gift to Jehovah, upon horses and upon the chariot”; “a gift to Jehovah” is worship from the good of love; “horses and chariots” are intellectuals and doctrinals, for these are the source and foundation of worship. (That this is what “horses and chariots” signify, see *White Horse*, n. 1–5.)

[6] In the same:

It shall be in that day that a root of Jesse, which shall stand for a sign of the people, the nations shall seek (Isa. 11:10).

“The root of Jesse” is the Lord; “to stand for a sign of the people” means that it may be seen by those who are in truths; “the nations which shall seek,” are those who are in the good of love. It is believed that “nations” here mean the nations that are to approach and acknowledge the Lord, from which is to be the church that is called the church of the Gentiles; but these are not meant by “nation” but all who are in love to the Lord and faith in him, whether within the church or out of it (see *Heaven and Hell*, n. 308, 318–328).

[7] In the same:

A strong people shall honor thee, the city of the powerful nations shall fear thee (Isa. 25:3).

Open ye the gates, that the righteous nation may enter in. Thou hast increased the nation, O Jehovah, thou hast increased the nation, thou art glorified (Isa. 26:2, 15).

Come near, ye nations, to hear; and hearken, ye peoples (34:1).

I, Jehovah, have called thee in righteousness, for a covenant to the people, for a light of the nations (Isa. 42:6).

In Jeremiah:

The nations shall bless themselves in him, and in him shall they glory (Jer. 4:2).

Who will not fear thee, O king of nations? And in all their kingdom there is none like unto thee (Jer. 10:7).

In Daniel:

I was seeing in the night visions, and behold with the clouds of heaven one like the son of man. And there was given him dominion, and glory, and a kingdom; and all peoples, nations, and tongues shall worship him (Dan. 7:13–14).

In David:

The peoples shall give thanks unto thee, O God; all the peoples shall give thanks unto thee. Let the nations be glad and sing for joy; for thou shalt judge the peoples with equity, and shalt lead the nations upon the earth (Ps. 67:3–4).

That I may see the good of thy chosen, and be glad in the joy of thy nations (Ps. 106:5).

In Revelation:

The glory and honor of the nations shall be brought into the new Jerusalem (Rev. 21:26).

In Isaiah:

Ye shall be called priests of Jehovah; ministers of your¹⁹ God, it shall be said to you. Ye shall eat the wealth of the nations, and in their glory shall ye glory (Isa. 61:6).

In Lamentations:

The breath of our nostrils, the Anointed of Jehovah, was taken in their pits; of whom we had said, In his shadow we shall live among the nations (Lam. 4:20).

In these passages, by “nations” all who are in love to the Lord, whether within the church where the Word is or out of it, are meant.

175b. [8] That by “nations” in a contrary sense those who are in evils are meant, and in the abstract, evils themselves, can be seen from the following passages. In Jeremiah:

I will bring a nation upon you from far, it is a mighty nation; it is a nation of an age, a nation whose tongue thou shalt not know. It shall eat up thy harvest and thy bread; it shall eat up thy sons and thy daughters; it shall eat up thy vine and thy fig tree; it shall impoverish the cities with the sword (Jer. 5:15, 17).

The vastation of the church is here treated of; and by “nation” is meant the evil that will consummate it; it is therefore said, that “it shall eat up the harvest and the bread,” “the sons and daughters,” “the vine and the fig tree,” and “shall impoverish the cities with the sword”; by which all the goods of love and the truths of faith are signified; by “harvest” a state of the reception of truth from good (see *Arcana Coelestia*, n. 9295); by “bread” the good of love (see *Doctrine of the New Jerusalem*, n. 218); by “sons and daughters” the affections of truth and good (see above, n. 166); by “vine” the internal church, thus the internal things of the church (see *Arcana Coelestia*, n. 1069, 5113, 6376, 9277); by “fig tree” the external church, thus the external things of the church (*Arcana Coelestia*, n. 5113); by “cities” doctrines (*Arcana Coelestia*, n. 402, 2449, 2712, 2943, 3216, 4492, 4493); by “sword” falsity destroying (see above, n. 73, 131b). From this it can be seen that by “nations” is signified the evil that destroys all these.

[9] In the same :

Behold I lay stumbling blocks before this people, that they may stumble upon them, the fathers and the sons together. Behold, a people cometh from the land of the north, and a great nation from the sides of the earth. They have no compassion, their voice roareth like the sea, and they ride upon horses (Jer. 6:21–23).

Here also “nation” means evil, and “peoples” falsities, “the stumbling blocks upon which the fathers and the sons stumble” are the perversions of good and truth (“fathers” are goods, and “sons” truths therefrom). It is said, “a people from the land of the north, and a nation from the sides of the earth,” for the “north” signifies falsity from evil, and “the sides of the earth” signify what is outside of the church, thus evils remote from the goods of the church. “To roar like the sea, and to ride upon horses,” is to persuade by fallacies of the senses, and by reasonings therefrom.

[10] In Ezekiel:

The land is full of the judgment of bloods, and the city is full of violence, wherefore I will bring the worst of the nations, that they may

occupy their houses; the king shall mourn, and the prince shall be clothed with stupor (Ezek. 7:23–24, 27).

The “land” is the church; “full of the judgment of bloods” is to be in falsities that destroy goods; “city” is doctrine; “full of violence” is to use force against the good of charity; “the worst of the nations” are direful falsities from evil; “to occupy their houses” is to possess their minds; “the king who shall mourn” is the truth of the church; “the prince who shall be clothed with stupor,” is subservient truth. (That the “land” is the church, see *Arcana Coelestia*, n. 662, 1066, 1068, 1262, 1413, 1607, 2928, 3355, 4447, 4535, 5577, 8011, 9325, 9643; that “bloods” are falsities destroying good, n. 374, 1005, 4735, 5476, 9127; that “city” is doctrine, n. 2268, 2449, 2451, 2712, 2943, 3216, 4492, 4493; that “violence” is using force against the good of charity, n. 6353; that “houses” are the things of man that belong to his mind, n. 710, 2231, 2233, 2559, 3128, 3538, 4973, 5023, 6690, 7353, 7848, 7910, 7929, 9150; that “the king who shall mourn” is the truth of the church, see above n. 31a.)

[11] In David:

Jehovah bringeth the counsel of the nations to naught, he overthroweth the thoughts of the peoples (Ps. 33:10).

“Nations” mean those who are in evils, and “peoples” those who are in falsities; and because both are signified, it is said that “Jehovah bringeth the counsel of the nations to naught, and overthroweth the thoughts of the peoples,” which are two expressions, as it were, of one thing, yet they are distinct in the internal sense, in which “nations” signify one thing, and “peoples” another.

[12] In Luke:

Then they shall fall by the edge of the sword, and shall be led captive among all nations, and at length Jerusalem shall be trodden down by the nations, until the time of the nations be fulfilled. Then there shall be signs in sun, moon, and stars, and upon the earth anguish of nations, the sea and the waves roaring (Luke 21:24–25).

The consummation of the age is here treated of, which is the last time of the church, when there is no longer any faith because there is no charity, or no truth because there is no good. This is here described by correspondences; “to fall by the edge of the sword” is to be destroyed by falsities; “to be led captive among all nations” is to be possessed by evils of every kind; “Jerusalem, which shall be trodden down,” is the church; the “sun” is love to the Lord; the “moon” faith in him; the “stars” the knowledges of good and truth; the “signs” in them mean that these are to perish; “the sea and the waves that shall roar” are fallacies and reasonings therefrom.

[13] In Matthew:

Nation shall rise up against nation, and kingdom against kingdom; and there shall be famines, and pestilences, and earthquakes, in divers places. And they shall deliver you unto affliction, and ye shall be hated of all the nations for my name’s sake (Matt. 24:7, 9; Luke 21:10, 11).

These things also were said by the Lord respecting the last time of the church; and by “nation shall rise up against nation, and kingdom against kingdom” is signified that there will be conflicts of evils and falsities among themselves; by “famines and pestilences” are signified the failure and wasting of truths; by “earthquakes” the perversion of the church; by “being hated of all nations” is signified to be hated by all who are in evil; “the name of the Lord,” for the sake of which they shall be hated, signifies all things of love and faith whereby the Lord is worshiped (see above, n. 102, 135).

[14] In Ezekiel:

Behold Asshur a cedar in Lebanon. He has become high, and his branches have been multiplied. In his branches have all the fowl of the heavens built their nests, and under his branches all the beasts of the field have brought forth, and in his shade have dwelt all great nations. But his heart is lifted up in his height; therefore I will give him into the hand of the strong one of the nations, strangers shall cut him off, the violent of the nations, and they shall cast him down; whence all peoples of the earth have gone down from his shadow, and have abandoned him (Ezek. 31:3, 5, 6, 10–12).

These things no one can understand unless he has a knowledge of the spiritual or internal sense of the Word. He will believe them to be mere comparisons, in which there is no spiritual signification; when yet all the particulars therein signify things of heaven and the church; therefore they shall be explained briefly. "Asshur" is the rational of the man of the church which is illustrated; this is called "a cedar in Lebanon," because a "cedar" has the same signification as "Asshur," specifically truth from good in the rational; and "Lebanon" is the mind where the rational resides, because there were cedars in Lebanon.

By "his branches that were multiplied" are meant truths therefrom; "the fowl of the heavens that built their nests in his branches" are the affections of truth; and "the beasts of the field that brought forth under his branches" are the affections of good; the "great nations that dwelt in his shade" are the goods of love; "his heart lifted up in his height" is the love of self; "to be given into the hands of the strong one of the nations," and "to be cast down by the violent of the nations," means that evils from that love will destroy goods and truths; "the peoples of the earth that went down from his shadow and abandoned him" are all truths of the church. From this it is manifest that "nations" signify goods, and in the contrary sense evils; by "the nations that dwelt in his shade," goods; and by "the nations that cut him off, and cast him down," evils. (See, moreover, what is said and shown about nations and their signification in *Arcana Coelestia*, namely, that by "nations" in the Word are meant those who are in good, and consequently goods themselves, n. 1059, 1159, 1258, 1260, 1416, 1849, 6005; "the assembly of the nations," truths and goods, n. 4574, 7830; "the holy nation," the spiritual kingdom, n. 9255, 9256; when it is said "nation and people," by "nation" those who are in celestial good are meant, and by "people" those who are in spiritual good, n. 10288. That by "nations," especially the nations of the land of Canaan, evils and falsities of every kind are meant, n. 1059, 1205, 1868, 6306, 8054, 8317, 9320, 9327).

176. Verse 27. *And he shall rule them with an iron rod*, signifies that he is about to chastise evils by means of truths that are in the

natural man. This is evident from the signification of “ruling,” as being to chastise, for it is added that “he would shiver them as pottery vessels,” and the evils which are signified are chastised by means of truths. It is evident also from the signification of “an iron rod,” as being truths that are in the natural man; a “rod” or “staff” signifies the power by which chastisement is effected; and “iron” truths in the natural man which chastise. (That a “rod” or “staff” is power, see *Arcana Coelestia*, n. 4013, 4015, 4876, 4936, 6947, 7011, 7026, 7568, 7572; that it is for this reason that kings have a scepter, which is a short staff, n. 4581, 4876.)

“Iron” signifies truths in the natural man, because metals, as well as the other things of the earth, by correspondence signify things spiritual and celestial, all of which have reference to truths and goods. “Gold” signifies the good of the internal man; “silver” its truth; “copper” or “brass” the good of the external or natural man; “iron” its truth. For this reason the ages were called by the ancients after the names of the metals, namely, golden, silver, copper, and iron; the Golden Age from the most ancient men, who lived in the good of love; the Silver Age from the ancients after them who lived in truths from that good; the Copper Age from their posterity who were in external or natural good; the Iron Age from the posterity of these who were in natural truth alone without good. Natural truth is truth in the memory, not in the life; truth of life is good. (But more about this correspondence in *Heaven and Hell*, n. 104, 115.)

[2] The successive states of the church, even until the coming of the Lord, are meant by the “gold,” the “silver,” the “brass,” and the “iron,” of which the statue seen by Nebuchadnezzar in a dream was composed, which is thus described in Daniel:

His head was good gold, his breast and his arms silver, his belly and his thighs brass, his legs iron, his feet part iron and part clay. A stone was cut out of the rock, and it smote the image upon his feet that were iron and clay, and brake them to pieces. Whereas thou sawest the feet partly of potter’s clay and partly of iron, it signifies that the kingdom shall be divided; the kingdom shall be partly strong, and partly broken. Whereas thou sawest the iron mixed with miry clay, they shall mingle themselves by the seed of man; but they shall not cleave one to another, even as iron doth not mingle with clay (Dan. 2:32–34, 41–43).

By “the head which was good gold,” the first state of the church is meant, when men were in the good of love to the Lord; by “the breast and arms which were silver,” the second state of the church is meant, when they were in truths from that good; by “the belly and thighs which were of brass,” the following third state of the church, when they were no longer in spiritual good but in natural good, for “brass” signifies natural good; by “the legs which were of iron,” the fourth state of the church is meant, when natural good was no more, but truth only; but by “the feet which were of iron and clay,” the last state of the church is meant when there are both truth and falsity, truth in the Word and falsity in doctrine; when the truths of the Word are falsified, and doctrine is drawn from truths falsified, the state of the church is “partly iron and partly clay,” thus the kingdom is “partly strong and partly broken.” “The kingdom” here is the church; it is therefore called also “the kingdom of God.” That truths are thus mixed with falsities, but still they do not cohere, is meant by these words, “Whereas thou sawest the iron mixed with miry clay, they shall mingle themselves by the seed of man; but they shall not cleave one to another, even as iron doth not mingle with clay.” “The seed of man” is Divine truth, which is in the Word. (That this is signified by “seed,” see *Arcana Coelestia*, n. 3038, 3373, 10248, 10249; that “man” signifies the Lord, from whom is the Word, and also signifies the church, see n. 768, 4287, 7424, 7523, 8547, 9276.) That “potter’s clay” signifies the falsities that are in the natural man, will be seen in the following article (n. 177). By “the stone cut of the rock,” which “smote the image upon his feet,” the Lord by means of Divine truth is meant, and the destruction of falsities not cohering with truths from the Word. (That a “stone” is truth, and that “the stone of Israel” is the Lord in respect to Divine truth, see *Arcana Coelestia*, n. 643, 1298, 3720, 6426, 8609, 10376; that “rock” likewise signifies the Lord, n. 8581, 10580, and *Last Judgment*, n. 57.) Because “iron” signifies truths in the natural man, “the feet of the statue” were seen to be “of iron,” for “feet” signify the natural (see *Arcana Coelestia*, n. 2162, 3147, 3761, 3986, 4280, 4938–4952).

[3] Like things are signified by “gold,” “silver,” “brass,” and “iron,” in these words in Isaiah:

For brass I will bring gold, for iron I will bring silver, for woods brass, and for stones iron (Isa. 60:17).

“To bring gold for brass” means celestial good for natural good; “silver for iron” means celestial truth for natural truth; “brass for woods, and iron for stones,” means natural good and truth in great abundance like that of woods and stones. Here the state of the celestial church is treated of. (That “iron” signifies truth in the natural man, see *Arcana Coelestia*, n. 425, 426.)

[4] These passages are cited that it may be known what is meant by the “iron rod,” namely, the power whereby the Lord chastises the evils and disperses the falsities that are in the natural man; for a “rod” or “staff” signifies power (as was said above), and “iron” signifies truths in the natural man. The Lord chastises evils and disperses falsities by means of truths in the natural man, because all evils and the falsities therefrom have their seat in the natural man, and none in the spiritual or internal man. The internal man does not receive evils and falsities, but is closed against them. And as all evils and falsities have their seat in the natural man, they must needs be chastised and dispersed by means of such things as are there, which are truths in the natural man. Truths in the natural man are knowledges and cognitions, from which man can think, reason, and conclude naturally respecting the truths and goods of the church, and the falsities and evils which are opposed to these, and can consequently be in some natural illustration when he reads the Word. For the Word in the letter is not understood without illustration; and illustration is either spiritual or natural. Spiritual illustration is only with those who are spiritual; and the spiritual are those that are of the good of love and charity and in truths therefrom; while mere natural illustration is with those who are natural (see *Heaven and Hell*, n. 153, 425, 455; and above, n. 140). Moreover, those who are spiritual have, whilst they live in the world, illustration in the natural; but this springs from illustration in the spiritual; for with them the Lord flows in through the spiritual or internal man into the natural or external, and thus illustrates it, from which enlightenment man can see what is true and good, and what is false and evil, and when he sees that, the Lord scatters the evils and the falsities that are in the natural man,

by means of the truths and goods that are also there and that make one with the goods and truths in the spiritual or internal man (see *Doctrine of the New Jerusalem* on knowledges, what they effect, n. 51, and on influx, n. 277–278).

[5] From this it can now be seen what is signified by “the iron rod,” with which the Lord is to rule the nations, that is, chastise the evils that are in the natural man. These things are said to the angel of this church, because in what is written to this angel the internal and external man and their conjunction are treated of; for when the internal and the external or the spiritual and the natural are conjoined, the Lord chastises the evils and falsities that are in the natural man, and this by means of the knowledges of truth and good. But with those with whom the internal and external man are not conjoined, evils and falsities cannot be chastised and scattered, since they receive nothing from heaven through the spiritual man, but all things they receive are from the world; and these their rational favors, and supplies confirmations. Things similar to those here signified by “the iron rod” are also signified in the following passages. In David:

Thou shalt bruise [the nations] with an iron scepter; as a potter’s vessel thou shalt dash them in pieces (Ps. 2:9).

In Isaiah:

He shall smite the land with the rod of his mouth, and with the breath of his lips shall he slay the wicked (Isa. 11:4).

In Revelation:

The woman brought forth a male, a son, who is to rule all nations with an iron rod (Rev. 12:5).

Out of the mouth of the one sitting on the white horse went forth a sharp sword, that with it he should smite the nations; for he shall rule them with an iron rod (Rev. 19:15).

In Micah:

Arise, O daughter of Zion; for I will make thine horn iron, and I will make thy hoofs brass, that thou mayest beat in pieces many peoples (Micah 4:13).

The “daughter of Zion” is the celestial church; “horn” is power in the natural man; “hoofs” are the ultimates there, called sensual knowledges; hence it is evident what is signified by “making the horn iron, and the hoofs brass.” (That the “daughter of Zion” is the celestial church, see *Arcana Coelestia*, n. 2362, 9055; that “horn” is the power of truth from good in the natural man, n. 2832, 9081, 9719, 9720, 9721, 10182, 10186; and that “hoofs” are the knowledges of the sensual man, which are truths in the ultimate of order, n. 7729.)

177. *As earthen vessels shall they be shivered*, signifies the total dispersion of falsities. This is evident from the signification of “earthen vessels,” as being such things in the natural man as are from self-intelligence; and all things in the natural man that have respect to the things of heaven and the church and which are from self-intelligence are falsities (of which presently). It is evident also from the signification of being “shivered,” as being to be dispersed; “to disperse” is said of falsities, as “to shiver” is said of earthen vessels. That “earthen vessels” signify the things in the natural man that are from self-intelligence in matters of heaven and the church, and that these things are falsities, will be shown in what follows; something must first be said to show that the things that have respect to heaven and the church that gain entrance by self-intelligence are falsities.

Those who think from self-intelligence think from the world; for man, from his *proprium* loves only the things of the world and of self, and what he loves he also sees and perceives; the things he loves he calls goods, and the things he sees and perceives therefrom he calls truths; but these goods, which from love he so calls, are evils, and the truths which he sees from that love are falsities, since they spring forth from the loves of self and of the world, which loves are contrary to the loves of heaven, which are love to the Lord and love to the neighbor; and the things that pour forth from contraries are contraries.

[2] Those, therefore, who read the Word solely for repute of erudition, or to acquire fame that they may be exalted to honors or may gain wealth, never see and perceive truths, but falsities instead; and the truths that stand out before the eyes in the Word they either pass by as if not seen or they falsify them. The reason is, that to read the Word solely for the repute of erudition or for fame, that they may be exalted to honors and gain wealth, is to read it for the sake of self and the world as ends, thus from the loves of self and the world. And as these loves are of man's *proprium* so the things that man sees and perceives from them are from self-intelligence.

[3] But those who read the Word from the spiritual affection of truth, which affection is a love of knowing truth because it is truth, see truths in the Word, and rejoice in heart when they see them; and this because they are in illumination from the Lord. Illumination descends from the Lord through heaven from the light there, which light is Divine truth. It is therefore given to them to see truths from the light of truth, and this in the Word, because the Word is Divine truth, and in it are stored up all the truths of heaven. But those only are in this illumination who are in the two loves of heaven, which are love to the Lord and love towards the neighbor; for these loves open the inner or higher mind, which is formed to receive the light of heaven, and through that mind in them the light of heaven flows in and illuminates. But so long as they live in the world they do not perceive truths in that mind, but they see them in the lower mind, the mind of the external or natural man. Such as these do not think from self-intelligence when they read the Word. The especial reason why these do not think from their self-intelligence when they read the Word is, that their interior or spiritual mind looks to the Lord, and the Lord then elevates it up to himself, and with it the lower or natural mind, thus withdrawing it from man's *proprium*, which cannot be done with those who have regard first and foremost to themselves and the world.

[4] From this it can be seen that man from self-intelligence perceives nothing but evils and sees nothing but falsities; but that goods and truths that are of heaven and the church he perceives

and sees from the Lord. When the internal or spiritual man, in which is the inner or higher mind of which we have just spoken, is opened, then the Lord subdues the evils and disperses the falsities which are in the external or natural man. These things, then, are what are meant in the spiritual sense by this, that the son of man is to “give them power over the nations, and he shall rule them with an iron rod, and as earthen vessels they shall be shivered.”

[5] That “earthen vessels” signify such things as are from self-intelligence, thus the falsities that are in the natural man, is evident from various passages in the Word, of which I will cite the following as confirmation. In David:

Thou shalt bruise the nations with an iron scepter; as a potter’s vessel thou shall dash them in pieces (Ps. 2:9).

In this passage also “to bruise the nations with an iron scepter” is to chastise and subdue the evils that are in the natural man. “Scepter” here has the same signification as “staff” or “rod.” It is added “as a potter’s vessel,” because that signifies falsity from self-intelligence. In the sense of the letter this is a comparison, for it is said “as a potter’s vessel,” and “as earthen vessels”; but in the internal sense comparisons are not perceived as comparisons, since comparisons are equally from things significative (see *Arcana Coelestia*, n. 3579, 8989.) “A potter’s vessel,” or “earthen vessel,” signifies what is false, because a potter is one who forms, and a vessel is what is formed; and when man forms the vessel it is a falsity, but when the Lord forms it with man it is a truth; consequently in the Word “a potter’s vessel” signifies either what is false or what is true, and “a potter” signifies one who forms.

[6] The Lord himself is called in the Word a “potter,” from his forming man by means of truths; as in Isaiah:

Jehovah our Father; we are the clay, and thou art our potter, and we all are the work of thy hands (Isa. 64:8).

Woe unto him that striveth with the former! a potsherd with the potsherds of the earth! Shall the clay say to its potter, What makest thou? (Isa. 45:9).

Shall the potter be counted as clay? Shall the work say to its former, He made me not, and shall the thing formed say of its potter, he understandeth not? (Isa. 29:16).

[7] As the Jews and Israelites falsified all the truths of the Word by applying them to themselves and to their own exaltation above all nations and peoples in the universal world, so their falsities are called “marred vessels” of a potter, as in Isaiah:

Who have said to the seers, See not; and to those that have vision, See not for us right things, speak unto us smooth things, see illusions; depart from the way; therefore iniquity shall break them as the breaking of the potter’s bottle; in beating it shall not spare, so that there shall not be found in the fragment thereof a sherd to take fire from the hearth or to draw waters from the cistern (Isa. 30:10–11, 13–14).

That they wholly deprived themselves of truths, and immersed themselves in falsities, is described by this, “They said to the seers, See not; and to those that have vision, See not for us right things, speak unto us smooth things, see illusions; depart from the way.” That they had so immersed themselves in falsities that no more truth remained, is described by “the breaking of the potter’s bottle, so that there should not be found in the fragment a sherd to take fire from the hearth or to draw waters out of the cistern.” By this is signified that not enough of truth should be left to enable them to perceive any good and truth from the Word; for “fire” signifies good, and “water” truth; “hearth” the Word in respect to good; “cistern” and “fountain” the Word in respect to truth.

[8] In Jeremiah:

The word came to Jeremiah, Arise, and go down to the potter’s house. Then I went down to the potter’s house, and behold he wrought a work on the table. But the vessel that he was making was marred; and he turned back and made it another vessel as was right in the potter’s eyes to make (Jer. 18:1–4).

This also means that with the Jewish nation there was nothing but falsity; and “the vessel that was marred in the potter’s house” is that falsity; “the potter’s house” is the state in which they were. That the truth of the church should be taken away from them and given to others, is meant by this, that “the potter turned back and made it another vessel, as was right in his eyes.”

[9] In the same:

Jehovah said, Go buy a potter’s earthen bottle of the elders of the people and of the elders of the priests; and go forth into the valley of the son of Hinnom. Then shalt thou break the bottle before the eyes of the men that go with thee; and shalt say, I will break this people, and this city as one breaketh a potter’s vessel, that cannot be made whole again; and they shall bury in Tophet, because there is no more a place to bury in (Jer. 19:1–2, 10–11).

“The potter’s earthen bottle, or vessel, from the elders of the people and of the priests” is here also the falsity in which all of that nation were. That this falsity was such that it could not be dispersed by means of truths is described by this, that “he should break the vessel before the eyes of the men that went with him, that it could not be made whole again”; that they should “bury in Tophet, because there was no more a place,” signifies where all truths and goods have been destroyed.

[10] In Nahum:

Draw thee waters for the siege; strengthen thy fortresses; go into the mire and tread the clay, repair the brick kiln. There shall the fire devour thee; the sword shall cut thee off (Nahum 3:14–15).

“To draw waters for the siege and to strengthen the fortresses” is to fortify falsities by various means against truths; “to go into the mire and tread the clay” is to confirm falsities by fictions and fallacies; doctrine thence derived is called “a brick kiln,” because infernal love is strengthened by falsifications; it is therefore said that “the fire shall devour, and the sword cut off”; “fire” is infernal love, and a “sword” is falsity combating and destroying truth. “A potter’s vessel” or “earthen vessel” signifies falsity, because it corresponds to

something fabricated, and what is fabricated is a product of man's self-intelligence; it was from this correspondence that the prophets were commanded to do such things as are mentioned above.

178. *As I also have received from my Father*, signifies comparatively as the Lord did from his Divine human, when he glorified his human, namely, that he dissipated all evils and falsities arising from the human that he had from the mother. By "the Father" here the Divine in himself, or that which he had from conception, is meant, for this Divine was one with the Father, as he declares. It is said comparatively, for as the Lord glorified his human, so he regenerates man; that is, as he united his Divine to the human and the human to the Divine, so he conjoins the internal to the external and the external to the internal with man. (But as this arcanum cannot be explained in a few words so as to be understood, consult what has been shown respecting it in *Doctrine of the New Jerusalem*, n. 280–297, and in the passages cited from *Arcana Coelestia* in that work, n. 185, 298–307, in which it is fully explained.)

179. Verse 28. *And I will give him the morning star*, signifies intelligence and wisdom from the Lord's Divine human. This is evident from the signification of "stars," as being the knowledges of good and truth (see above, n. 72); and as they signify the knowledges of good and truth, they also signify intelligence and wisdom, for all intelligence and wisdom come by means of the knowledges of good and truth. It is evident also from the signification of "morning" as being the Lord in respect to his Divine human, therefore "the morning star" means intelligence and wisdom from him. "Morning" is often mentioned in the Word, and its signification varies according to the connection in the internal sense; in the highest sense it signifies the Lord, and also his coming; in the internal sense it signifies his kingdom and church, and their state of peace. Moreover, it signifies the first state of a new church, and also a state of love, and a state of illumination, consequently a state of intelligence and wisdom, and also a state of the conjunction of good and truth, the state in which the internal man is conjoined to the external. "Morning" has such various significations, because in the highest sense it signifies the Lord's

Divine human; it therefore also signifies all things that proceed from the Divine human, for the Lord is in those things that proceed from him, even so that it is he there.

[2] The Divine human of the Lord in the highest sense is meant by “morning,” because the Lord is the sun of the angelic heaven, and the sun of that heaven does not advance from morning to evening, or from rising to setting, as the sun of the world apparently does, but remains constantly in its place, in front above the heavens; consequently the sun is always in the morning there, and never in the evening. And since all the intelligence and wisdom that the angels have comes from the Lord as their sun, their state of love, and state of wisdom and intelligence, and in general their state of illumination is signified by “morning”; for these proceed from the Lord as a sun, and what proceeds from him is himself, for from the Divine nothing but what is Divine goes forth, and everything Divine is himself. (That the Lord is the sun of the angelic heaven, and that from him as a sun there exist all love, wisdom, and intelligence, and in general all illumination in respect to Divine truths, from which is wisdom, see *Heaven and Hell*, n. 116–125, 126–143, 155–156.)

[3] From this it can be seen why “morning” is so often mentioned in the Word when Jehovah or the Lord, his coming, his kingdom and church, and the goods thereof are treated of; as in the following passages, which I will cite by way of illustration. In the second book of Samuel:

The God of Israel said, the Rock of Israel spoke to me. He is as the light of the morning; the sun riseth, a morning without clouds (1 Sam. 23:3–4).

“The God of Israel” and “the Rock” is the Lord in respect to the Divine human and Divine truth proceeding therefrom; “the God of Israel” because Israel is his spiritual church, and “the Rock” because his Divine in the spiritual church is Divine truth (see *Arcana Coelestia*, n. 3720, 6426, 8581, 10580). As the Lord in the angelic heaven is a sun, and as all the light that angels have is therefrom, and as the sun there is continually in its morning, it is said, “he is as

the light of the morning; the sun riseth, a morning without clouds.”

[4] In David:

From the womb of the morning thou hast the dew of thy youth;
thou art a priest for ever, after the order of Melchizedek (Ps. 110:3–4).

This is said of the Lord as about to come into the world; “from the womb of the morning thou hast the dew of thy youth” is conception from the Divine itself, and the glorification of his human thereby; “a priest for ever after the order of Melchizedek,” means that Divine good and Divine truth proceed from him, for the Lord as priest is Divine good, and as king of holiness, who is “Melchizedek,” is Divine truth (see *Arcana Coelestia*, n. 1725).

[5] In Ezekiel:

The cherubim stood at the east entrance of the gate of the house;
the glory of the God of Israel was over them above (Ezek. 10:19).

“Cherubim” signify the Lord in respect to providence and as to guard lest he be approached otherwise than by the good of love; “the east entrance of the gate of the house” signifies approach; “the house of God” is heaven and the church; the “east” is where the Lord appears as a sun, thus where he is continually as the morning; therefore it is said “the glory of the God of Israel was over them above.”

[6] In the same:

The angel brought me to the gate that looketh towards the east;
and behold, the glory of the God of Israel came from the way of the east;
and the earth was enlightened by his glory. And the glory of Jehovah came into the house by the way of the gate whose face is toward the east (Ezek. 43:1–2, 4).

Here, in the internal sense, the influx of the Lord into those who are in his kingdom and church is described; “the God of Israel” is

the Lord in respect to the Divine human and the Divine truth proceeding therefrom; “the house of God” is his kingdom and the church; “glory” is Divine truth as it is in heaven; “to come by the way of the east into the house” means from the sun, where it is continually in its morning. (That “glory” is Divine truth as it is in heaven, see *Arcana Coelestia*, n. 4809, 5922, 8267, 8427, 9429; that “the house of God” is heaven and the church in respect to good, and “temple” is the same in respect to truth, n. 3720; and that the “east,” in the highest sense, is the Lord, because he is the sun of heaven, which is always in its rising and morning, consequently the “east” is the good of love from him, see n. 3708, 5097, 9668.)

[7] In the same:

The angel afterwards brought me back to the entrance of the house, where behold, waters issuing out from under the threshold of the house towards the east, they shall descend into the plain and come towards the sea, being sent forth into the sea that the waters may be healed; whence it comes to pass that every living soul that creeps, whithersoever the rivers come, shall live, whence there are exceeding many fishes, because these waters shall come thither, and they are healed, that everything may live whither the river shall come (Ezek. 47:1, 8–9).

Here also, the influx of the Lord from his Divine human with those who are of his kingdom and church is described by pure correspondences. By “waters issuing out from under the threshold of the house towards the east,” Divine truth proceeding from the Lord and flowing in with those that are in the east, that is, that are in the good of love to him, is described. “The waters shall descend into the plain” and “into the sea,” and “thereby the waters of the sea are healed,” signifies influx into the natural man and into the knowledges which are therein; the “fishes therefrom” signifies many truths in the natural man; that “everything shall live whither the river shall come” signifies that they should have life from Divine truth. That such things are hereby signified there, no one can see except from the internal sense of the Word, yet every single expression therein involves arcana of man’s regeneration by the Lord; but what is involved in each expression here will be disclosed

in explaining chapter 22, verses 1–2, of Revelation, where like things are mentioned.

[8] In David:

I have waited for Jehovah, my soul doth wait, my soul waiteth for the Lord more than the watchmen for the morning, the watchmen for the morning; for with him is much redemption, and he will redeem Israel (Ps. 130:5–8).

Here the Lord's coming into the world, and his reception by those that are in the good of love are treated of. The Lord's coming is signified by "I have waited for Jehovah, my soul doth wait for the Lord, for with him is much redemption, and he shall redeem Israel"; and his reception by those that are in the good of love is signified by "more than watchmen for the morning, the watchmen for the morning." Here "morning" in the highest sense signifies the Lord, and in the internal sense his kingdom and church; and "watchmen for the morning" signify those who wait for the Lord's coming, who are those that are in the good of love, since to those the Lord is "coming."

[9] That "morning" signifies the Lord's coming into the world and then a new church is evident from the following passages.

In Daniel:

Unto evening and morning, two thousand three hundred, then the holy [*sanctum*] shall be justified. The vision of the evening and the morning, which has been told, is truth (Dan. 8:14, 26).

"Evening" signifies the last time of the former church, and "morning" the first time of the new church, thus the Lord's coming.

In Isaiah:

Crying to me from Seir, Watchman,²⁰ what of the night? Watchman, what of the night? The watchman said, The morning cometh, and also the night (Isa. 21:11–12).

Here also the Lord's coming is treated of; "night" is the last time of the former church, and "morning" the first of the new. (What is signified by "calling out of Seir," see *Arcana Coelestia*, n. 4240, 4384.) In Ezekiel:

The end is come, the end is come, the morning is come upon thee, O inhabitant of the land; behold the day cometh, the morning is gone forth (Ezek. 7:6, 7, 10).

Here likewise the Lord's coming and the end of the former church and the beginning of a new one are treated of. In Zephaniah, where similar things are meant:

Jehovah in the morning, in the morning, he shall bring his judgment to light, nor shall he fail (Zeph. 3:5).

[10] As "morning" signifies the Lord, his coming, also his kingdom and church, as also the good of love from him, what is meant by "morning" in the following passages can be seen. In David:

Cause me to hear thy mercy in the morning (Ps. 143:8).

I will sing aloud of thy mercy in the morning (Ps. 59:16).

O satisfy us in the morning with thy mercy; that we may sing aloud and be glad all our days (Ps. 90:14).

O Jehovah, in the morning shalt thou hear my voice; in the morning I will set myself in order for thee (Ps. 5:3).

God is in the midst of her; God shall help him²¹ at the turning of the morning (Ps. 46:5).

O God, my God, in the morning do I seek thee (Ps. 63:1).

In Isaiah:

In the day shalt thou make thy plant to grow, and in the morning shalt thou make thy seed to blossom (Isa. 17:11).

Jehovah is²² their arm every morning (Isa. 33:2).

Jehovah²³ hath given me the tongue of the learned; he hath awakened me every morning (Isa. 50:4).

In Jeremiah:

I spoke unto you every morning (Jer. 7:13; 11:7; 25:3–4).

From the signification of “morning” it can be seen what is meant by the following:

That manna fell in the morning (Exod. 16:12–13, 21).

That Jehovah descended in the morning from Mount Sinai (Exod. 19:16);

That the priest kindled wood upon the altar every morning and placed thereon the whole burnt-offering (Lev. 6:12).

Also what is involved in the command respecting the sacrifice of the passover:

Thou shalt sacrifice the passover at the going down of the sun. Then thou shalt eat it; and thou shalt turn in the morning and go into thy tents (Deut. 16:6–7).

“They should sacrifice the passover when the sun went down,” because “the setting of the sun” signified the last time of the church; that “they should turn in the morning,” signified the establishment of a new church, thus the Lord’s coming. These things are cited that it may be known what is signified by the “morning star,” which the son of man would give, namely wisdom

and intelligence from the Lord's Divine human. And as those who receive wisdom and intelligence from the Lord also receive him, for the Lord is in the wisdom and intelligence that are from him, even so that he is the wisdom and intelligence with them, the Lord himself also is called "the morning star" in Revelation:

I am the root and the offspring of David, the bright and morning star (Rev. 22:16).

He is likewise called a star (Num. 24:17).

180. Verse 29. *He that hath an ear let him hear what the spirit saith unto the churches*, signifies that he who understands should hearken to what Divine truth proceeding from the Lord teaches and says to those who are in his church, as is evident from what was said and shown above (n. 108), where there are like words.

Revelation 3

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

2. *Be wakeful, and confirm the things remaining that are about to die; for I have not found thy works full before God.*

3. *Remember, therefore, how thou hast received and heard, and take heed, and repent; if, therefore, thou shalt not be wakeful, I will come on thee as a thief, and thou shalt not know in what hour I will come upon thee.*

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

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

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

7. *And to the angel of the church in Philadelphia write, These things saith the Holy, the True, He that hath the key of David, He that openeth and no one shutteth, and shutteth and no one openeth;*

8. *I know thy works; behold, I have given before thee an opened door, and no one is able to shut it; for thou hast some power, and hast kept My word, and hast not denied My name.*

9. *Behold, I will give, from the synagogue of Satan, of those saying that they are Jews and they are not, but do lie; behold I will make them to come and worship at thy feet, and to know that I have loved thee.*

10. *Because thou hast kept the word of My endurance I also will keep thee from the hour of temptation that is to come upon the whole world, to try them that dwell upon the earth.*

11. *Behold, I come quickly; hold fast what thou hast, that no one take thy crown.*

12. *He that overcometh I will make him a pillar in the temple of My God, and He shall go out thence no more; and I will write upon him the name of My God, and the name of the city of My God, the New*

Jerusalem, which is coming down out of heaven from My God, and My new name.

13. *He that hath an ear let him hear what the Spirit saith to the churches.*

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

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

16. *So because thou art lukewarm, and neither cold nor hot, I am about to vomit thee out of My mouth.*

17. *Because thou sayest, I am rich and have gotten riches, and have need of nothing, and knowest not that thou art wretched and miserable and poor and blind and naked;*

18. *I counsel thee to buy of Me gold tried by fire, that thou mayest be enriched; and white garments, that thou mayest be clothed, that the shame of thy nakedness be not manifest; and anoint thine eyes with eye salve, that thou mayest see.*

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

20. *Behold, I stand at the door and knock; if anyone hear My voice, and open the door, I will come in to him, and will sup with him, and he with Me.*

21. *He that overcometh, I will give to him to sit with Me in My throne, as I also have overcome and am sitting with My Father in His throne.*

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

EXPOSITION

181. Verses 1–6. And to the angel of the church in Sardis write, These things saith He that hath the seven spirits of God, and the seven stars; I know thy works, that thou hast a name that thou livest, and art dead. Be wakeful, and confirm the things remaining that are about to die; for I have not found thy works full before

God. Remember, therefore, how thou hast received and heard, and take heed, and repent; if, therefore, thou shalt not be wakeful, I will come on thee as a thief and thou shalt not know in what hour I will come upon thee. The hast a few names even in Sardis that have not defiled their garments; and they shall walk with Me in white, for they are worthy. He that overcometh shall be clothed in white garments; and I will not blot his name out of the book of life; and I will confess his name before My Father and before His angel. He that hath an ear let him hear what the Spirit saith unto the churches. 1. "And to the angel of the church in Sardis write" signifies those who live a moral but not a spiritual life, because they have little regard for the knowledges of spiritual things and for intelligence and wisdom therefrom (n. 182); "these things saith he that hath the seven spirits of God," signifies the Lord, from whom are all the truths of heaven and of the church (n. 183); "and the seven stars," signifies from whom are all the knowledges of truth and good (n. 184); "I know thy works," signifies the things that are of their life (n. 185); "that thou hast a name that thou livest, and art dead," signifies the quality of their thought, in that they think themselves to be alive because they are living a moral life, when yet they are dead (n. 186). 2. "Be wakeful," signifies that they should acquire for themselves life (n. 187); "and confirm the things remaining that are about to die," signifies in order that the things that belong to the moral life may be vivified (n. 188); "for I have not found thy works full before God," signifies that otherwise the Divine is not in the moral life (n. 189). 3. "Remember, therefore, how thou hast received and heard, and take heed," signifies recalling to mind and attention what the Lord teaches in the Word (n. 190); "and repent," signifies consequent spiritual life (n. 191); "if, therefore, thou shalt not be wakeful," signifies if thou dost not acquire spiritual life (n. 192); "I will come on thee as a thief," signifies the unexpected time of death, when all knowledges procured from the Word that have not acquired spiritual life will be taken away (n. 193); "and thou shalt not know in what hour I will come upon thee," signifies ignorance of that time and the state then (n. 194). 4. "Thou hast a few names even in Sardis that have not defiled their garments," signifies those who live a moral life from a spiritual origin, by applying the knowledges of truth and good [from the Word] to the uses of their life (n. 195); "and they shall

walk with Me in white, for they are worthy,” signifies their spiritual life which they have by means of the knowledges of truth and good from the Word (n. 196). 5. “He that overcometh,” signifies he that is steadfast even until death (n. 197); “shall be clothed in white garments,” signifies intelligence and wisdom according to truths and their reception (n. 198); “and I will not blot his name out of the book of life,” signifies that they will be in heaven, because they are fitted for it (n. 199); “and I will confess his name before My Father and before His angels,” signifies that they will be in Divine good and in Divine truth therefrom (n. 200). 6. “He that hath an ear let him hear, what the Spirit saith to the churches,” signifies that he who understands should hearken to what Divine truth proceeding from the Lord teaches and says to those who are of His church (n. 201).

182. Verse 1. And to the angel of the church in Sardis write, signifies those who live a moral but not a spiritual life, because they have little regard for the knowledges of spiritual things and for intelligence and wisdom therefrom. This is evident from what is written to the angel of this church, from which, when viewed in the internal or spiritual sense, it can be seen that those who live a moral but not a spiritual life, because they have little regard for the knowledges of the spiritual things and for intelligence and wisdom therefrom, are here treated of. But before unfolding the things that follow as to their spiritual sense, it is necessary to explain and open what moral life is and what spiritual life is, also what moral life from spiritual life is, and what moral life apart from spiritual life. Moral life is acting well, sincerely, and justly with one’s companions in all the affairs and occupations of life; in a word, it is the life that is apparent before men, because it is the life lived with them. But this life has a two-fold origin; it is either from the love of self and the world, or it is from love to God and love towards the neighbor.

[2] Moral life from the love of self and the world is not in itself moral life, although it seems to be moral; for the man acting thus acts well, sincerely, and justly for the sake of self and the world only, and what is good, sincere, and just serves him as means to an

end, which is, either that he may be raised above others and rule over them, or that he may gain wealth; and of these things he thinks in his spirit, or when he is by himself secretly; but these things that he thinks he does not dare to avow openly, because they would destroy the good opinion others have of him, and thus destroy the means by which he wishes to attain his ends. From this it can be seen that there lies within the moral life of such a man nothing else than to acquire all things in preference to others, thus that he wishes to have all others to serve him, or to gain possession of their goods; from which it is evident that his moral life is not in itself a moral life; for if he should gain what he aims at, or what he has as an end, he would subject others to himself as slaves, and would deprive them of their goods. And as all means savor of the end, and in their essence are of the same quality as their ends, for which reason they are also called intermediate ends, therefore such a life, regarded in itself, is merely craftiness and fraud. And this also becomes clearly evident in the case of those with whom these external bonds are released, as takes place, when engaged in lawsuits against their fellows, when they desire nothing so much as to subvert justice, and secure the good will of the judge or the favor of the king, and this secretly, that they may deprive others of their goods; and when they obtain this, they rejoice in spirit and in heart. This is still more evident in the case of kings who place honor in wars and victories, that they find the highest joy of their hearts in subjugating provinces and kingdoms, and where resistance is made, in depriving the vanquished of all their goods, and even of life. Such also is the delight of many who engage at such times in military service. This becomes still more evident with all of this character when they become spirits, which is immediately after the death of the body. As they then think and act from their spirit, they rush into every wickedness according to their love, however morally they may have lived in appearance while in the world.

[3] But spiritual life is wholly different, because it has a different origin; for it is from love to God and love towards the neighbor. Consequently, the moral life also of those who are spiritual is different, and is a truly moral life; for these, when they think in their spirit, which takes place when they are thinking secretly by themselves, do not think from self and the world, but from the

Lord and heaven; for the interiors of their minds, that is, of their thought and will, are actually elevated by the Lord into heaven, and are there conjoined to Him; thus the Lord flows into their thoughts, intentions, and ends, and governs them and withdraws them from their proprium [what is their own], which is solely from the love of self and of the world. The moral life of such persons is, in appearance, like the moral life of those described above, and yet their moral life is spiritual, because it is from a spiritual origin. Their moral life is simply an effect of spiritual life, which is the efficient cause, thus the origin. For they act well, sincerely, and justly with their fellows from fear of God and from love of the neighbor; in these loves the Lord keeps their mind and disposition (*mentem et animum*); consequently when they become spirits, which takes place when the body dies, they think and act intelligently and wisely, and are elevated into heaven. Of these it may be said, that with them every good of love and every truth of faith flows in out of heaven, that is, through heaven from the Lord. But this is not true of those described above; for their good is not the good of heaven, nor is their truth the truth of heaven; but what they call good is the delight of the lust of the flesh, and it is falsity therefrom that they call truth; these flow into them from self and from the world. From this it can also be known what moral life from spiritual life is, and what moral life apart from spiritual life is; namely, that moral life from spiritual life is truly moral life, which may be called spiritual, since it has its cause and origin in the spiritual; but that moral life apart from spiritual life not moral life, and may be called infernal, for so far as the love of self and of the world reign in it, so far it is fraudulent and hypocritical.

[4] From what has now been said, the quality of external sanctity may also be inferred (by which is meant worship in churches, prayers, and gestures then), with such as are in the love of self and of the world, and yet live an apparently moral life, namely, that nothing of these is elevated to heaven and is heard there, but that they flow out from some thought of the external or natural man, and thus from their mouth into the world. For the interior thoughts of such, which are of their very spirits, are full of craftiness and fraud against the neighbor; and yet it is through interiors that there is elevation into heaven. Moreover, their worship in churches,

and prayers, and gestures at such times, are either the result of habit from infancy, and are thence become familiar, or they are from a principle that such external things contribute everything to salvation, or they are a consequence of their being no business for them at home and abroad on holy days, or of a fear of being regarded as irreligious by their companions. But worship with those who live a moral life from a spiritual origin is altogether different, for it is truly a worship of God, for their prayers are elevated to heaven and are heard, for the Lord leads their prayers through heaven to Himself. (But more; may be seen on these subjects in the work on *Heaven and Hell*, n. 468, 484, 529, 530–534; and above, in the explanation of Revelation, n. 107.) These things are premised, because what is written to the angel of this church treats of those who live a moral but not a spiritual life, for the reason that they have little regard for the knowledges of spiritual things.

183a. These things saith He that hath the seven spirits of God, signifies the Lord from whom are all the truths of heaven and of the church. This may appear from the fact that it is the Lord who is meant, because it is the Son of man who said these things, as well as those said to the angels of the other churches; and the Son of man is the Lord in respect to the Divine Human (see n. 63, 151). By “the seven spirits of God” all the truths of heaven and of the church are meant, because “the Spirit of God” in the Word signifies Divine truth proceeding from the Lord. “Spirit” is mentioned in many passages in the Word, and “spirit,” when used in reference to man, signifies Divine truth received in the life, thus it signifies man’s spiritual life; but in reference to the Lord, by “spirit” is meant the Divine that proceeds from Him, which is called by the general term Divine truth. But since few at this day know what is meant by “spirit” in the Word, I will first show by passages from the Word that “spirit,” in reference to man, signifies Divine truth received in the life, thus man’s spiritual life. But because there are two things that constitute man’s spiritual life, namely, the good of love and the truth of faith, in many passages in the Word mention is made of “heart and spirit,” and also of “heart and soul;” and by “heart” the good of love is signified, and by “spirit” the truth of faith; the letter is also signified by “soul,” for this means in the Word man’s spirit.

[2] That “spirit,” in reference to man, signifies truth received in the life, is clear from the following passages. In Ezekiel:

Make you a new heart and a new spirit; why will ye die, O house of Israel (18:31).

Anew heart will I give you, and a new spirit will I give in the midst of you (36:26).

And in David:

Create for me a clean heart, O God, and renew a steadfast spirit in the midst of me. The sacrifices of God are a broken spirit; a broken and contrite heart God doth not despise (Ps. 51:10, 17).

In these passages “heart” signifies the good of love, and “spirit” the truth of faith, from which man has spiritual life; for there are two things that make all of man’s life, namely, good and truth; these two when united in man make his spiritual life.

[3] As “heart” signifies good, and “spirit” truth, both received in the life, so “heart,” in the contrary sense, signifies evil, and “spirit” falsity; for most expressions in the Word have also a contrary sense. In this sense “heart” and “spirit” are mentioned, in David:

A generation that doth not set his heart aright, neither is his spirit steadfast with God (Ps. 78:8).

And in Ezekiel:

Every heart shall melt, and every spirit shall faint (21:7).

In Moses:

Jehovah hardened the spirit of the king of Heshbon, and confirmed his heart (Deut. 2:30).

In Isaiah:

Conceive chaff, bring forth stubble; your spirit fire shall devour (33:11).

In Ezekiel:

Woe unto the foolish prophets that go away after their own spirit (13:3).

That which ascendeth upon your spirit shall never come to pass (20:32).

[4] From this it is clear that the whole of man's life is meant by "heart and spirit;" and as his whole life refers itself to these two, namely, to good and truth, and in a spiritual sense to love and faith, so these two lives of man are meant by "heart and spirit." From this also it is that "heart and spirit" signify the will and the understanding of man; since these two faculties in man make all his life; nowhere else than in these has man life; and for the reason that the will is the receptacle of good and its love, or of evil and its love; and the understanding is the receptacle of truth and its faith, or of falsity and its faith; and as has been said, all things with man refer themselves to good and truth, or to evil and falsity, and in a spiritual sense to love and faith (see the *Doctrine of the New Jerusalem*, n. 28–35). In reference to man, "spirit" signifies truth or falsity, and man's life from one or the other; because by "spirit" is meant especially the spirit that is in man and that thinks, and it thinks' either from truths or from falsities. But as was said just above, there are two things that make the life of man, understanding and will; the life of the understanding is to think either from truths or from falsities, and the life of the will is to affect or inflame with love those things that the understanding thinks. These two lives of man correspond to the two lives of his body, which are the life of the respiration of the lungs, and the life of the pulse of the heart; it is by this correspondence that spirit and body with man are united (see above, n. 167; and in the work on *Heaven and Hell*, n. 446, 447).

[5] Because of this correspondence the word that means spirit in the Hebrew, as well as in many other languages, means wind or

breath; so also to expire [to breathe out] is expressed by the term “to give up the spirit [breath, or ghost];” and this also in the Word; as in David:

I gathered in their spirit, he expired (Ps. 104:29). In Ezekiel:

The Lord Jehovih said to the dry bones, Behold I bring spirit into you, that ye may live; and the Lord Jehovih said, From the four winds come, O spirit, and breathe into these slain; and the spirit came into them, and they revived (37:5, 9, 10).

In Revelation:

The two witnesses were slain by the beast that cometh up out of the abyss; but after the three day; and a half the spirit of life from God entered into them, so that they stood upon their feet (11:7, 11).

In Luke:

Jesus, taking the hand of the dead girl, called, saying, Maiden, arise. Therefore her spirit came again, and she rose up immediately (8:54, 55).

[6] When these passages are understood it can be seen what “spirit” signifies, when predicated of man, in many places in the Word, of which I will cite only these. In John:

Except one be born of water and of the spirit he cannot enter into the kingdom of God. The wind bloweth where it listeth, and thou hearest the sound thereof, but knowest not whence it cometh and whither it goeth; so is everyone that is born of the spirit (3:5, 8).

The Lord breathed on the disciples, and said, Receive ye the Holy Spirit (20:22).

And in the book of Genesis:

Jehovah breathed into man’s nostrils the breath of lives (2:7);

besides other places.

[7] That “spirit,” in the spiritual sense, signifies truth, and man’s life therefrom, which is intelligence, is clear from the following passages. In John:

The hour cometh, and now is, when the true worshipers shall worship the Father in spirit and in truth (4:23).

In Daniel:

In him was an excellent spirit of knowledge and understanding. I have heard of thee that the spirit of God is in thee, and that light and understanding and excellent wisdom is found in thee (5:12, 14).

In Moses:

Thou shalt speak to all the wise in heart, whom I have filled with the spirit of wisdom (Exod. 28:3).

In Luke:

John grew, and waxed strong in spirit (1:80).

And concerning the Lord:

The child Jesus grew, and waxed strong in spirit, and was filled with wisdom (2:40).

183b. [8] When it is known what “spirit,” in reference to man, signifies, it can be known what it signifies when predicated of Jehovah or the Lord, to whom are attributed all things that a man has, as face, eyes, ears, arms, hands, as also heart and soul, and so also a spirit, which in the Word is called “the Spirit of God,” “the Spirit of Jehovah,” “the Spirit of His nostrils,” “the Spirit of His mouth,” “the Spirit of truth,” “the Spirit of holiness,” and “the Holy Spirit.” That “spirit” means Divine truth proceeding from the Lord is plain from many passages in the Word. Divine truth proceeding from the Lord is “the Spirit of God,” because from it men have all their life; and those who receive that Divine truth in

faith and life have heavenly life. That this is “the Spirit of God” the Lord Himself teaches. In John:

The words that I speak unto you are spirit and are life (6:63).

In Isaiah:

There went forth a shoot out of the stock of Jesse; the spirit of Jehovah shall rest upon Him, the spirit of wisdom and intelligence, the spirit of counsel and of might (11:1, 2). In the same:

I have given My spirit unto Him: He shall bring forth judgment to the nations (42:1).

He shall come like a flood; the spirit of Jehovah shall lift up a standard against Him (59:19).

The spirit of the Lord Jehovah is upon me, therefore Jehovah hath anointed me to preach good tidings to the poor (61:1).

In John:

He whom the Father hath sent speaketh the words of God, for not by measure hath God given the spirit (3:34).

These things are said of the Lord.

[9] That the Holy Spirit is Divine truth proceeding from the Lord can be seen in John:

I tell you the truth; it is expedient for you that I go away; for if I go not away the Comforter will not come unto you; but if I go away I will send Him unto you. When He, the Spirit of truth, is come, He shall guide you into all truth; He shall not speak from Himself, but He shall take of Mine, and shall declare it unto you (16:7, 13, 14).

That “the Comforter” [Paraclete] here is Divine truth proceeding from the Lord is plainly evident, for it is said that the Lord Himself spoke to them the “truth,” and that, when He should go away, He would send the Comforter, the “Spirit of truth,” who should

“guide them into all truth,” and that He would “not speak from Himself,” but from the Lord. It is said “He shall take of Mine,” because Divine truth proceeds from the Lord, and what proceeds is called “Mine;” for the Lord Himself is Divine love; and what proceeds from Him is Divine truth, thus it is His (see in the work on *Heaven and Hell*, n. 139, 140, and the preceding numbers; and in the *Doctrine of the New Jerusalem*, n. 307). “Being sent” and “sending” mean proceeding and going forth (see *Arcana Coelestia*, n. 2397, 4710, 6831, 10561); the same is meant here by “I will send Him to you.” That “the Comforter” is the Holy Spirit is evident in John:

The Comforter, the Holy Spirit, He shall teach you all things
(14:26).

[10] In the same:

Jesus cried with a great voice, saying, If any man thirst, let him come unto Me, and drink. He that believeth on Me, as the Scripture saith, out of his belly shall flow rivers of living water. This He saith of the spirit which they that believe on Him were to receive; the Holy Spirit was not yet, because Jesus was not yet glorified (7:37–39).

It is clear from this that the Holy Spirit is Divine truth, proceeding from the Lord, which flows in with man, both immediately from the Lord Himself and mediately through angels and spirits; for the Lord says first, that “he who believes on Him, out of His belly shall flow rivers of living water,” and then that “He spoke this of the spirit which they were to receive;” for “water” in the spiritual sense, signifies truth, and “rivers of living water,” Divine truth from the Lord in abundance; the like is therefore meant by “the spirit which they were to receive.” (That “water” signifies truth,” and “living water” Divine truth,” see above, n. 71.) And as Divine truth proceeds from the glorified Human of the Lord and not immediately from the Divine Itself, for this was glorified in Itself from eternity, so it is here said, “the Holy Spirit was not yet, because Jesus was not yet glorified.” That to “glorify” is to make Divine, and that the Lord fully glorified His Human, that is, made

it Divine by His last temptation and victory on the cross, see The Doctrine of the New Jerusalem (n. 293–295, 300–306).

183c. [11] It is greatly wondered at in heaven that the man of the church does not know that the Holy Spirit, which is Divine truth, proceeds from the Lord's Human, and not immediately from His Divine, when yet the doctrine received in the whole Christian world teaches that:

As is the Father so also is the Son, uncreate, infinite, eternal, omnipotent, God, Lord; neither of them first or last, nor greatest or least. Christ is God and man: God from the nature of the Father, and man from the nature of the mother; but although He is God and man, yet they are not two, but one Christ; He is one, but not by changing the Divine into the Human but the Divine took the Human to Itself. He is altogether one, not by a mingling of two natures, but He is a single person, because as body and soul are one man, so God and man is one Christ. (This from the Creed of Athanasius).

Now as the Divine and the Human of the Lord are not two, but a single person, and are united as soul and body, it may be known that the Divine which is called the Holy Spirit goes out and proceeds from His Divine through the Human, thus from the Divine Human; for nothing whatever can go forth from the body except from the soul through the body, since all the life of the body is from its soul. And since "As is the Father so is the Son, uncreate, infinite, eternal, omnipotent, God and Lord, and neither of them is first or last, nor greatest nor least," it follows that the proceeding Divine, which is called the Holy Spirit proceeds from the Divine Itself of the Lord through His Human, and not from another Divine that is called the Father; for the Lord teaches that the Father and He are one, and that the Father is in Him and He in the Father (see below, n. 200). But the reason why most of those in the Christian world think otherwise in their hearts, and thence believe otherwise, is, the angels said, because they think of the Lord's Human as separate from His Divine, although this is contrary to the doctrine which teaches that the Divine and the Human of the Lord are not two persons, but a single person, united as soul and body. That this should be the doctrine of the whole Christian world was provided by the Lord, because it is the essential of the

church, and the essential of the salvation of all. But they have divided the Divine and the Human of the Lord into two natures, and have said that the Lord is God from the nature of the Father, and man from the nature of the mother, because they do not know that when the Lord fully glorified His Human He put off the human from the mother, and put on a Human from the Father (according to what is shown in the *Doctrine of the New Jerusalem*, n. 295. That this distinction was made in a certain council by those who were there, for the pope's sake, that he might be acknowledged as the Lord's vicar, see *Arcana Coelestia*, n. 4738).

[12] That the "Spirit of God" is Divine truth, and thence spiritual life to the man who receives it, is further evident from these passages. In Micah:

I am full of power with the spirit of Jehovah and of judgment (3:8).

And in Isaiah:

I will pour out waters upon him that is thirsty, and streams upon the dry ground, and My spirit upon thy seed (44:3).

In that day shall Jehovah Zebaoth be for a spirit of judgment to him that sitteth in judgment, and for might to them (28:5, 6).

In Ezekiel:

And ye shall know that I will put my spirit in you that ye may live (37:14).

In Joel:

I will pour out My spirit upon all flesh, and upon the menservants and upon the maidservants (2:28).

In Revelation:

The testimony of Jesus is the spirit of prophecy (19:10).

Since the “Spirit of God” signifies Divine truth, it is called:

The spirit of the mouth of Jehovah (Ps. 33:6);

The spirit of His lips (Isa. 11:4);

The breath of God and the spirit of His nostrils (Lam. 4:20; Ps. 18:16; Job 4:9).

In Matthew:

John said, I baptize you with water with repentance; but He that cometh after me, He shall baptize you with the Holy Spirit and with fire (3:11).

In the spiritual sense, “to baptize” signifies to regenerate; the “Holy Spirit” is Divine truth, and “fire” Divine good. (That to “baptize” signifies to regenerate, see above, n. 71; and that “fire” signifies the good of love, n. 68.)

[13] From this it can now be seen what is meant by the words of the Lord to His disciples:

Go ye, baptize into the name of the Father, and of the Son, and of the Holy Spirit (Matt. 28:19).

Here “the Father” is the Divine Itself, “the Son” is the Divine Human, and “the Holy Spirit” is the proceeding Divine which is Divine truth; thus there is one Divine, and yet there is a trine. That this is so the Lord teaches in John:

Henceforth ye know the Father, and have seen Him. He that seeth Me seeth the Father. I am in the Father, and the Father in Me (14:7, 9, 10).

[14] Since the proceeding Divine, which is Divine truth, flows in with men immediately, as well as mediately through angels and spirits, it is believed that the Holy Spirit is a third person, distinct from the two called Father and Son. But I can affirm that no one in

heaven knows any other Holy Divine than the Divine truth proceeding from the Lord. And since Divine truth is also communicated to men mediately through angels, it is said in David:

Jehovah God maketh His angels spirits (Ps. 104:1, 4).

These passages have been cited that it may be known that “the seven spirits” signify all the truths of heaven and of the church from the Lord. It is made still more manifest that “the seven spirits” are all the truths of heaven and of the church, from these passages in Revelation:

The seven lamps of fire burning before the throne are the seven spirits of God (4:5).

In the midst of the elders a Lamb standing, having seven horns, and seven eyes, which are the seven spirit of God sent forth into all the earth (5:6).

It is plain that the spirits here are not spirits, from the fact that the “lamps” and the “eyes of the Lamb” are called spirits. “Lamps” signify Divine truths, and “eyes” the understanding of truth; and when predicated of the Lord, His Divine wisdom and intelligence (see above, n. 152).

184. *And the seven stars*, signifies from whom are all the knowledges of truth and good. This is evident from the signification of “seven,” as being what is full and all things (see above, n. 20, 24), also from the signification of “stars” as being the knowledges of truth and good (see also above, n. 72). It is said to the angel of this church, “These things saith He that hath the seven spirits of God, and the seven stars,” because those within the church who are living a moral but not a spiritual life, because they have little regard for the knowledges of spiritual things and thence for intelligence and wisdom, are here treated of; for “the seven spirits of God” signify all the truths of heaven and of the church, and “the seven stars” the knowledges of truth and good; and through these two come all intelligence and wisdom. To the angel

of each church is premised something respecting the Lord, which indicates what is treated of (see above, n. 113).

185. *I know thy works*, signifies the things that are of their life. This is evident from the signification of “works,” as being the things that are of man’s life, both the good and the evil. “Works” signify the things that are of life because they are the effects of life, for they proceed from the life of everyone. If the life is good the works are good, but if the life is evil the works are evil. The life that is in works is the intention, which is of the will, and of the thought therefrom; and this life is the life of man’s spirit; for it is the spirit in man that intends and thinks. Without this life in works they would be only nations like those of automaton. For this reason the wise do not look at the works, but at the life that is in the works, namely, at the intention. This is especially true of the angels who are with man; they do not see his works, but only the intentions of his mind, and conclude therefrom what the man’s state is. From this it can be seen that “works” in the spiritual sense mean the life; and as the life of man is diverse, depending mainly upon his love, it is his love that is especially signified by “works” see above (n. 98, 116). This is why it is said to the angel of each church in the beginning, “I know thy works;” which therefore means that the Lord knows the whole life of man, and its quality in respect to love.

186a. *That thou hast a name that thou livest, and art dead*, signifies the quality of their thought, in that they think themselves to be alive, because they are living a moral life, when yet they are dead. This is evident from the signification of “name,” as being quality of state (see above, n. 148); also from the signification of “living,” as being to have spiritual life (of which presently); also from the signification of “being dead,” as being not to have spiritual life, but only moral life without it. This is “being dead,” because in the Word “life” signifies the life of heaven with man, which is there also called “life eternal;” while “death” signifies the life of hell, which life in the Word is called “death,” because it is the privation of the life of heaven. Here, therefore, “thou hast a name that thou livest, and art dead,” signifies thinking that they have spiritual life, and thus are saved, because they are living a moral life, when yet

they are spiritually dead. But how this is to be understood can be seen from what was said above (n. 182) of each life, spiritual and moral, namely, that moral life apart from spiritual life is the life of the love of self and the love of the world, while moral life that is from spiritual life is a life of love to the Lord and love towards the neighbor; this life is the life of heaven, but the other life is what is called spiritual death. When this is understood (see above, n. 182,) it can be known what is meant here by “being alive and yet being dead.”

[2] That “to live,” or “being alive,” signifies spiritual life in man, and “being dead” deprivation of that life, and damnation, can be seen from many passages in the Word, of which I will cite the following. Thus in Ezekiel:

When I shall say unto the wicked, In dying he shall die, and thou shalt not give him warning, nor speak to warn the wicked one from his evil way, that he may be made alive, the wicked shall die in his iniquity. But if thou shalt give warning to the wicked, and he shall not turn back from his wickedness nor from his wicked way, he shall die in his iniquity; yet hast thou delivered thy soul. So if thou shalt give warning to a righteous man that he sin no more, and he sin not, living he shall live, because he took warning (3:18–21).

Here “dying he shall die” is to perish in eternal death, which is damnation, for it is said of the wicked; and “living he shall live” is to enjoy eternal life, which is salvation, for it is said of those who repent, and of the righteous.

[3] In the same:

Ye have profaned Me with My people, to kill the souls that should not die, and to keep alive the souls that should not live, whilst ye lie to My people, to them that hear a lie (13:19).

This treats of the falsification of truth, which is meant by “Ye have profaned Me with My people,” and by “ye lie to the people, to them that hear a lie.” Here “a lie” signifies what is false, and what is falsified. “To kill the souls that should not die” is to deprive them of the life that comes from truths; and “to keep alive the souls that

should not live” is to persuade them that life eternal is from falsities. That this is here meant by “making alive” is evident from the preceding verse there.

[4] In David:

Behold the eye of Jehovah is upon them that fear Him, to deliver their soul from death, and to keep them alive in famine (Ps. 33:18, 19).

Thou hast delivered my soul from death, and my feet from stumbling, that I may walk before God in the light of the living (Ps. 56:13).

In Jeremiah:

Behold, I set before you the way of life and the way of death (21:8).

In John:

Jesus said, Verily, verily, I say unto you, he that heareth My Word hath eternal life, and shall not come into condemnation, but shall pass from death into life (5:24).

[5] It is clear that in these passages “death” means damnation and “life” salvation. Because “death” is damnation it is also hell, for which reason hell is commonly called “death” in the Word, as in these passages. In Isaiah:

Hell will not confess Thee, nor will death praise Thee; they that go down into the pit will not hope on Thy truth. The living, the living, he shall confess Thee (38:18, 19).

We have made a covenant with death, and with hell we have made a vision (28:15).

In Hosea:

I will ransom them from the hand of hell; I will redeem them from death. O death, I will be thy plague! O hell, I will be thy perdition! (13:14).

In David:

In death there is no remembrance of Thee; in hell who shall confess Thee? (Ps. 6:5).

The cords of death compassed me, and the cords of hell (Ps. 18:4, 5).

Like sheep shall they be laid in hell; death shall feed them (Ps. 49:14).

Jehovah, thou hast brought up my soul from hell; Thou hast made Me to live (Ps. 30:3).

In Revelation:

A pale horse, and he that sat upon him whose name was death, and hell will follow him (6:8).

Death and hell were cast into the lake of fire (20:14).

186b. [6] As “death” signifies damnation and hell, its meaning in the following passages is evident. In Isaiah:

He will swallow up death for ever; and the Lord Jehovah will wipe away tears from off all faces (25:8).

That he might give the wicked to their sepulcher, and the rich in their death (53:9).

In David:

Jehovah, Thou liftest me up from the gates of death (Ps. 9:13).

Thou shalt not be afraid for the arrow that flieth by day, nor for the death that wasteth at noonday (Ps. 91:5, 6).

In John:

If anyone keep My word he shall never see death (8:51).

In Revelation:

He that overcometh shall not be destroyed in the second death (2:11).

Many men died of the waters, because they were made bitter (8:11).

The second angel poured out a bowl upon the sea, and it became blood as of one dead, whence every living soul died in the sea (16:3).

[7] From these passages it can be seen what is meant by “the dead,” namely, those who have not in themselves the life of heaven, and consequently are in evils and in falsities therefrom. These are meant also in the following passages. In David:

They joined themselves also unto Baal-peor, and ate the sacrifices of the dead (Ps. 106:28).

He hath made me to sit in darkness, like the dead of eternity (Ps. 143:3).

In Matthew:

One of His disciples said, Lord, suffer me first to go away and bury my father. Jesus said, Follow Me, and let the dead bury the dead (8:21, 22).

On account of this signification of “the dead”:

The sons of Aaron were forbidden to touch any dead body (Lev. 21:2, 3, 11);

Likewise the priests, the Levites (Ezek. 44:25);

Likewise the Nazirite (Num. 6:6, 7);

And whoever of the sons of Israel touched the dead must be cleansed by the water of separation (Num. 19:11 to the end).

186c. [8] As “death” signifies damnation and hell, so on the other hand “life” signifies salvation and heaven; as in the passages that follow. In Matthew:

Narrow is the gate and straitened is the way which leadeth unto life (7:14).

It is good to enter into life with one eye, rather than having two eyes to be cast into the hell of fire (18:9). In the same:

If thou wilt enter into life, keep the commandments (19:17).

In John:

They shall come forth; they that have done good unto the resurrection of life (5:29).

From this it is that salvation is called “eternal life” (as in Matt. 19:16, 29; 25:46; Mark 10:30, 31; Luke 10:25; 18:18, 30; John 3:14–16, 36; 17:2, 3; and other places). For the same reason heaven is called “the land of the living,” as in David:

O Jehovah, Thou art my reliance, my part in the land of the living (Ps. 142:5).

That thou mayest see the good of Jehovah in the land of the living (Ps. 27:13).

O bless our God, ye peoples, who places our soul among the living (Ps. 66:8, 9).

[9] That the Lord alone has life in Himself, and that even man has life from Him, the Lord Himself teaches in the following passages. In John:

As the Father raiseth up the dead and maketh them alive, even so the Son maketh alive whom He will. For as the Father hath life in Himself, so hath He given to the Son to have life in Himself (5:21, 26).

Jesus said, I am the resurrection and the life; he that believeth in Me, though he die, shall live (11:25, 26).

I am the way, the truth, and the life (14:6).

I am the bread of life that cometh down out of heaven, and giveth life unto the world (6:33, 35, 47, 48).

From this it is that the Lord is said to be “Living” and “the Living One” (Rev. 4:9, 10; 5:14; 7:2; 10:6). The same is said of Jehovah in many passages in the prophets.

[10] And as the Lord is life, so all have life from Him; this also the Lord teaches. In John:

He that believeth on the Son hath eternal life; but he that believeth not the Son shall not see life (3:36).

Jesus said, I came that the sheep may have life. I give unto them eternal life (10:10, 28).

He that believeth on Me, though he die, shall live (11:25, 26).

Ye will not come to Me, that ye may have life (5:40).

[11] “Life” signifies the Lord, and thence salvation and heaven, because all of life is from one only Fountain, and that only Fountain of life is the Lord, while angels and men are merely forms receiving life from Him. The Life itself that proceeds from the Lord and fills heaven and the world, is the life of His love, and in heaven this appears as light, and because this light is life it enlightens the minds of angels, and enables them to understand and be wise. From this it is that the Lord calls Himself not only “the Life” but also “the Light.” As in John:

In the beginning was the Word, and the Word was with God, and God was the Word. In Him was life; and the life was the light of men. That was the true Light, which lighteth every man coming into the world (1:1, 4–12).

Jesus said, I am the Light of the world; he that followeth Me shall not walk in darkness, but shall have the light of life (8:12).

In David:

Jehovah, with Thee is the fountain of life, in Thy light shall we see light (Ps. 36:9).

The light which is life from the Lord in heaven is there called Divine truth, because it shines in the minds of those who are there, and thence shines before their eyes. From this it is that in the Word “light” signifies Divine truth, and intelligence and wisdom therefrom, and that the Lord Himself is called “the Light.” (But this is shown more fully in the work on *Heaven and Hell*, n. 126–140, 275, which see.)

[12] The Lord is the source (a quo) of everything of life, because He is the sun of the angelic heaven, and the light of that sun is Divine truth, and its heat is Divine good; the two are life. From that origin is all life in heaven and in the world. The spiritual that flows into nature, and gives life there, is from no other source; but it gives life according to reception. (On this also see the work on *Heaven and Hell*, n. 115–125.) From this it is now evident why it is that the Lord calls Himself “the Life,” add why it is that those are said to have life and to live who receive light which is Divine truth, from the Lord, and why those who do not receive it are said not to live, but to be dead. (That there is one only Fountain of life, and that the Lord is that Fountain, see in the work on *Heaven and Hell*, n. 9; and in the *Doctrine of the New Jerusalem*, n. 278.)

187a. Verse 2. *Be wakeful*, signifies that they should acquire for themselves life. This is evident from the signification of “being wakeful,” as meaning to be in spiritual life; but here, since those whose life is moral and not yet spiritual are treated of, “Be wakeful”

is that they should acquire for themselves spiritual life. This life is meant by “wakefulness” and “being awake,” because spiritual life is to moral life, apart from spiritual life, as wakefulness is to sleep, or as noonday light is to the evening, yea, to darkness. But that this is so is not known or perceived by those who are in natural life alone, neither by those who are in moral life apart from spiritual life, for this life also is natural life. They do not know or perceive this, because they are in natural lumen only, and this lumen in comparison with spiritual light is as the darkness of evening to the light of noonday. Moreover, to such the darkness of evening seems like light; for their interior sight, which is that of the thought, is adapted to that darkness, just as the sight of owls, bats, and other birds that fly by night, is adapted to the shade. Consequently they believe themselves to be in light because they are able to reason, when yet they are in darkness. That this is so is manifest from the state of such after death, when they become spirits. They then believe, when with their companions, that they are in light, because they not only see all things that are about them, but also are able to think and speak about any matter whatever; and yet their light, when the light of heaven flows in with them, is changed into darkness, and they become so blind in respect to the understanding as not to be able to think at all. Moreover, when angels who are in the heavens look down on those who are in such lumen, they see nothing there but mere darkness. That spiritual life compared with moral life apart from spiritual life is as wakefulness compared with sleep, can be further seen from this, that those who are in spiritual light are in angelic wisdom and intelligence, which is such as to be incomprehensible and ineffable to those who are in natural lumen alone, and this not only with men while living in the world, but also with the same when after death they become spirits; and when intelligence and wisdom constitute wakefulness. From this it can now be seen that “Be wakeful” here signifies that they should procure for themselves spiritual life.

187b. [2] To “be awake” has a similar signification in the following passages. In Matthew:

Be awake, therefore, for ye know not in what hour your Lord cometh (24:42).

In Mark:

Be ye awake, for ye know not when the lord of the house cometh, at evening, or at midnight, or at cock-crowing; lest, coming suddenly, he find you sleeping. What I say unto you I say unto all, Be awake (13:35–37).

He that is ignorant of the internal sense of the Word may believe that these words refer to the last judgment, and that everyone should be prepared for that; but man's state in respect to love and faith when he dies is what they refer to, for then is his judgment. "Evening," "night," and "cock-crowing" signify such states; "evening" signifying a state of waning faith and charity, which is man's state when he comes into the exercise of his own judgment, and is extinguishing in himself the things that he imbibed in childhood; "night" signifying a state of no faith and charity; "cock-crowing" or "daybreak" the state when faith and charity are beginning, which is, when man loves truths and wishes to be reformed by them. In whatever state a man dies he remains, and according to that he is judged. From this it is evident what is meant by "Be ye awake, lest the Lord coming suddenly find you sleeping. What I say unto you I say unto all, Be awake," namely, that "to be awake" means to receive life from the Lord, which life is spiritual life, and that "sleeping" means living a natural life apart from a spiritual life. (That "evening" signifies a state of waning faith and charity, see *Arcana Coelestia*, n. 3056, 3197, 3833, 8431, 10134, 10135; "night" a state of no faith or charity, n. 221, 709, 2353, 6000, 7870, 7947; and "daybreak" before morning, or "cock-crowing," the state when faith and charity are beginning, n. 10134.)

[3] In Luke:

Blessed are those servants whom the Lord when He cometh shall find awake; verily I say unto you, He shall gird himself, and make them recline to eat, and drawing near will minister unto them. Be ye ready; for in an hour that ye think not the Son of man will come (12:37, 40).

Here also, those that “are awake” mean those who are spiritually awake, that is, those who receive spiritual life from the Lord, for these come into the light of intelligence and wisdom respecting Divine truths; but those who do not receive spiritual life remain in obscurity and thick darkness respecting those truths; these, therefore, are asleep, while the former are awake. His “girding himself, making them recline to eat, and drawing near to minister unto them,” signifies to communicate to them the goods of heaven, which are all from the Lord.

[4] In Matthew:

The kingdom of the heavens is like unto ten virgins, five of them were prudent, and five were foolish. While the bridegroom tarried, they all slumbered and slept; but the bridegroom coming, they all arose and trimmed their lamps. And when the foolish came, who had no oil in their lamps, and said, Lord, Lord, open to us, the Lord answered, I say unto you, I know you not. Be awake, therefore, for ye know neither the day nor the hour wherein the Son of man cometh (25:1–13).

By “the ten virgins” all who are of the church are meant; by “five” some of them are meant; this is what these numbers signify; by “lamps” the things of faith are signified; by “oil” the things of love. By “the five prudent virgins,” therefore, those who are in love and in faith therefrom are meant; but by “the five foolish virgins” those who are in no love, but in faith alone. As such are in no spiritual life (for only those who are in love and charity have spiritual life, because they only are in faith), so because such as these are shut out of heaven, it is said unto them, “I say unto you, I know you not.” From this it is most evident what is signified by “Be awake, therefore, for ye know neither the day nor the hour wherein the Son of man cometh,” namely, that they should receive spiritual life, which those have who are in love and in faith therefrom. (But these things may be seen more fully explained in *Arcana Coelestia*, n. 4635–4638.)

[5] In Luke:

Be wakeful, therefore, praying at every season, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man (21:36).

Here, also, “to he wakeful” means to receive spiritual life; “to pray at every season” signifies to prepare oneself.

[6] In Revelation:

Behold, I come as a thief. Blessed is he that is awake, and keepeth his garments, lest he walk naked (16:15).

Here “to be awake” signifies to receive spiritual life from the Lord, as is evident from its being said, “Blessed is he that is awake and keepeth his garments, lest he walk naked;” “garments” signifying the knowledges of truth and good by means of which man has spiritual life; and “to walk naked” signifying life without such knowledges as means, thus life not spiritual but merely natural. (That “garments” signify the knowledges of truth and good, see below, n. 195, and that by “naked” is signified the deprivation of these, see *Arcana Coelestia*, n. 1073, 5433, 5954, 9960.)

[7] In Lamentations:

Arise, cry aloud in the night, at the beginning of the watches; lift up thy hands to the Lord respecting the soul of thy babes, who have fainted through hunger at the head of every street (2:19);

here, as above, “night” signifies a state of no faith; “the beginning of the watches” signifies the state when faith begins, thus a state of illustration, which is when man becomes spiritual. By “babes” are meant those who love truths, and long for them; “to faint through hunger at the head of every street” is to be deprived of spiritual life through a lack of the knowledges of truth and good. (That “hunger” means a lack of knowledges and a longing for them, see *Arcana Coelestia*, n. 1460, 3364, 5277, 5279, 5281, 5300, 5360, 5376, 5893; and that “streets” are the truths of doctrine, n. 2336.)

[8] Because “to be awake” signifies to receive spiritual life, therefore “sleeping” signifies natural life apart from spiritual life, since natural life compared with spiritual life is as sleep compared with wakefulness, as has been said above. This is what “sleeping” signifies in Matthew:

The kingdom of the heavens is like unto a man that sowed good seed in his field; but while men slept the enemy came and sowed tares among the wheat (13:24, 25).

In Jeremiah:

When they have grown warm, I will set their feasts, and I will make them drunken, that they may sleep the sleep of an age, and not awake (51:39, 57).

In David:

Look! answer me, Jehovah my God! lighten Thine eyes lest I sleep death (Ps. 13:3).

The strong in heart have become a spoil, they have slumbered their sleep; at Thy rebuke both the chariot and the horse have fallen into a deep sleep (Ps. 76:5, 6).

“Chariot and horse” signify the doctrine of the church and the understanding of doctrine; these are said “to fall into a deep sleep” when they are without truths, and when consequently the man of the church is without spiritual life by means of truths. (That “chariots and horses” in the Word signify doctrine and the intellectual, see in the small work on The White Horse, n. 1–5.)

188. *And confirm the things remaining that are about to die,* signifies in order that the things that belong to the moral life may be vivified. This is evident from the signification of “confirming,” as being to vivify the moral life by means of truths; for truths from the Word are what vivify it; and when it is vivified it is also confirmed, for it then acts as one with the spiritual life; for spiritual life and moral life act as one with those who are spiritual, as will

and action do; will is of the spiritual man and its life, and action is of the moral (see above, n. 182). It is said, “confirm the things remaining that are about to die,” which signifies lest the moral life be destroyed by evils and falsities; for moral life apart from spiritual life is nothing else than natural life; since all the good things that man does from a moral life, apart from the spiritual, are from no other origin than from the love of self and the world, that is, from the proprium [one’s own], and from the proprium nothing flows out except evil and falsity; man, indeed, wishes to be esteemed moral, because by feigning goodness, sincerity, and righteousness in outward form, he may gain ends that have respect to self and the world. From this it is that all things that are with him are in themselves dead, that is, are “about to die,” unless they are made alive by truths and goods, which may bring about an opening of the internal spiritual man; for it is by this means that the Lord takes away the evils and falsities that are in the natural.

189. *For I have not found thy works full before God*, signifies that otherwise the Divine is not in the moral life. This is evident from the signification of “works,” as being the things of life (of which see above, n. 185); here of moral life, because that is here treated of; also from the signification of “not full before God,” as being that the Divine is not in that life. The things of moral life, which are here signified by “works,” are said to be “full before God,” when they are from a spiritual origin, but “not full” when they are not from that origin; for moral life, which is the external life of man, must be either from a spiritual origin or from an origin not spiritual; it is not permitted to be from both, that is, something of it from one origin and something from the other, or something from heaven and something from hell, since this would be to “serve two masters, God and Mammon;” and then the man is “lukewarm, neither cold nor hot.” “Works,” therefore, must be either “full before God,” or they are nothing before God. This is why “I have not found thy works full before God” signifies that the Divine is not in the moral life. The meaning is the same whether it is said a moral life from a spiritual origin or from the Divine, since all spiritual life is from the Divine, for the spiritual means the same as the proceeding Divine, and is the Divine truth in heaven; and all angels of heaven, because they are recipients of this, are spiritual;

and the like is true of men who receive Divine truth in faith and life. (What the spiritual is, see the *Doctrine of the New Jerusalem*, n. 48,49.)

190. Verse 3. *Remember, therefore, how thou hast received and heard, and take heed*, signifies recalling to mind what the Lord teaches in the Word and attention. This is evident from this, that what is written to the angel of this church treats of those who are in a moral, and not in a spiritual life; and these are here told to acquire for themselves spiritual life, that their moral life may be made alive, which is signified by the words just preceding, “Be wakeful, and confirm the things remaining that are about to die;” from which it can be seen that “Remember, therefore, how thou hast received and heard, and take heed,” signifies recalling to mind what the Lord teaches in the Word, and attention. “To take heed” signifies attention, as it is with those who are in the spiritual affection of truth; for when these read the Word they do not look at it from the doctrine of the church in which they are born, but they look at it as if they were separated from that doctrine; for their wish is to be illustrated, and to see truths inwardly in themselves, and not from others. Those who are in such a state are illustrated by the Lord, and it is granted to them to make doctrine for themselves out of the truths that they see; and this doctrine is implanted in them, and abides in their spirit to eternity.

[2] But those who read the Word from the doctrine received from others are not able to see truths in the light of their own spirit, thus not inwardly in themselves, but only outside of themselves; for they think that a thing is true because others have seen it, and therefore they attend only to what corroborates it; other things they pass by as if not seen, or they bring them over to the support of what their doctrine declares. Such as these cannot be illustrated, as anyone can see; for they only store up confirmations in the memory, which belongs to their natural man, and from this memory they henceforth speak; consequently they stay natural as before, and do not become spiritual; for to become spiritual is to imbue one’s spirit with truths from the Word; and the spirit is not imbued with truths except as it desires to know truth wherever it is

in the Word, and delights in it when it sees and perceives it; this affection is the spiritual affection of truth, that has been so often spoken of before. This, then, is what is meant in the spiritual sense by “Remember, therefore, how thou hast received and heard, and take heed.” (That it is the part of a wise man to see and perceive truth front the light of heaven, but not to confirm what others may say, see *Arcana Coelestia*, n. 1017, 4741, 7012, 7680, 7950; that to see and perceive truth from the light of heaven is granted only to those that love truth because it is truth, and are therefore in the spiritual affection of truth, n. 8521; that the light of confirmation is not spiritual but natural light, which also the evil may have, n. 8780.)

191. *And repent*, signifies consequent spiritual life. This is evident from what has been said above, thus without further explanation.

192. *If therefore thou shalt not be wakeful*, signifies if thou dost not acquire spiritual life. This is evident from the signification of “be wakeful,” as being to acquire for oneself spiritual life (of which see above, n. 187).

193a. *I will come on thee as a thief*, signifies the unexpected time of death, when all the knowledges procured from the Word that have not acquired spiritual life will be taken away. This is evident from the signification of “coming as a thief,” when said of those who are not wakeful, that is, who are not acquiring for themselves spiritual life, as being that all the knowledges acquired from the Word that have not acquired spiritual life will be taken away from them. These words signify also the unexpected time of death, because death comes unexpectedly, and after death man remains to eternity in the state of that life which he acquired for himself in the world; for this reason man must be wakeful. As it is known to few that all the knowledges gained from the Word that have not acquired spiritual life are taken away, it is necessary to explain how this is done. All things that are in man’s spirit remain with him to eternity; but the things that are not in man’s spirit, after death, when he becomes a spirit, are dissipated. Those things remain in the spirit of man that he has thought from himself, that is, the

things that he has thought from his own love when he was alone, for his spirit then thinks from itself and not from the things in the memory of his body that do not make one with his love. There are two states of man, one when he thinks from his spirit, and the other when he thinks from the memory of his body; when these two states do not make one, man can think in one way by himself, and can think and speak in another way with others.

[2] Take a preacher, for instance, who loves himself and the world above all things, and cares nothing for the Divine, even so that he denies it in heart, and therefore schemes evils of every kind, in consort with the crafty and malignant of the world; and yet when he is speaking with others, especially when he is preaching, he may be able to speak as from zeal for the Divine, and for Divine truths, and even at such times may be able to think in like manner; but this state is a state of his thought from the memory of the body, and is evidently separated from the state of his thought from the spirit, since when left to himself he thinks contrary to these things. This is the state that remains with man after death, but the other state does not remain, because it belongs to his body and not to his spirit; consequently when he becomes a spirit, which takes place when he dies, all knowledges that he acquired for himself from the Word that do not agree with the life of his spirit's love, he casts away from him. But it is otherwise with those who, when left to themselves alone, think justly about the Divine, about the Word and the truths of the church therefrom, and who love truths even to the life, that is, so that they wish to live according to them. The thoughts of these in their spirit make one with their thoughts from the memory of the body, thus they make one with the knowledges of truth and good which they have from the Word; and so far as these make one, these knowledges receive spiritual life, for they are elevated by the Lord from the external or natural man into the internal or spiritual man, and constitute the life, that is, the understanding and will, of the spiritual man. Truths, in the spiritual man, are living truths, because they are Divine, and from these man has life there. That this is so it has been granted me to know from much experience; if I were to adduce it all it would fill many pages. (Something may be seen in the work on *Heaven and Hell*, n. 491–498, 499–511; and above, n. 114.)

[3] From this it can now be seen what is meant in the spiritual sense by “I will come on thee as a thief,” namely, that after death all knowledges procured from the Word that have not acquired spiritual life will be taken away. The same is meant by the following in Revelation:

Behold I come as a thief; blessed is he that is wakeful, and keepeth his garments, lest he walk naked (16:15);

it is said “as a thief” because evils and falsities therefrom in the natural man take away and cast out the knowledges of truth and good that are there from the Word; for the things that are not loved are cast out. With man there is either the love of evil and of falsity therefrom, or the love of good and of truth therefrom. These two loves are opposite to one another; consequently he who is in one of them cannot be in the other, for “no one can serve two masters,” without loving the one and hating the other (Matt. 6:24).

[4] Because evils and falsities therefrom penetrate from within, and break through as it were the wall that is between the state of man’s thought from the spirit and the state of his thought from the body, and cast out the knowledges of truth and good that have their abode with man in his outward part, therefore such evils and falsities are what are meant by “thieves,” also in the following passages.

In Matthew:

Lay not up for yourselves treasures upon the earth, but in heaven, where thieves do not dig through nor steal (6:19, 20).

“Treasures” are the knowledges of truth and good; “laying them up in heaven” is in the spiritual man, for the spiritual man is in heaven. (That “treasures” are the knowledges of truth and good, see *Arcana Coelestia*, n. 1694, 4508, 10227; and that the internal spiritual man is in heaven, see *The Doctrine of the New Jerusalem*, n. 36-50.)

[5] In the same:

Be wakeful, therefore, for ye know not at what hour your Lord will come. But know this, that if the master of the house knew in what hour the thief would come he would be wakeful, and would not suffer him to dig through his house (24:42, 43).

This means that if man knew the hour of his death he would get himself ready, not from a love of what is true and good, but from a fear of hell; and whatever a man does from fear does not remain with him, but what he does from love remains; therefore he should be getting ready all the time (see the *Doctrine of the New Jerusalem*, n. 143, 168).

[6] In Obadiah:

If thieves come to thee, if robbers by night, how wilt thou be cut off! will they not steal till they have enough? (verse 5).

Here also falsities and evils are called “thieves,” and are said to “steal;” falsities are “thieves,” and evils are “robbers by night;” it is said “by night,” because “night” signifies a state of no love and faith.

[7] In Joel:

They shall run to and fro in the city; they shall run upon the wall, they shall come up into the houses, they shall enter in through the windows like a thief (2:9).

The vastation of the church through falsities from evil is here treated of; “city” and “wall” signify the things of doctrine; “houses” and “windows” things pertaining to the mind that receives; “houses” that part of the mind that is called the will, where good is, and “windows” that part of the mind that is called the understanding, where truth is. (That “city” in the Word is doctrine, see *Arcana Coelestia*, n. 402, 2449, 2943, 3216, 4492, 4493; that “wall” is the truth of doctrine defending, n. 6419; that “house” is that part of the mind which is called the will, where good is, n.

2231, 2233, 2559, 3128, 5023, 6690, 7353, 7910, 7929, 9150; and “windows” that part of the mind which is called the understanding where truth is, n. 655, 658, 3391.) From this it is clear what is signified by “running upon the wall,” “coming up into the houses,” and “entering in through the windows like a thief.”

[8] In Hosea:

I healed Israel, then the iniquity of Ephraim was discovered, and the evils of Samaria, for they made a lie, and the thief cometh in, and the troop spreadeth itself without (7:1).

The “iniquity of Ephraim” signifies the falsities of the understanding; and the “evils of Samaria” the evils of the will; “to make a lie” is thinking and willing falsity from evil; “the thief” is falsity taking away and dissipating truth; and “the troop spreading itself” is evil casting out good. (That “Ephraim” is the intellectual of such things as are of the church, see *Arcana Coelestia*, n. 3969, 5354, 6222, 6234, 6238, 6267, 6296; that “a lie” is falsity from evil, n. 8908, 9248; that “a troop” is good casting out evil, and in a contrary sense, evil casting out good, n. 3934, 3935, 6404, 6405.)

193b. [9] These things are adduced that it may be known what “a thief” in the word signifies, namely, falsity vastating, that is, taking away and destroying truth. It was shown above, that after death all knowledges of truth and good from the Word that have not acquired spiritual life are taken away; consequently they are taken away from those who have not been made spiritual by knowledges from the Word. The same is signified by many other things in the historical parts of the word; but this no one can see unless he knows the spiritual sense of the Word. This was signified by the sons of Israel’s borrowing from the Egyptians gold, and silver, and garments, and thus taking them away as it were by theft, which is thus described in Moses:

It was commanded that they should borrow of the Egyptians vessels of silver, and vessels of gold, and raiment. And Jehovah gave the people grace in the eyes of the Egyptians, so that they lent to them; and thus they plundered the Egyptians (Exod. 12:35, 36).

The “Egyptians” represented those who are merely natural and yet possess many knowledges. By “the sons of Israel” are meant those who are spiritual; “vessels of gold and of silver,” and also “raiment,” signify the knowledges of truth and good, which the spiritual apply to good, but which the natural apply to evil and thus destroy. That nations were given up to the curse, and at the same time all things with them were either burnt with fire or plundered, to which there is frequent reference in the book of Joshua, and in the books of Samuel and of the Kings, has a like signification; for the nations of the land of Canaan represented those who are in evils and falsities, and the sons of Israel those who are in truths and goods.

[10] That the knowledges of truth and good from the Word will be taken away from those who have not acquired spiritual life for themselves, is also meant in the Lord’s parables respecting the talents and pounds given to the servants that they might trade and make gain, and respecting the servant who traded not and gained nothing, of whom it is written in the parables:

Unto him who hid his talent in the earth his lord said, Thou wicked and slothful servant, thou oughtest to have put my silver to the bankers, in order that at my coming I might have received mine own with interest. Take therefore the talent from him, and give it unto him that hath the ten talents. For unto everyone that hath shall be given, that he may have abundance; but from him that hath not shall be taken away even that which he hath. And cast ye out the unprofitable servant into outer darkness (Matt. 25:14–30).

He came who had received the one pound, saying, Lord, behold, here is thy pound, which I kept laid up in a napkin. The lord said, Wherefore gavest not thou my money into the bank, that coming I might have regained mine own with interest. And He said, Take from him the pound, and give to him that hath ten pounds. I say unto you, To everyone that hath shall be given; but from him that hath not, even than which he hath shall be taken away from him (Luke 19:13–26).

Here “talents,” “pounds,” and “money,” signify the knowledges of truth and good from the Word; “to trade,” “to make gain,” “to put it to the bankers,” or “in the bank,” signifies to acquire for oneself thereby spiritual life and intelligence; “hiding these in the earth” or “in a napkin” signifies in the memory of the natural man only; of

such it is therefore said that from them should be taken away that which they have, according to what has been explained in the beginning of this article.

[11] This takes place with all in the other life who have acquired for themselves knowledges from the Word, and have not committed them to the life, but only to the memory. He who his knowledges from the Word in the memory only, even if they were thousands, if he has not committed them to the life, remains natural as before. Committing knowledges from the Word to the life is thinking from them, when one, left to himself, thinks from his spirit, and also willing them and doing them; for this is loving truths because they are truths; and those who do this are those who become spiritual by means of knowledges from the Word.

194. *And thou shalt not know in what hour I will come upon thee,* signifies ignorance of that time and of the state then. This is evident from the signification of “hour,” as being the time when man is to die, and also his state then; and from the signification of “not knowing” it, as being ignorance. It is said “In what hour I will come upon thee,” namely, “as a thief,” and this means, in the sense of the letter, that the Lord will so come; but in the spiritual sense, it means that evils and falsities will steal away the knowledges that they have from the Word. For in the sense of the letter of the Word doing evil is attributed to Jehovah, or to the Lord, but in the spiritual sense the meaning is that He does evil to no one, but that man does evil to himself (see *Arcana Coelestia*, n. 2447, 5798, 6071, 6991, 6997, 7533, 7632, 7643, 7679, 7710, 7877, 7926, 8227, 8228, 8284, 8483, 8632, 9010, 9128, 9306, 10431).

[2] “Hour,” moreover signifies state, because all times in the Word, as a day, a week, a month, a year, an age, signify states of life, so likewise “an hour” (the reason of this may be seen in the work on *Heaven and Hell*, n. 162–169, where Time in Heaven is treated of). But as “hour” means both time and state, where “hour” occurs in the Word it can scarcely be known that it signifies anything except time. As in Matthew:

A householder hired laborers into his vineyard, who labored from the third hour, the sixth, the ninth, and the eleventh, and received equal reward (20:1–16).

These “hours” mean, in the world, times, but in heaven, states of life, since in heaven there are no hours, because times there are not measurable and divided into days and these into hours, as in the world; consequently instead of these times the angels perceive the states of life of those who die, as old men, men, youths, or children, and who have equally acquired for themselves spiritual life; “laboring in the vineyard” is acquiring for oneself spiritual life by the knowledges of truth and good from the Word applied to the uses of life; the “third,” the “sixth,” and the “ninth hours” signify a like state of life, for all numbers in the Word are significative, and these numbers have a similar signification. (That “vineyard” in the Word signifies the spiritual church, and with man spiritual life, see *Arcana Coelestia*, n. 9139, 3220. That “three” signifies a full state, or what is complete even to the end, n. 2788, 4495, 7715, 8347, 9825; likewise “six” and “nine.” But “eleven” signifies a state not yet full, and yet a receptive state such as there is with well-disposed children and infants. The “twelfth hour,” to which all labored, signifies truths and goods in their fullness, n. 577, 2089, 2129, 2130, 3272, 3858, 3913. That all numbers in the Word are significative, n. 4495, 4670, 5265, 6175, 9488, 9659, 10217, 10253; and that composite numbers have a signification like that of the simple numbers from which they arise by multiplication, thus “three,” “six,” and “nine,” have a similar signification, n. 5291, 5335, 5708, 7973.)

[3] Since “twelve” signifies truths and goods in their fullness, thus man’s state of light or intelligence from these, the Lord says:

Are there not twelve hours of the day? If a man walk in the day he stumbleth not (John 11:9).

Elsewhere, also, “hours” signify states of life, as in Revelation:

Those four angels were loosed, which were prepared for the hour and day and month and year, that they should kill the third part of men (9:15).

The times here mentioned mean the states of evil with man, as will be seen in the explanation of these words hereafter. From this it is now evident that “Thou shalt not know in what hour I will come upon thee,” means not only that one is ignorant of the time of death but also of the state of life at that time which will continue to eternity; for such as the state of man’s past life is, even to the end, such he remains to eternity.

[4] Like things are said by the Lord here and there in the Evangelists. In Matthew:

Ye know not in what hour your Lord will come; be ye ready; for in an hour that ye think not, the Son of man cometh (24:42, 44).

The lord of the servant shall come in the day when he expecteth not, and in an hour that he knoweth not (24:50).

Be wakeful, therefore, for ye know not the day, neither the hour, wherein the Son of man shall come (25:13).

It should be known that man remains to eternity such as his whole life is, even to the end, and by no means such as he is at the hour of death; repentance at that time with the evil is of no avail, but with the good it strengthens.

195a. Verse 4. *Thou hast a few name even in Sardis that have not defiled their garments*, signifies those who live a moral life from a spiritual origin, by applying the knowledges of truth and good from the word to the uses of their life. This is evident from the signification of “name,” as being the quality of the state of man’s life (see above, n. 148); here, therefore, “names” signify men who are such. It is evident also from the signification of “the church in Sardis,” as being those who live a moral life but not a spiritual life, because they have little regard for the knowledges of truth and good from the Word (see also above, n. 148, 182); but here those are

meant who live a moral life from a spiritual origin, for it is said, "that have not defiled their garments." It is evident also from the signification of "garments," as being knowledges (*scientifica*) and cognitions in the natural man (of which presently). "Not defiling their garments," therefore, signifies living as a moral man not for the sake of self and the world, which is for the sake of the body and its life only, but for the sake of the Lord and of heaven, which is for the sake of the soul and its life. From this it is clear that "Thou hast a few names even in Sardis that have not defiled their garments," signifies such as live a moral life from a spiritual origin, by applying the knowledges of truth and good from the Word to their life.

[2] But as few know what it is to live a moral life from a spiritual origin, and what it is to apply the knowledges of truth and good from the Word to the uses of their life, it shall be told. Man lives a moral life from a spiritual origin when he lives it from religion; that is, when he thinks, when anything evil, insincere, or unjust presents itself; that this must not be done because it is contrary to the Divine laws. When one abstains from doing such things in deference to Divine laws he acquires for himself spiritual life, and his moral life is then from the spiritual; for by such thoughts and faith man communicates with the angels of heaven, and by communication with heaven his internal spiritual man is opened, the mind of which is a higher mind, such as the angels of heaven have, and he is thereby imbued with heavenly intelligence and wisdom. From this it can be seen that to live a moral life from a spiritual origin is to live from religion, and within the church, to live from the Word; for those who live a moral life from religion and from the Word are elevated above their natural man, thus above what is their own (*proprium*), and are led by the Lord through heaven; consequently they have faith, the fear of God, and conscience, and also the spiritual affection of truth, which is the affection of the knowledges of truth and good from the Word, for to such men these are Divine laws, according to which they live. Many of the heathen live such a moral life, for they think that evil must not be done because it is contrary to their religion; this is why so many of them are saved.

[3] But on the other hand, to live a moral life not from religion, but only from the fear of the law in the world, and of the loss of fame, honor, and gain, is to live a moral life not from a spiritual but from a natural origin; therefore to such there is no communication with heaven. And as they think insincerely and unjustly regarding the neighbor, although they speak and act otherwise, their internal spiritual man is closed, and the internal natural man only is opened; and when this is open they are in the light of the world, but not in the light of heaven. For this reason such persons have in them little regard for Divine and heavenly things, and some deny them, believing nature and the world to be everything. (From this it can now be seen what it is to live a moral life from a spiritual origin, and what it is to live it from a natural origin; but these things may be seen set forth in clearer light in the work on *Heaven and Hell*, n. 528–535.) Of those who live a moral life from a natural origin only, it may be said that they “defile their garments,” for “garments” mean that which is outside the man himself and which clothes him, thus his natural man with the things that are in it, which are knowledges (*scientifica*) and cognitions; and when these are from the Word they are defiled by the fact that he learns and holds them only for the sake of reputation, that he may be thought learned or well informed, or that he may thereby acquire honors and gain wealth; and except for such ends he has no regard for them. Thus it is that the knowledges from the Word are polluted and defiled by the loves of self and the world, for these knowledges dwell in the same place with the evils and falsities that gush out from those loves as from their fountains.

[4] It was said above, that man becomes spiritual by means of the knowledges of truth and good from the Word applied to the uses of life. Why men become spiritual by means of knowledges from the Word, and not by means of other knowledges, shall now be told. All things that are in the Word are Divine, and they are Divine for the reason that they have in them a spiritual sense, and by that sense communicate with heaven and with the angels there. When, therefore, man has knowledges from the Word and applies them to life, then through these he has communication with heaven and by that communication becomes spiritual; for man becomes spiritual by his being in like or in corresponding truths with the angels of

heaven. It is said in corresponding truths, because each and all things in the sense of the letter of the Word are correspondences, for they correspond to the truths that angels have. But the knowledges derived from other books, which set forth and by various means establish the doctrines of the church, do not effect communication with heaven except by the knowledges from the Word they contain; such knowledges do give communication if they are rightly understood and are applied to life, and not to faith alone. Everyone can see that this is so from this, that the Word in itself is Divine, and what is Divine in itself can become Divine with man by his applying it to life. Becoming Divine with man means that the Lord can have His abode with man (John 14:23), thus dwelling with him in what is His own (that the Lord dwells in His own with man and angel, and not in what is their own (*proprio illorum*), see in the work on *Heaven and Hell*, n. 12). The Lord dwells in His own when He dwells in those things with man that are from the Word, for the Lord is the Word (John 1:1, 2, 14); and the words that He spoke, that is, that are in the Word:

Are spirit and life (John 6:63, 68; 12:50).

195b. [5] That “garments” signify the things that are in the natural man, which are knowledges (scientifica), true or false, or cognitions, is from the spiritual world; for in the spiritual world all, however many, appear clothed according to their moral life; consequently those who have lived a moral life from a spiritual origin appear clothed in shining white garments, like fine linen; but those who have lived a moral life from a natural origin only, appear according to the nature of that life, those who have polluted their life by evils and falsities appearing in dark garments, mean, torn, and hideous to behold (see the work on *Heaven and Hell*, n. 177–182). From this now it is that “garments” in the Word signify truths from good, and in the contrary sense falsities from evil, both of them in the natural man; truths and falsities in the natural man are called knowledges (scientifica) and cognitions.

[6] That “garments” in the Word signify truths or falsities can be clearly seen from the following passages. In Isaiah:

Awake, awake, put on thy strength, O Zion, put on the garments of thy splendor, O Jerusalem; for henceforth there shall no more come to thee the uncircumcised and the unclean (52:1). "Zion" in the Word signifies the Lord's celestial kingdom, thus also the celestial church, and "Jerusalem" the spiritual kingdom and the spiritual church (what the celestial kingdom is, and the spiritual kingdom, see in the work on *Heaven and Hell*, n. 20–28).

The "garments of splendor that Jerusalem must put on" are Divine truths; the "uncircumcised and the unclean that shall not come to them" are those who are in evils and falsities.

[7] In Ezekiel:

Jerusalem, I clothed thee with broidered work, I shod thee with badger's skin, I girded thee about with fine linen. I adorned thee with ornament, and I put bracelets upon thy hands, and a chain on thy throat, and a jewel upon thy nose, and earrings upon thine ears, yea, a crown of ornament upon thy head. Thus wast thou decked with gold and silver, and thy garments were fine linen, silk, and broidered work, whence thou becomest exceeding beautiful, and didst prosper even unto the kingdom. But thou didst take of thy garments, and didst make to thee high places with divers colors, that thou mightest commit whoredom upon them; thou also didst take garments of thy broidered work, and didst cover the images of a male, with which thou didst commit whoredom (16:10–13, 16–18).

Here what the church was when it was first established by the Lord is described; the "garments" that are mentioned are truths from good; "broidered work" is true knowledges (*scientificum*); "fine linen and silk" are truth from a celestial source; the "bracelets," "chain," "jewel," "earrings," and "crown," are decorations signifying things spiritual of various kinds; the "gold and silver" with which she was decked are the good of love and its truth. Then the same church when perverted is described, by this, that "she took of the garments, and did make to herself high places with divers colors," signifying truths falsified; and that "she took the garments of broidered work, and covered the images of a male," signifies that they applied the truths of the sense of the letter of the Word to so confirm falsities even so as to make them appear like truths; "committing whoredom with them" and "under them" signifies making doctrine and worship out of falsities (that this is to

“commit whoredom,” see above, n. 141,161). (That “Jerusalem” is the church where there is true doctrine, see *Arcana Coelestia*, n. 402,3654,9166. That “broidered work” is knowledges [scientificum], n. 9688. That “fine linen” is truth from a celestial origin, n. 5319, 9469. That “bracelets” are truths and goods of the church, n. 3103, 3105. That “a chain [for the neck]” is representative of the conjunction of interior and exterior things, n. 5320; that “jewels for the nose]” and “earrings” are representatives of perception and obedience, n. 4551. That “a crown” means wisdom, see above, n. 126. That “gold” is the good of love, see *Arcana Coelestia*, n. 1551, 1552, 5658, 6914, 6917, 9510, 9874, 9881; that “silver” is truth from that goad, n. 1551, 1552, 2954, 5658. That “high places with divers colors” are truths falsified, n. 796, 4005. That the “male” or “masculine” is truth, n. 749, 2046, 4005, 7838; therefore “images of a male” are appearances of truth.)

[8] In the same:

Fine linen in broidered work from Egypt was thy spreading forth, blue and purple from the isles of Elishah was thy covering. Syria was thy merchant in purple, and broidered work, and fine linen, with chrysoprasus. Dedan was thy merchant with garments of liberty for the chariot; Asshur and Chilmad with bales of blue and of broidered work, and with treasures of precious garments (27:7, 16, 20, 23, 24).

Here Tyre and her wares are treated of, and “Tyre” signifies the knowledges of truth and good, and “trading” and “trafficking,” signify acquiring for oneself and communicating such knowledges; “purple and blue” signify the celestial love of good belonging to the natural man; by “broidered work from Egypt” the like; “Syria” the church in respect to the knowledges of truth and good; “Asshur” the rational of that church; “Dedan” those who are in the knowledges of celestial things. From this it can be seen that the “wares of Tyre,” treated of in the whole of that chapter, do not mean wares, but each and all these things mean spiritual things, which man ought to acquire, be imbued with, and communicate. (That “Tyre” signifies the knowledges of good and truth, see *Arcana Coelestia*, n. 1201. That “Egypt” signifies the knowledges (*scientificum*) belonging to the natural man, n. 1164, 1165, 1186,

1462, 5700, 5702, 6015, 6651, 6679, 6682, 6683, 6692, 7296, 9340, 9391. That “Syria” is the church in respect to the knowledges of truth and good, n. 1232, 1234, 3664, 3680, 4112. That “Dedan” signifies those who are in the knowledges of celestial things, n. 3240, 3241. That “Asshur” is the rational therefrom, n. 119, 1186. That “purple” is the celestial love of good, n. 9467. That “blue” is the celestial love of truth, n. 9466, 9687, 9833; likewise “chrysoprasus,” n. 9868. What “fine linen” and “broidered work” signify, see just above.)

[9] In David:

The king’s daughter is all glorious within, her clothing is inwrought with gold. She shall be brought unto the king in broidered work (Ps. 45:13,14).

The “king’s daughter” signifies the spiritual affection of truth, and therefore the church consisting of those who are in that affection; “king” signifies the Lord in respect to Divine truth; “clothing inwrought with gold,” intelligence and wisdom from that truth; the “broidered work” in which she should “be brought to the king” signifies the knowledges of truth. (That “daughter” signifies the affection of truth, and the church therefrom, see *Arcana Coelestia*, n. 2362, 2623, 3373, 3963, 4257, 6729, 6775, 6779, 8649, 9055, 9807. That “king” signifies the Lord in respect to Divine truth, see above, n. 31.)

[10] In the second book of Samuel:

Daughters of Israel, weep over Saul, who clothed you in scarlet with dainty things, and who put an ornament of gold upon your apparel (1:24).

This is in the lamentation of David over Saul, which he wrote:

To teach the sons of Judah the bow (verse 18);

by “bow” is signified truth combating against falsities (see *Arcana Coelestia*, n. 2686, 2709); “Saul” here, as a king, signifies such

truth; the “sons of Judah” signify those who are in truths from good; “to clothe the daughters of Israel in scarlet,” and “to put ornaments of gold upon the apparel,” is to impart intelligence and wisdom to those who are in the spiritual affection of truth.

[11] In Matthew:

When the king came in to behold those reclining to eat, he saw there a man that had not on a wedding garment; and he said unto him, Friend, how camest thou in hither not having a wedding garment? He was speechless. Then said the king, Bind him hand and foot, and cast him out into outer darkness (22:11–13).

A “wedding garment” signifies the intelligence of the spiritual man, which is from the knowledges of truth and good; but “he that had not on a wedding garment” signifies a hypocrite, who by a moral life counterfeits the spiritual life when yet he is merely natural; “to bind him hand and foot” signifies the deprivation of the knowledges from the Word, by which he has put on the likeness of a spiritual man; “to be cast out into outer darkness” signifies among those who are in falsities from evil (for “outer darkness” signifies falsities from evil).

[12] In Zephaniah :

I will visit upon the princes, and upon the king’s sons, and upon all that are clothed with the garments of the alien (1:8).

“Princes” and “king’s sons” signify those who are in truths, and in a contrary sense, as here, those who are in falsities; these are said to be “clothed with the garment of the alien,” because “garment” signifies falsity, and “alien” those who are out of the church and do not acknowledge the truths of the church.

[13] In Matthew:

Beware of false prophets, who come to you in sheep’s clothing; inwardly they are ravening wolves (7:15).

“False prophets in sheep’s clothing, who inwardly are ravening wolves,” are those who teach falsities as if they were truths, and who in appearance live a moral life, but who by themselves, when they think from their spirit, think of nothing but themselves and the world, and are eager to deprive all others of truths.

[14] In John:

Jesus said to Peter, When thou wast younger thou girdedst thyself and walkedst whither thou wouldest; but when thou shalt be old thou shalt stretch forth thy hands and another shall gird thee, and lead thee whither thou wouldest not (21:18).

What these words signify in the spiritual sense may be seen above (n. 9); namely, that by “Peter” is meant the faith of the church; when he “was younger and girded himself and walked whither he would” means the faith of the church at the beginning, when men are in the good of charity, that they then think about the truths of the church from the spiritual man, which is to think from their spirit, thus from the spiritual affection of truth, that is, from freedom. But by “Peter when old, that he should stretch forth his hands and another should gird him,” is meant the faith of the church at its end, when faith would be without charity, that they then would think nothing about the truths of the church from themselves, but from others, thus from doctrine only and not from the Word, which is relatively a servile state. For to believe what another says is servile, but to believe what one himself thinks from the Word is freedom; according to the Lord’s words in John:

If ye abide in My Word, ye are truly My disciples; and ye shall know the truth, and the truth shall make you free (8:31, 32).

[15] In Luke:

No man putteth a piece of a new garment on an old garment; else the new will rend the old, and the piece from the new agreeth not with the old. And no man putteth new wine into old bottles; else the new wine will burst the bottles, and itself be spilt, and the bottles be destroyed (5:36, 37; Matt. 9:16, 17; Mark 2:21, 22).

Because a “garment” signifies truth, the Lord compared the truths of the former church, which was a church representative of spiritual things, to a piece of an old garment, and the truths of the new church, which were spiritual truths themselves, to a piece of a new garment; He compared them likewise to bottles of wine, because “wine” in like manner signifies truth, and “bottles” mean the knowledges that contain truth. (That “wine” in the Word signifies truth, see *The Doctrine of the Jerusalem*, n. 219.)

195c. [16] From this it can now be seen what is signified in the Word elsewhere by “garments,” which are often mentioned there, as in the following passages. In Revelation:

And upon the thrones four and twenty elders sitting, arrayed in White garments (4:4).

The armies of the One sitting upon the white horse followed Him, clothed in fine linen, white and clean (19:14).

They who stood before the throne in sight of the Lamb, were clothed in white robes (7:9).

The seven angels from the temple were clothed in linen, clean and shining (15:6).

White robes were given to everyone of those under the altar (6:11).

Buy gold and white garments (3:18).

In Ezekiel:

If he giveth his bread to the hungry, and covereth the naked with a garment (18:16).

“To give bread to the hungry” signifies in the spiritual sense to instruct from the good of charity those who long for truths; “to cover the naked with a garment” signifies to instruct, in like manner, those who are not in truths.

[17] In the same:

The enemies shall strip thee of thy garments, and shall take away the jewels of thine adorning (23:26).

In Zechariah:

Joshua was clothed with filthy garments, and thus stood before the angel. And he said to those that stood before him, Take away the filthy garments from off him. And he said, I have made thine iniquity to pass from off thee, in clothing thee with changed garments (3:3–5).

In Lamentations :

They have wandered blind in the streets, they have been polluted with blood; what they cannot pollute they touch with their clothes (4:14).

From the signification of “garments” it can be known what is meant by many statutes with the sons of Israel:

That they should not put on mixed garments (Lev. 19:19; Deut. 22:11);

That a woman should not wear the vessels of a man, nor a man be clothed with the garments of a woman (Deut. 22:5);

That they should wash their garments that they might be purified, and thus sanctified (Exod. 19:14; Lev. 11:25, 28, 40; 14:8, 8; Num. 19:11 to the end);

That in mourning for transgression against Divine truths they should put off their garments and put on sackcloth (Isa. 15:3; 22:12; 37:1, 2; Jer. 4:8; 6:26; 48:37; 49:3; Lam. 2:10; Ezek. 27:31; Amos 8:10; Jonah 3:5, 6, 8);

And that they should rend their garments (Isa. 37:1; and elsewhere).

Also what this signifies:

That the disciples laid their garments upon the ass and the colt when the Lord was going to Jerusalem, and that the people then strewed their garments in the way (Matt. 21:7-9; Mark 11:7, 8; Luke 19:35, 36);

can be seen above (n. 31b).

[18] That “garments” signify truths has its origin in this, that the light of heaven is Divine truth proceeding from the Lord as a sun there, and all things that have existence in the heavens have existence from the light there, and this is true in like manner of the garments in which the angels appear clothed. It is from this:

That the angels who sat at the Lord’s sepulchre had raiment white as snow (Matt. 28:3);

And that their garments were shining (Luke 24:4).

(That the garments in which the angels appear clothed correspond to their intelligence, and that they have intelligence according to their reception of Divine truth from the Lord, see in the work on *Heaven and Hell*, n. 177-182; and that Divine truth proceeding from the Lord is light in heaven, n. 126-135.) From this it can be seen what “garments” signify in reference to the Lord, namely, Divine truth proceeding from Him; and as Divine truth is signified, the Word also is signified, for the Word is Divine truth from the Lord on earth and in the heavens. This was represented by the Lord’s “garments” when He was transfigured before Peter, James, and John, which are thus described in the Evangelists:

When Jesus was transfigured, His face did shine as the sun, and His garments became white as the light (Matt. 17:2);

And white, dazzling (Luke 9:29);

And glistering white as snow, so as no fuller on earth can whiten them (Mark 9:3).

The like is said of the Ancient of Days in Daniel:

The Ancient of Days did sit, and His garment was like white snow (7:9).

“The Ancient of Days” is the Lord from eternity. As “light” is Divine truth, and this in reference to the Lord is signified by “garments,” therefore it is said in David:

Jehovah covereth Himself with light as with a garment (Ps. 104:2).

[19] From this it can be seen what the Lord’s garments mentioned elsewhere in the Word signify. As in David:

He hath anointed all Thy garments with myrrh and aloes and cassia (Ps. 45:7, 8);

where the Lord is treated of. In Moses:

He will wash His vesture in wine, and His covering in the blood of grapes (Gen. 49:11).

This is also said of the Lord. “Wine” and “the blood of grapes” signify Divine truth. Because the Lord’s garments signified Divine truth, therefore also:

Those who touched the border of His garment were healed (Matt. 9:20, 21; Mark 5:27, 28, 30; 6:56; Luke 8:44).

In Isaiah:

Who is this that cometh from Edom, His garments bespattered from Bozrah; this that is honorable in His apparel? Wherefore art Thou red in Thine apparel, and Thy garments as of one treading in the wine press? Their victory is sprinkled upon My garments, and I have stained all Mine apparel (41:1–3).

This also is said of the Lord; “garments” here signify the Word, which, as has been said, is Divine truth from the Lord on earth and in the heavens; the violence offered to Divine truth or to the Word by those who were then of the church, is described by this, that

“He was red in apparel as one treading in the wine press,” and that “victory was sprinkled upon His garments,” and that “He had stained all His raiment.”

[20] In Revelation:

He that sat on the white horse was arrayed with a garment dipped in blood; and His name is called the Word of God (19:13).

Here it is plainly declared that He who sat on the white horse was called “the Word of God;” and it is clear that this is the Lord, for it is immediately said of Him:

He hath on His garment and on His thigh a name written, King of kings and Lord of lords (verse 16).

It is therefore the Word in the letter that is signified by the “garment dipped in blood,” since violence was done to it, but not to the Word in the spiritual sense; violence could not be done to this, because they knew nothing about it.

[21] That violence was done to the Word in the sense of the letter, but not to the Word in the spiritual sense, is signified also by the soldiers dividing the Lord’s garments, but not His tunic, of which it is said in John:

The soldiers took His garments, and made four parts, to every soldier a part, also the tunic. Now the tunic was without seam, woven from the top throughout. They said therefore one to another, Let us not divide it, but let us cast lots for it, whose it shall be. These things therefore the soldiers did (19:23, 24).

And in David:

They parted My garments, and cast the lot upon My vesture (Ps. 22:18).

“The garments of the Lord which they parted” signify the Word in the letter; His “tunic” the Word in the spiritual sense; “soldiers”

signify those of the church who should fight in behalf of Divine truth; therefore it is said, "These things therefore the soldiers did." (That "tunic" signifies Divine truth, or the Word in the spiritual sense, see A C., n. 9826, 9942; that "soldiers" signify those who are of the church, and who should fight in behalf of Divine truth, see above, n. 64, at the end, where these things are more fully explained.) It should be known that each particular related in the Evangelists respecting the Lord's passion, involves and signifies how the church at that time, which was among the Jews, had treated Divine truth, thus the Word, for this was Divine truth with them; the Lord also was the Word, because He was Divine truth (John 1:1, 2, 14). But what each particular involves and signifies cannot be known except from the internal sense. Here it will be told only what "the Lord's garments" signified, because the meaning of "garments" is here treated of, namely, that they signify truths, and in reference to the Lord, Divine truths.

[22] "The garments of Aaron and of his sons" have a like signification, because Aaron with his sons represented the Lord in respect to Divine good, and their garments the Lord in respect to Divine truth. (But these things may be seen explained and shown in the *Arcana Coelestia*; as that Aaron represented the Lord in respect to Divine good, n. 9806, 9946, 10017; also what each of their garments signified, the breastplate, the ephod, the cloak, the tunic wrought with checker work, the miter, and the belt, n. 9814, 9823–9828, seq.)

196. *And they shall walk with Me in white, for they are worthy,* signifies their spiritual life, which they have by means of the knowledges of truth and good from the Word. This is evident from the signification of "to walk," as being to live (see above, n. 97); from the signification of "in white," as being in truths, for "whiteness" and "brightness" in the Word are predicated of truths (of which presently); therefore by these words, "they shall walk with me in white," is signified spiritual life, since spiritual life is the life of truth, that is, a life according to truths, or according to the precepts of the Lord in the Word. This is evident also from the signification of "for they are worthy," as being because they have

spiritual life from the Lord. So far as anyone receives from the Lord he is worthy; but so far as he receives from self, that is, from what is his, or from what is his own (*proprium*) he is not worthy. Nothing else constitutes spiritual life with man but the knowledges of truth and good from the Word applied to life; and they are applied to life when man holds them as the laws of his life, for he then looks to the Lord in everything, and with such the Lord is present, and gives intelligence and wisdom and an affection for them and delight in them. For the Lord is in His truths with man, since every truth proceeds from the Lord, and what proceeds from the Lord that is His, even so that it is He; therefore the Lord says:

I am the truth and the life (John 14:6).

He that doeth the truth cometh to the light, [that his works may be made manifest] that they have been wrought in God (John 3:21).

The Word was with God, and God was the Word. In Him was life; and the life was the light of men. That was the true light, that lighteth every man. And the Word was made flesh (John 1:1, 4, 9, 14).

The Lord is called “the Word” because the Word signifies Divine truth; He is also called “the Light” because Divine truth is the light in the heavens; He is also called “the Life,” because everything that lives, lives from that life; from that also angels have intelligence and wisdom, in which their life consists. He who would derive life from any other source than from the Divine that proceeds from the Lord, which in heaven is called Divine truth and is there seen as light, is greatly mistaken. From this it can be seen how it is to be understood that “God was the Word,” and that “in Him was life, and that the life was the light of men.”

[2] “White” in the Word is predicated of truths, because Divine truth is the light of heaven, as was just said, and whiteness and brightness are from the light of heaven. From this it was:

That when the Lord was transfigured before Peter, James, and John, His face appeared as the sun, and His garments as the light (Matt. 17:2);

And as white, dazzling (Luke 9:29);

And glistening as snow, so as no fuller on earth could whiten (Mark 9:3);

That the angels at the Lord's sepulchre had raiment white as snow (Matt. 28:3);

And shining (Luke 24:4);

That there appeared to John seven angels from the temple clothed in linen clean and shining (Rev. 15:6);

That those who stood before the throne of the Lamb were clothed in white robes (Rev. 6:11; 7:9, 13, 14; 19:8);

That the armies of the One sitting upon the white horse followed Him on white horses, clothed in fine linen, white and clean (Rev. 14:14).

From this also it was:

That Aaron had garments of linen, and that he put them on when he went within the vail before the mercy-seat (Lev. 16:1-5, 32).

“Linen” also signifies truth, because of its whiteness (*Arcana Coelestia*, n. 7601, 9959). As “white” signifies truth, and truths are what disclose falsities and evil with man and thus purify him, it is said in David:

Behold, Thou desirest truth in the reins, and in the hidden part Thou makest me to know wisdom. Thou shalt purge me with hyssop that I may be made clean; Thou shalt wash me and I shall be whiter than snow (Ps. 51:6, 7).

[3] Because the Nazirites represented the Lord in respect to Divine truth in ultimates, which on earth is the Word in the sense of the letter, and this with the Jews was falsified and perverted, it is said of them in Lamentations:

The Nazirites were whiter than snow, they were brighter than milk, their bones were more ruddy than pearls, their polishing was sapphire; but their form is darkened, that they are not known in the streets (4:7, 8).

(That “Nazirites” represented the Lord in respect to Divine truth, see *Arcana Coelestia*, n. 6437; that “the crown of the head of the Nazirites” means Divine truths in ultimates, or the Word in the letter, n. 6437, 9407. That the “hair” which was of the Naziriteship, and was called “the crown of the head of the Nazirite,” is Divine truth in ultimates, n. 3301, 5247, 10044. That Divine truth in ultimates has strength and power, n. 9836; that therefore the strength of Samson was in his hair, n. 3301.)

[4] From this it is clear what is signified by “the Nazirites were whiter than snow and brighter than milk,” and “sapphire was the polishing of their bones; but their form was darkened, that they were not known in the streets;” for “whiteness” and “brightness” signify Divine truth in its light (as was said above); and “bones,” as they are man’s ultimates, being the supports of his whole body, correspond to ultimates in heaven. (For all things of man correspond, see in the work on *Heaven and Hell*, n. 87–102; consequently “bones” signify the ultimates in the spiritual world, which are also the ultimates of Divine truth or the Word, *Arcana Coelestia*, n. 5560–5564, 8005; that “sapphire” signifies what is translucent from truths, n. 9407; and “not to be known in the streets” signifies that Divine truth is no more seen, since “streets” signify where there are truths of doctrine, n. 2336.)

197. Verse 5. *He that overcometh*, signifies he that is steadfast even until death. This is evident from the signification of “overcoming” as meaning to be steadfast in spiritual affection for truth even to the end of life (see above, 128).

198. *Shall be clothed in white garments*, signifies intelligence and wisdom according to truths and their reception. This is evident from what was said above (n. 195, 196), where it was shown that “white garments” are Divine truths. “To be clothed with them” signifies intelligence and wisdom according to truths and their

reception, because all intelligence and wisdom are from Divine truths according to the perception of them and their reception in the life. To see truths, and to see what they are, is of perception; and to live according to them is of reception; and according to perception and reception there is intelligence and wisdom. Intelligence and wisdom which are not from Divine truths, but from worldly things only, are not intelligence and wisdom but merely knowledge (*scientia*) and thence a faculty to reason; for intelligence is seeing inwardly in oneself whether a thing be true or not; but they who are wise from worldly things only do not see truths inwardly in themselves, but from others; and to see from others is merely to know (*scire*); and such things come no farther under the mind's vision than that they may be confirmed. In such a state are most persons at this day within the church who make faith alone, separate from life, to be saving; consequently truths do not enter into their spirit, but merely into the memory of the natural man; and yet the light of heaven, which is Divine truth, can enter by no other way with man than by the way of his spirit which is also the way of his soul; and man's spirit is such as his life is, but not such as his memory apart from his life is; and the light of heaven enters into man's spirit when he is in the good of love and of charity from the Lord, and when he is in that good he is also in faith. (That man has no faith where there is no love or charity, see in the small work on the *Last Judgment*, n. 33–40. Moreover, what true intelligence is, what spurious, and what false, see in the work on *Heaven and Hell*, n. 346–356.)

199. *And I will not blot his name out of the book of life*, signifies that they will be in heaven because they are fitted for it. This is evident from the signification of “name,” as being the quality of man's state of life (see above, n. 148); and from the signification of “the book of life,” as being heaven (of which presently); therefore, “not to blot his name out of the book of life” signifies that they will be in heaven because their state in respect to love and faith is such, thus because they are fitted for heaven. “The book of life” signifies heaven, because a man who is in the love to the Lord and faith in Him is a heaven in least form, and this heaven of man corresponds to heaven in the greatest form; therefore he who has heaven in himself also comes into heaven, for he is fitted for it. (That there is

such correspondence, see in the work on *Heaven and Hell*, n. 51–58, 73–77, 87–102; and in the *Doctrine of the New Jerusalem*, n. 230–236.) From this it is that “the book of life” is that with man that corresponds to the heaven with him. Because this remains with man to eternity, if he has become spiritual by means of the knowledges of truth and good applied to life in the world, it is said, “I will not blot his name out of the book of life.” In the world indeed it may be blotted out if man does not remain spiritual to the end of life; but if he does so remain it cannot be blotted out, because he is conjoined to the Lord by love and faith, and such conjunction with the Lord as there has been in the world remains with man after death.

[2] From this it can be seen that “the book of life” means that from the Lord which has been written on man’s spirit, that is, on his heart and soul, or what is the same, on his love and faith; and what is written by the Lord in man is heaven. From this it is clear what is meant by “the book of life” in the following passages. In Daniel:

The Ancient of Days sat, and the books were opened (7:9, 10).

The people shall be delivered, everyone that shall be found written in the book (12:1).

In David:

Let them be blotted out of the book of lives, and not be written with the righteous (Ps. 69:28).

In Moses:

Moses said, Blot me, I pray, out of the book which Thou hast written. And Jehovah said, Whosoever hath sinned against Me, him will I blot out of the book (Exod. 32:32, 33).

In Revelation :

All shall worship the beast whose names have not been written in the Lamb's book of life (13:8; 17:8).

I saw that the books were opened; and another book was opened, which is that of life; and the dead were judged out of the things which were written in the books, according to their works. And if any was not found written in the book of life he was cast into the lake of fire (20:12, 13, 15).

There shall enter into the New Jerusalem only they that are written in the Lamb's book of life (21:27).

In David:

My bone was not hidden from Thee when I was made in secret. Upon Thy book all the days were written in which they were formed, and not one of them is wanting (Ps. 139:15, 16).

“All the days were written” means all states of life. (That each and all things that man has thought, willed, spoken, and done, even all that he has seen and heard, are with him in his spirit as if written therein, so that nothing whatever is wanting, see in the work on *Heaven and Hell*, n. 462, 463; and *Arcana Coelestia*, n.2469–2494, 7398; and that this is man's “book of life,”—see n. 2474, 9386, 9841, 10505; and likewise, n. 5212, 8067, 9334, 9723, 9841.

200. *And I will confess his name before My father and before His angels*, signifies that they will be in Divine good and in Divine truth therefrom. This is evident from the signification of “I will confess his name,” as being that things are to be in agreement with the quality of their state of life; for “I will confess,” when said by the Lord, means to grant that things may be; for what the Lord says or confesses respecting a man or angel who is in the good of love and faith, He grants and provides, since all the good of love and of faith is from Him. Therefore in the Word, “to speak,” when predicated of the Lord, signifies to instruct, to illustrate, and to provide (see *Arcana Coelestia*, n. 5361, 6946, 6951, 7019, 8095, 10234, 10290). That “name” means the quality of the state of life, see above (n.148). This is evident also from the signification of “Father,” when it is said by the Lord, as being the Divine good,

which is in the Lord and from Him (of which in what follows); and from the signification of “angels,” as being Divine truth, which is also from the Lord (of which above, n. 130). From this it is clear that “I will confess his name before My Father and before His angels,” signifies that they will be in Divine good and in Divine truth.

[2] “Father,” when it is said by the Lord, means the Divine good, which is in the Lord and from the Lord, because the Divine, which was in the Lord from conception, and which was the Esse of His life, to which Divine He united His Human when He was in the world; this He called “His Father.” That the Divine that was in Him from conception was what the Lord called “Father,” can be clearly seen from His teaching that He is one with the Father. As in John:

I and the Father are one (10:30).

Believe that the Father is in Me, and I in the Father (10:38).

He that beholdeth Me beholdeth Him that sent Me (12:45).

If ye had known Me ye would have known My Father also; and from henceforth ye have known Him, and have seen Him. Philip said unto Him, Lord, show us the Father. Jesus saith, Am I so long time with you, and thou dost not know 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? The Father that abideth in Me doeth the works. Believe Me, that I am in the Father, and the Father in Me (14:7–11).

If ye had known Me ye would have known My Father also (8:19).

I am not alone, because the Father is with Me (16:32).

[3] Because the Lord is one with the Father He also declares:

That all things of the Father are His, and His are the Father’s (John 17:10);

That all things whatsoever that the Father hath are His (John 16:15);

That the Father hath given all things into the hands of the Son (John 3:35; 13:3);

And that all things have been delivered unto Him by the Father; that no one knoweth the Son save the Father, neither doth anyone know the Father save the Son (Matt. 11:27; Luke 10:22).

That no one hath seen the Father except the Son, who is in the bosom of the Father (John 1:18; 6:46).

That the Word was with God, and God was the Word, and the Word became flesh (John 1:1, 14).

From this last passage also it is clear that they are one, for it is said, "The Word was with God, and God was the Word." It is plain, too, that the Human of the Lord is also God, for it is said, "And the Word became flesh." Because all things of the Father are also the Lord's, and because He and the Father are one, the Lord when He ascended into heaven said to His disciples:

All power hath been given unto Me in heaven and on earth (Matt. 28:18);

by which He taught that men should approach Him alone, because He alone can do all things; as He also said to them before:

Without Me ye can do nothing (John 15:5).

This makes clear how these words are to be understood:

I am the way, the truth, and the life; no one cometh unto the Father but through Me (John 14:6);

namely, that the Father is approached when the Lord is approached.

[4] The Lord so often spoke of the Father as another than Himself, for this, among many reasons, that by “Father,” in the internal or spiritual sense, is meant the Divine good, and by “Son,” the Divine truth, each in the Lord and from the Lord; for the Word is written by correspondences, and is thus as well for men as for angels. The “Father” therefore is mentioned, that the Lord’s Divine good may be perceived by the angels who are in the spiritual sense of the Word; and “Son of God” and “Son of man” are mentioned, that the Divine truth may be perceived (as can be seen from what has been shown in the *Arcana Coelestia*, namely, that “Father” in the Word signifies good, n. 3703, 5902, 6050, 7833, 7834; that “father” signifies the church in respect to good, thus the good of the church, and “mother” the church in respect to truth, thus the truth of the church, n. 2691, 2717, 3703, 5581, 8897. That the Divine good that was in Him from conception, and which was the Esse of life, from which was His Human, the Lord called “Father,” n. 2803, 3704, 7499, 8328, 8897; that the Lord is acknowledged as the Father in heaven because they are one, n. 15, 1729, 3690; that the Lord is also called “Father” in the Word, n. 2005; that the Lord also is a Father to those who are being regenerated, since they are receiving new life from Him, and His life, n. 2293, 3690, 6492; that the “Son of God,” and the “Son of man,” are the Lord in respect to the Divine Human and the proceeding Divine truth, see above, n. 63, 151, 166). Since, then, all who come into heaven must be in good as well as in truth (for no one can be in the one unless he is at the same time in the other, since good is the esse of truth, and truth is the existere of good); and since “the Father” signifies the Divine good, and “angels” the Divine truth, both from the Lord, therefore it is said, “I will confess his name before My Father and before His angels.” So, too, in the Evangelists:

Everyone who shall confess Me before men, him will I confess before My Father who is in the heavens (Matt. 10:32).

Everyone who shall have confessed Me before men, him shall the Son of man also confess before the angels of God (Luke 12:8).

[5] Since “Father” signifies Divine good, and “angels” Divine truth, the Lord also says:

When the Son of man shall come in His glory and that of the Father and of the holy angels (Luke 9:26; Matt. 16:27).

Here the Lord calls His glory “the glory of the Father and of the angels,” for He says, “in His glory and that of the Father and of the holy angels;” but in another place, “in the glory of the Father with the angels;” and elsewhere, “in His glory with the angels.” As in Mark:

When He shall come in the glory of His Father with the holy angels (8:38).

And in Matthew:

When the Son of man shall come in His glory, and all the holy angels with Him (25:31).

It should be added further that if it is accepted as a doctrine and acknowledged, that the Lord is one with the Father, and that His Human is Divine from the Divine in Himself, light will be seen in every particular of the Word; for that which is assumed as doctrine and acknowledged from doctrine is in light when the Word is read; moreover, the Lord, from whom is all light and who has all power, will enlighten those who acknowledge this. But on the other hand, if it is assumed and acknowledged as a doctrine that the Divine of the Father is another Divine than the Lord’s, nothing will be seen in light in the Word; since the man who is in that doctrine turns himself from one Divine to the other, and away from the Divine of the Lord which he can see (which is done by thought and faith), to a Divine that he cannot see; for the Lord says:

Ye have neither heard the Father’s voice at any time, nor seen His form (John 5:37; also 1:18);

and to believe in a Divine and love a Divine that cannot be thought of under any form is impossible.

201. Verse 6. *He that hath an ear let him hear what the Spirit saith unto the churches*, signifies that he who understands should hearken to what Divine truth proceeding from the Lord teaches and says to those who are of His church, as is evident from what has been said above (n. 108), where there are like words.

202. Verses 7–13. And to the angel of the church in Philadelphia write, These things saith He that is Holy, He that is True He that hath the key of David, He that openeth and no one shutteth, and shutteth and no one openeth; I know thy works; behold, I have given before thee an opened door, and no one is able to shut it; for thou hast some power, and hast kept My word, and hast not denied My name. Behold, I will give, from the synagogue of Satan, of those saying that they are Jews and are not, but do lie; behold, I will make them to come and worship before thy feet, and to know that I have loved thee. Because thou hast kept the word of My endurance, I also will keep thee from the hour of temptation that is to come upon the whole world, to try them that dwell upon the earth. Behold, I come quickly; hold fast what thou hast, that no one take thy crown. He that overcometh I will make him a pillar in the temple of My God, and he shall go out thence no more; and I will write upon him the name of My God, and the name of the city of My God, the New Jerusalem, which is coming down out of heaven from My God, and My new name. He that hath an ear let him hear what the Spirit saith unto the churches. 7. “And to the angel of the church in Philadelphia write,” signifies those of the church who are in the faith of charity (n. 203); “these things saith He that is Holy, He that is True,” signifies from whom is that faith (n. 204); “He that hath the key of David,” signifies who has power by means of Divine truth (n. 205); “He that openeth and no one shutteth, and shutteth and no one openeth,” signifies power to admit into heaven all who are in the faith of charity, and to remove from heaven all who are not (n. 206). 8. “I know thy works,” signifies the life of charity (n. 207); “behold, I have given before thee an opened door, and no one is able to shut it,” signifies that they will be admitted into heaven, and that to no one of such a quality will it be refused (n. 208); “for thou hast some power, and hast kept My word, and hast not denied My name,” signifies that they have power from the Lord against evils and falsities, in the

measure in which they make truths from the Word to be of the life, and acknowledge the Divine of the Lord in His Human (n. 209). 9. "Behold, I will give, from the synagogue of Satan," signifies those who are in the doctrine of faith alone, and in no charity (n. 210); "of those saying that they are Jews and are not, but do lie," signifies who believe themselves to be in truths, when yet they are in falsities (n. 211); "Behold, I will make them to come and worship before thy feet," signifies the state of such after death, that they will be out of heaven, and are not to be admitted (n.212); "and to know that I have loved thee," signifies a consequent knowledge that the Lord is present in charity, and not in faith apart from charity (n.213). 10. "Because thou hast kept the word of My endurance," signifies that they have lived according to the Lord's commandments (n. 214); "I also will keep thee in the hour of temptation that is to come upon the whole world, to try them that dwell upon the earth," signifies the time of the last judgment, when there will be visitation upon those who are in the former heaven, and that they will then be saved (n. 215). 11. "Behold, I come quickly," signifies that this is certain (n. 216); "hold fast what thou hast," signifies steadfastness in the state of faith from charity even unto the end (n. 217); "that no one take thy crown," signifies lest intelligence should perish (n.218). 12. "He that overcometh I will make him a pillar in the temple of My God," signifies that those who are steadfast will be in Divine truth in heaven (n. 219, 220); "and he shall go out thence no more," signifies that they shall be in it to eternity (n. 221); "and I will write upon him the name of My God," signifies their quality according to the Divine truth implanted in the life (n. 222); "and the name of the city of My God, the New Jerusalem, which is coming down out of heaven from My God," signifies the doctrine of the new church, which is in the heavens (n. 223); "and My new name," signifies that they will also acknowledge the Lord's Divine Human (n. 224). 13. "He that hath an ear let him hear what the Spirit saith unto the churches," signifies that he who understands should hearken to what Divine truth proceeding from the Lord teaches and says to those who are of His church (n. 225).

203. Verse 7. *And to the angel of the church in Philadelphia write,* signifies those of the church who are in the faith of charity. This is

evident from the things written to the angel of this church understood in the internal sense, for (as was said above, n. 20) the “seven churches” mean, not seven churches, but all persons whatever who are of the church, or all things whatsoever with man that constitute the church; for “seven” in the Word means all persons and all things; for every number in the Word signifies something either of thing or state, as can be most plainly seen in this prophetic book, in which numbers are so frequently mentioned; and also in Ezekiel (chap. 40–48), where the new temple and the new earth are described, which is done by measurements given in numbers. The “new temple” and “new earth,” here mean a new church, and each measurement or each number signifies something pertaining to the church. (That all numbers in the Word signify things and states, see in the work on *Heaven and Hell*, n. 263.)

204a. *These things saith He that is Holy, He that is True*, signifies from whom is that faith. This is evident from the signification of “He that is Holy, He that is True,” as being, in reference to the Lord, He from whom are charity and faith. He is called “holy” because charity is from Him, and “true” because faith is from Him. That the Lord is called “holy” because charity is from Him, and consequently that “holy” in the Word is predicated of charity and of faith therefrom will be seen presently. But the Lord is called “true” because faith is from Him, and consequently “true” in the Word is predicated of faith, for the reason that all truth is of faith; for that is called “true” which is believed; other things are not of faith because they are not believed. But because the faith of charity is here treated of, something shall first be said about faith and what it is.

[2] There is spiritual faith, and there is faith merely natural. Spiritual faith is wholly from charity, and in its essence is charity. Charity, or love towards the neighbor, is to love truth, sincerity, and what is just, and to do them from willing them. For the neighbor in the spiritual sense is not every man, but it is that which is with man; if this be truth, sincerity, and what is just, and the man is loved on account of these, then the neighbor is loved. That

this is what charity means, in the spiritual sense, anyone may know if he will but reflect. Everyone loves another, not for the sake of his person, but for the sake of what is with him; this is the ground of all friendship, all favor, and all honor. From this it follows, that to love men for the sake of what is true, sincere, and just in them is spiritual love; for what is true, sincere, and just are spiritual things, because they are out of heaven from the Lord. For no man thinks, wills, and does any good thing that is good in itself,-but it is all from the Lord; and what is true, sincere, and just are good things that are good in themselves when they are from the Lord. These things, then, are the neighbor in the spiritual sense; from which it is clear what is meant in that sense by loving the neighbor, or by charity. From that is spiritual faith; for whatever is loved is called truth when it is thought. Everyone can see that this is so if he will reflect upon it, for everyone confirms that which he loves by many things in the thought, and all things by which he confirms himself he calls truths; no one has truth from any other source. From this it follows, that the truths a man has are such as is the love with him; consequently, if the love with him is spiritual, the truths will also be spiritual, since the truths act as one with his love. All truths, because they are believed, are called in one complex, faith. From this it is clear that spiritual faith in its essence is charity. So far concerning spiritual faith.

[3] But faith merely natural is not a faith of the church, although it is called faith, but is merely knowing (*scientia*). It is not a faith of the church, because it does not proceed from love to the neighbor, or charity, which is the spiritual itself from which faith comes, but proceeds from some natural love that has reference either to love of self or to love of the world, and whatever proceeds from these loves is natural. Love forms the spirit of man; for man in respect to his spirit is wholly as his love is; from that he thinks, from that he wills, and from that acts; therefore he makes no other truth to be of his faith than that which is of his love; and truth that is of the love of self or the world is merely natural, because it comes from man and from the world, and not from the Lord and from heaven; for such a man loves truth, not from a love of truth but from a love of honor, of gain and of fame, which he serves; and as his truth is such, his faith also is such. This faith, therefore, is not a faith of the

truth of the church, or faith in a spiritual sense, but only in a natural sense which is a mere knowing (*scientia*). And again because nothing of this is in man's spirit but only in his memory, together with other things of this world, therefore also after death it is dissipated. For only that which is of man's love remains with him after death, for (as has been said) it is love that forms man's spirit, and man in respect to his spirit is wholly such as his love is. (Other things respecting charity and faith therefrom may be seen in the *Doctrine of the New Jerusalem*, where charity and Faith are treated of, n. 84–106, 108–122; also in the small work on the *Last Judgment*, where it is shown that there is no faith where there is not charity, n. 33–39.)

[4] That “holy” in the Word is predicated of Divine truth, and therefore of charity and its faith, is evident from the passages where it is spoken of. There are two things that proceed from the Lord and are received by angels, Divine good and Divine truth. These two proceed united from the Lord, but they are received by angels variously; some receive Divine good more than Divine truth, and some receive Divine truth more than Divine good. Those who receive Divine good more than Divine truth constitute the Lord's celestial kingdom and are called celestial angels, and in the Word are called “the righteous” [or “just”]; but those who receive Divine truth more than Divine good constitute the Lord's spiritual kingdom, and are called spiritual angels, and in the Word “holy” [or “saints”]. (Of these two kingdoms and their angels, see in the work on *Heaven and Hell*, n. 20–28.) From this it is that “the righteous” or “just” and “righteousness” [or “justice”] in the Word mean the Divine good and what proceeds therefrom, and that “the holy” and “holiness” mean Divine truth and what proceeds therefrom. From this can be seen what is meant in the Word by “being justified” [or “made righteous”], and “being made holy.” As in Revelation:

He that is righteous let him be made righteous still, and he that is holy let him be made holy still (22:11).

And in Luke:

To serve Him in holiness and righteousness (1:74, 75).

[5] Since Divine truth proceeding from the Lord is meant by “holy,” therefore the Lord is called in the Word “the Holy One,” “the Holy One of God,” “the Holy One of Israel,” “the Holy One of Jacob;” and it is also from this that angels are called “holy,” and also the prophets and apostles; and it is from this that Jerusalem is called “holy.” That the Lord is called “the Holy One,” “the Holy One of God,” “the Holy One of Israel,” and “the Holy One of Jacob,” may be seen in Isa. 29:23; 31:1; 40:25; 41:14, 16; 43:3; 49:7; Dan. 4:13; 9:24; Mark 1:24; Luke 4:34. He is also called “King of the holy ones” [of saints] in Revelation:

Righteous [or just] and true are Thy ways, Thou King of saints
(15:3).

The Lord is called “the Holy One,” “the Holy One of God,” “the Holy One of Israel,” and “the Holy One of Jacob” because He alone, and no one else, is holy, which is also declared in Revelation:

Who shall not fear Thee, O Lord and glorify Thy name? for Thou
only art holy (15:4).

[6] Angels, prophets, and apostles are called “holy” because by them, in the spiritual sense, is meant Divine truth; and Jerusalem is called “the holy city,” because by that city, in the spiritual sense, is meant the church in respect to the doctrine of truth. That angels in the Word are called “holy,” see Matt. 25:31; Mark 8:38; Luke 9:26; the prophets, Mark 6:20; Luke 1:70; Rev. 18:20; the apostles, Rev. 18:20 that Jerusalem is called “the holy city,” Isa. 48:2; 66:20, 22; Dan. 9:24; Matt. 27:53; Rev. 21:2, 10. (That by “angels” in the Word Divine truth proceeding from the Lord is meant, see above, n. 130, 200; the like by “prophets,” see *Arcana Coelestia*, n. 2534, 7269; likewise by “apostles,” see above, n. 100; that by “Jerusalem” in the Word the church in respect to the doctrine of truth is meant, see the *Doctrine of the New Jerusalem*, n. 6.) From this it can be seen why it is that Divine truth proceeding from the Lord is called “the Spirit of truth,” and “the Holy spirit (see above, n. 183b), so also why heaven is called the habitation of holiness” (Isa. 63:15;

Deut. 26:15); and why the church is called “the sanctuary” (Jer. 17:12; Lam. 2:7; Ps. 68:35).

204b. [7] That “holiness” is predicated of Divine truth is evident from the following passages. In John:

Jesus when praying said, Father, sanctify them [make them Holy] in Thy truth, Thy Word is truth, and for their sakes I sanctify Myself, that they also may be sanctified in the truth (17:17, 19).

Here “being made holy” is plainly said in respect to truth, and “those made holy” in respect to those who receive Divine truth from the Lord. In Moses:

Jehovah came from Sinai, out of the myriads of holiness; from His right hand the fire of the law unto them; even He who loveth the peoples; in Thy hand are all His saints, and they are prostrated at Thy foot; he shall receive of Thy words (Deut. 33:2, 3).

“Sinai” signifies heaven where the Lord is, from whom is Divine truth, or from whom is the “law,” both in a strict and in a broad sense; “myriads of holiness” signifies Divine truths; “the law” signifies, in a strict sense, the ten commandments of the Decalogue, and in a broad sense, the whole Word, which is Divine truth; those are called “peoples” in the Word who are in truths, and those of them that are in truths are called “saints” “Being prostrated at Thy foot,” and “receiving of Thy words,” is the holy reception of Divine truth in ultimates, which is the Word in the sense of the letter, and being instructed therefrom. From this it can be known what the particulars in that prophecy signify in the spiritual sense. (That “Sinai” in the Word signifies heaven where the Lord is, from whom is Divine truth, or from whom is the law, both in a strict and a broad sense, see *Arcana Coelestia*, n. 8399, 8753, 8793, 8805, 9420. That “the law” signifies, in a strict sense, the ten commandments of the Decalogue, and in a broad sense, the whole Word, n. 2606, 3382, 6752, 7463. That those are called “peoples” who are in truths, and “nations” who are in goods, n. 1259, 1260, 2928, 3295, 3581, 6451, 6465, 7207, 10288. That “foot,” a “place of feet,” and “footstool,” signify, in reference to the Lord, Divine

truth in ultimates, thus the Word in the letter, n. 9406.) From this it is clear that “myriads of holiness” are Divine truths, and that those here called “holy [saints]” are those who are in Divine truths.

[8] In Moses:

Speak unto all the congregation of the sons of Israel, and say unto them, Ye shall be holy, for I Jehovah of Israel am holy (Lev. 19:2).

This chapter treats of the statutes, judgments, and precepts which they were to keep; and as these signify Divine truths, it is said that those who keep them “shall be holy.” Moreover, “Israel” signifies the spiritual church, which is the church that is in Divine truths, therefore it is said, “I Jehovah of Israel am holy.” In the same:

Ye shall sanctify yourselves, and ye shall be holy. And ye shall keep My statutes that ye may do them (Lev. 20:7, 8). Here also the statutes, judgments, and precepts which are to be kept are treated of.

If they have kept thy statutes and judgments, they shall be a holy people unto Jehovah (Deut. 26:16–19).

In David :

We shall be satisfied with the goodness of Thy house, with the holiness of Thy temple (Ps. 65:4).

It is said “to be satisfied with the goodness of Jehovah’s house and with the holiness of His temple,” because the “house of God” in the highest sense signifies the Lord in respect to Divine good, and “temple” in respect to Divine truth (see *Arcana Coelestia*, n. 3720). In Zechariah:

In that day there shall be upon the bells of the horses, Holiness unto Jehovah (14:20).

The establishment of a new church is here treated of, and “bells” signify knowledges (scientifica) which are from the intellectual. (That “bells” signify such truths, see *Arcana Coelestia*, n. 9921,

9926; and that “horse” signifies the intellectual, see in the small work on *The White Horse*, n. 1–4.)

[9] From this it can be seen what is represented and signified by this:

That upon the miter which was upon the head of Aaron was placed a plate, upon which was engraved Holiness to Jehovah (Exod. 28:36–38; 39:30, 31);

for the “miter” signifies wisdom, which is of Divine truth (see *Arcana Coelestia*, n. 9827, 9949); so also what it represented and signified by:

That Aaron, his sons, their garments, the altar, the tabernacle, with everything there, were anointed with oil, and thus made holy (Exod. 29:1–36; 30:22–30; Lev. 8:1 to the end);

for “oil” signified the Divine good of the Divine love, and “sanctification” the proceeding Divine; for it is Divine good that makes holy, and Divine truth is what is holy therefrom.

[10] That the word “holy” is predicated of charity can be seen from what was said above respecting the angels of heaven, namely, that there are some who receive Divine good more than Divine truth, and some who receive Divine truth more than Divine good; the former constitute the Lord’s celestial kingdom, and are those who are in love to the Lord, and because they are in love to the Lord are called “righteous” [or “just”]; but the latter constitute the Lord’s spiritual kingdom, and are those who are in charity towards the neighbor, and because these are in charity towards the neighbor, they are called “holy [or saints].” (That there are two loves that make heaven, namely, love to the Lord, and love towards the neighbor or charity, and that the heavens are thereby distinguished into two kingdoms, namely, a celestial kingdom and a spiritual kingdom, see in the work on *Heaven and Hell*. n 13–19; 20–28.)

205. *He that hath the key of David*, signifies who has power by means of Divine truth. This is evident from the signification of “key,” as being the power of opening and shutting, here heaven and hell, for it follows, “He that openeth and no one shutteth, and shutteth and no one openeth;” therefore “key” means here the power of saving (as above, n. 86), since to open heaven and to shut hell is to save. It is evident also from the representation of “David,” as being the Lord in respect to Divine truth. By “David” in the Word the Lord is meant, because by “kings” in the Word the Lord in respect to Divine truth is represented, and by “priests” there the Lord in respect to Divine good. The Lord is represented especially by king David, because David had much care of the matters of the church, and also wrote the Psalms. (That “kings” in the Word signify Divine truth, and “priests” Divine good, see above, n. 31; moreover, that all names of persons and places in the Word signify spiritual things, which are the things pertaining to the church and to heaven, see above, n. 19, 50, 102a.) It is said, “He that hath the key of David,” because David (as was just said) represented the Lord in respect to Divine truth, and the Lord has all power in the heavens and on earth from Divine good through Divine truth; for in general good without truth has no power, neither has truth without good any power, for good acts through truth. From this it is that Divine good and Divine truth proceed united from the Lord, and so far as they are conjointly received by the angels, so far the angels are powers. This then, is why it is said “the key of David.” (That all power is in truths from good, see in the work on *Heaven and Hell*, n. 228–233, where the Power of the Angels of Heaven is treated of; also n. 539.)

[2] That by “David” in the Word the Lord is meant is clearly evident from certain passages where he is mentioned in the prophets. As in Ezekiel:

They shall be to Me for a people, and I will be to them for a God, and My servant David king over them, that they may all have one shepherd. They shall dwell upon the land, they and their sons and their son's sons even to eternity; and David My servant shall be prince to them to eternity (37:23–25).

In Hosea:

The sons of Israel shall return, and shall seek Jehovah their God, and David their king; and with fear shall they come to Jehovah and to His goodness in the extremity of days (3:5).

It is said “They shall seek Jehovah their God, and David their king,” because “Jehovah” in the Word means the Lord in respect to Divine good, which is the Divine Esse, and “David a king” means the Lord in respect to Divine truth, which is the Divine Existere. (That “Jehovah” in the Word means the Lord in respect to Divine good, see *Arcana Coelestia*, n. 732, 2586, 2807, 2822, 3921, 4253, 4402, 7010, 9167, 9315.)

[3] In Zechariah:

Jehovah shall save the tents of Judah first, that the glory of the house of David, and the glory of the inhabitant of Jerusalem, may not exalt itself above Judah. In that day shall Jehovah defend the inhabitant of Jerusalem, and the house of David shall be as God, and as the angel of Jehovah before them. And I will pour upon the house of David, and upon the inhabitant of Jerusalem, the spirit of grace. In that day there shall be a fountain open to the house of David, and to the inhabitants of Jerusalem (12:7, 8, 10; 13:1).

Here the Lord’s coming is treated of, and the salvation at that time of those who are of His spiritual kingdom. “Tents of Judah” mean the celestial kingdom; and the “house of David and the inhabitant of Jerusalem,” the spiritual kingdom. The spiritual kingdom is constituted of those in heaven and on earth who are in Divine truth, and the celestial kingdom of those who are in Divine good (see just above, n. 204b). From this it can be seen what these words mean, namely, that these two kingdoms shall act as one, and that one shall not exalt itself above the other. (Of these two kingdoms, see in the work on *Heaven and Hell*, n. 20–28). That “Judah” signifies the Lord in respect to celestial love and the Lord’s celestial kingdom may be seen above (n. 119). And that “Jerusalem” signifies the Lord’s spiritual kingdom, see in the *Arcana Coelestia* (n. 402, 3654, 9166). The same is therefore signified by “the house of David;” consequently it is here said, “the house of David shall be

as God, and as the angel of Jehovah;" "God" also means the Lord in respect to Divine truth (see *Arcana Coelestia*, n. 2586, 2769, 2807, 2822, 3921,4287,4402,7010,9167); and the like is meant by the "angel of Jehovah" (see above, n. 130b, 200).

[4] "David" and his "house" have a like signification also in the following passages. In Isaiah:

Incline your ear, and come unto Me; bear, and your soul shall live; and I will make an everlasting covenant with you, even the sure mercies of David. Behold I have given Him as a witness to the peoples, a prince and a lawgiver to the nations (55:3, 4).

These things are said of the Lord, who is here "David." In David:

In the heavens Thou shalt establish Thy truth; I have made a covenant with My chosen; I have sworn to David My servant, even to eternity will I establish thy seed, and will build up thy throne to generation and generation; and the heavens shall confess Thy wonder, O Jehovah; Thy truth also in the congregation of the saints (Ps. 89:2-5).

These things also were said of the Lord, and not of David; for it is said, "I have sworn to David My servant, even to eternity will I establish thy seed, and will build up thy throne to generation and generation;" this is not applicable to David, whose seed and throne were not established to eternity, and yet Jehovah swore, and an oath from Jehovah is irrevocable confirmation from the Divine (see *Arcana Coelestia*, n. 2842). The "seed of David" in the spiritual sense, means those who are in the truths from good from the Lord, and in an abstract sense, truths themselves that are from good (see *Arcana Coelestia*, n. 3373,3380, 10249, 10445); and "throne" means the Lord's spiritual kingdom (see *Arcana Coelestia*, n. 5313, 5922, 6397, 8625). David is called "My servant" (as also above in Ezekiel 37:23-25), because "servant" in the Word is used of every person and every thing that serves and ministers (see *Arcana Coelestia*, n. 3441, 7143, 8241), and Divine truth proceeding serves and ministers to Divine good from which it proceeds. That it is the Lord in respect to Divine truth, or Divine truth proceeding from the Lord that is meant by "David," is evident, for it is said, "In the

heavens Thou shalt establish Thy truth, and the heavens shall confess Thy truth in the congregation of the saints.” That those also are called “saints” who are in Divine truths, see just above (n. 204).

[5] In the same:

I will not profane My covenant, and what is pronounced by My lips will I not change. Once have I sworn by My holiness; I will not lie unto David. His seed shall be to eternity, and his throne as the sun before Me. It shall be established as the moon to eternity, a faithful witness in the clouds (Ps. 89:34-37).

That these things are said of the Lord is evident in the whole Psalm, for it treats of His coming, and afterwards of the repudiation of Him by the Jewish nation. That the Lord is here treated of, and that He is here meant by “David” is plain from these words in the same Psalm:

I have found David, My servant; with the oil of My holiness have I anointed him. I will set his hand also in the sea, and his right hand in the rivers. He shall call Me, Thou art my Father, my God, and the rock of my salvation. I also will make him the firstborn, high above the kings of the earth. I will set his throne as the days of the heavens (verses 20, 25-27, 29).

The Lord is meant also by “David,” by “the anointed,” and by “king,” in other passages in the Psalms, as can be clearly seen by those who understand the Word spiritually, but obscurely by those who understand it only naturally. As in these words in David:

Thy priests shall be clothed with righteousness, and Thy saints shall shout for joy for Thy servant David’s sake turn not away the face of Thine anointed. There will I make the horn of David to bud: I will set in order a lamp for Mine anointed; upon himself shall his crown flourish (Ps. 132:9, 10, 17, 18).

Here also the Lord is meant by “David” and by “the anointed;” for the Lord is treated of in this Psalm, as is clear from what goes before, where it is said:

He swore unto Jehovah, I will not give sleep to mine eyes until I find out a place for Jehovah, habitations for the mighty One of Jacob. Lo, we have heard of it at Ephrathah [Bethlehem]. We will come into His habitations, we will worship at His footstool (verses 2, 4-7).

[6] That David might represent the Lord in respect to Divine truth, the Lord was willing to be born of the house of David, and also to be called “the Son of David,” “his Root and Offspring,” also “the Root of Jesse.” But when the Lord put off the human from the mother, and put on the Human from the Father, which is the Divine Human, He was no longer David’s son. This is meant by the Lord’s words to the Pharisees:

Jesus said to the Pharisees, How does it seem to you respecting Christ? whose Son is He? They said unto Him, David’s. He said unto them, How then doth David in spirit call Him Lord, saying, The Lord said unto my Lord, Sit thou at My right hand, until I place thine enemies as a stool of thy feet? If David then calleth Him Lord, how is He his Son (Matt. 22:42-45; Luke 20:41-44).

That the Lord glorified His Human, that is, put off the human from the mother, and put on a Human from the Father, which is the Divine Human, see in the Doctrine of the New Jerusalem (n. 293-295, 298-310). For this reason He was not David’s son, as He was not the son of Mary, whom therefore He did not call His mother, but “woman” (Matt. 12:46-49; Mark. 3:31 to the end; Luke 8:19-21; John 2:4; 19:25, 26). The like is meant by “the key of Peter,” as by “the key of David,” namely, that the Lord has all power, and that He has this power through His Divine truth, as will be seen in the article that now follows.

206. *He that openeth and no one shutteth, and shutteth and no one openeth*, signifies power to admit into heaven all who are in the faith of charity, and to remove from heaven all who are not. This is evident from the signification of “that openeth and no one shutteth,” as being, in reference to the Lord, to admit into heaven (of which presently); and from the signification of “and shutteth and no one openeth,” as being to remove from heaven. The former means to admit into heaven, and the latter to remove from heaven, because the Lord alone opens heaven to those who are admitted.

This no man, spirit, or angel can do from himself. How this is shall be explained in a few words. When a man after death is in such a state that he can be admitted into heaven there appears to him a way that leads to the heavenly society in which he is to be; until he is in this state the way thither does not appear to him; this way is opened to him by the Lord only. Such is each one's introduction and admission into heaven. The same is true of the evil man after death. When he is in the state for passing into hell, a way appears to him that leads to the infernal society in which he is to be; until he is in this state the way thither does not appear to him. The reason of this is that ways in the spiritual world appear to each one according to the intention of his thought, thus according to the affection of his love. When, therefore, a spirit has been brought into his reigning love (for everyone after death is brought into that love), then ways to the society where his love reigns appear. From this it is clear that it is love itself that opens; and as all the love of good and truth is from the Lord, it follows that the Lord alone opens the ways for those who are admitted into heaven. On the other hand, as all the love of evil and of falsity is from the man or spirit only, it follows that the spirit himself opens for himself the way to hell. (These things may be seen more clearly in the work on *Heaven and Hell*, n. 545–550, where it is shown that the Lord casts no one into hell, but that it is the spirit who casts himself thither. That ways in the spiritual world appear to everyone according to the intention of his thought, thus according to the affection of his love, see in the same work, n. 479,590.)

[2] As regards the hells, they are all shut, and can in no wise be opened except by the Lord's permission; they are shut because of the evils and falsities that are continually striving to break out from them and do harm to those who are in goods and truths from the Lord (about which see also in the work on *Heaven and Hell*, n. 584–592). From this then it is clear how it is and thence how it is to be understood that, "He that hath the key of David openeth and no one shutteth, and shutteth and no one openeth." Heaven is opened to those who are in the faith of charity, and is shut to those who are not, for those who are in the faith of charity are here treated of (see above, n. 203), and those who are in the faith of charity are in Divine truth from the Lord, and Divine truth from

the Lord has all power, as was shown in the articles that immediately precede.

[3] Similar to what is here meant by the “key of David” is the signification of the “key of Peter,” thus referred to in Matthew:

I say unto thee, Thou art Peter, and upon this Rock I will build My church; and the gates of hell shall not prevail over it. And unto thee will I give the keys of the kingdom of the heavens, and whatsoever thou shalt bind on earth shall be bound in the heavens; and whatsoever thou shalt loose on earth shall be loosed in the heavens (16:18, 19).

“Peter” here, in like manner as “David,” signifies in the highest sense, Divine truth proceeding from the Lord’s Divine good, and in the internal sense, every truth from good that is from the Lord. The “rock” (*petra*) that is spoken of in the Word where Peter is mentioned, and from which Peter’s name is derived, has a like signification. The Lord’s twelve disciples represented all the truths and goods of the church in the complex; Peter represented truth or faith, James charity, and John the works of charity. But here Peter represented faith from charity, or truth from good which is from the Lord, because Peter here acknowledged the Lord in heart, saying:

Thou art the Christ, the Son of the living God. And Jesus answering, said, Blessed art thou, Simon Bar Jonah; for flesh and blood hath not revealed it unto thee, but My Father, who is in the heavens. I say unto thee, Thou art Peter, etc. (verses 16–18, and the following).

(This may be seen illustrated in the small work on the *Last Judgment*, n. 57.)

[4] There is a like meaning in the Lord’s words to the rest of the disciples, in Matthew:

Jesus said to His disciples, Whatsoever ye shall bind on earth shall be bound in heaven; and whatsoever ye shall loose on earth shall be loosed in heaven (18:18).

These things are said to the disciples because they represented all the truths and goods in the complex that are from the Lord. (That those things were represented by the twelve disciples, as also by the twelve tribes of Israel, see *Arcana Coelestia*, n. 2129, 3354, 3488, 3858, 6397.) The like is meant by the disciples where it is said, that:

They shall sit upon twelve thrones, and shall judge the twelve tribes of Israel (Matt. 19:28; Luke 22:30);

(see *Arcana Coelestia*, n. 2129, 6397). And the like is meant by “Eliakim,” who was to succeed Shebna over the house of the king, in Isaiah:

I will give dominion into his hands, that he may be for a father to the inhabitant of Jerusalem, and to the house of Judah; and the key of the house of David I will lay upon his shoulder, that he may open and none shut, and that he may shut and none open (22:21, 22).

By “the house of the king” over which he was to be, is signified the church that is in truth out of good from the Lord; “opening and shutting,” and “binding and loosing,” mean in general to save (see above, n. 86).

207. Verse 8. *I know thy works*, signifies a life of charity. This is evident from the signification of “works,” as being those things that are of man’s love, thus of his life (see above, n. 98, 116, 185); here, therefore, the things that are of charity, since that is what is treated of in what is written to this church.

208a. *Behold I have given before thee an opened door, and no one is able to shut it*, signifies that they will be admitted into heaven, and that to no one of such a quality will it be refused. This is evident from the signification of “giving an opened door,” as being to admit into heaven (of which presently) and from the signification of “no one is able to shut,” as being that it will not be refused; for when a door is shut entrance is refused, but when it is not shut it is not refused. This refers to those who are in charity, because they are treated of in what is written to this church (see above, n. 203).

From this it is clear that “I have given before thee an opened door, and no one is able to shut it,” signifies that all such will be admitted into heaven, and that to none of these will entrance be refused. It is indeed plain from the common use of language, that “to give an opened door” signifies to admit into heaven; and still this is from correspondence; for a house and all things pertaining to a house correspond to the interiors of man which are of his mind, and from that correspondence they also signify in the Word the things of the mind. That this is so can be seen from representatives and appearances in heaven, where there are palaces, houses, rooms, bed-chambers, hallways, courts, and within them a variety of things for uses; these things the angels have from correspondence; and for this reason the wiser angels have palaces more magnificent than the less wise have (but respecting these, see in the work on *Heaven and Hell*, n. 183–190, where The Habitations of the angels of Heaven are treated of); and as palaces, houses, and all things pertaining to a house have a correspondence, so evidently do doorways, doors, and gates, which correspond to entrance and admission; and when the doorway appears open, it is a sign that there is opportunity to enter, and when it is closed, that there is no opportunity.

[2] Moreover, when newly arrived spirits are introduced into a heavenly society, the way that leads to it is opened to them by the Lord; and when they come thither there appears a gate with a door at the side, where there are guards who admit them, and afterwards there are others who receive and introduce them. From this it can now be seen what “doorways,” “doors,” and “gates,” signify in the Word, namely, admission into heaven; and as the church is the Lord’s heaven on earth, they also signify admission into the church; and as heaven or the church is within man, “doorways,” “doors,” and “gates” signify approach and entrance, with man (of which presently). And because all things that signify heaven and the church signify also the things of heaven and the church, and here the things that introduce, which are truths out of good from the Lord, and because these truths are from the Lord, and are therefore His, yea, are Himself in them, therefore “doorway,” “door,” and “gate” to heaven and the church, mean in the highest sense the Lord. From this is clear the signification of what the Lord says in John:

Jesus said, Verily I say unto you, he that entereth not through the door into the sheepfold, but climbeth up another way, the same is a thief and a robber. But he that entereth in through the door is the shepherd of the sheep; to him the porter openeth. I am the door of the sheep, through Me if anyone enter in, he shall be saved, and shall go in and go out, and find pasture (10:1-3, 7, 9).

Here “to enter in through the door” is evidently to enter in through the Lord, for it is said, “I am the door of the sheep.” To enter in through the Lord is to approach Him, acknowledge Him, believe in Him, and love Him, as He teaches in many passages; thus is man admitted into heaven, and in no other way; consequently the Lord says, “Through Me if anyone enter in, he shall be saved;” also “he that climbeth up another way, the same is a thief and a robber.”

[3] Therefore he that approaches the Lord, acknowledges Him, and believes in Him, is said to open the door to the Lord, that he may enter in. In Revelation:

Behold I stand at the door and knock; if any man hear My voice, and open the door, I will come in to him, and will sup with him, and he with Me (3:20).

What this means will be told in what follows where this part of the chapter will be explained. Here something shall merely be said about doors or gates, in respect to man, since it is said, “I stand at the door and knock.” To man’s rational two ways lead, one from heaven, the other from the world. By the way from heaven good is introduced, by the way from the world truth is introduced. So far as the way from heaven is opened with man. So far he is affected by truth and becomes rational, that is, sees truth from the light of truth. But if the way from heaven is shut, man does not become rational; for he does not see truth, and yet it is truth from the light of truth that makes the rational; he can, indeed, reason about truth, and from reasoning or from memory can talk about it; but he is not able to see whether truth is truth. To think well about the Lord and about the neighbor opens the way from heaven; while to think not well about the Lord and to think evil about the neighbor shuts that way. As there are two ways that lead into man, so there are two doorways or gates through which entrance is effected. Through the

gate or doorway that is opened from heaven the spiritual affection of truth from the Lord enters, because through that door (as was said above), good enters, and all spiritual affection of truth is from good; but by the gate or doorway that is open from the world all knowledge from the Word and from preaching from the Word enters, since by this way truth enters (as was also said above), for the knowledges from the Word and from preaching therefrom are truths. The spiritual affection of truth joined with such knowledges constitutes man's rational, and enlightens it according to the quality of the truth conjoined to good, and according to the quality of the conjunction. Let these few words suffice respecting the two doorways or gates pertaining to man.

208b. [4] As "doorways," "doors," and "gates," signify admission into heaven and into the church, they therefore also signify truths from good which are from the Lord, because by them admission is effected; as in the following passages.

In Isaiah:

Open ye the gates, that the righteous nations keeping faithfulness may enter in (26:2).

This means, in the sense of the letter, that they will admit those who are righteous and faithful into the cities; but in the internal sense, that they will admit them into the church; for "gates" signify admission; "a righteous nation" signifies those who are in good; "keeping faithfulness" signifies those who are in truths from good.

[5] In the same:

Thy gates shall be open continually; they shall not be shut day nor night that the army of the nations may be brought unto Thee, and their kings shall be led; for the nation and kingdom that will not serve Thee shall perish. Thou shalt call thy walls Salvation, and thy gates Praise (60:11, 12, 18).

This treats of the Lord and of the church about to be established by Him, and these words describe the continual admission of those

who are in good and in truths therefrom. “The gates shall be opened continually, and shall not be shut day nor night,” signifies perpetual admission; “the army of the nations” signifies those who are in good, and “kings” those who are in truths; and that all shall serve the Lord is meant by “the nation and kingdom that will not serve thee shall perish,” That “nation” or “nations” signify those who are in good, may be seen above (n. 175a), and that “kings” signify those who are in truths (n. 31).

[6] In the same:

Thus saith Jehovah to His anointed, to Cyrus, whose right hand I have holden, to subdue nations before him; that I may loose the loins of kings, to open before him the doors that the gates may not be shut. And I will give thee the treasures of dark places, and hidden riches of secret places (45:1, 3).

This likewise treats of the Lord and of the church to be established by Him. “To open the doors that the gates may not be shut” signifies perpetual admission; “nations and kings” signify those who are in goods and truths, and in the abstract, goods and truths (as above); “treasures of dark places and hidden riches of secret places” signifies interior intelligence and wisdom from heaven, for the things that enter by the gate that is open from heaven (of which above) come in secretly and affect all things that are with man; from this comes the spiritual affection of truth, through which things before unknown are revealed.

[7] In Jeremiah:

If ye bring in no burden through the gates of this city on the sabbath day, but hallow the sabbath day, then shall there enter in by the gates of this city kings and princes, sitting upon the throne of David, riding upon the chariot and on horses, and the city shall be inhabited to eternity (17:24, 25).

Anyone can see what is meant by these things in the sense of the letter; but that something more holy is contained in them may be known, for this is the Word, and everything in the Word contains

things that are of heaven and the church and these alone are holy; the holy thing meant is known from the internal sense. “The sabbath day” in that sense means the conjunction of the Lord’s Divine Human with heaven and the church; “the city” which here is Jerusalem, means the church; “to bring in no burden through the gates of this city” means not to admit that which is from man’s own (proprium), but that which is from the Lord. “Kings and princes that shall enter in by the gates of the city” mean Divine truths which they should then have; “sitting upon the throne of David” means truths from the Lord; “riding upon the chariot and on horses” means that from these they should be in the doctrine of truth and in intelligence; “to be inhabited to eternity” means life and eternal salvation. (That “sabbath” signifies the conjunction of the Lord’s Divine Human with heaven and the church, see *Arcana Coelestia*, n. 8494, 8495, 8510, 10356, 10360, 10367, 10370, 10374, 10668, 10730. That “Jerusalem” signifies the church, see n. 402, 3654, 9166. That “burden” or “work” on the sabbath day signifies not to be led by the Lord but by one’s own (proprium), n. 7893, 8495, 10360, 10362, 10365. That “kings and princes” signify those who are in Divine truths, and in the abstract, Divine truths, see above, n. 29, 31. That “chariot” signifies the doctrine of truth, and “horses” the intellectual, see in the small work concerning the *White Horse*, n. 1–5.)

[8] In Revelation:

The New Jerusalem, having a wall great and high, and twelve gates, and upon the gates twelve angels, and names inscribed, which are the names of the twelve tribes of Israel. The twelve gates were twelve pearls. The gates shall not be shut (21:12, 21, 25).

That “gates” signify Divine truths introducing into the New Church, thus those who are in truths from good from the Lord, can be seen from the explanation of these words in the small work on The New Jerusalem (n. 1, seq.). It is clear also from its being said that there were “twelve gates,” “twelve angels upon the gates,” and “the names of the twelve tribes written thereon,” and that the “twelve gates were twelve pearls.” (For “twelve” signifies all, and is predicated of truths from good, *Arcana Coelestia*, n. 577,

2089,2129,2130,3272,3858,3913; in like manner “angels,” see above, n. 130b, 200; likewise the “twelve tribes of Israel,” n. 3858, 3926, 4060,6335; and likewise “pearls.”)

[9] In Jeremiah:

Out of the north an evil shall be opened, that they may come and set every man his throne at the entrance of the gates of Jerusalem, and against all its walls round about, because they have forsaken Me (1:14-16).

This treats of the destruction of the church; the “north,” signifies falsity from which is evil; “to come and set every man his throne at the entrance of the gates of Jerusalem” is to destroy truths introductory to the church by means of falsities; “and against all the walls” means to destroy all protecting truths.

[10] In Isaiah:

Howl, O gate; cry, O city; thou whole Philistia art dissolved, for from the north cometh smoke (14:31).

The choicest of thy valleys are full of chariots, and the horsemen setting have set themselves even to the gate; he hath uncovered the covering of Judah (22:7, 8).

In these passages also the destruction of the church is treated of; and “gates” here signify introductory truths which are destroyed; these truths are called “the covering of Judah,” because “Judah” signifies celestial love (see above, n. 119), and these truths cover and protect that love.

[11] In the same:

The remnant in the city is a waste, and the gate is beaten even to devastation (24:12).

In Jeremiah:

Judah hath mourned, and the gates thereof have been made to languish (14:2).

In the book of Judges:

The villages have ceased in Israel; he hath chosen new gods; there was fighting at the gates (5:7, 8).

In Ezekiel:

Tyre hath said about Jerusalem, Aha, she is broken, the doors of the peoples; she is brought around unto me (26:2).

Here also the destruction of the church is treated of; "Tyre" signifies the knowledges of truth and good, which are introductory truths; and "Jerusalem" the church in respect to the doctrine of truth; this shows why Jerusalem is here called the "doors of the people;" also what this signifies, "Tyre says, Aha, Jerusalem is broken, the doors of the people; she is brought around unto me, I shall be filled."

[12] Since, as was said above, "doors" and "gates" signify admission, and in particular, introductory truths, which are truths from good from the Lord, it is clear what "doors" and "gates" signify in the following passage. In David:

Lift up your heads, O ye gates; and be ye lifted up, ye everlasting portals, that the King of glory may come in (Ps. 24:7, 9).

Recount the praises of Jehovah in the gates of the daughter of Zion (Ps. 9:14).

Jehovah loveth the gates of Zion more than all the dwellings of Jacob (Ps. 87:2).

By "Zion" and "the daughter of Zion" the celestial church is meant. In Isaiah:

Thy Redeemer, the Holy One of Israel; the God of the whole earth he is called. I will make thy windows 2 of rubies, and thy gates of carbuncles (54:5, 12).

In Matthew:

The five prudent virgins went into the marriage feast, and the door was shut; and the five foolish virgins came and knocked, but the door was not opened to them (25:10–12).

In Luke:

Jesus said, strive to enter in through the narrow gate; for many shall seek to enter in, and shall not be able. When once the Master of the house is risen up and hath shut to the door, then shall ye begin to stand without, and to knock at the door, saying, Lord, Lord, open unto us; and He shall answer and say, I know you not whence you are (13:24, 25).

These two passages treat of the state of man after death, showing that those who are in faith and not in love cannot then be admitted into heaven, although they may wish to be admitted because they have so believed; this is meant by the “door’s being shut,” and they knocked but were rejected.

[13] Because “gates” signify introductory truths, therefore it was among the statutes:

That the elders should sit at the gates and judge (Deut. 21:19; 22:15, 21; Amos 5:12, 15; Zech. 8:16);

therefore it was also commanded:

That they should write the commandments upon the posts and gates (Deut. 6:8, 9);

and therefore it was likewise among the statutes:

That the ear of the servant who was not willing to go out free in the seventh year should be bored through at the door (Exod. 21:6; Deut. 15:17).

“Servants” from the sons of Israel signified those who were in truths and not in good; and “freemen” those who are in good and in truths therefrom. That “the ear should be bored through at the door” signified perpetual obedience and servitude, since he was not willing to be introduced by means of truths into good; for those who are in truths and this not from good, are perpetually in a servile state, because they are not in the spiritual affection of truth; and yet it is the affection which is of the love that makes man free (see in the *Doctrine of the New Jerusalem*, n. 141–149). Moreover introductory truths in respect to their quality are described by the covering of the entrance of the tent, and by the covering of the entrance of the tabernacle (Exod. 26:14, 36, 37; 38:18, 19); also by the measurements in numbers of the entrances and gates of the house of God and of the temple (in Ezekiel 40:6, 8–11, 13–15, 18–20, 24, 27, 28, 32, 35, 37; 41:1–3, 11, 17–20, 23–25; 42:2, 12, 15; 43:1–4; 44:1–3, 17; 46:1–3, 8, 12, 19; 47:1, 2; 48:31–34). He who knows what these particular numbers signify, may know many arcana respecting these truths. The gates of the house of Jehovah towards the north and towards the east are also spoken of in the same prophet (8:3, 4; 10:19).

209. *For thou hast some power, and hast kept My word, and hast not denied My name*, signifies that they have power from the Lord against evils and falsities, in the measure in which they make truths from the Word to be of the life, and acknowledge the Divine of the Lord in His Human. This is evident from the signification of “having power,” as being power from the Lord against evils and falsities; and as those who are in faith from charity are treated of, it is said that they “have some power” (of which presently). It is evident also from the signification of “to keep My word,” as being to make truths from the Word to be of the life; for to keep truths or commandments means not only to know and perceive them but also to will and do them, that is to keep them; and those who will and do, make the truths that they know and perceive from the Word to be of their life (see also above n. 15). It is evident also

from the signification of “not denying jay name,” as being to acknowledge the Divine of the Lord in His Human (see above, n. 135).

[2] It should be known that there are two principal things of the church, namely, the acknowledgment of the Lord’s Divine in His Human, and making the truths from the Word to be of one’s life; moreover, no one can be in the one of these unless he is at the same time in the other; for all truths that are made to be of the life are from the Lord, and this is done with those who acknowledge the Divine in His Human. For the Lord flows in with all, as well in the heavens as on the earth, from His Divine Human, and not from the Divine separately. Consequently those who in their thought separate the Divine of the Lord from His Human, and look to the Divine of the Father not as in the Human but as beside it or above it, thus separated from it, receive no influx from the Lord nor thus from heaven, for all who are in the heavens acknowledge the Lord’s Divine Human (see concerning this in the work on *Heaven and Hell*, n. 2–19, 59–72, 78–86 seq., 212). From this it is clear that all truths that are made of the life are from the Lord with those who acknowledge the Divine in His Human, that is the Divine Human. Truths become of the life when man loves them, thus when he wills them and does them, for he who loves, wills and does; in a word, truths are made of the life when man from affection lives according to them. Such truths are from the Lord because the Lord flows into the love with man, and through the love into truths and thus makes them to be of the life.

[3] Something shall now be said about the power that man has from the Lord against evils and falsities. All power that angels have and also that men have is from the Lord; and the measure in which they receive the Lord is the measure of their power. He who believes that any power against evils and falsities comes from what is man’s own (*proprium*) is greatly mistaken; for it is evil spirits, conjoined to the hells, that induce evils and falsities thence with men, and these spirits are numerous, and each one of them is conjoined to many hells, in each of which also there are many spirits, and no one except the Lord can turn these away from man,

for the Lord alone has power over the hells, and man has no power at all from himself or from what is his own (*proprium*); therefore man has power to the extent that he is conjoined to the Lord by love. There are two loves that reign in the heavens and constitute the heavens, namely, love to the Lord and love towards the neighbor; love to the Lord is called celestial love, and love toward the neighbor is called spiritual love. Those who are in celestial love have much power, hut those who are in spiritual love have some power; and because what is written to the angel of this church, treats of those who are in love towards the neighbor, or in charity and in faith therefrom, which love is spiritual love, it is said, "Thou hast some power."

[4] But it is to be noted, that all the power that angels and men have from the Lord is from the good of love; and since the good of love does not act from itself but through truths, therefore all power is from the good of love through truths, and with those who are spiritual, from the good of charity through the truths of faith. For good takes on a quality through truths, good without truths having no quality and where there is no quality there is neither force nor power. From this it is clear, that good has all power through truths, or charity through faith, and neither charity apart from faith nor faith apart from charity has any power. This is meant also by the keys given to Peter, for "Peter" there means, in the spiritual sense, truth from good which is from the Lord, thus faith from charity; and the "keys" given to him the power over evil and falsities. These things were said to Peter when he acknowledged the Divine of the Lord in His Human; which means, that those have power who acknowledge the Divine of the Lord in His Human, and from Him are in the good of charity, and in the truths of faith. That these thing were said to Peter when he acknowledged the Lord is shown in Matthew:

Jesus said to the disciples, Who say ye that I am? Simon Peter answered and said, Thou art the Christ, the Son of the living God. And Jesus answering said unto him, Blessed art thou Simon Bar-Jonah; for flesh and blood hath not revealed this unto thee, but My Father who is in the heavens. Out I also say unto thee, thou art Peter, and upon this rock I will build My church; and the gates of the hells shall not prevail

against it. And I will give unto thee the keys of the kingdom of heaven (16:15–19).

(But of Peter and his keys, see what is said above, n. 9; also what is shown in the small work on the *Last Judgment*, n. 57, and in the *Doctrine of the New Jerusalem*, n. 122; and that truth has all power from good, which is from the Lord, in the work on *Heaven and Hell*, n. 228–233, 539, and *Arcana Coelestia*, n. 3091, 3387, 3563, 4592, 4933, 6344, 6423, 7518, 7673, 8281, 8304, 9133, 9327, 9410, 10019, 10182).

210. Verse 9. *And^d I will give from the synagogue of Satan*, signifies those who are in the doctrine of faith alone, and in no charity. This is evident from the signification of “from the synagogue of Satan,” as being those who are in the doctrine of all falsities (see above, n. 190). Here therefore, “from the synagogue of Satan” means those who are in the doctrine of faith alone, and in no charity, since what is written to the angel of this church treats of those who are in faith from charity. These are said to be “from the synagogue of Satan” because they are not in faith, although they think they are; and because they reject charity as being no means to salvation, and yet the Lord flows into faith through charity, and not into faith separate from charity; for faith separate from charity is merely knowing (scientia) in which there is no life from the Divine. From this it is that they who are in the doctrine of faith alone, and not in charity, are in no illustration; they are therefore in the doctrine of many falsities, which is specially signified by “the synagogue of Satan.” (That there is no faith where there is no charity, see in the small work on the *Last Judgment*, n. 33–39; and what faith and what charity are, in the *Doctrine of the New Jerusalem*, n. 84 107 108–122.) That they are in the doctrine of many falsities will be seen in the following article.

211. *Of those saying that they are Jew, and are not, but do lie*, signifies who believe themselves to be in truths, when yet they are in falsities. This is evident from the signification of “Judah,” which is in the highest sense, the Lord in respect to celestial love; in the internal sense the Lord’s celestial kingdom and the Word, and in the external sense, doctrine from the Word which belongs to the

celestial church (of which see above, n. 119). From this it is that “to say that they are Jews” signifies to believe themselves to be in genuine doctrine, thus in truths themselves. This is evident also from the signification of “to lie,” as meaning to be in falsities, for “a lie” signifies in the Word the falsity of doctrine (about which see *Arcana Coelestia*, 8908,9248). They who are in faith alone and in no charity, know not that they are in falsities, because they believe themselves to be in truths, when yet, out of the false principle, which is that faith alone saves, falsities flow in a continual series; for a principle draws all things to its own side, since they must be connected with it; and this is the cause of their great ignorance in regard to the things of heaven and the church. That they who are in faith alone are so ignorant is clear from this, that they do not know what celestial love is, which is love to the Lord; what spiritual love is, which is charity towards the neighbor; what the neighbor is, what good is, what the conjunction of good and truth is, what spiritual life is, what spiritual affection is, what conscience is, what freedom of choice is, what regeneration is, what spiritual temptation is, what baptism and the holy supper are, and why they are commanded, what the spiritual sense of the Word is, what heaven and hell are, and that both of them are from the human race; and as to many other things. From this their ignorance falsities flow whenever these subjects are thought about, since they are unable to think, as was said above, from any illustration or to have any internal sight respecting anything spiritual. (See, moreover, what is shown on this subject in *Arcana Coelestia*, that faith separate from charity is no faith, n. 654, 724, 1162, 1176, 2049, 2116, 234.q, 2349, 3849, 3868, 6348, 7039, 7822, 9780, 9783; that such faith perishes in the other life, n. 2228, 5820; that when faith alone is taken as the principle, truths are contaminated by a false principle n. 2435; that such persons will not suffer themselves to be persuaded, because it is against their principle, n. 2385; that the doctrinals of faith alone destroy charity, n. 6353, 8094; that they who separate faith from charity, are inwardly in the falsities of their own evil, although they are ignorant of it, n. 790, 7950; that therefore good cannot be conjoined to them, n. 8981,8993; that faith separate from love and charity is as the light of winter, in which all things of the earth become torpid, and there is no production of corn, fruits, and flowers; but that faith from

love of charity is as the light of spring and summer, in which all things flourish and are produced, n. 2231, 3146, 3412, 3413; that the light of winter, which is that of faith separate from charity, is turned into dense darkness when light out of heaven flows in; and that they who are in such faith then become blind and stupid, n. 3412, 3413; that they who separate faith from charity in doctrine and life are in darkness, thus in ignorance of truth and in falsities, n. 9186; that they cast themselves into falsities and into evils therefrom, n. 3325, 8094; the errors and falsities into which they cast themselves, n. 4721, 4730, 4776, 4783, 4925, 7779, 8313, 8765, 9224; that the Word is closed to them, n. 3773, 4783, 8780; that they do not see and attend to all that the Lord so often said about love and charity, and about fruits and good things in act, concerning which n. 1017, 3416; that they do not know what good is, thus what celestial love is, nor what charity is, n. 2417, 3603, 4126, 9995; that the simple in heart, who still are wise, know what the good of life is, thus what charity is, but not what faith is separate from charity, n. 4741, 4754.)

212. *Behold, I will make them to come and worship at thy feet,* signifies the state of such after death, that they will be out of heaven, and are not to be admitted. This is evident from the connection with what precedes and follows. This verse treats of those who say that they are in truths when yet they are in falsities, because in no charity. Of such it is said in the Word that they will come to the door and knock, but will not be admitted; “to come to the door and knock,” is “to worship at the feet;” it is said, “at thy feet,” because heaven in the whole complex resembles a man; the highest or third heaven answers to the head, the middle or second heaven to the body, and the lowest or first heaven to the feet; therefore, to stand at the feet and worship, is to be out of heaven and to wish to be admitted, but not to be able. (That heaven in one complex resemble a man, see *Heaven and Hell*, n. 59–67, seq.; that there are three heavens, n. 29–40; and that the highest heaven forms the head, the middle the body, and the lowest the feet, n. 65.) From this it is clear why those who are out of heaven are said to stand “at the feet.” They cannot be admitted for the reason that the whole heaven is formed according to the affections of good and truth, and is divided into societies according to all the differences of

those affections; therefore, those who are not in charity are not in any affection in which heaven is, for charity or love towards the neighbor is affection; consequently those who are not in charity have no place in heaven, but are out of it; and such of them as have been in evils and falsities are conjoined according to their loves or affections, to those who are in internals 1, and thither they are cast down.

[2] That such a lot awaits those who are in faith alone and in no charity, was foretold by the Lord in many passages. Thus in Matthew:

Every tree that bringeth not forth good fruit is hewn down, and cast into the fire; therefore by their fruits ye shall know them. Not everyone that saith unto Me, Lord, Lord, shall enter into the kingdom of the heavens, but he that doeth the will of My Father who is in the heavens. Many shall say to Me in that day, Lord, Lord, have we not prophesied by Thy name, and by Thy name cast out demons, and in Thy name done many powers? And then will I confess unto them, I never knew you; depart from Me all ye workers of iniquity. Everyone that heareth My words and doeth them, I will liken to a prudent man, who built his house upon a rock. And everyone that heareth My words and doeth them not, shall be likened to a foolish man who built his house upon the sand (7:19–27).

Here those who are in faith from charity, and those who are in faith and in no charity are described; those who are in faith from charity, by “the tree bearing good fruit,” and by “the house that was built upon a rock;” “fruits” moreover signify in the Word the works of charity and a “rock” faith from charity; but those who are in faith separate from charity are meant by “the tree that bringeth forth no good fruit,” and by those “building a house upon the sand,” “evil fruit” moreover signifies in the Word evil works, and “sand” faith separate from charity. Of such it is said that they will say, “Lord, Lord, open to us,” but that the reply will be, “I never knew you; depart from Me, all ye workers of iniquity.”

[3] In like manner in Luke:

Strive to enter in through the narrow gate; for many shall seek to enter in, and shall not be able. When once the master of the house is risen up, and hath shut to the door, and ye begin to stand without and to knock at the door, saying, Lord, Lord, open unto us; and He shall answer and say, I know you not whence ye are; then shall ye begin to say, We did eat and drink before Thee, and Thou didst teach in our streets. But He shall say, I tell you, I know you not whence ye are; depart from Me, all ye workers of iniquity (13:24–27).

Here again those are treated of who are in faith and not in charity of whom it is said that they “will stand without, knocking at the door,” but that they will not be admitted; “to eat and to drink before the Lord, and to be taught in the streets” signifies to listen to the Word and preachings from the Word, and to know the matters of faith; but as such are in no charity, it is said to them, “I know you not whence ye are, depart from Me;” for the Lord knows all from love and not from faith separate.

[4] The same is meant by:

The five foolish virgins, who had not oil in their lamps, concerning whom also it is said that they came, saying, Lord, Lord, open to us; but He answered, Verily I say unto you, I know you not (Matt. 25:1–12).

“Virgins” signify in the Word those who are of the church; “lamps” the things that belong to faith, and “oil” the good of love; therefore by “the five foolish virgins, who had no oil in their lamps,” are signified they who are in faith and not in love. The like is signified also by:

The goats on the left hand to whom it was said that He hungered and thirsted and they gave Him not to eat and to drink; that He was a stranger and they took Him not in; that He was naked and they clothed Him not; that He was sick and in prison and they visited Him not (Matt. 25:41–43);

“the sheep at the right hand” here signify those who are in charity; “the goats” those who are in faith and in no charity. (That the latter are signified by “goats,” see *Arcana Coelestia*, n. 4769; and the former by “sheep,” n. 4169, 4809.)

213. *And to know that I have loved thee*, signifies a consequent knowledge that the Lord is present in charity, and not in faith apart from charity. This is evident from the signification of “to know,” as being knowledge; and from the signification of “to love,” as being, in reference to the Lord, that He is present. It means that He is present in charity, and not in faith apart from charity, because those are here treated of who are in the faith of charity (see above, n. 203); and the Lord is present in man’s affection or love, thus in the life of his spirit, for it is love or affection that makes the life of his spirit; consequently the Lord is present in charity, for charity is affection itself or man’s spiritual love; and as the Lord is present with man in charity, He is evidently not present in faith without charity; neither is faith without charity spiritual, consequently it is not inwardly in man, nor does’ it constitute his life, but it is outside of him, in the memory, and in something of natural thought therefrom. “To he loved,” in reference to the Lord, means that He is present, because love (*dilectio seu amor*) causes conjunction and consequent presence, and to him who loves, the Lord enters in, and teaches and leads him, and enables him also to love Him, that is, to do His commandments and precepts, for this is to love the Lord. That with him whom He loves the Lord is present, and that he who keeps His commandments and precepts loves Him, He Himself teaches in John:

He that hath My commandments, and doeth them, he it is that loveth Me; and he that loveth Me shall be loved of My Father, and I will love him, and We will come unto him, and make Our abode with him (14:21, 23).

214. Verse 10. *And^d thou hast kept the word of My endurance*, signifies that they have lived according to the Lord’s commandments. This is evident from the signification of “keeping the word” of the Lord, as being to live according to His commandments, for “word” is commandment, and to “keep” it is to live. It is said, “the word of My endurance,” because of steadfastness in it without being wearied. The term “endurance,” is occasionally used in Revelation, and when used it signifies what is applied to life (as also above, n. 98).

215. *I also will keep thee in the hour of temptation that is to come upon the whole world, to try them that dwell upon the earth*, signifies the time of the last judgment, when there will be visitation upon those who are in the former heaven, and that they will then be saved. This is evident from the signification of “the hour of temptation that is to come upon the whole world,” as being the time of the last judgment; and from the signification of “trying them that dwell upon the earth” as being visitation upon those who are in the former heaven; that those who are in faith from charity, who are here treated of, will then be saved, is meant by “I will keep thee.” These things evidently relate to the last judgment, for it is said, “the hour of temptation that is to come upon the whole world, when they shall be tried that dwell upon the earth.” But as the last judgment, also the former heaven and its abolition, and the new heaven and its formation, are treated of in the small works on *The Last Judgment* and *The New Jerusalem*, and will be further treated of in this work, additional explanation of these words is deferred.

216. Verse 11. *Behold, I come quickly*, signifies that this is certain. This is evident from the signification of “quickly,” as being certainty and fullness (see above, n. 7). “Quickly” signifies certainty and fullness, because time and all things pertaining to time in the Word signify states; therefore “quickly” and “speedily” signify a present state of affection and of thought therefrom, consequently certainty and fullness. (That time and all things of time correspond to states, and therefore signify states, see in the work on *Heaven and Hell*, n. 162–169; and that “quickly” signifies what is stirred up by affection, thus what is present and certain, see *Arcana Coelestia*, n. 7695, 7866.)

217. *Hold what thou hast*, signifies steadfastness in a state of faith from charity even unto the end, as is evident from what was said above (n. 173), where there are similar words.

218. *That no one take thy crown*, signifies lest intelligence should perish. This is evident from the signification of “crown,” as meaning wisdom (of which see above, n. 126), here intelligence,

because those who are in spiritual love or in charity and faith therefrom, are in intelligence; while those who are in celestial love, or in love to the Lord, and in the perception of truth therefrom, are in wisdom. “That no one take thy crown” signifies lest intelligence should perish, since evils and falsities therefrom take away man’s intelligence; for intelligence pertains to truth, and this is taken away from man by evil spirits when he is in evils, because he is then associated with them; and what is thus taken away perishes.

219. Verse 12. *He that overcometh I will make him a pillar in the temple of My God*, signifies that those who are steadfast will be in Divine truth in heaven. This is evident from the signification of “overcoming,” as being to be steadfast in the genuine affection of truth (see above n. 128); here in faith from charity, since that faith is treated of in what is written to the angel of this church (see above, n. 203); also from the signification of “pillar” as being Divine truth sustaining; also from the signification of “the temple of God” as being in the highest sense, the Lord’s Divine Human, and in the relative sense, the Lord’s spiritual kingdom, thus the heaven that constitutes that kingdom (of which presently). “A pillar in the temple” means Divine truth sustaining, because “temple” signifies heaven”, and heaven is heaven from the Divine truth that proceeds from the Lord; for by heaven all angels are meant, because heaven is made up of angels, and front them is called heaven; and angels are angels in the measure in which they receive the Divine truth that proceeds from the Lord; and for this reason angels in the Word also signify Divine truths (see above, n. 130, 200). Now as heaven is Divine truth, and “temple” signifies heaven, it follows that all things of the temple signify such things as pertain to Divine truth, and that the “pillars” therein signify Divine truths sustaining. Divine truths sustaining are in general lower truths, because these sustain the higher; for there are lower and higher Divine truths, as there are lower and higher heavens. (There are degrees of these, on which see in the work on *Heaven and Hell*, n. 38, 208, 209, 211.) The heavens that belong to a lower degree sustain those that belong to a higher degree; here, therefore, by the Lord’s making him that overcometh “a pillar in the temple” is meant that such will be in a lower heaven. They who are in the faith of charity are also in the lower heaven, which is called the spiritual heaven; while those who

are in love to the Lord are in the higher heaven, which is called the celestial heaven, and this is sustained by the lower or spiritual heaven. (But a clearer idea can be had of these things from what is shown in three chapters in the work on *Heaven and Hell*, namely, in the chapter where it is shown that The Divine of the Lord in Heaven is Love to Him and Charity towards the Neighbor, n. 13–19; in another where it is shown that Heaven is distinguished into Two Kingdoms, Celestial and Spiritual, n. 20–28; and in a third where it is shown that There are Three Heavens, n. 29–40.)

[2] “pillars” are here and there mentioned in the Word, and they signify lower truths, because they sustain the higher. That lower truths are signified by “pillars” in the Word can be seen from the following. In Jeremiah:

Behold I have given thee this day for a fenced city, and for a pillar of iron, and for walls of brass against the whole land, against the kings of Judah, against the princes and against the priests thereof, and against the people of the land, that they may fight against thee and not prevail (1:18, 19).

These things were said to the prophet, because all prophets signify the doctrines of Divine truth, and because the church in which Divine truths are falsified is here treated of it is therefore said, “Behold I have given thee this day for a fenced city, for a pillar of iron, and for walls of brass against the whole land;” “a fenced city” signifies the doctrine of truth; “a pillar of iron” truth sustaining it; “walls of brass” good defending, and “land” the church. It is said, also, “against the kings of Judah, against the princes, against the priests thereof, and against the people of the land;” and “the kings of Judah,” and “princes,” signify truths falsified; “priests,” goods adulterated, and “the people of the land,” falsities in general; of these it is said, that they will fight against truths themselves, but shall not prevail.

[3] In the same:

Set thee up signs, place for thee high pillars, set thine heart to the highway, the way thou mayest go; return, O virgin of Israel, return to thy cities (31:21).

The restoration of the church is here treated of. “The virgin of Israel” signifies the church; “to set up signs, and to place high pillars,” signifies instruction in such things as are the fundamentals of the church, which are called “high pillars” because they sustain; “to set the heart to the highway, the way thou mayest go,” signifies the affection of truth leading to life.

[4] In David:

I will judge in uprightness; the earth and all the inhabitants thereof are dissolved; I will make firm the pillars of it (Ps. 75:2, 3).

“The earth dissolving” signifies those of the church who are not in truths but yet long for them; “to make firm the pillars” of it signifies to sustain the church by those truths upon which it is founded. Again, in Job:

Who causeth the earth to shake out of its place, so that the pillars thereof tremble (9:6).

“The earth” here signifies the church, and “pillars” the truths that sustain it. That:

The pillars of the court of the tabernacle (mentioned in Exod. 27:10–12, 14–17);

also signify the ultimate truths sustaining the higher ones, see *Arcana Coelestia*, in the explanation of that chapter and those verses. Like truths are signified by:

The pillars of the house of the forest of Lebanon built by Solomon (mentioned in 1 Kings 7:2, 6).

[5] Similar also is the signification of:

The two pillars that Solomon set up in the porch of the temple, and that are described in the first book of Kings. He fashioned two pillars of brass, eighteen cubits was the height of each pillar; and a line of twelve cubits compassed the second pillar. And he made two chapters of molten brass, to set upon the tops of the pillars; seven chains for the one chapter, and seven chains for the other chapter. And he set up the pillars in the porch of the temple; and he set up the right pillar, and called the name thereof Jachin: and he set up the left pillar and called the name thereof Boaz (1 Kings 7:15–21).

Since “the temple” signified heaven (as will be shown presently), therefore all things of the temple signified such things as are of heaven, thus of Divine truth there; for, as said above, heaven is heaven from the Divine truth that proceeds from the Lord; therefore “the porch of the temple” signified the things pertaining to the ultimate heaven, and as this sustains the two higher heavens, those two pillars were placed in the porch.

220a. But it shall be told also what “temple” signifies in the Word. In the highest sense, “temple” signifies the Lord’s Divine Human, and in the relative sense, heaven; and as it signifies heaven, it also signifies the church, for the church is the Lord’s heaven on earth; and as “temple” signifies heaven and the church it also signifies Divine truth proceeding from the Lord, for the reason that this makes heaven and the church; for those who receive Divine truth in soul and heart, that is, in faith and love, are they who constitute heaven and the church. As such is the signification of “temple,” it is said, “the temple of My God;” “My God,” when said by the Lord, meaning heaven and Divine truth there, which also is the Lord in heaven. The Lord is above the heavens, and to those who are in the heavens He appears as a sun. From the Lord as a sun light and heat go forth. Light in heaven is in its essence Divine truth, and heat in heaven is in its essence Divine good; these two make heaven in general and in particular. Divine truth is what is meant by “My God;” therefore in the Word of the Old Testament the Lord is called both “Jehovah” and “God;” “Jehovah” where Divine good is treated of, and “God” where Divine truth is treated of; for the same reason also angels are called “gods,” and the word God in the Hebrew is used in the plural, Elohim. This shows why it is said, “the temple of My God.” (That the Lord is called

“Jehovah” where Divine good is treated of, but “God” where Divine truth is treated of, see *Arcana Coelestia*, n. 709, 732, 2586, 2769, 2807, 2822, 3921, 4283, 4402, 7010, 9167; that He is called Jehovah” from Esse, thus from Essence, but “God” from Existere, thus from Existence, n. 300, 3910, 6905; that the Divine Esse moreover is Divine good, and the Divine Existere is Divine truth, n. 3061, 6280, 6880, 6905, 10579; and in general that good is the esse, and truth the existere therefrom, n.5002; that the angels are called “gods” from their reception of Divine truth from the Lord, n. 4295, 4402, 7268, 7873, 8301, 8192. That the Divine of the Lord in the heavens is Divine truth united to Divine good, see in the work on *Heaven and Hell*, n. 13,133, 139, 140. That light in the heavens is in its essence Divine truth, and heat there is Divine good, both from the Lord, see in the same work n. 126–140, 275.)

[2] That “temple” in the Word signifies the Lord’s Divine Human, and in the relative sense, heaven and the church, consequently also Divine truth, can be seen from the following passages. In John:

The Jews asking, What sign showest Thou unto us, that Thou doest these things? Jesus answered and said unto them, Destroy this temple, and in three days I will raise it up. Then said the Jews, In forty and six years was this temple built, and wilt Thou raise it up in three days? But He was speaking of the temple of His body (2:18–23).

That “temple” signifies the Lord’s Divine Human is here openly declared; for “destroying the temple and raising it up after three days” means the Lord’s death, burial, and resurrection.

[3] In Malachi:

Behold, I send My messenger, and he shall prepare the way before Me; and the Lord shall suddenly come to His temple, and the Angel of the covenant whom ye seek (3:1).

Here also “temple” means the Lord’s Divine Human; for the Lord’s coming is here treated of, therefore “coming to His temple” signifies to His Human.

[4] In Revelation:

I saw no temple in the New Jerusalem, for the Lord God Almighty is its temple, and the Lamb (21:22).

The New Heaven and the New Earth, when they will be in internals, and hot in externals, are here treated of, therefore it is said, that “there will be no temple,” but “the Lord God Almighty, and the Lamb.” “The Lord God Almighty,” is the Divine Itself of the Lord, and “the Lamb” is His Divine Human; from which also it is clear, that His Divine in the heavens is meant by “temple.”

[5] In Isaiah:

I saw the Lord sitting upon a throne, high and lifted up, and His skirts filled the temple (6:1).

“The throne high and lifted up,” upon which the Lord was seen to sit, signifies the Lord in respect to Divine truth in the higher heavens; but “His skirts” signify His Divine truth in the church. (That “skirts” signify, in reference to the Lord, His Divine truth in ultimates, see *Arcana Coelestia*, n. 9917.) That:

The veil of the temple was rent into two parts from the top to the bottom, after the Lord suffered (Matt. 27:51; Mark 15:34, 38; Luke 23:45);

signified the union of the Lord’s Divine Human with the Divine itself (see *Arcana Coelestia*, n.9670).

[6] In the passages that follow “temple” signifies the Lord’s Divine Human, and at the same time heaven and the church. In David:

I will bow myself down toward the temple of Thy holiness, and will confess unto Thy name (Ps. 138:2).

In Jonah:

I said, I am cast out from before Thine eyes, but yet will I add to look to the temple of Thy holiness, and my prayer came to Thee to the temple of Thy holiness (2:4, 7).

In Habakkuk:

Jehovah in the temple of Thy holiness (2:20).

In Matthew:

Woe unto you, ye blind guides, who say, Whosoever shall swear by the temple, it is nothing; but whosoever shall swear by the gold of the temple, he is a debtor. Ye fools and blind; for whether is greater, the gold or the temple that sanctifieth the gold? (23:16, 17).

In John:

Jesus said to them that sold in the temple, Take these hence; make not My Father's house a house of merchandise. Then the disciples remembered that it was written, The zeal of Thine house hath consumed me (2:16, 17).

220b. [7] Beside these, there are many other passages in the Word where "temple" is mentioned. That it may be known that "temple" means heaven and the church, as also Divine truth proceeding from the Lord, I will cite these passages here, lest the mind should cling to the idea that a mere temple is meant, and not something more holy; for the temple in Jerusalem was holy because it represented and thus signified what is holy. That "temple" signified heaven is evident from these passages. In David:

I called upon Jehovah, and cried unto my God: He heard my voice from His temple (Ps. 18:6).

A day in Thy courts is better than thousands. I have chosen to stand at the door in the house of my God, rather than to dwell in the tents of wickedness (Ps. 84:10).

The righteous shall flourish like the palm tree; he shall grow like a cedar in Lebanon. They that are planted in the house of Jehovah shall flourish in the courts of our God (Ps. 92:12, 13).

One thing have I asked of Jehovah; that I may dwell in the house of Jehovah, and to early visit His temple (Ps. 27:4).

I shall be at rest in the house of Jehovah for length of days (Ps. 23:6).

In John:

Jesus said, In My Father's house are many mansions (14:2).

It is clear that in these passages, by "house of Jehovah" and "Father's house" heaven is meant.

[8] In the following passages the church also is meant. In Isaiah:

The house of our holiness and our splendor, where our fathers praised Thee, is burned up with fire (44:11).

In Jeremiah:

I have forsaken My house, I have abandoned Mine heritage (12:7).

In Haggai:

I will shake all nations, that the choice of all nations may come; and I will fill this house with glory. The silver is Mine, and the gold is Mine. The glory of this latter house shall be greater than that of the former (2:7-9).

In Isaiah:

He shall say to Jerusalem, Thou shalt be built; and to the temple, Thou shalt be founded (44:28).

Here the coming of the Lord and a new church at that time are treated of. In Zechariah the meaning is similar:

The house of Jehovah was founded that the temple may be built (8:9).

In Daniel:

Belshazzar commanded to bring the vessels of gold and silver which Nebuchadnezzar his father had taken out of the temple in Jerusalem, that they might drink from them. They drank wine, and praised the gods of gold, and of silver, of brass, of iron, of wood, and of stone, and then came the writing on the wall (5:2-4, seq.).

The “gold and silver vessels that were brought from the temple of Jerusalem” signified the goods and truths of the church; that they “drank wine from them and praised the gods of gold, of silver, of brass, of iron, of wood, and of stone,” signifies the profanation of those goods and truths; and on account of this the writing appeared on the wall, and the king’ was changed from a man into a wild beast.

[9] In Matthew:

And the disciples came to show Jesus the building of the temple. Jesus said unto them, See ye all these things? there shall not be left here stone upon stone that shall not be thrown down (24:1, 2; Mark 13:1-5; Luke 21:5-7).

That “there should not be left of the temple stone upon stone that should not be thrown down” signifies the total destruction and vastation of the church (“stone” signifying the truth of the church); and because this is what is meant, the successive vastation of the church is what is treated of in these chapters in the Evangelists. In Revelation:

And the angel stood, saying, Rise and measure the temple of God and the altar, and them that worship therein (11:1).

The “temple” here also signifies the church, and “measuring” signifies to explore its quality:

The new temple and its measurements (Ezek. 40-47);

have a like signification.

[10] That “temple” signifies Divine truth which is from the Lord, is evident from the following passages. In Ezekiel:

The glory of Jehovah mounted up from above the cherub over the threshold of the house; and the house was filled with the cloud; but the court was full of the brightness of the glory of Jehovah (10:4).

“House” here means heaven and the church, and “cloud” and “glory” Divine truth. (That “cloud” is Divine truth, see above, n. 36; and “glory” the like, n. 33.)

[11] In Micah:

Many nations shall go, and say, Come and let us go up to the mountain of Jehovah, and to the house of our God; that He may instruct us of His ways, and that we may go in His paths; for from Zion shall go forth instruction, and the Word out of Jerusalem (4:2).

“Mountain of Jehovah, and house of God,” signify the church, likewise “Zion” and “Jerusalem;” “to be instructed of His ways, and to go in His paths,” is to be instructed in Divine truths; it is therefore said, “From Zion shall go forth instruction, and the Word out of Jerusalem.”

[12] In Isaiah:

A voice of a tumult of Jehovah from the city, the voice of Jehovah out of the temple (66:6).

“City” means the doctrine of truth; “temple” the church; and “the voice of Jehovah out of the temple” Divine truth. In Revelation:

There came forth a great voice out of the temple of heaven, from the throne, saying (16:17).

Here, likewise, “voice” means Divine truth. And the temple of God in heaven was opened, and there was seen in the temple the ark of His covenant; and there were lightnings, voices, thunderings (11:19).

“Lightnings, voices, thunderings,” signify in the Word Divine truths out of *Ancient Egyptian*. 7573, 5144). temple of the tabernacle of the testimony in heaven was opened; and there came out from the temple seven angels, having the seven plagues. And the temple was filled with smoke from the glory of God, and from His power (15:5, 6, 8).

Here seven angels are said to have come out from the temple in heaven, because “angels” signify Divine truths (see above, n. 130, 200). What is signified by “smoke from the glory of God” will be seen in the explanation of these words further on. It should be known, moreover, that the temple built by Solomon, and also the house of the forest of Lebanon, and each particular thing pertaining to them (as described in 1 Kings 6, 7), signified spiritual and celestial things pertaining to the church and to heaven.

221. *And he shall go out thence no more*, signifies that they shall be in it to eternity. This is evident from the signification of “going in” thence no more,” when it is said of heaven and the Divine truth there (which are signified by “the temple of God”), as being that they shall be steadfast in these to eternity.

222a. *And I will write upon him the name of My God*, signifies their quality in respect to Divine truth implanted in the life. This is evident from the signification of “writing upon one,” when spoken of the Lord, as being to implant in the life (of which presently); also from the signification of “Dame,” as being quality of state (see above, n. 148); and also from the signification of “God,” as being Divine truth proceeding from the Lord in heaven, thus the Lord in heaven (concerning which see above, n. 220a); for the Lord is above the heavens, appearing to those who are in heaven as a sun (see in the work on *Heaven and Hell*, n. 116–125). The Divine proceeding therefrom, which is called Divine truth, and which makes heaven in general and in particular, is what is meant in the Word by “God;” from this it is that angels are called “gods,” and that “God,” in the Hebrew is Elohim, in the plural. This makes clear why the Lord here says, “the name of My God;” and above, “I will make him a pillar in the temple of My God” (n. 219); and

below, “I will write upon him the name of the city of My God, of the New Jerusalem, which is coming down out of heaven from My God” (n. 223).

[2] “To write upon one” means to implant in the life, because to write is to commit to paper anything from the memory, thought, or mind, that is to be preserved; in the spiritual sense, therefore, it signifies that which is to endure in man’s life, inscribed on it and implanted in it. Thus the natural sense of this expression is turned into a spiritual sense; for it is natural to write upon paper and in a book, but it is spiritual to inscribe on the life, which is done when anything is implanted in the faith and love, since love and faith make man’s spiritual life. Because “to write” signifies to implant in the life, it is said of Jehovah or the Lord that “He writes,” and that “He has written in a book,” meaning that which is inscribed by the Lord on man’s spirit, that is, on his heart and soul, or what is the same, on his love and faith. Thus, in David:

My bone was not hidden from Thee when I was made in secret;
upon Thy book were written all the days when they were fashioned, and
not one of them is wanting (Ps. 139:15, 16).

Let them be blotted out of the book of lives, and not be written
with the righteous (Ps. 69:28).

In Daniel:

The people shall be delivered, everyone that shall be found written
in the book (12:1).

In Moses:

Blot me, I pray Thee, out of the book which Thou hast written.
And Jehovah said, Whosoever hath sinned against Me will I blot out of
My book (Exod. 32:32, 33).

In Revelation:

A book written within and on the back, sealed with seven seals, which no one could open but the Lamb only (5:1).

All shall worship the beast whose names have not been written in the Lamb's book of life (13:8; 17:8).

I saw that the books were opened: and another book was opened which is that of life; and the dead were judged out of those things which were written in the book', according to their works. And If anyone was not found written in the book of life, he was cast into the lake of fire (20:12, 13, 15).

And there shall enter into the New Jerusalem only they that are written in the Lamb's book of life (21:27).

In these passages it is not meant that they are written in a book, but that all things of faith and love are inscribed on man's spirit (as may be seen from the things shown in the work on *Heaven and Hell*, n. 461–469).

222b. [3] That “to write,” in the Word, signifies to inscribe on and implant in the life, is clear from other passages where “writing” is mentioned. Thus in Jeremiah:

I will give My law in the midst of them, and will write it on their heart (31:33).

“To give the law in the midst of them” means Divine truths in them; “in the midst” signifies inwardly with man (see *Arcana Coelestia*, n. 1074, 2940, 2973); and “to write it on the heart” is to impress upon the love, for “heart” signifies love (see *Arcana Coelestia*, n. 7542, 9050, 10336). In Ezekiel:

The prophet saw a roll of a book written front and back, and there were written thereon complaints, moaning, and woe (2:9, 10; 3:1–3).

“The roll of a book written front and back” signifies the state of the church at that time, thus what the life was of those of the church; therefore “the roll of the book” means the same as “the book of life” mentioned above; and as their life was destitute of the goods of

love and the truths of faith, it is said that “there were written thereon complaints, moaning, and woe.”

That the law was inscribed on tables of stone, and written with the finger of God (Exod. 31:18; Deut. 4:13; 9:10); signified that it must be impressed on the life (*Arcana Coelestia*, n. 9416); for “the law,” in a strict sense, means the ten commandments of the Decalogue, but in a broad sense, the whole Word (see *Arcana Coelestia*, n. 6752, 7463); and “stone” signifies truth, here Divine truth (*Arcana Coelestia*, n. 643, 1298, 3720, 6426, 8609, 10376). The like is signified by:

Their writing the words of the law upon the twelve stones taken out of the Jordan (Deut. 27:2–4, 8; Josh. 4:3, seq.)

[4] In Ezekiel:

Son of man, take thee one stick, and write upon it, For Judah and for the sons of Israel, his fellows; and take another stick, and write upon it, For Joseph, the stick of Ephraim, and of all the house of Israel, his fellows; and then join them for thee one to another into one stick, that they both may be one in My¹ hand (37:16, 17).

What these things signify no one can know unless he knows what was represented by “Judah,” and what by “Joseph.” “Judah” represented the Lord’s celestial kingdom, and “Joseph” His spiritual kingdom; and “writing them upon two sticks” signifies each one’s state of love and of life therefrom. Their conjunction into one heaven is signified by “joining them one to another into one stick, that they both may be one in My hand.” The signification of these words is like that of the Lord’s words:

Other sheep also I have, which are not of this fold; them also I must bring; and there shall be one flock and one shepherd (John 10:16).

The writing was to be upon a stick, because a “stick” [wood] signifies good, and it is good that conjoins. (But these things will be more evident from what is shown in the *Arcana Coelestia*, namely, that the spiritual kingdom before the Lord’s coming was not as it

was after His coming, n. 6372, 8054; that it was the spiritual especially that were saved by the Lord's coming into the world, and that they were then conjoined with those who were of His celestial kingdom into one heaven, n. 2661, 2716, 2833, 2834, 3969, 6854, 6914, 7035, 7091, 7828, 7932, 8018, 8159, 8321, 9684. That there are two kingdoms, the celestial and spiritual, and that there are three heavens, and that these are conjoined into one heaven, see the work on *Heaven and Hell*, n. 20–28, 29–40. That “Judah” in the representative sense signifies the Lord's celestial kingdom, *Arcana Coelestia*, n. 3654, 3881, 5583, 5603, 5782, 6363; that “Joseph” signifies the Lord's spiritual kingdom, n. 3969, 3971, 4669, 6417; that “Ephraim” signifies the intellectual of the spiritual church, n. 3969, 5354, 6222, 6234, 6238, 6267, 6296; that “wood” signifies the good of love, h. 643, 3720, 8354.)

[5] In Isaiah:

This one shall say, I am Jehovah's; and another shall call himself by the name of Jacob; and another shall subscribe with his hand unto Jehovah, and surname himself by the name of Israel (44:5).

These things are said of the Lord and of His Divine Human. “Jacob” and “Israel,” where the Lord is treated of, signifies His Human, and that the Human is Jehovah is meant by “This one shall say, I am Jehovah's,” and “he shall subscribe with his hand unto Jehovah.” (That “Israel” and “Jacob” are, in the highest sense, the Lord, see *Arcana Coelestia*, n. 4286, 4570, 6424.)

[6] In Jeremiah:

O Jehovah, the hope of Israel, all that forsake Me' shall be ashamed, and they that depart from Me shall be written on the earth, because they have forsaken Jehovah, the fountain of living waters. Heal me, O Jehovah, that I may be healed (17:13, 14).

“To be written in the earth” is to be condemned on account of the state of life, since “earth” signifies what is condemned (see *Arcana Coelestia*, n. 2327, 7418, 8306).

[7] This makes clear what is signified by the Lord's writing with His finger in the earth in John:

The Scribes and Pharisees brought to Jesus in the temple a woman taken in adultery; and they said, This woman was taken in the very act. They asked whether she should be stoned according to the law of Moses. Jesus stooped down, and with His finger wrote in the earth; and rising He said, He that is without sin among you let him first cast a stone at her; and again stooping down, He wrote in the earth. And when they heard these things, they went out one after another; and Jesus was left alone, and the woman; and He said to her, Woman, where are thine accusers; hath no man condemned thee? And He said, Go and sin no more (8:2-11).

The Lord's "writing in the earth" signifies the same as above in Jeremiah, "they that depart from Me shall be written in the earth," namely, that they also were condemned on account of adulteries; therefore He said, "He that is without sin among you, let him first cast a stone at her." The Lord's "writing twice in the earth" in the temple, signified their condemnation for adulteries in the spiritual sense; for the Scribes and Pharisees were those who adulterated the goods and falsified the truths of the Word, thus of the church; and "adulteries" in the spiritual sense are adulterations of good and falsifications of truth (see above, n. 141, 161); therefore that nation was also called by the Lord:

An adulterous and sinful generation (Mark 8:38).

223a. *And the name of the city of My God, the New Jerusalem, which is coming down out of heaven from My God,* signifies the doctrine of the new church, which is in the heavens. This is evident from the signification of "the city of My God," as being the doctrine of Divine truth (of which presently); also from the signification of "the New Jerusalem," as being the church in respect to doctrine (see the small work on The New Jerusalem, n. 6); also from the signification of "which cometh down out of heaven from My God," as being that it is out of heaven from Divine truth there. That "God" means in the Word Divine truth, see above (n. 220a, 222a). And as Divine truth, which is in heaven and which comes down from heaven, is from the Lord alone, the Lord calls it His

God. That “the city of My God” signifies the doctrine of Divine truth seems at first view remote, for the mind cannot readily think of doctrine when “city” is mentioned, or think of the church when a “land” is mentioned; yet in the Word, “cities” (*civitates aut urbes*) mean nothing else in the spiritual sense; and for the reason that the idea of a city is merely natural, but the idea of doctrine in a city is spiritual. Angels, because they are spiritual, can have no other idea of a city than of the people therein in respect to doctrine, as they can have no other idea of a land than of the people therein in respect to their church or their religion. The reason of this is that the societies into which the heavens are divided are for the most part like cities [communities], all differing from one another in respect to the reception of Divine truth in good; when, therefore, a “city” is mentioned angels think of the doctrine of truth. (That the heavens are divided into societies according to the differences of the good of love and faith, see in the work on *Heaven and Hell*, n. 41–50; and that their habitations are disposed into the form of cities, n. 184).

223b. [2] That “cities” in the Word signify doctrines can be seen from many passages there, of which I will cite here only the following. In Jeremiah:

Behold I have given thee this day for a fenced city against the whole land (1:18).

These things are said to the prophet, because “a prophet” in the Word signifies one who teaches truth, and in an abstract sense, the doctrine of truth; and as this is what “prophet” signifies, it is said to him, “I have given thee for a fenced city,” which signifies the doctrine of truth defending against falsities. (That “prophet” in the Word signifies one who teaches truth, and in the abstract sense, the doctrine of truth, see *Arcana Coelestia*, n. 2534, 7269.) In the same:

The crown of your splendor cometh down. The cities of the south are shut (13:18, 19).

Here the falsification of truth is treated of; and “the crown of their splendor cometh down” means that intelligence cometh down; and

“the cities of the south are shut” means that all the truths of doctrine are closed, which otherwise would be in the light. (That “crown” means intelligence and wisdom, see above, n. 126, 218; and that “south” means a state of light, see in the work on *Heaven and Hell*, n. 148,149,151).

[3] In Isaiah:

Thou hast done [wonderful things, Thy] counsels from afar [are] truth, fidelity; and Thou hast made of a city a heap, of a fenced city a ruin, a palace of strangers to be no city, that it may not be built for ever; therefore a strong people shall honor Thee, a city of powerful nations shall fear Thee (25:1–3).

The vastation of the former church, and the establishment of a new one, are here treated of; the vastation of the church in respect to doctrine is meant by “Thou hast made of a city a heap, of a fenced city a ruin, a palace of strangers to be no city;” and the establishment of a new church in respect to doctrine is meant by “a strong people shall honor Thee, a city of powerful nations shall fear Thee.” In the same:

In that day shall a song be sung in the land of Judah; We have a strong city; salvation will He appoint for walls and bulwarks. Open ye the gates, that the righteous nation that keepeth faithfulness may enter in (26:1, 2).

Here “a strong city” signifies the doctrine of genuine truth, which falsities cannot destroy; “walls and bulwarks” signify truths defending; “gates” signify admission (as above, n. 208); “the righteous nation keeping faithfulness” means those who are in good and in truths therefrom.

[4] In the same:

How art thou fallen from heaven O Lucifer, how art thou cut down to the earth: that made the world as a wilderness, and threw down the cities thereof. Prepare slaughter for his sons, that they may not rise up and possess the land, and fill the faces of the world with cities (14:12, 17, 21).

Here “Lucifer” means Babylon, where every truth of the doctrine of the church was either falsified or annihilated; “he made the world as a wilderness, and threw down the cities thereof,” signifies that this was done to the church and its doctrines; “prepare slaughter for his sons, that they may not rise up,” signifies that its falsities must be destroyed; “and may not possess the land, and fill the faces of the world with cities,” signifies in order that a church and doctrine may be there. In Revelation:

And the great city was broken into three parts, and the cities of the nations fell (16:18, 19).

Here also Babylon is treated of; the doctrine of its falsities is what is meant by “a city broken’ into three parts,” and the doctrine of evils therefrom by “the cities of the nations which fell.”

[5] In David:

The redeemed of Jehovah wandered in the wilderness in loneliness of life; they found not a city of habitation; hungry and thirsty [their soul fainted in them]. He led them into a straight way, that they might go to a city of habitation (Ps. 107:2, 4, 5, 7).

“To wander in the wilderness and in loneliness of way,” is to be in want of the knowledges of truth and good; “to find not a city of habitation” means not to find the doctrine of truth according to which they may live; “the hungry and thirsty” are those who have a longing to know good and truth; “to lead them into a straight way, that they might go to a city of habitation” is to lead them into genuine truth, and into the doctrine of life. In Isaiah:

I said, Lord, how long? And He said, Until the cities shall be so devastated as to be without inhabitant, and the houses so that no man be in them, and the land be reduced to a waste (6:11).

Here the total vastation of the church is treated of; “cities” are the truths of doctrine; “houses” the goods thereof; and “land” the church.

[6] In the same:

The land shall be emptied, the land shall be confounded, the land shall be profaned under its inhabitants; the empty city shall be broken, every house shall be shut, a cry over the wine in the streets, the remnant in the city is a waste, and the gate shall be beaten down even to devastation (24:3–5, 10–12).

Here also the devastation of the church is treated of; “the land which is said to be emptied, confounded, and profaned,” is the church; “city” is the truth of doctrine, “house” is its good; “wine, over which there is a cry in the streets,” is the truth of doctrine falsified, over which there is contest and indignation.

[7] In Zephaniah:

I will cut off the nations; I will desolate their streets, and their cities shall be laid waste (3:6).

Here “nations” are those who are in evils; “to desolate streets” means to desolate truths, and “to lay waste cities” means to lay waste doctrines. In Jeremiah:

The lion is gone up from the thicket, to reduce thy land to a waste; thy cities shall be destroyed; I saw Carmel a wilderness, and all its cities desolate; for this shall the land mourn; the whole city fleeing at the voice of a horseman and of the bowmen; the whole city is forsaken, nota man dwelling therein (4:7, 26–29).

The “lion from the thicket” is falsity from evil; “the land” is the church, “cities” are the truths of doctrine; “Carmel” is the spiritual church; “the voice of the horseman and the bowmen,” because of which “the city will flee,” is reasoning and combat from falsities.

[8] In the same:

The devastator shall come upon every city, and no city shall escape; and the valley shall perish, and the plain shall be destroyed (48:8).

These words describe the total vastation of the church, until nothing of the truth of doctrine shall remain. In the same:

Behold, waters rising up out of the north, which shall become an overflowing brook, and shall overflow the land, the city and them that dwell therein (47:2).

Vastation also is signified by “an overflowing brook.” In the same:

If ye hallow the day of the sabbath, there shall enter in through the gates of this city kings and princes, riding in chariot and on horses, and this city shall be inhabited to eternity (17:24, 25).

“Hallowing the sabbath” in the spiritual sense signifies holy acknowledgment of the Lord’s Divine Human and of His conjunction with heaven and the church; “kings and princes entering in through the gates of the city” signify the truths of the church; “their riding in a chariot and on horses” signifies that they shall be in the truths of doctrine and in intelligence; “the city,” which here is Jerusalem, is the church in respect to doctrine. Such is the spiritual sense of these words; such therefore is the sense in heaven.

[9] In Zechariah:

Thus said Jehovah; I will return to Zion, and will dwell in the midst of Jerusalem; whence Jerusalem shall be called a city of truth. And the streets of the city shall be full of boys and girls playing in the streets (8:3–5).

Here “Zion” does not mean Zion, nor “Jerusalem” Jerusalem; but “Zion” means the celestial church, and “Jerusalem” that church in respect to the doctrine of truth; therefore it is called “a city of truth;” “the streets of the city” signify the truths of doctrine; “boys and girls playing in the streets” signify the affections of truth and good. (That “Zion” signifies the celestial church, see *Arcana Coelestia*, n. 2362, 9055; that “Jerusalem” signifies the church in respect to doctrine, n. 402, 3654, 9166; and in the small work on *The New Jerusalem*, n. 6; that “streets” signify the truths of

doctrine, n. 2336; that “boys and girls” signify the affections of truth and good, in which there is innocence, n. 3067, 3110, 3179, 5236, 6742; that “to play” means what pertains to interior festivity, which is the affection of truth and good, n. 10416.)

223c. [10] Because “Zion” signifies the celestial church, and “Jerusalem” the church in respect to the doctrine of truth, Zion is called “the city of Jehovah,” and Jerusalem is called “the holy city,” “the city of God” and “the city of the great king.” As in Isaiah:

They shall call thee, The city of Jehovah, the Zion of the Holy One of Israel (60:14).

In Ezekiel:

The prophet saw upon a high mountain the frame of a city on the south, and an angel measured the wall, the gate, the chambers, the porch of the gate; and the name of the city was Jehovah-is-there (40:1, seq.; 48:35).

In Isaiah:

Behold, Jehovah hath caused it to be heard, even to the end of the earth, Say ye to the daughter of Zion, Behold, thy salvation cometh. And thou shalt be called a city that is sought (62:11, 12).

In David:

As we have heard so have we seen in the city of Jehovah of hosts, In the city of our God; God will establish it for ever (Ps. 48:8).

(What the celestial church is, and what the spiritual church, see in the work on *Heaven and Hell*, n. 20–28.) These two cities are called “holy cities,” in Isaiah:

Thy holy cities are become a wilderness, Zion is become a wilderness, Jerusalem a waste (64:10).

Jerusalem in particular is called “the holy city,” in Revelation:

The nations shall tread down the holy city (11:2).

I saw the holy city, coming down from God out of heaven (21:2.)

In Matthew:

The devil took Jesus into the holy city (4:5).

Coming forth out of the tombs, they entered into the holy city (27:63).

[11] Jerusalem was called “the holy city” because it signified the church in respect to the doctrine of truth; and Divine truth proceeding from the Lord is what is called “holy” (see *Arcana Coelestia*, n. 6788, 8302, 9229, 9820, 10361). That city, apart from such representation and consequent signification, was not at all holy, but rather profane, is evident from the Lord’s having been rejected and crucified there; and for this reason it is also called “Sodom and Egypt” (Rev. 11:8). But because it signified the church in respect to the doctrine of truth, it was called not only “the holy city,” but also “the city of God,” and “the city of the great king.” Thus in David:

There is a river, the streams whereof have made glad the city of God, the holy place of the tabernacle of the Most High. God is in the midst of her (Ps. 46:4, 5).

Great is Jehovah in the city of our God, beautiful in situation the city of the great king (Ps. 48:1, 2).

In Matthew:

Swear not by the earth, for it is the footstool of God’s feet; neither by Jerusalem, for it is the city of the great king (5:35).

Jerusalem was called “the city of God” because “God” in the Word of the Old Testament means Divine truth proceeding from the Lord (as may be seen above, n. 220a, 222a); and it was called “the city of the great king,” because “king” also signifies, in reference to

the Lord, Divine truth proceeding from Him (see above, n. 31). From this then it is that Jerusalem is called “the city of truth” (Zechariah 8:3).

[12] In Isaiah:

Thus saith Jehovah, thy Redeemer and Former from the womb, I make void the signs of liars; turning wise men backward, and making their knowledge foolish; saying to Jerusalem, Thou shalt be inhabited; and to the cities of Judah, Ye shall be built, and I will raise up the desolate places thereof (44:24–26).

This treats of the rejection of the church whose doctrine is from self-intelligence, and of the establishment of a new church, whose doctrine is from the Lord. Doctrine from self-intelligence is meant by “I make void the signs of liars, turning wise men backward, and making their knowledge foolish,” and doctrine that is from the Lord by “saying to Jerusalem, Thou shalt be inhabited; and to the cities of Judah, Ye shall be built.”

[13] In Jeremiah:

Seest thou not what they do in the cities of Judah and in the streets of Jerusalem? I will cause to cease from the cities of Judah, and from the streets of Jerusalem, the voice of joy and the voice of gladness, the voice of the bridegroom and the voice of the bride, for the land shall become a waste (7:17, 34).

Here also “the cities of Judah and the streets of Jerusalem” signify the truths of doctrine; “the voice of joy and the voice of gladness” is delight from the affection of good and truth; “the voice of the bridegroom and the voice of the bride” are those affections themselves; and that these are to cease is meant by “the land shall become a waste;” the “lad” is the church.

[14] In Isaiah:

I will commingle Egypt with Egypt that they may fight a man against his brother, and a man against his companion; city against city, kingdom against kingdom. In that day there shall be five cities in the

land of Egypt that speak with the lip of Canaan and that swear to Jehovah of Hosts. In that day there shall be an altar to Jehovah in the midst of Egypt (19:2, 18, 19).

“Egypt” means the natural man and its knowledge; “that they may fight a man against his brother, and a man against his companion,” means against good and truth; “city against city, and kingdom against kingdom,” signifies doctrine against doctrine, and church against church; “in that day” signifies the Lord’s coming, and the state then of those who are natural and in true knowledges (*scientificum*); “five cities in the land of Egypt, that speak with the lip of Canaan” signify the truths of doctrine in abundance, which are genuine truths of the church, “five” meaning many or in abundance; “cities” truths of doctrine; “the lip of Canaan” genuine truths of the church. “An altar to Jehovah” here signifies worship from the good of love.

[15] In the same:

The highways have been laid waste, he that passeth through the way hath ceased; he hath rejected the cities, he regardeth not man. The land mourneth, it languisheth; Lebanon hath faded away (33:8, 9).

“The highways that have been laid waste, and the way that is not passed through,” are truths leading to heaven, which are truths of the church; “to reject the cities” is to reject the truths of doctrine; “to regard not man” is to regard not truth and good. “The land that mourneth and languisheth” is the church in respect to good; “Lebanon that hath faded away” is the church in respect to truth.

[16] In the same:

Sing, O barren, that did not bear, for more are the sons of the desolate than the sons of the married one. Enlarge the place of thy tent; thy seed shall inherit the nations, and make the desolate cities to be inhabited (54:1-3).

“The barren that did not bear” signifies the nations that have not as yet truths from the Word; “the sons of the desolate” are the truths

that these will receive; “the sons of the married one” are the truths that are with those who are in the church; “to enlarge the place of the tent” means that their worship is from good; “seed” is truth therefrom; “the nations which the seed will inherit” are goods; and “the cities which shall be inhabited” are the doctrines therefrom.

[17] In Jeremiah:

I will bring upon them every good; they shall buy fields with silver, and this by writing in a book, in the cities of Judah, and in the cities of the mountain, and in the cities of the plain, and in the cities of the south (32:42, 44; 33:13).

These things are said of those in the church who are in good and in truths therefrom; “to buy fields with silver” is to acquire for themselves the good of the church by means of truths; “to write in a book” is to implant in the life; “the cities of Judah” and “the cities of the mountain” are the truths of doctrine which those have who are of the Lord’s celestial kingdom; “the cities of the plain, and the cities of the south,” are the truths of doctrine which those have who are in the Lord’s spiritual kingdom.

[18] In Matthew:

Ye are the light of the world. A city that is set on a mountain cannot be hid. Neither do they light a lamp and put it under a bushel (5:14, 10).

These things were said to the disciples, by whom all truths and goods in the complex are signified; therefore it is said, “Ye are the light of the world;” for “light” signifies Divine truth and intelligence therefrom. Because that is what the words signify, “Ye are the light of the world,” therefore it is said, “A city that is set on a mountain cannot be hid. Neither can a lamp be lighted and be put wider a bushel;” for “a city set on a mountain” signifies the truth of doctrine from the good of love; and “a lamp” signifies in general truth from good and intelligence therefrom.

[19] In the same:

Every kingdom divided against itself is brought to desolation, and every city and house divided against itself standeth not (12:25).

“Kingdom,” in the spiritual sense, signifies the church; “city” and “house” the truth and good of its doctrine, which do not stand but fall, if they do not unanimously agree.

[20] In the same:

Jesus sends forth the twelve disciples, saying to them, Go not off into the way of the nations, and enter not into a city of the Samaritans; go rather to the lost sheep of the house of Israel (10:5, 6).

“The way of the nations” into which they were not to go off, signifies falsity from evil; “a city of the Samaritans” into which they were not to enter, signifies the false doctrine of those who reject the Lord; “the lost sheep of the house of Israel” signify those who are in the good of charity and in faith therefrom, “Israel” meaning all such wherever they may be. “A city of the Samaritans” signifies the false doctrine of those who reject the Lord, because the Samaritans did not receive Him (as may be seen in Luke 9:52–56).

[21] In the same:

Jesus said, When they persecute you in one city they should flee 1 into another (10:23).

Here also by “city” is meant the doctrine of falsity from evil; that where this doctrine is the doctrine of truth will not be admitted, is meant by “when they persecute you in one city flee ye into another.”

[22] In Luke:

Then the master of the house being angry, said to his servants, Go out quickly into the streets and lanes of the city, and bring in hither the poor and maimed and blind and halt (14:21).

“Their going out into the streets and lanes of the city” signifies that they should enquire where those are who receive the truths of the doctrine for “streets” and “lanes” are the truths of doctrine (as above); and “city” means doctrine. The “poor,” “the maimed,” “the halt,” and “the blind,” signify those who are not in truths and goods, and yet long for them. (who are signified specifically by “the poor,” who by “the maimed,” “the halt,” and “the blind,” may be seen in the *Doctrine of the New Jerusalem*, n. 107, from the *Arcana Coelestia*.)

[23] In the same:

A certain nobleman going into a far country to receive for himself a kingdom, gave to his servants ten pounds for trading; when he returned, he commanded the servants to be called. The first came, saying, Thy pound hath gained ten pounds. He said to him, good servant, because thou hast been faithful over the least, thou shalt have authority over ten cities. Then the second came, saying, Lord, thy pound hath made five pounds. He said to him, Be thou also over five cities (20:12–19, seq.).

These words signify, in the spiritual sense, much more than can be expressed in a few words; let it be noted merely that by “cities” here are not meant cities but the doctrinals of truth and good; and by “having authority over them” intelligence and wisdom are meant; by “ten” much, and by “five” some. (That “ten” in the Word signifies much, see *Arcana Coelestia*, n. 1988, 3107, 4635, 9757; and that “five” signifies some, n. 4638, 9604.) from this it can now be seen that “the name of the city of My God, the New Jerusalem, which is coming down out of heaven from Ky God,” signifies the doctrine of the new church, which is in the heavens. (This doctrine is also given in a separate small work, entitled *The New Jerusalem and its Heavenly Doctrine*.)

224. *And My new name*, signifies that they will also acknowledge the Lord’s Divine Human. This is evident from the signification of “I will write upon him My new name,” as being that they will acknowledge the Lord’s Divine Human. “To write upon one” is to implant in the life (see above, n. 222), here to implant in the faith that is from charity, because that faith is treated of in what is

written to the angel of this church (see above, n. 203); and to implant in that faith is to acknowledge in heart. “The Lord’s new name” is His Divine Human, because this prophetic book, which is called Revelation, treats of those who will be in the New Jerusalem, and of those who will not, and not of the successive states of the church as is believed (see above, n. 5); and those who will be in the New Jerusalem are all who will acknowledge the Lord’s Divine Human. It is therefore also said at the end of *The Doctrine of the New Jerusalem*:

That there is a trine in the Lord, namely, the Divine Itself, the Divine Human, and the proceeding Divine, is an arcanum from heaven, and is for those who will be in the holy Jerusalem (n. 297).

It can be seen that this is “the Lord’s new name,” since this truth was not before acknowledged in the church. What besides this is meant in the Word by “the name of Jehovah,” “the name of the Lord,” and “the name of Jesus Christ,” can be seen above (n. 26, 102, 133, 148); and that the Lord’s Divine Human is meant (n. 26, 102). This is meant by “the name of Jehovah,” because “name” in the Word signifies the quality of a state and of a thing (see above, n. 148), and the Divine quality by which all things were created and made in the heavens and on earth, is the Lord’s Divine Human, as is said in John:

In the beginning was the Word, and the Word was with God, and God was the Word. All things were made through Him, and without Him was not anything made that was made. And the world was made through Him. And the Word became flesh, and dwelt among us, and we beheld His glory, the glory as of the only-begotten from the Father, full of grace and truth (1:1–3, 10, 14).

From this it can be seen why “the name of Jehovah” means the Lord’s Divine Human. That this is meant in the Word by “the name of Jehovah” the Lord Himself shows in John:

Jesus said, Father, glorify Thy name. And there came a voice out of heaven, saying, I have glorified it, and will glorify it again (12:25).

To “glorify” is to make Divine. In the same:

Jesus said, I have manifested Thy name unto men, and I have made known unto them Thy name, and will make it known (17:6, 26).

225. Verse 13. *He that hath an ear let him hear what the Spirit saith to the churches*, signifies that he who understands should hearken to what Divine truth proceeding from the Lord teaches and says to those who are of His church, as is evident from what was said above (n. 105), where there are like words.

226. Verses 14–22. And to the angel of the church of the Laodiceans write, These things saith the Amen, the faithful and true Witness, the Beginning of the working of God. I know thy works, that thou art neither cold nor hot; would that thou wert cold or hot. So because thou art lukewarm, and neither cold nor hot, I am about to vomit thee out of My mouth. Because thou sayest, I am rich and have gotten riches, and have need of nothing, and knowest not that thou are wretched and miserable and poor and blind and naked; I counsel thee to buy of Me gold tried by fire, that thou mayest be enriched, and white garments that thou mayest be clothed, that the shame of thy nakedness be not manifest, and anoint thine eyes with eye salve that thou mayest see. As many as I love I reprove and chasten; be zealous, therefore, and repent. Behold I stand at the door and knock; if anyone hear My voice, and open the door, I will come in to him, and will sup with him, and he with Me. He that overcometh I will give to him to sit with Me in My throne, as I also have overcome and sit with My Father in His Throne. He that hath an ear let him hear what the Spirit saith unto the churches. 14. “And to the angel of the church of the Laodiceans write,” signifies those who are in faith alone, thus those who are in faith separate from charity (n. 227); “These things saith the Amen, the faithful and true Witness,” signifies from whom is every truth and everything of faith (n. 228); “the beginning of the working of God,” signifies faith from Him, which in appearance is the first thing of the church (n. 229). 15. “I know thy works,” signifies the life of faith alone (n. 230); “that thou art neither cold nor hot,” signifies that it is between heaven and hell, because it is apart from charity (n. 231); “would that thou wert cold or hot,” signifies that it were better that there should be no faith or that there should be charity alone (n. 232). 16. “So because thou art

lukewarm," signifies those who live according to the doctrine of faith alone and of justification by faith (n. 233); "and neither cold nor hot," signifies that they are between heaven and hell, because they are without charity (n. 234); "I am about to vomit thee out of My mouth," signifies separation from the knowledges from the Word (n. 235). 17. "Because thou sayest, I am rich and have gotten riches, and have need of nothing," signifies their faith that they believe themselves to be in truths more than others (n. 236); "and knowest not that thou art wretched," signifies that they do not know that their falsities have no coherence with truths (n. 237); "and miserable and poor," signifies that they do not know that they have neither knowledges of truth nor knowledges of good (n. 238); "and blind and naked," signifies that they are without the understanding of truth, and without the understanding and will of good (n. 239, 240). 18. "I counsel thee," signifies the means of reformation of those who are in the doctrine of faith alone (n. 241); "to buy of Me gold tried by fire, that thou mayest be enriched," signifies that they should acquire for themselves from the Lord genuine good, that they may be able to receive the truths of faith (n. 242); "and white garments, that thou mayest be clothed," signifies genuine truths and intelligence therefrom (n. 243); "that the shame of thy nakedness be not manifest," signifies that filthy loves may not appear (n. 244); "and anoint thine eyes with eye salve that thou mayest see," signifies that the understanding may be somewhat opened (n. 245). 19. "As many as I love I reprove and chasten," signifies temptations then (n. 246); "be zealous, therefore, and repent," signifies that they must have charity (n. 247). 20. "Behold I stand at the door and knock," signifies the perpetual presence of the Lord (n. 248); "if anyone hear My voice," signifies if one attends to the Lord's precepts (n. 249); "and open the door," signifies reception in the heart or the life (n. 250); "I will come in to him," signifies conjunction (n. 251); "and will sup with him, and he with Me," signifies the communication to them of the felicities of heaven (n. 252). 21. "He that overcometh I will give to him to sit with Me in My throne," signifies that he who is steadfast to the end of life shall be conjoined with heaven where the Lord is (n. 253); "as I also have overcome and sit with My Father in His throne," signifies comparatively as Divine good is united to Divine truth in heaven (n. 254). 22. "He that hath an ear let him hear

what the Spirit saith unto the churches,” signifies that he who understands should hearken to what Divine truth proceeding from the Lord teaches and bays to those who are of His church (n. 255).

227. Verse 14. *And to the angel of the church of the Laodiceans write*, signifies those who are in faith alone, thus those who are in faith separate from charity. This is evident from the internal or spiritual sense of all things that are written to the angel of this church; for the essential of the church that is described in what is written to each of the churches, is made evident only from the internal sense; for these are prophecies; and all prophecies, like all things else in the Word, are written by correspondences, to the end that by means of these there may be conjunction of heaven with the church. Conjunction is effected by means of correspondences; for heaven, or the angels in heaven, understand spiritually all those things that man understands naturally, and between natural and spiritual things there is a perpetual correspondence, and by means of correspondences there is conjunction like that between soul and body. On this account the Word is written in the style that it is; otherwise there would be no soul within it, consequently no heaven within it; and if heaven were not in it, the Divine would not be in it. For this reason then it is said that from the internal or spiritual sense of all things in what is written to each church, it is made manifest what essential of the church is meant; thus that what is written to the angel of this church treats of those who are in faith alone, that is, in faith separate from charity. It is said faith separate from charity, by which is meant faith separate from the life, for charity is of the life; consequently when faith has been separated from the life, it is not in the man but outside of him; for whatever has place in the memory only, and is taken up from the memory into the thought, without entering into man’s will and from the will into act, that is not within man but outside of him; for the memory, and thought therefrom, is only as a court, through which there is entrance into the house; the house is the will. Such is faith alone, or faith separate from charity. Moreover, what this faith is may be seen in the *Doctrine of the New Jerusalem*, n. 108–122; also in the small work on the *Last Judgment*, n. 33–39; and in the work on *Heaven and Hell*, n. 270, 271, 364, 482, 526. Also above, in the *Explanation of Revelation*, n. 204a, 211–213. Moreover, what

charity is and what the neighbor is, in the *Doctrine of the New Jerusalem*, n. 84–107; in the work on *Heaven and Hell*, n. 13–19, 528–535; and above, in the Explanation, n. 182, 198, 213.)

228. *These things saith the Amen, the faithful and the Witness*, signifies from whom is every truth and everything of faith. This is evident from the signification of “amen,” as being verity or truth (of which presently); also from the signification of “the faithful and true Witness,” as being, in reference to the Lord, everything of faith from Him; “for witness,” in reference to the Lord signifies Divine truth which is from Him, and therefore everything of faith, for faith is of truth and truth is of faith. Divine truth proceeding from the Lord is called “a witness,” because it is His Divine in heaven and in the church in which He is, and which is Himself there; for this proceeds from His Divine Human and fills the whole heaven and forms and makes it; and from this it is that heaven in the whole complex resembles one man. Because Divine truth is from that source and is such, it is called “a witness;” for it bears witness respecting the Lord’s Divine Human, and makes it clear with all who receive the Divine truth from Him. From this it is that the angels of the higher heavens do not and cannot perceive any other Divine than the Lord’s Divine Human, and this from the influx of the whole heaven into their minds. From this it can be seen why, in reference to the Lord, “witness” signifies the Lord in respect to Divine truth in heaven and in the church; and why “to bear witness,” in reference to those who receive Divine truth from the Lord, signifies to acknowledge in heart the Lord’s Divine in His Human (see above, n. 27. That heaven as a whole and in every part resembles one man, and that this is from the Lord’s Divine Human, see in the work on *Heaven and Hell*, n. 59–86, seq., 101; and that the Divine that proceeds from the Lord, which forms heaven, and forms angels into the image of heaven, is Divine truth, n. 13, 133, 138–140).

[2] This Divine truth is called by the Lord “the Comforter, the Spirit of truth,” about which it is said that it should “bear Witness of Him,” and that it is “from Him;” that it bears witness of Him, in John:

When the Comforter is come, the Spirit of truth, He shall bear witness of Me (15:26).

And that it is from Him, in the same:

The Comforter, the Spirit of truth, shall guide you into all the truth; for He shall not speak from Himself, but whatsoever things He shall hear, He shall speak. He shall glorify Me; for He shall take of Mine, and shall declare it unto you. All things whatsoever the Father hath are Mine; therefore said I, He shall take of Mine and shall declare it unto you (16:13–15).

That Divine truth is from the Lord, is meant by “He shall not speak from Himself, but He shall take of Mine, and shall declare it unto you;” and that Divine truth is from the Lord’s Divine Human is meant by “All things whatsoever the Father hath are Mine, therefore said I that He shall take of Mine, and shall declare it unto you;” and that Divine truth manifests the Lord’s Divine Human is meant by “He shall glorify Me;” “to glorify” is to make known the Lord’s Divine Human. (That “to glorify,” in reference to the Lord means this, see the *Doctrine of the New Jerusalem*, n. 294.)

[3] The like is signified by these words of the Lord:

I tell you the truth; it is expedient that I go away; if I go, I will send the Comforter, the Spirit of truth, unto you (John 16:7, 8).

From this it is clear that Divine truth is from the Lord’s Divine Human. The Lord calls Himself the “Amen,” because “amen” signifies verity, thus the Lord Himself, because when He was in the world He was Divine verity itself, or Divine truth itself. It was for this reason that He so often said “Amen,” and “amen, amen [verily, verily]” (as in Matt. 5:18, 26; 6:16; 10:23, 42; 17:20; 18:3, 13, 18; 24:2; 28:20; John 1:51; 3:11; 5:19, 24, 25; 6:26, 32, 47, 53; 8:34, 51, 58; 10:1, 7; 12:24; 13:16, 20, 21; 21:18, 25).

[4] That the Lord was Divine truth itself when He was in the world, He teaches in John:

I am the way, the truth, and the life (14:6).

For their sakes I sanctify Myself, that they also may be sanctified in truth (17:19).

That “holy” in the Word is predicated of Divine truth, and “to be sanctified [made holy]” is predicated of those who receive Divine truth, see above (n. 204); therefore the Lord’s sanctifying Himself [making Himself holy], is making His Human to be Divine. (But on these things more may be seen shown in the *Arcana Coelestia*, in the quotations therefrom in the *Doctrine of the New Jerusalem*, n. 303–306.) Moreover, that “Amen” signifies Divine confirmation, see above (n. 34); as also in the Old Testament (Deut. 27:15–26; 1 Kings 1:36; Isa. 65:16; Jer. 11:5; 28:6; Ps. 41:13; 72:19; 89:52; 106:48).

229. *The beginning of the working of God* signifies faith from Him, which in appearance is the first thing of the church. This is evident from the signification of “beginning,” as being the first; and from the signification of “the working of God,” as being the church (of which presently). Faith is what is meant by “the beginning of the working of God,” for this is the subject treated of in what is written to the angel of this church; but that faith is “the beginning of the working of God,” that is, in appearance the first thing of the church, shall now be explained. By faith here is meant faith from the Lord, for faith not from the Lord is not the faith of the church; but faith from the Lord is the faith of charity. This faith is in appearance the first thing of the church, because it is the first to appear to the man of the church. But charity itself is actually the first thing of the church, because this is what makes the church with man.

[2] There are two things that make the church, charity and faith. Charity is of affection, and faith is of thought therefrom. Affection is the very essence of thought, for apart from affection no one can think; everything of life that is in thought is from affection. From this it is clear that the first thing of the church is the affection that is of charity or love. But faith is called the first thing of the church because it is the first to appear; for what a man believes, that he

thinks, and by thought sees; but that whereby he is spiritually affected he does not think, and therefore does not see in thought, but he perceives it by a certain sensation that has no relation to sight, but to another feeling called the feeling of enjoyment. This enjoyment, as it is spiritual and is above the sense of natural enjoyment, man does not perceive, except when he has become spiritual, that is, when he has been regenerated by the Lord. For this reason the things that are of faith, and thus of sight, are believed to be the first things of the church, although they are not first except in appearance. This therefore is called “the beginning of the working of God.” because the Word in the letter is according to appearance, since it is for the simple. But spiritual men, like the angels, are lifted above appearances, and perceive the Word as it is in its internal sense; consequently they perceive that charity is the first thing of the church, and that faith is there from; for as was said above, the faith that is not from charity and that is not of charity, is not faith (about which, see also in the small work on the *Last Judgment*, n. 33–39).

[3] Even from ancient times, what the first thing of the church is, whether faith or charity, has been a disputed point; and those who have not known what charity is have declared that faith is the first things; but those who have known what charity is have declared that charity is the first thing, and that faith is charity in its manifestation, since the affection of charity made manifest to sight in thought, is faith; for when the delight of affection passes from the will into the thought it takes form, and presents itself to view in a variety of forms. This the simple have not apprehended, consequently they have taken that which appeared before the sight of their thought to be the first thing of the church; and because the Word in the letter is according to appearances, this therefore is there called “the first,” “the beginning,” and “the firstborn.” For the same reason, Peter, by whom the faith of the church was represented, was called the first of the apostles; when yet John was the first, because by “John” the good of charity was represented. That John, not Peter, was the first of the apostles, is clear from this, that it was John who leaned on the breast of the Lord, and that he, and not Peter, followed the Lord (John 21:20–22). (That the twelve disciples of the Lord represented all the truths and goods of

the church, see *Arcana Coelestia*, n. 2199, 3354, 3488, 3858, 6397; that Peter represented faith, n. 4738, 6000, 6073, 6344, 10087, 10580; and that John represented the good of charity, n. 3934, 6073, 10087).

[4] For the same reason, by Reuben also, because he was the firstborn of the sons of Jacob, faith was represented, and it was believed that the tribe that had its name from him was the first; but yet that tribe was not the first, but the tribe of Levi, since by Levi the good of charity was represented; and for this reason the tribe of Levi was appointed to the priesthood, and the priesthood is the first of the church. (That the twelve sons of Jacob, or the twelve tribes named from them, represented all the truths and goods of the church, see *Arcana Coelestia*, n. 3858, 3926, 4060, 6335, 7836, 7891, 7996; that Reuben represented faith, n. 3861, 3866, 4605, 4731, 4734, 4761, 6342–6345; and that Levi represented the good of charity, n. 3875, 4497, 4502, 4503.) For the same reason in the first chapter of Genesis, where in the sense of the letter the creation of heaven and earth is treated of, but in the internal sense the new creation or regeneration of the man of the church at that time, it is said that light was first made, and afterwards the sun and the moon (see verses 3–5, 14–19); when yet the sun is first, and light is from it. Light was said to be the first of creation, because “light” signifies the truth of faith, and “the sun and moon” the good of love and of charity. (That by the creation of heaven and earth in the first chapter of Genesis, in the spiritual sense, the new creation of the man of the celestial church, or his regeneration, is meant and described, see the explanation of that chapter in the *Arcana Coelestia*, also n. 8891, 9942, 10545. That “light” signifies truth from good, thus also the truth of faith, see in the work on *Heaven and Hell*, n. 126–140; and that “the sun” signifies the good of love, and “the moon” the good of charity, both from the Lord, in the same work, n. 116–125, 146.) From this it can now be seen what “the beginning of the working of God” signifies, namely, faith from the Lord, which in appearance is the first thing of the church.

230. Verse 15. *I know thy works*, signifies the life of faith alone. This is evident from the signification of “works,” as being the

things that are of Juan's interior life, for works proceed from these and are their effects (see above n. 157–185); here, therefore, they signify the life of faith alone, because this is treated of in what is written to this church. To each of the churches it is said first, "I know thy works," and in every case "works" signify the things of the church there treated of (see above, n. 98); therefore what now follows describes what the life of faith alone is or the life of faith separate from charity.

231. *That thou art neither cold nor hot*, signifies that it is between heaven and hell, because it is without charity. This is evident from the signification of "cold," as meaning to be not in spiritual love but in infernal love (of which presently); also from the signification of "hot," as meaning to be in spiritual love (of which also presently). From this it is clear that "to be neither cold nor hot" signifies to be neither in infernal love nor in spiritual love, but between the two, and he who is between the two is between hell and heaven.

[2] That those who are in faith alone, or in faith separate from charity, are in this state, has not been known; but it is evident that they are so, from the particulars of what is written to the angel of this church, and moreover from this, that those who are in faith separate from charity live for themselves, the world, and appetite, and those who so live are in infernal love; and yet these, by reading the Word, by hearing discourses therefrom, by receiving the Holy Supper, and by many things from the Word that they merely retain in the memory, look towards heaven; and when they do this, they are in some spiritual heat; but yet because this is not spiritual heat, or spiritual love, since they do not live according to the Word; consequently they are neither hot nor cold. Moreover, they thus draw the mind in two directions, for by the things that are from the Word they turn themselves towards heaven, and by the things that are of the life they turn themselves towards hell, thus they halt between the two. When such as these come into the other life, they are eager for heaven, saying, that they have had faith, have read the Word, heard sermons, often attended the Holy Supper, and by these things ought to be saved. But when their life is explored, it is

seen to be altogether infernal, that is, they have made enmities, hatred, revenge, craft, deceitful devices, of no account, and when they did what was upright, sincere, and just, it was only in the external form for the sake of appearing such before the world, whilst within themselves, or in their spirit, they had other thoughts, and many opposite thoughts, believing that thoughts and intentions are of no account providing they do not become manifest to the world. For this reason their spirit becomes such when freed from the ties of the earthly body; for it is the spirit of man that thinks and purposes.

[3] These are meant by the Lord's words in Matthew:

Many will say to Me in that day, Lord, Lord, have we not prophesied by Thy name, and by Thy name cast out demons, and in Thy name done many mighty works? And then will I profess unto them, I never knew you; depart from Me, ye that work iniquity (7:22, 23).

Also by these words in Luke:

When ye begin to stand without and to knock at the door, saying, Lord, Lord, open unto us; and He shall answer and say, I know you not whence ye are; then shall ye begin to say, We have eaten and drunk before Thee, and Thou hast taught in our streets. But He shall say, I tell you, I know you not whence ye are; depart from Me, all ye workers of iniquity (13:25–27).

[4] “Cold” signifies infernal love, because “heat” signifies heavenly love. (That “heat” signifies heavenly love, see in the work on *Heaven and Hell*, n. 126–140, 567, 568; and that love to the Lord, and love toward the neighbor or charity are heavenly loves, and make heaven, n. 13–19; and that the love of self and the love of the world are infernal loves and constitute hell, n. 551–565. That in the hells also there is heat, but unclean, see *Arcana Coelestia*, n. 1773, 2757, 3340; and that that heat is turned into cold when heavenly heat flows in see in the work on *Heaven and Hell*, n. 572.)

232. *Would that thou wert cold or hot*, signifies that it were better that there should be no faith or that there should be charity alone. This is evident from the signification of “would that thou wert cold,” as being that it were better that there should be no faith (of which below); and from the signification of “or hot,” as being that there should be charity alone. What charity alone is, will be shown presently; first let it be shown what no faith is. Those who are in the doctrine of faith alone have, indeed, no faith, but this means no spiritual faith, or no faith of the church; yet they have a natural faith, which may be called a persuasive faith. For they believe that the Word is divine, they believe in eternal life, in the remission of sins, and in many other things; but with those who are without charity, this belief is a persuasive faith which, regarded in itself, is not different from a belief in things not known, which are heard from others in the world and believed in, although neither seen nor understood, but because they were said by someone thought worthy of credit. This is not one’s own faith, but another’s faith within oneself; and such a faith, if not made our own by seeing and understanding, is not unlike the faith that one born blind and whose sense of touch is dull might have regarding colors and objects of sight in the world, of which he has an extraneous idea that no one knows but himself. This is what is called historical faith, and is not at all a spiritual faith, such as the faith of the church must be. Spiritual faith, or the faith of the church, is wholly from charity, so that in its essence it is charity; moreover, to those who are in charity, things spiritual that are believed appear in light. This I say from experience; for everyone who has lived in charity in the world sees in the other life his truths that he believes, while those who have been in faith alone, see nothing at all.

[2] Yet still faith merely historical has a kind of conjunction with heaven through thought about God, heaven, and eternal life, but only through obscure thought, and not through the affection, which is of charity, for of this it has none. Such therefore, through the affection they have, which is the affection of the love of self and the world, are conjoined to hell. From this it can be seen that such are between heaven and hell, for they look with their eyes towards heaven, and with the heart towards hell. To do this is profanation, and the lot of profaners in the other life is the worst of all. To

profane is to believe in God, in the Word, in eternal life, and in many things taught in the sense of the letter of the Word, and still to live contrary to them.

[3] It is for this reason then that it is said, “would that thou wert cold or hot;” for he who is cold, that is, without faith, does not profane; neither does he who is hot, that is, who has charity alone. That profanation is and the nature of it, see in *The Doctrine of the New Jerusalem* n. 169, 172; and what and of what nature the persuasive faith is, n. 116–119; also, that there is no spiritual faith where there is no charity, in the small work on the *Last Judgment*, n. 33–39.) It shall now be told briefly what charity alone is. Charity regarded in itself is a spiritual affection, but charity alone is natural affection, and not spiritual; for charity itself, which is spiritual affection, is formed by truths from the Word, and so far as it is formed by these, so far it is spiritual. But charity alone, which is natural affection, is not formed by any truths from the Word, but exists with man from hearing discourses, without giving heed to truths or learning them; therefore charity alone is without faith, for faith is of truth, and truth is of faith.

233. Verse 16. *So because thou art lukewarm*, signifies those who live according to the doctrine of faith alone and of justification by faith. This is evident from the signification of “lukewarm,” as being those who are between heaven and hell, and thereby serve two masters. That those who think, believe, and live according to the doctrine of faith alone and justification by faith are such, has not yet been known; it shall therefore be made clear. With men of the church, there are two states of faith and of life therefrom, or of life and of faith therefrom; one is from doctrine, the other from the Word or from preachings from the Word. That there are these two, states hardly anyone knows; yet that there are these two and that with some they act as one, and with many others they do not act as one, has been granted me to see and know through living experience with spirits recently from the world, since these carry with them all the states of their life. But so long as men live in the world this cannot be seen and known, since what man’s spirit in itself thinks, believes, and loves, in spiritual things, cannot be

disclosed to anyone except by speech and outward deeds; and these, as to those things which are of faith, proceed either from the doctrine received in the church, or from the Lord's precepts out of the Word without thought from doctrine. The former is true of the learned, the latter of the simple.

[2] What, therefore, the state of thought, faith, and life from doctrine is, shall first be said. The doctrine of the churches in the Christian world at this day declares that faith alone saves, and that the life of love is of no avail; also that when a man has received faith he is righteous, and that when he is thus justified nothing of evil can thenceforth be imputed to him; consequently, that any man is saved, even a wicked man, if he only has faith, or receives faith, though it be in the last hour of life. Those, therefore, who think and live from doctrine omit good works, because they believe that these do not affect a man, or contribute to his salvation. They are also unconcerned about evils of their thought and will, whether they be contempt of others in comparison with themselves, or enmities, hatreds, revenge, craft, deceits, and other like evils, because they believe that such evils are not imputed to those who have been justified by faith; saying in heart that they are not under the yoke of the law because the Lord fulfilled the law for them, nor under condemnation because the Lord took this upon Himself. From this then it is, that those who think, live, and believe according to the doctrine of faith alone and justification, do not look to God in their life, but only to self and the world; and those who in the course of their life look only to self and the world join themselves to the hells, for all who are in the hells make good and evil of no account. In a word, to live according to that doctrine is to confirm oneself in life that it is all the same to think, will, and do good, since this does not save, and also that it is the same to think, will, and so far as they have no fear of the law, do evil, since this does not damn, provided one has the confidence or trust, which is called saving faith (see in the *Doctrine of the New Jerusalem*, n. 115). These are evidently the "lukewarm" since they think, speak, and preach about God, the Lord, the Word, eternal life, whenever they are thinking, talking, or preaching from this doctrine, but give no thought to these subjects when they think or talk apart from doctrine. By such thought they look to heaven, but by their life

they join themselves to hell; consequently they are between heaven and hell, and those who are between the two are “lukewarm.” Thus much about the state of faith and of life therefrom with those within the church, when their state is from doctrine.

[3] Something shall now be said about the state of faith and of life therefrom with men of the church, when it is from the Word. The greater part of those born within the churches where the doctrine of faith alone and of justification by faith is received, do not know what faith alone is, nor what is meant by justification; when, therefore, they hear those things preached, they think that a life according to the commandment of God in the word is meant, for they believe that this is faith and also justification, not entering more deeply into the mysteries of doctrine. And when these are taught about faith alone and justification by faith, they believe no otherwise, than that faith alone is to think about God and salvation, and how they ought to live; and that justification is to live before God. All within the church who are saved are kept by the Lord in this state of thought and faith, and after their departure from this world they are illustrated in truths, for they are capable of receiving instruction. But those who have lived according to the doctrine of faith alone and justification by faith (of whom above), become blind, for the reason that faith alone is no faith, and therefore justification by faith alone is a thing of nought. (That faith alone is no faith, see in the little work on the *Last Judgment*, n. 33–39.)

[4] From this it can be seen who are meant by “the lukewarm,” namely, those who say in heart, What does it signify if I think, will, and do good, since this does not save? it is enough to have faith. Again, What does it signify if I think and will evil, since this does not damn? Thus they relax all restraints to their thoughts and intentions, that is, to their spirit, for it is the spirit that thinks and intends, and doing is wholly in agreement herewith. But it should be known that there are very few who thus live according to doctrine, although it is believed by the preachers that all do so who listen to their preachings. For it is of the Divine providence of the Lord that there are very few such, for the reason that the lot of the

“lukewarm” is not unlike that of profaners, and their lot is, that after their life in the world, all that they have known from the Word is taken away from them, and they are then left to the thought and love of their spirit. And when the thought that they had from the Word is taken away, they become the most stupid of all; and they appear in the light of heaven like burnt skeletons covered over with some skin. (Of profanation, and the lot of those who profane, see in the *Doctrine of the New Jerusalem*, n. 172.)

234. *And neither cold nor hot*, signifies that they are between heaven and hell, because they are without charity, as is evident from what was said and shown above (n. 231).

235. *I am about to vomit thee out of My mouth*, signifies separation from the knowledges from the Word. This is evident from the signification of “vomiting out,” when said by the Lord, as being separation; not that the Lord separates them from Himself, but they separate themselves from the Lord. It is said “to vomit out,” because the “lukewarm” are treated of, and in the world what is lukewarm produces vomiting. And this is also from correspondence; for the food that man takes corresponds to knowledges, and thence in the Word signifies knowledge; therefore separation from knowledges means non-admission; but as those here treated of do admit something from the Word, it means ejection or vomiting. (That “food,” from correspondence, signifies knowledges and intelligence therefrom, see *Arcana Coelestia*, n. 3114, 4459, 4792, 5147, 5293, 5340, 5342, 5410, 5426, 5576, 5582, 5588, 5655, 8562; for the reason that knowledges nourish the internal man or spirit, as food nourishes the external man or body, n. 4459, 5293, 5576, 6277, 8418.) This is evident also from the signification of “out of My mouth,” as being, in reference to the Lord, out of the Word. “Out of the mouth” signifies, in reference to the Lord, out of the Word, because the Word is Divine truth, and this proceeds from the Lord, and what proceeds from the Lord and flows in with man is said to be “out of the mouth,” although it is not from the mouth, but is like light from the sun. For the Lord is seen above the heavens where the angels are as a sun, and light therefrom is Divine truth, from which angels and men have all

their intelligence and wisdom (see in the work on *Heaven and Hell*, n. 116–125, 126–140). From this it can be seen that “I will vomit thee out of My mouth” signifies to separate from Divine truth, or what is the same, from the knowledges from the Word.

[2] That those who are “lukewarm,” that is, “neither cold nor hot,” who are those that live according to the doctrine of faith alone and justification by faith (of which just above), are separated from the knowledges from the Word, is not known to themselves, for they believe that they are in knowledges more than others; but they are not, yea, they are in scarcely any knowledge; and this for the reason that the principles of their doctrine and religion are false, and from false principles nothing results but falsities; when therefore they read the Word, they keep their minds in their falsities, and as a consequence, either they do not see truths, or if they see them they pass them by or falsify them. These false principles are, that salvation is by faith alone, and that man is justified by faith. That they are separated from the knowledges from the Word and that they do not see truths therein, they may know if they will; for what is more frequently declared by the Lord, than that they ought to do His words, His commandments, His will, and that everyone shall be recompensed according to his deeds; also that the whole Word is based upon two commandments, which are to love God, and to love the neighbor; also that loving God is doing His commandments (John 14:21, 23, 24)? What men must do in order to be saved is said a thousand times in each Testament, also that hearing and knowing are nothing without doing. But do those who have confirmed themselves in faith alone and justification by faith, see these things? And if they see them do they not falsify them? Consequently they have no doctrine of life, but a doctrine of faith alone; when yet, life makes the man of the church, and those things come to be of his faith which are of his life.

[3] That such persons are separated from the knowledges from the Word, can be seen also from this, that they are not aware that they are to live as men after the death of the body; that they have a spirit that lives; that heaven is from the human race, and hell also;

that they know nothing at all about heaven and heavenly joy; nothing about hell and infernal fire; thus nothing about the spiritual world; nothing about the internal or spiritual sense of the Word; nothing about the glorification of the Lord's Human; nothing about regeneration; nothing about temptation; about baptism, what it involves; about the Holy Supper, and what the flesh and blood, or the bread and wine in it signify; nothing about free will; nothing about the internal man; nothing about charity, about the neighbor, about good, about love; neither do they know what the remission of sins is; and many other things. Moreover, I have heard angels say that when they are permitted to look into the church, and to see those who believe themselves to be intelligent from doctrine, that they see nothing but mere thick darkness, and those so believing are seen as if deep down under waters.

[4] These are separated from the knowledges from the Word for two reasons; first, because they cannot be illustrated by the Lord, for the Lord flows into man's good, and from that illustrates him in truths, that is, He flows into man's love and therefrom into his faith; secondly, because they profane truths by falsifications, and those who do this are separated from truths themselves while they live in the world, that they may not know them, but in the other life they cast away from themselves all things they knew from the Word while in the world. Both these separations are meant by "being vomited out of the mouth." Like things are meant by "vomiting" and "vomit" elsewhere in the Word; as in the following passages. In Isaiah:

Jehovah hath mingled a spirit of perversities in the midst of Egypt; whence they have led Egypt astray in every work thereof, even as a drunkard goeth astray in his vomit (19:14).

"Egypt" signifies the knowledge (*scientia*) of things, both spiritual and natural; "mingling the spirit of perversities in the midst thereof" signifies to pervert and falsify these things; "a drunkard" signifies those who are insane in spiritual things; and as truths mingled with falsities are cast out, it is said "as a drunkard goeth astray in his vomit." (That "Egypt" signifies knowledge (*scientia*), see *Arcana Coelestia*, n. 1164, 1165, 1186, 1462, 5700, 5702,

6015, 6651, 6679, 6683, 6692, 7296; also the knowledges (scientifica) of the church, n. 7296, 9340, 9391; that “drunkards” signify those who are insane in spiritual things, n. 1072.)

[5] In Jeremiah:

Drink ye, and be drunken, and vomit and fall, and rise not because of the sword (25:27).

“To drink and be drunken” is to drink in falsities and mix them with truths, and thence to be insane; “to vomit and fall” is altogether to cast out things falsified; “the sword,” because of which they shall not rise, signifies falsity destroying and laying waste truth (see *Arcana Coelestia*, n. 2799, 4499, 7102); which shows clearly what is meant by “vomiting and falling.” In the same:

Make Moab drunken, for he hath magnified himself against Jehovah, that he may clap the hands in his vomit (48:26). “Moab” signifies those who adulterate the goods of the church, therefore “vomiting” is predicated of them.

[6] In Habakkuk:

Woe unto him that maketh his companion to drink even making him drunken, that thou mayest look upon their nakednesses. Thou shalt be satiated with disgrace instead of glory; drink thou also, and let thy foreskin be uncovered; the cup of Jehovah shall go about unto thee, and disgraceful vomiting shall be on thy glory (2:15, 16).

“To drink even making him drunken” also signifies to drink in truths and mix them with falsities; the “nakednesses” upon which they look, signify the deprivation of truth and of intelligence therefrom (see *Arcana Coelestia*, n. 1073, 5433, 9960). The “foreskin that shall be uncovered” signifies the defilement of good (see *Arcana Coelestia*, n. 2056, 3412, 3413, 4462, 7225, 7245); “glory” signifies Divine truth, thus the Word (see *Arcana Coelestia*, n. 4809, 5922, 8267, 8427, 9429); which shows what is meant by “disgraceful vomiting upon their glory.”

[7] In Isaiah:

These err through wine, through strong drink they are gone astray; the priest and the prophet err through strong drink, they are swallowed up of wine, they err among the seeing, they stumble in judgment; yea, even all tables are full of the vomit of filthiness; there is no place. Whom shall he teach knowledge? (28:7-9).

Here “wine” and “strong drink,” by which they err, signify truths mixed with falsities “priest” and “prophet” signify those who teach goods and truths, and in an abstract sense, the goods and truths of the church; “the seeing” among whom they err signify those who might be about to see truths; “to stumble in judgment” signifies insanity; “tables” signify all things that should nourish spiritual life, for tables mean the food that is on them, and “food” signifies all truths and goods, because these are what nourish spiritual life; therefore “tables full of the vomit of filthiness” signify the same things falsified and adulterated.

[8] In Moses:

Defile not yourselves with any of these thing; for in all these the nations are defiled which I cast out before you; whence the land is defiled; and the land hath vomited out her inhabitants; thus the land will not vomit you out, as it vomited out the nations that were before you (Lev. 18:24, 25, 28).

Adulteries of every kind are here treated of, by which in the spiritual sense all kinds of adulterations of good and falsifications of truth or profanations are meant; and as it is not possible for evils and goods, nor for the falsities of evil and the truths of good to exist together without being cast out, therefore it is said that “the land,” that is, the church, “hath vomited them out.” From this it can be seen what is signified by “vomiting out.”

236a. Verse 17. *Because thou sayest I am rich, and have gotten riches and have need of nothing,* signifies their faith that they believe themselves to be in truths more than others. This is evident from the signification of “saying,” as involving what is believed by them;

and as those who are in faith alone are here treated of, "saying" signifies their faith. Moreover, "to say," in the spiritual sense, signifies to think, because what is said goes forth from the thought, and thought is spiritual because it pertains to the spirit of man, while expression and speech from thought are natural because they pertain to the body. For this reason, "saying" has several significations in the Word. This is evident also from the signification of "being rich," as being to possess the knowledges of truth and good, and to be intelligent and wise thereby (of which presently); also from the signification of "have gotten riches and have need of nothing," as being to know all things so that nothing is lacking.

[2] That those who are in the doctrine of faith alone and justification by faith are such, or believe themselves to be so, is not known to those who are not in that faith, although they are among them; but that still they are so it has been given me to know by much experience. I have talked with many who in the world believed themselves to be more intelligent and wise than others, from their knowing many things about faith alone and justification by faith, and such things as the simple minded are ignorant of; and these they called interior things and mysteries of doctrine, and believed they knew and understood everything, with nothing lacking. Among them were many who had written about faith alone and justification by faith. But it was shown them that they know nothing of truth, and that those who have lived a life of faith, which is charity, and have not understood justification by faith alone, are more intelligent and wise than they. It was also shown that the things they knew are not truths but falsities, and that knowing and thinking falsities is not being intelligent and wise, for intelligence is of truth, and wisdom is of the life therefrom. And the reason of this was disclosed, namely that they were in no spiritual affection of truth, but only in a natural affection of knowing the things taught by their leaders, by some for the sake of their function, by others for the fame of erudition; and that those who are in natural and not in spiritual affection believe that when they know these things they know everything. This is still more so with those who have confirmed these things by the sense of the letter of

the Word, and have labored to connect these with other falsities by means of the fallacies of reason.

236b. [3] I will also say something from experience about these things. Some spirits who were believed by others when they lived as men in the world to be men of learning, were examined to ascertain whether they knew what spiritual faith is. They said that they knew. They were therefore sent to those who were in that faith; and when they were given communication with these they perceived that they had no faith, and did not know what faith is. They were then asked what they now believe about faith alone, on which the whole doctrine of their church is founded, but they were ashamed and dumb-founded. There were also many of the learned of the church who were asked about regeneration, whether they knew what it is; they replied that they knew that it is baptism, since the Lord says, that “unless a man is born of water and spirit, he cannot enter into the kingdom of God;” but when it was shown them that baptism is not regeneration, but that “water and spirit” mean truths and a life according to them, and that no one can enter heaven unless he is regenerated through these, they went away confessing their ignorance. Again, when they were asked about angels, about heaven and hell, about the life of man after death, and many other matters, they knew nothing, and these things were all like thick darkness in their minds. They therefore confessed that they had believed that they knew all things, but they now know that they know scarcely anything. Knowing something means, in the spiritual world, knowing something of truth; but knowing falsities is not knowing, because it is not understanding and being wise. They were afterwards told that this is meant by the Lord’s words, “Because thou sayest I am rich, and have gotten riches, and knowest not that thou art wretched and miserable and poor and blind and naked.”

[4] The “rich” in the Word signify those who are in truths, because spiritual riches are nothing else; and therefore “riches” in the Word signify the knowledges of truth and good, and “the rich” those who are in intelligence thereby; as can be seen from the following passages. In Ezekiel:

In thy wisdom and in thine intelligence thou hast made to thee wealth, gold and silver in thy treasures; by the abundance of thy wisdom thou hast multiplied to thee wealth (28:4, 5).

These things were said to the prince of Tyre, by whom in the spiritual sense those who are in the knowledges of truth are meant; “wealth” means those knowledges themselves in general; “gold in treasures” mean the knowledges of good, and “silver in treasures” the knowledges of truth. That these signify knowledges is very clear, for it is said, “In thy wisdom and in thine intelligence thou hast made to thee wealth, and by the abundance of thy wisdom thou hast multiplied to thee wealth.” (“The prince of Tyre” means those who are in the knowledges of truth, because “prince” signifies primary truths, *Arcana Coelestia*, n. 1482, 2089, 5044; and “Tyre” the knowledges of truth, n. 1201; “treasures” signify the possessions of knowledges, n. 1694, 4508, 10227; “gold” signifies good, and “silver” truth, n. 1551, 1552, 2954, 5658.)

[5] In Zechariah:

Tyre heapeth up silver as dust, and gold as the mire of the streets; behold the Lord will impoverish her, and smite her wealth in the sea (9:3, 4).

Here also “Tyre” stands for those who acquire for themselves knowledges, which are “silver,” “gold,” and “wealth.” In David:

The daughter of Tyre shall bring to thee a gift, the king’s daughter; the rich of the people shall entreat thy faces (Ps. 45:12, 13).

Here is described the church in respect to the affection of truth, which is meant by “the king’s daughter,” for “daughter” means the church in respect to affection (*Arcana Coelestia*, n. 3262, 3963, 6729, 9059; and “king” means truth, n. 1672, 2015, 2069, 3670, 4575, 4581, 4966, 6148). For this reason it is said that “the daughter of Tyre shall bring a gift,” and that “the rich of the people shall untried thy faces;” “the rich of the people” are those who abound in truths.

[6] In Hosea:

Ephraim said, Surely I am become rich, I have found me wealth, all my labors shall not find iniquity to me which is sin; but I will yet speak to the prophets and I will multiply vision (12:8, 10).

“I am become rich, and I have found me wealth,” does not mean being enriched by worldly but by heavenly riches and wealth, which are the knowledges of truth and good; for “Ephraim” means the intellectual of those who are of the church, which is illustrated when the Word is read (*Arcana Coelestia*, n. 5354, 6222, 6238, 6267); therefore it is said, “I will yet speak to the prophets, and I will multiply vision;” “prophets” and likewise “visions” signifying the truths of doctrine.

[7] In Jeremiah:

Jehovah giving to every man according to his ways, and according to the fruit of his doings; as the partridge gathereth but bringeth not forth, he maketh riches but not with judgment; in the midst of his days he shall leave them, in the end of days he shall become foolish (17:10, 11).

This treats of those who acquire for themselves knowledges with no other purpose than merely to know, when, yet knowledges ought to be subservient to the life. This is what is meant by “gathering as the partridge and not bringing forth,” and by “making riches but not with judgment;” and by “becoming foolish in the end of days.” And as the knowledges of truth and good ought to be subservient to the life, for by these the life will be perfected, it is said that “Jehovah gives to everyone according to his ways, and according to the fruit of his doings.”

[8] In Luke:

Whosoever he be of you that renounceth not all his possessions, he cannot be My disciple (14:33).

He who does not know that “possessions” mean in the Word spiritual riches and wealth, which are knowledges from the Word, can know no otherwise than that he ought to deprive himself of all wealth in order to be saved; where yet that is not the meaning of these words. “Possessions” here mean all things that are from self-intelligence, for no one can be wise from himself, but only from the Lord; “to renounce all possessions” is to attribute nothing of intelligence and wisdom to oneself, and he who does not do this cannot be instructed by the Lord, that is, cannot be His disciple.

[9] They who do not know that “the rich” mean those who possess the knowledges of truth and good, thus who have the Word, and that “the poor” mean those who do not possess knowledges, but yet long for them, can know no otherwise than that “the rich man who was clothed in purple and fine linen,” and “the poor man who was laid at his gate” (Luke 16), mean the rich and the poor in the common acceptance of these words, when yet “the rich man” there means the Jewish nation, which had the Word, in which are all the knowledges of truth and good; the “purple” with which he was clothed means genuine good (*Arcana Coelestia*, n. 9467); “fine linen” genuine truth (*Arcana Coelestia*, n. 5319, 9469, 9596, 9744); and “the poor man who was laid at his gate” means the Gentiles that were outside of the church, and did not have the Word, and yet longed for the truths and goods of heaven and the church. From this it is clear that “the rich” mean those who have the Word, and thus the knowledges of truth and good, since these are in the Word.

[10] So also in the prophecy to Elizabeth, in Luke:

God hath filled the hungry with good things, and the rich He hath sent empty away (1:53).

“The hungry” are those who long for knowledges; such were the Gentiles that received the Lord and doctrine from Him; but “the rich” are those who have knowledges because they have the Word; such were the Jews, and yet they did not wish to know truths from the word, consequently they did not receive the Lord and doctrine

from Him. These are “the rich” who were sent empty away; but the others are “the hungry” who were filled with good things.

237a. *And knowest not that thou are wretched*, signifies that they do not know that their falsities have no coherence with truths. This is evident from the signification of “wretchedness,” as meaning the breaking up of truth by means of falsities, and also no coherence; this shows what is meant by “the wretched.” They are so because their doctrine is founded on two false principles, which are faith alone and justification by faith; consequently falsities flow in from these in constant succession, and the truths which they adduce from the sense of the letter of the Word to confirm these are weakened and falsified, and truths when falsified are in themselves falsities. This is described in many passages in the Word, and is meant by the “vanities” that the prophets see, and the “lies” that they speak. It is described also by the “breaches” in the walls and houses so that they fall; likewise by “idols” and “graven images” that the artificer makes and connects by chains that they may cohere; for “idols” and “graven images” signify the falsities of doctrine; the like is signified by “breaches of the walls” and “of the houses,” and by “the prophets who see vanities and speak lies;” for “prophets” mean doctrines, “vanities” such things as are of no account, and “lies” falsities. But as these things are mentioned in many passages in the Word they cannot be cited here on account of their abundance; they will therefore be omitted, and a few only quoted here in which “wretchedness” and “wall” are mentioned, that it may be known that these signify the weakening of truth by falsities, and thus no coherence.

[2] In Isaiah:

Thy wisdom and thy knowledge it hath misled thee, when thou hast said in thine heart, I, and none like me besides. Therefore shall wretchedness fall upon thee, and devastation shall come upon thee (47:10, 11).

Here also those are described who believe that they know all things and that they are more intelligent than all others, when yet they know and understand nothing of truth; and that therefore the

understanding of truth is taken away from them. Their belief that they are more intelligent than all others is meant by “Thy wisdom and thy knowledge it hath misled thee, when thou hast said in thine heart, I, and none like me besides;” and the loss of all understanding of truth is meant by “wretchedness shall fall upon thee, devastation shall come upon thee.”

[3] In Ezekiel:

Wretchedness shall come upon wretchedness; therefore they shall seek a vision from the prophets; but the law hath perished from the priest, and counsel from the elders. The king shall mourn, and the prince shall be clothed with astonishment (7:26, 27).

Here the vastation of the church is treated of, which takes place when there is no truth that is not falsified. Falsity from falsity is meant by “wretchedness upon wretchedness;” “a vision from the prophet” is doctrine, here the doctrine of falsity; “the law hath perished from the priest” means that the Word is not understood, for “law” signifies the Word, and the “priest” one who teaches; “counsel hath perished from the elders” means that right hath perished from the intelligent, “counsel” signifying right, and “elders” the intelligent; “the king shall mourn, and the prince shall be clothed with astonishment,” means that there is no longer any truth, “king” signifying truth, and “prince” truths that are primarily of service.

[4] In David:

Right is not in their mouth, wretchedness is in their inward part (Ps. 5:9);

where “wretchedness” likewise stands for falsities not cohering with any truth. So too in Jeremiah:

Lament, and wander among the walls; for their king is gone into exile, and his priests and his princes together (49:3).

“Wandering among the walls” is among truths destroyed by falsities; “the king gone into exile” signifies truth; and “his priests and princes together” signify the goods and truths of life and doctrine (see above).

[5] In Ezekiel:

When they build a wall (*maceriem*), behold they daub it with untempered mortar. Say to them which daub it with untempered mortar, that the wall (*paries*) shall fall. Is it not said unto you, Where is the daubing wherewith ye have daubed it? (13:10–12).

“The wall which they daub with untempered mortar” signifies falsity assumed as a principle, and by application of the Word from the sense of the letter made to appear as truth; “daubing” is application and seeming confirmation thereby; “untempered mortar” is what has been falsified; and because the truth of the Word is thus destroyed, and the truths used to confirm become truths falsified, which in themselves are falsities, and these with the false principle perish together, it is said, “Behold, the wall shall fall. Is it not said unto you, Where is the daubing wherewith ye have daubed it?”

[6] In Hosea:

Behold, I obstruct thy way with thorns, and I will encompass wall with wall, that she shall not find thy paths (2:6).

“To obstruct the way with thorns” is to obstruct all thoughts fly falsities of evil, that truths be not seen; falsities of evil are “thorns;” “to encompass wall with wall” is to heap falsities upon falsities; “that she shall not find thy paths” means that nothing of truth can be seen; this comes to pass because truths and falsities of evil cannot be together, as heaven cannot be with hell; for truths are from heaven, and falsities of evil are from hell; therefore when falsities from evil reign communication with heaven is taken away, and when that is taken away truths cannot be seen, and if presented by others they are rejected. For this reason, those who are in false principles, as those who are in the principles of faith alone and

justification by faith, cannot be in any truths (as may be seen above, n. 235, 236).

237b. [7] But let examples illustrate this. Those who have adopted faith alone and justification by faith as a principle of religion, when they read the Word and see that the Lord says that man shall be recompensed according to his deeds and works, and that he who has done good, shall come into heaven, and he who has done evils into hell, call the good things that they do fruits of faith, not knowing or not willing to know, that the good things called fruits are all from charity, and none of them from faith separate, which is called faith alone; every good also is of charity, and truth is of the faith therefrom. From this it is clear that they pervert the Word; and they do this because they cannot otherwise apply truth to their principle, believing still that the two may thus cohere; but the result is that truth perishes and becomes falsity, and not only falsity but also evil.

[8] From this falsities evidently follow in constant succession, for they teach that the good works that man does are meritorious, not being willing to see that as faith with its truths are from the Lord, and thus not meritorious, so are charity with its goods. They teach also that as soon as a man receives faith he is reconciled to God the Father through the Son, and that the evils thenceforth done, as well as those done before, are not imputed; for they say that all are saved how ever they have lived, if only they receive faith, even though it be in the hours before death. But these, and many other things which are deductions from the falsity of the principle, do not cohere with the truths from the Word, but destroy them, and truths destroyed are falsities, even such falsities as emit a bad odor. From these a grievous smell is perceived in the other life, which is such that it cannot be endured by any good spirit; it is like the stench of purulent matter from the lungs. Many other examples might be adduced; there is an abundance of them; for whatever is deduced from a false principle becomes thereby a falsity, since in the deduction the principle only is regarded to which it clings because from this it flows and to this it is applied.

[9] What the religion of faith alone and of justification by faith is can be inferred from the simple fact that all who have confirmed these tenets in themselves by doctrine and life, send out from themselves in the other life a sphere of abominable adultery like that of a mother or stepmother with a son; this abominable adultery corresponds to such, and is also perceived from them wherever they go; from that sphere I have a thousand times recognized their presence. Such a sphere flows out from them because they adulterate the goods of charity and of the Word, and adulteries correspond to adulterations of good, while whoredoms correspond to the falsifications of truth (see *Arcana Coelestia*, n. 2466, 2729, 3399, 4865, 6348, 8904, 10648).

[10] There is a like meaning in:

Reuben's lying with Bilhah, of whom his father begat Dan and Naphtali (Gen. 35:22);

And therefore he was also accursed (Gen. 49:4);

And because he defiled his father's couch the primogeniture was taken away from him and given to Joseph (1 Chron. 5:1).

For by "Reuben" in the Word faith is meant, and here faith alone (see *Arcana Coelestia*, n. 3325, 3861, 3866, 3870, 4601, 4605, 4731, 4734, 4761, 6342, 6350); and by "Joseph," the good of faith (see *Arcana Coelestia*, n. 3969, 3971, 4669, 6417).

[11] That such things are to take place at the end of the church is predicted in Daniel, where the statue that Nebuchadnezzar saw in a dream is described in these words:

Whereas thou sawest iron mixed with miry clay, they shall mingle themselves with the seed of man; but they shall not cleave one to the other, even as iron doth not mingle with clay (2:43).

By "iron" truth without good is meant; by "miry clay" the falsity that is from self-intelligence; by "the seed of man" the Word of the Lord (Matt. 13:24, 37). That these do not cohere is meant by "they

shall not cleave one to another, even as iron doth not mingle with clay.”

238. *And miserable and poor*, signifies that they do not know that they have neither knowledges of truth nor knowledges of good. This is evident from the signification of “miserable” or “pitiable,” as meaning those who are in no knowledges of truth; and from the signification of “poor” as meaning those who are in no knowledges of good. That this is the meaning of “miserable” and “poor” is evident from many passages in the Word, and also from this, that spiritual misery and poverty are nothing else than a lack of the knowledges of truth and good, for the spirit is then miserable and poor; but when the spirit possesses these it is rich and wealthy; therefore also “riches” and “wealth” in the Word signifies spiritual riches and wealth, which are the knowledges of truth and good (as was shown just above, n. 236).

[2] “Miserable and poor” are terms used in many passages in the Word. He who is ignorant of the spiritual sense of the Word believes that by these no others are meant than the miserable and poor in the world. These, however, are not meant, but those who are not in truths and goods and in the knowledges thereof; and by the “miserable” indeed, those who are not in truths because not in the knowledges of truths, and by the “poor” those who are not in goods because not in the knowledges of goods. As these two, truths and goods, are meant by these two expressions, the two in many places are mentioned together; as in the passages that now follow. In David:

I am miserable and poor, Lord, remember me (Ps. 40:17; 70:5).

Incl

The “miserable and poor” here mean evidently those who are miserable and poor, not in respect to worldly riches but in respect to spiritual riches, as David says this of himself; therefore he also said, “Jehovah, incline thine ear, and answer me.”

[3] In the same:

The wicked draw out the sword and bend their bow, to cast down the miserable and poor (Ps. 37:14).

Here also “the miserable and poor” mean evidently those who are spiritually such and yet long for the knowledges of truth and good, for it is said that “the wicked draw out the sword and bend the bow,” “sword” signifying falsity combating against truth and striving to destroy it, and “bow” the doctrine of falsity fighting against the doctrine of truth; therefore it is said that they do this “to cast down the miserable and poor.” (That “sword” signifies truth combating against falsity, and in a contrary sense, falsity combating against truth, see above, n. 131; and that “bow” signifies doctrine in both senses, see *Arcana Coelestia*, n. 2686, 2709.)

[4] So in another place in the same:

The wicked man hath persecuted the miserable and poor and the broken in heart, to slay them (Ps. 109:16).

In Isaiah:

The fool speaketh folly, and his heart doeth iniquity to practice hypocrisy and to speak error against Jehovah, to make empty the hungry soul, and to make him who thirsteth for drink to want. He counseleth wicked devices to destroy the miserable by words of a lie, even when the poor speaketh judgment (32: 6, 7).

Here likewise “the miserable and poor” mean those who are destitute of the knowledges of truth and good, therefore it is said that “the wicked counseleth wicked devices to destroy the miserable by the words of a lie, even when the poor speaketh judgment;” “by the words of a lie” means by falsities, and “to speak judgment” is to speak what is right. Because such are treated of, it is also said that he “practices hypocrisy and speaketh error against Jehovah, to make empty the hungry soul and to make him who thirsteth for drink to want.” “To practice hypocrisy and to speak error” is to do evil from falsity, and to speak falsity from evil; “to make empty the hungry soul” is to deprive those of the knowledges of god who long for them, and “to make him who thirsteth for drink to want” is to

deprive those of the knowledges of truth who long for them. In the same:

The miserable shall have joy in Jehovah, and the poor of men shall exult in the Holy One of Israel (29:19).

Here also “the miserable and poor” signify those who are in lack of truth and good and yet long for them; of these, and not of those who are miserable and poor in respect to worldly wealth, it is said that they “shall have joy in Jehovah, and shall exult in the Holy One of Israel.”

[5] From this it can be seen what is signified by the “miserable and poor” in other passages of the Word, as in the following. In David:

The poor shall not always be forgotten; and the hope of the miserable shall not perish for ever (Ps. 9:18).

God shall judge the miserable of the people, He shall save the sons of the poor. He shall deliver the poor when he crieth, and the miserable. He shall spare the weak and the poor, and the souls of the poor He shall save (Ps. 72:4, 12, 13).

The miserable shall see, they that seek Jehovah shall be glad. For Jehovah heareth the poor (Ps. 49:32, 33).

Jehovah deliverest the miserable from him that is too strong for him, the poor from them that despoil him (Ps. 35:10).

The miserable and the poor praise Thy name (Ps. 74:21; 109:22).

I know that Jehovah will maintain the cause of the miserable, and the judgment of the poor (Ps. 140:12).

Also elsewhere (as Isa. 10:2; Jer. 22:16; Ezek. 16:49; 18:12; 22:29; Amos 8:4; Deut. 15:11; 24:14). “The miserable” and “the poor” are both mentioned in these passages, because it is according to the style of the Word that where truth is spoken of, good is also spoken of; and in a contrary sense, where falsity is spoken of, evil is also

spoken of, since they make a one, and as if it were a marriage; this is why “the miserable and the poor” are mentioned together; for, by “the miserable” those deficient in the knowledges of truth are meant, and by “the poor” those deficient in the knowledges of good. (That there is such a marriage almost everywhere in the prophetic parts of the Word, see *Arcana Coelestia*, n. 683, 793, 801, 2516, 2712, 3004, 3005, 3009, 4138, 5138, 5194, 5502, 6343, 7022, 7945, 8339, 9263, 9314.) For the same reason it is said in what follows, “and blind and naked;” for by “the blind” one who is in no understanding of truth is meant, and by “the naked” one who is in no understanding and will of good. So in the following verse, “I counsel thee to buy of Me gold tried by fire, and white garments that thou mayest be clothed;” for by “bold tried by fire” the food of love is meant, and by “white garments” the truths of faith. And further, “That the shame of thy nakedness be not manifest; and anoint thine eyes with eye salve, that thou mayest see,” which means, lest evils and falsities be seen. So also elsewhere. But that there is such a marriage in the particulars of the Word, none but those who know its internal sense can see.

239a. *And blind and naked*, signifies that they are without the understanding of truth, and without the understanding and will of good. This is evident from the signification of “blind,” as being those who are without the understanding of truth (of which presently); and from the signification of “naked,” as being those who are without the will of good, and thus without the understanding of it (of which presently). That those who are in the doctrine of faith alone and of justification by faith are without the understanding of truth, can be seen from this, that faith alone, or faith apart from charity, has its seat altogether in the memory, with nothing of it in the understanding; those, therefore, who are in it withdraw the understanding from matters of faith, saying that these must be believed, and that the understanding has nothing to do with matters of faith; thus they can say whatsoever they wish, even if most false, provided they know how to adduce something in proof of it from the sense of the letter of the Word, the spiritual sense of which they know nothing about; in this there lurks something like the decree of the popes, which is that all should bang on their mouth; thus persuading the people that they know

and see, when yet they see nothing. Those, therefore, who do not see, that is, understand the things they believe, are "blind." And in consequence of this also they are unable to perfect the life by means of the things pertaining to faith; for the understanding is the way to man's life; by no other way can man become spiritual. All who are in heaven see truths with the understanding, and thus receive them; but what they do not see with the understanding they do not receive; and if anyone says to them that they must have faith, although they do not see or understand, they turn away, saying, "How can this be? I believe what I see or understand; but I am unable to believe what I do not see or understand; such things may be falsities that destroy spiritual life."

[2] That those who are in the doctrine of faith alone and justification by faith are without the understanding of good, because they are without the will of good, can be seen from this, that they know nothing whatever about charity towards the neighbor, consequently nothing about good; for all spiritual good is from charity, and there is nothing without charity; consequently those who separate faith from charity, saying that charity contributes nothing to salvation, but only faith, are altogether ignorant of what good is because they are ignorant of what charity is, and yet spiritual good and the affection of it that is called charity is the spiritual life of man, and without it there is no faith. From this it is clear that such are without the understanding of good. And this is in consequence of their being without the will of good, for the reason that they declare themselves to be righteous [just] or to have been made righteous [justified] when they have faith; and by "justified" they mean not to be condemned on account of anything that they think and will, since they have been reconciled to God; consequently they believe, because it follows by connection with their principle, that the evil equally with the good are saved if only they receive faith, even if this should be in the last hours of life. The mysteries of this doctrine consist in this, that they speak of progressive steps of justification that are not from anything of man's life, or from his affection of charity, but are from mere faith in the reconciliation of God the Father through the Son, which faith they call confidence or trust, and saving faith itself; not knowing that where there is nothing of charity there can be

nothing of spiritual life. That which is interiorly perceived or is manifest in their confidence, still has nothing in it derived from spiritual affection, but only from natural thought about happiness or about escape from damnation.

[3] Moreover, those who know nothing about the good of charity have no will of good, and those who know nothing about this good know nothing about evil, for good discloses evil, consequently such persons cannot examine themselves, see their evils, and thus shun them and reject them. They therefore relax all restraints on their thought and their will, only being careful on account of the laws, the loss of fame, of honor, of gain, and of life, to avoid evil doings. And for this reason when such persons become spirits and these fears are taken away from them, they associate themselves with devils, for they think and will as devils do, because they so thought in the world; for it is the spirit in man that thinks. But it is otherwise with those who have lived a life of charity.

[4] Again, those who believe that they have been justified by faith alone, are of the opinion that they are led by God, and therefore that what they do is good, saying, that all good is from God, and nothing from man, and that otherwise good would be meritorious. They do not know that there ought to be reception on man's part, and that reception is not possible unless man gives heed to his thoughts and intentions, and thence to his deeds; and then refrains from evils and does good, which is done when he has regard for the truths that he knows from the Word, and lives according to them. Unless man does this, there is nothing reciprocal, and therefore no reformation; and of what other use are the precepts of the Lord in the Word? That man is able to do this is also from the Lord, for every man has this faculty from the Lord's Divine presence, and His will that there be reception. In a word, unless man receives in the understanding and will, that is, in the thought and affection, or what is the same, in faith and love, there is no reception on his part, consequently no conjunction with the Lord. Everyone knows that the Lord is continually present with good, and desires to be received, but He cannot flow in when all restraints on the thoughts

are cast off; He can flow in only when the thoughts and intentions which are from lust are held in check by truths from the Word.

[5] That the Lord is continually present with good, and desires to be received, He teaches in the following words of this chapter, where he says, “Behold, I stand at the door and knock; if anyone will hear My voice, and open the door, I will come in to him, and will sup with him, and he with Me” (verse 20). “Opening the door” is reception on man’s part, as has just been said. The Lord teaches the same elsewhere in the Word. As in John:

He that loveth Me keepeth My words; and My Father will love him, and We will come unto him, and make Our abode with him. He that loveth Me not keepeth not My words (14:23, 24).

In Matthew:

He that is sown in the good earth, this is he that heareth the Word and understandeth it, who beareth fruit and bringeth forth (13:23).

In Mark:

Those are they that were sown upon the good ground, such as hear the Word and receive, and bear fruit (4:20).

As it is reception by man that conjoins him to the Lord, and thus makes him spiritual, so when the Lord said these things He cried saying:

He that hath ears to hear let him hear (Matt. 13:9; Mark 4:9; Luke 8:8).

239b. [6] That “the blind” signify those who are in no understanding of truth, and that “the naked” signify those who are in no understanding of good, because they are in no will of good, is evident from many passages in the Word, which I will here cite, so also that it can be seen that the Word in its bosom is spiritual, while in the letter it is natural, consequently that the sense of the letter of the Word, which is natural, has a spiritual sense treasured

up within it. That “the blind” signify those who are in no understanding of truth, is clear from the following passages in Isaiah:

And in that day shall the deaf hear the words of the book, and the eyes of the blind shall see out of thick darkness, and out of darkness (29:18).

In this passage, the restoration of the church is treated of, and “the deaf who shall hear the words of the book” mean those who are willing to obey truths, and thus to live a life of good, but are not able because they have not the Word, and “the blind whose eyes shall see in thick darkness, and in darkness,” means that those who are in no understanding of truth because in ignorance, are then to understand. It plainly does not refer to the deaf and blind.

[7] In the same:

Behold your God will come for vengeance, for the retribution of God will He come, and will save you; then shall the eyes of the blind be opened, and the ears of the deaf shall be opened; waters shall break out in the wilderness, and rivers in the plain of the desert (35:4–6).

These things are said of the Lord’s coming, that then those will be saved who believe in Him. That those who are in no understanding of truth will then understand, is signified by “the eyes of the blind shall be opened;” and that those who are in no perception and will of good shall then obey and live in good, is signified by “the ears of the deaf shall be opened;” therefore it is said “waters shall break out in the wilderness, and rivers in the plain of the desert;” “wilderness” signifying where there is no good because there is no truth, “waters” truths, and “rivers” intelligence derived from truths.

[8] In the same:

I will give thee for a covenant to the people, for a light of the nations, to open the blind eyes, to lead forth him that is bound out of prison. I am Jehovah; that is My name; and My glory will I not give to another (42:6–8).

These things also are said of the Lord, and of the establishment of a church by Him among the Gentiles. That those who before have been in ignorance are then to understand truths is signified by “the blind eyes which He will open;” and that they are to be led out of ignorance and falsities is signified by “He will bring him that is bound out of prison.” That the Divine Itself would assume a human is meant by “I am Jehovah; that is My name; and My glory will I not give to another.”

[9] In the same:

I will cause the blind to go in a way that they have not known; I will lead them into paths that they have not known; I will make their darkness light (42:16).

Here also “the blind” are those who are in no understanding of truth; the truths and goods of truth that they are to receive are signified by “they will be caused to go a way and into paths that they have not known;” the dispersion of the falsity of ignorance and illustration are signified by “I will make their darkness light.”

[10] In the same:

I will bring thy seed from the east, and gather thee from the west; 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; everyone that is called by My name. I have created him; I have formed him; yea, I have made him. Bring forth the blind people that have eyes, and the deaf that have ears (43:5–8).

These things also are said of the establishment by the Lord of a church among the Gentiles; “to bring seed from the east, the west, the north, and the south,” means all of whatsoever religion; for “east” and “west” signify where the good of love is clear and obscure; and “north” and “south” where the truth of faith is in obscurity and where it is in clearness. Here those who are in obscurity from ignorance are meant, for it is said, “Bring My sons from far, and My daughters from the end of the earth;” those who receive truths are called “sons” and those who receive goods are

called “daughters;” “from far,” and “from the end of the earth,” signify those who are remote from the truths and goods of the church. That all will be received and reformed by the Lord who acknowledge Him, is signified by “I have created, have formed, and have made everyone called by My name.” These are here meant by “the blind who have eyes,” and by “the deaf who have ears.”

[11] In the same:

Hoping for light, but we behold darkness; in thick darkness we walk, we grope for the wall like the blind, and we grope as they that have no eyes, we stumble in the noonday as in twilight, among the living we are as dead (59:9, 10).

Here likewise “the blind” stand for those who are in no understanding of truth; “darkness” and “thick darkness” mean falsities; “to stumble in the noonday as in twilight” is to go astray in falsities, although able to be in light from the Word.

[12] In the same:

His watchmen are all blind; and they are shepherds who know not to understand (56:10, 11).

Here again “the blind” stand for those who do not understand truths, although they have the Word; “the blind” evidently signify such, for it is said “they know not” and “know not to understand.”

[13] In Jeremiah:

I bring them from the land of the north, among them the blind and the lame; with weeping they shall come, and with prayers I will bring them; I will lead them to the fountains of waters in the way of straightness (31:8, 9).

“The land of the north” is where the falsity of ignorance prevails; those who are in it are called “blind;” that these are to be led to truths is meant by “I will lead them to fountains of waters in the way of straightness.”

[14] In Lamentations:

Jehovah hath kindled a fire in Zion, which hath devoured the foundation's thereof, because of the sins of her prophets, the iniquities of her priests; they have wandered as blind men in the streets, they were polluted with blood, the things that they cannot, they touch with their garments (4:11, 13, 14).

“Zion” is the church; the “fire that will devour her foundations” is the love of self which will disperse all the knowledges of truth; the sins of the prophets,” and “the iniquities of the priests,” are the perversions of those who teach what is true and good; that they will on this account understand nothing of truth is signified by their “wandering as blind men in the streets.” The “blood with which they were polluted” is the falsification of the truth and the adulteration of the good in the Word; the profanation of good and of truth therefrom by evils and falsities is meant by “the things that they cannot, they touch with their garments.”

[15] In Zechariah:

In that day I will smite every horse with astonishment and the horseman with madness; I will smite every horse of the peoples with blindness (12:4).

“Horse” signifies the intellectual, and “horseman” one that is intelligent. This makes clear what is signified by “smiting every horse with astonishment,” and “every horse of the peoples with blindness,” and “the horseman with madness.” (That “horse” signifies the intellectual, see in the small work on *The White Horse*, n. 1–6.)

[16] In David:

Jehovah looseth the bound, Jehovah openeth [the eyes of] the blind (Ps. 146:7, 8).

Those are called “bound” who are in falsities and long to be loosed from them; “the blind” are those who on this account are not in the

understanding of truth; “to open their eyes” is to make them understand.

[17] In John:

Isaiah said, He hath blinded their eyes and hardened their heart, that they may not see with their eyes and understand with the heart (12:39, 40).

“To blind the eyes that they may not see with their eyes” signifies evidently not to understand truths.

[18] In the same:

Jesus said, For judgment came I unto this world, that they who see not may see, and that they who see may become blind. They said, Are we blind then? Jesus said, If ye were blind ye would not have sin; but now ye say, We see, therefore your sin remaineth (9:39–41).

“They who see not” mean those who are outside of the church and do not know truths because they have not the word, thus the Gentiles; but “they who see” mean those who are within the church and have the Word, thus the Jews; of these it is said that “they shall become blind;” but of the former, that “they shall see.” It is said that “their sin remaineth” because they say that they are not blind but see, for the reason that they are in the church where the Word is, and yet are not willing to see and acknowledge truths, nor, consequently, the Lord. On this account the Scribes and Pharisees among the Jews were called by the Lord:

Blind guides of the blind (Matt. 15:14; Luke 6:39).

Also blind guides, fools, and foolish (Matt. 23:16, 17, 19, 24).

[19] In John:

Jesus seeth a man blind from birth. He said to the disciples, while I am in the world I am the light of the world. When He had thus spoken, He spat on the ground, and made clay of the spittle, and anointed the

eyes of the blind man with the clay, and said, Go and wash thee in the pool of Siloam. He went away therefore and washed himself, and came seeing (9:1, 5–7).

Why the Lord did this no one understands unless he knows the internal or spiritual sense of the Word; in that sense, by “a man blind from birth” those are meant who are born outside of the church and who therefore could not know anything about the Lord, or be taught out of the Word. “The clay that the Lord made from spittle on the ground” signifies reformation by means of truths from the sense of the letter of the Word; “the ground” is the church where the Word is; “clay” is the ultimate Divine forming; “anointing the eyes of the blind with it” is to give thereby the understanding of truth; “the pool of Siloam” also signifies the Word in the letter; “to be washed there” is to be purified from falsities and evils. That this is what is meant by it has been hitherto concealed. (That “ground” signifies the church, see *Arcana Coelestia*, n. 566, 10570; that “clay” signifies good from which is truth, thus good forming, n. 1300, 6669; that “the pool of Siloam” signifies the Word in the sense of the letter, is evident in Isaiah 8:6; and that “the pools” that were in Jerusalem in general signify this, Isaiah 22:9, 11.)

[20] In Mark:

Jesus cometh to Bethsaida; where they bring to Him a blind man and beseech Him to touch him. And He took hold of the blind man by the band, and led him out of the town; and spitting on his eyes, He asked him if he saw aught. And looking up, he said, I see trees as men walking. After that He put His hands again upon his eyes, and made him look up; then he was restored, and saw all clearly (8:22–27).

What these words involve cannot be known except from the internal or spiritual sense of the Word; he who does not understand this sees nothing except that these things were done, and his thought about it will perhaps be merely sensual; but all things that the Lord spoke and all things that He did in the world contained spiritual things in order from things highest to the ultimates, thus in fullness as do all miracles and the accounts of them. The “blind” whom the Lord restored to sight signified the spiritually blind, who

are those that do not know and understand truths. The blind man here was “led out of the town” of Bethsaida, because “Bethsaida” signified damnation, on account of its not receiving the Lord; “spitting on his eyes” has the same signification as “making clay of the spittle,” before; that He then touched his eyes signifies that he was illustrated from the Divine; then the blind man at first “saw trees as men walking,” which signifies common and obscure perception of truth from the sense of the letter, “trees” signifying knowledges, and “to walk” signifying to live. “His seeing all clearly” after he was touched by the Lord, signifies that after instruction and illustration from the Lord he understood truths; this meaning is in these words and this meaning is perceived by the angels. (That the town “Bethsaida” signifies damnation on account of its not receiving the Lord, is clear from Matt. 11:21, and Luke 10:13; that “touch” signifies communication and transference, but here illustration, because the eyes were touched, see above, n. 79. That “trees” signify knowledges, see *Arcana Coelestia*, n. 2722, 2972, 7692; that “to walk” signifies to live, see n. 519, 1794, 8417, 8420; and above, n. 97.)

239c. [21] Moreover, by all “the blind” whom the Lord healed those were meant who are in ignorance, and who receive Him and are illustrated by Him through the Word; and in general all the Lord’s miracles signify such things as are of heaven and the church, thus spiritual things; from this it is that His miracles were Divine, for it is Divine to act from firsts and to present these in ultimates. From this it is clear what was signified by “the blind” whom the Lord healed (about whom see Matt. 9:27–31; 12:22; 20:29 to end; 21:14; Mark 10:46 to end; Luke 7:21–33; 18:35 to end).

[22] As “the blind” signify those who are not in the knowledges of truth, and who therefore are not in any understanding of truth, therefore it was among the laws and statutes given to the sons of Israel:

That no one blind of the sons of Aaron or of the Levites should approach to offer the bread of his God, that is, to offer sacrifice (Lev. 21:18);

Also that anything blind should not be offered (Lev. 22:22; Deut. 15:21).

Likewise that a stumbling-block should not be placed before one blind (Lev. 19:14);

And that he should be cursed who made the blind to go astray from the way (Deut. 27:18).

These laws were enacted because the church instituted among the sons of Israel was a representative church, in which all things represented spiritual things because they corresponded to them. Therefore also the following curse is pronounced upon those who do not keep the commandments, in Moses:

If thou wilt not hearken unto the voice of thy God, to observe to do all His commandments. Jehovah shall smite thee with madness and blindness and astonishment of heart; that thou mayest grope at noonday, as the blind gropeth in thick darkness (Deut. 28:15, 28, 29).

This also means that those shall be smitten with spiritual blindness and astonishment who do not hearken to the voice of the Lord by doing those things that He has commanded in the Word. Spiritual blindness of the eyes and spiritual astonishment of the heart mean no understanding of the truth and no will of good; “to grope at noonday” is to be such in the church, where the light of truth is given through the Word. (That “noonday” signifies where truth is in light, see *Arcana Coelestia*, n. 9642; and in the work on *Heaven and Hell*, n. 148, 149, 151.)

240a. But that “naked” signifies those who are without the understanding of truth because without the will of good, is evident from the passages in the Word where “naked” and “nakedness” occur, which will be cited below. This is what “naked” and “nakedness” signify, because “garments” signify truths that are of the understanding, and he that is without truths is also without good, for all spiritual good is procured by means of truths; without truths, or except by means of truths, there is no spiritual good; spiritual good is charity. “Naked” and “nakedness” signify lacking

in, or the lack of, intelligence and love, thus of the understanding and will of good; also for the reason that garments cover the body and flesh, and “body” and “flesh” signify good, therefore “garments” signify the things that cover good.

[2] There is the understanding of truth, and the understanding of good; the understanding of truth is the understanding of such things as are of faith, and the understanding of good is the understanding of such things as are of love and charity. There is also the will of truth and the will of good; the will of truth is with those who are of the Lord’s spiritual kingdom; but the will of good with those who are of His celestial kingdom. The latter, because they are in love to the Lord, and from this in mutual love, which is to them charity towards the neighbor, have truths inscribed on their hearts, and thence do them; and what proceeds out of the heart is out of the will of good, “heart” meaning the will of good. But those who are in love towards the neighbor, which love is charity, have truths inscribed not on their hearts but on the memory, and therefore on the intellectual mind, and what proceeds therefrom out of the affection is the will of truth. Thus it is that spiritual angels are distinguished from celestial angels. The latter appear naked in heaven, but the former clothed. Celestial angels appear naked because they have no need of the memory to retain truths, nor of understanding therefrom to comprehend them, because they have them inscribed on the heart, that is, on the love and will, and thence see them. But spiritual angels appear clothed because they have truths inscribed on the memory and thence on the understanding, and truths of the memory and of the understanding therefrom correspond to garments; they therefore all appear clothed according to their intelligence. (That angels are thus clothed, see in the work on *Heaven and Hell*, n. 177–182.) From this it can be seen what “naked” signifies in both senses, namely, in the one sense it signifies those who are in celestial good, but in the other those who are not in good because not in truths.

240b. [3] But these things can be better seen from the passages in the word where “naked” and “nakedness” occur, which now follow. In Isaiah:

Jehovah said to the prophet, Put off the sackcloth from upon thy loins, and put off thy shoe from upon thy foot. And he did so. Then Jehovah said, Like as My servant Isaiah hath gone naked and barefoot, so shall the king of Assyria lead the captivity of Egypt, and the crowd of Cush that is to be carried away, lads and old men, naked and barefoot, and with buttocks bare, the nakedness of Egypt (20:2–4).

What of the church and of heaven lies hidden in these words no one can see unless he knows their spiritual sense; for in every particular of the Word there is something of the church and of heaven, because the Word is spiritual; this shall therefore be explained. By “prophet” the doctrine of the church is here meant; “putting off the sackcloth from his loins,” or presenting the loins naked, means to disclose filthy loves; the customary “sackcloth” of the prophet here means the breeches that cover, and “the loin” signify such loves; “putting off the shoe from upon his foot,” or unshoeing the soles of the foot, signifies to disclose the filthy things of nature; that “the king of Assyria shall lead the captivity of Egypt, and the crowd of Cush that is to be carried away,” means that the perverted rational will confirm evils and falsities by means of knowledges (*scientifica*) and by means of fallacies; “lads and old men” means by means of all things both general and particular; “naked and barefoot” means that they are deprived of all truth and all good; “buttocks bare” means the evils of self-love; “the nakedness of Egypt” means falsities therefrom. From this it is clear what things of the church and of heaven are here treated of, namely, that the perverted rational, which is the rational that denies God and attributes all things to nature, confirms itself by means of knowledges and fallacies, until it is destitute of all the understanding of truth and the will of good. (That “prophet” in the Word means doctrine, see *Arcana Coelestia*, n. 2534, 7269; that the “loins” signify loves in both senses, n. 3021, 4280, 5059; that “feet” signify the natural things with man, and “the soles of the feet” the things that are in ultimates, n. 2162, 3147, 3761, 3986, 4280, 4938–4952; that “shoes” signify these same things in respect to their covering, n. 1748, 2162, 4835, 6844; that “the king of Assyria” signifies the rational in both senses, n. 119, 1186; that “Egypt” signifies the faculty of knowing (*scientificum*) of the natural man, in both senses, good and bad, n. 1164, 1165, 1186, 1462, 5700, 5702, 6015, 6651, 6679, 6683, 6692, 7296, 9340,

9391. That “Cush” signifies the fallacies of the senses, n. 1163, 1164, 1166.)

[4] In Ezekiel:

When I passed by thee, and saw thee, I covered thy nakedness, and I washed thee, and I clothed thee. But thou didst trust in thy beauty and play the harlot, and thou hast not remembered the things of the youth, when thou wast naked and bare; thou that committed whoredom with the sons of Egypt, and with the sons of Asshur. And thou hast multiplied thy whoredom even unto Chaldea. Moreover, thy nakedness was revealed through thy whoredoms. Therefore they shall stone thee with stones, and shall cut thee in pieces with swords; and shall burn up thine houses with fire (16:6, seq.).

Jerusalem is here treated of, by which the church in respect to doctrine is meant, and these and many other expressions in the same chapter describe what the church was in its beginning, and what it became when it turned away from good and from truth. What the church was when it was established by the Lord, thus what it was in the beginning, is described by these words, “When I passed by thee, and saw thee, I covered thy nakedness, I washed thee and clothed thee.” “To cover the nakedness” signifies to remove the evils of the will and the falsities of the understanding; “to wash” signifies to purify from evils, and “to clothe” signifies to instruct in truths. But what the church became when it turned away from good and truth is described by what follows; “thou didst trust in thy beauty” signifies intelligence from one’s own (*ex proprio*), and that this gave delight; “committing whoredom” signifies that thus it was imbued with falsities; “committing whoredom with the sons of Egypt, and with the sons of Asshur,” signifies falsifications confirmed by knowledges and by things rational therefrom; “multiplying whoredom even unto Chaldea” signifies even to the profanation of truth. The shows what is signified by “Moreover thy nakedness was revealed through thy whoredoms,” namely, that the church through falsities and falsifications was deprived of all the understanding of truth. “They shall stone thee with stones” signifies that the church will die through falsities “they shall cut thee in pieces with swords” signifies that the church will utterly die through the falsifications of truth;

and “they shall burn up thy houses with fire” signifies that it will wholly perish through infernal loves, “houses” meaning all things with man, and “fire” meaning infernal love. From this it is clear what is contained in these words relating to heaven and the church, and that this can be seen only from the spiritual sense. (That “to wash” signifies to purify from evils and falsities, see *Arcana Coelestia*, n. 3147, 10237, 10240, 10243; that “to clothe” signifies to instruct in truths, n. 1073, 2576, 5248, 5319, 5954, 9212, 9216, 9952, 10536; that “beauty” signifies intelligence, n. 3080, 4985, 5199, here intelligence from one’s own. That “to commit whoredom” means to become imbued with falsities, see above, n. 141; that “Egypt” means the faculty of knowing; and “Asshur” the rational, see just above. That “Chaldea” is the profanation of truth, *Arcana Coelestia*, 1182, 1283, 1295, 1304, 1306–1308, 1321, 1322, 1326; that “to stone with stones” signifies to die through falsities, n. 5156, 7456, 8575, 8799; that “sword” signifies falsity combating against truth and destroying it, n. 2799, 4499, 7102; therefore “to cut in pieces with swords” means to die utterly through falsifications of truth. That “fire” signifies infernal love, n. 1861, 5071, 6314, 6832, 7575, 10747; and that “house” signifies the whole man, and the things which are with him, thus that are of his understanding and will, n. 710, 2231, 2233, 2559, 3128, 3538, 4973, 5023, 6690, 7353, 7848, 7910, 7929, 9150. From this it is clear what is signified by “they shall burn up thy houses with fire.”)

[5] In Hosea:

Strive with your mother, that she may put away her whoredoms and her adulteries; lest I strip her naked, and make her as the wilderness, as a land of dryness, and let her die with thirst; and on her sons I will not have compassion, because they are the sons of whoredoms (2:2–4).

Here also the church fallen into falsities and evils is treated of; “the mother with whom they should strive” signifies the church; “whoredoms” and “adulteries” signify falsities and evils therefrom; “to make her as the wilderness, and as a land of dryness,” signifies to be without good and truth; “to let her die with thirst” signifies a total lack of truth; “her sons whom I will not have compassion on” signify all the falsities thereof in general, and they are therefore

called “sons of whoredoms.” (That “mother” signifies the church, see *Arcana Coelestia*, n. 289, 2691, 2717, 3703, 4257, 5581, 8897; that “wilderness” signifies where there is no good, because no truth, n. 2708, 4736, 7055; a land of dryness” signifies where there is no truth, because “water” signifies the truth of faith, n. 2702, 3058, 5668, 8568, 10238; that “to cause to die with thirst” signifies to perish from the lack of truth, n. 8568 at the end. That “sons” signify the affections of truth and truths in general, n. 2362, 3963, 6729, 6775, 6779, 9055; thus, in the opposite sense, the affections of falsity and falsities in general. From this it can be seen what is signified by “stripping her naked,” namely, that the church will be without good and truth.)

[6] In Lamentations:

Jerusalem hath sinned a sin; therefore all that honored her hold her vile, because they have seen her nakedness (1:8).

In Ezekiel:

Oholah, which is Samaria, committed whoredom with the Egyptians and with the sons of Asshur; these uncovered her nakedness, they took her sons and daughters, and her they finally slew with the sword; therefore will I give thee into the hand of those whom thou hatest, that they may deal with thee in hatred, and take away all thy labor, and leave thee naked and bare, that the nakedness of thy whoredoms may be uncovered (23:4, 8–10, 18, 28, 29).

In this chapter Samaria, which is called “Oholah,” and Jerusalem, which is called “Oholibah,” are treated of, and by both the church is signified. “Samaria,” where the sons of Israel were, signifies the church in which there are not truths but falsities, and “Jerusalem” the church where there are not goods but evils. What is signified by “committing whoredom with the Egyptians, and with the sons of Asshur,” and by “slaying her daughters and sons with the sword,” was explained above. From this it is clear that “leaving her naked and bare” signifies without truth and good.

[7] In Isaiah:

The Lord will make bald the crown of the head of the daughters of Zion, and Jehovah will make naked their buttocks (3:17).

“The daughters of Zion” signify the celestial church and the things of that church, but here that church perverted. “The crown of their head which shall be made bald” signifies intelligence of which the church shall be deprived; and “the buttocks which shall be made naked” signify the love of evil and falsity.

[8] In Nahum:

Woe to the city of bloods; it is all full of lies and rapine, because of the multitude of her whoredoms. I will uncover thy skirts upon thy faces; and will show the nations thy nakedness, and the kingdoms thy disgrace (3:1, 4, 5).

“The city of bloods” signifies the doctrine of falsity which offers violence to the good of charity.

[9] In Habakkuk:

Woe unto him that maketh his companion drink, also making him drunken; that thou mayest look on their nakednesses; drink thou also, that thy foreskin may be uncovered (2:15, 16).

“To make a companion drink, and drunken,” signifies to so imbue one with falsities that he does not see the truth; “to look on nakednesses” means so that falsities which are of the understanding and evils which are of the will are seen; “that the foreskin may be uncovered” means so that filthy loves are seen. (That “to drink” is to be instructed in truths, see *Arcana Coelestia*, n. 3069, 3772, 4017, 4018, 8562, 9412; in the contrary sense, therefore, it means to be imbued with falsities. That “to be made drunken” means to become insane from falsities, thus not to see truths, n. 1072; “that the foreskin” signifies corporeal and earthly loves, n. 4462, 7045.) From this it can be seen what is signified by:

Noah’s drinking wine and becoming drunken, so that he lay naked in the midst of his tent, and that Ham laughed at the nakedness of his

father; but Shem and Japheth covered his nakedness, and turned away their faces that they might not see the nakedness of their father (Gen. 9:21–23).

(But these things may be seen explained in the *Arcana Coelestia*, where they are treated of.)

[10] In Lamentations:

O daughter of Edom, the cup shall pass over unto thee also; thou shalt be drunken, and shall be made naked (4:21).

Here, “being drunken and made naked” signify the like as above. (But who those are who are meant by “Edom,” see *Arcana Coelestia*, n. 3322, 8314.) In Isaiah:

Daughter of Babylon and of Chaldea, sit upon the earth. Take the millstone, and grind meal; uncover thy locks, uncover the thigh, pass through the rivers. Thy nakedness shall be uncovered, yea, thy reproach shall be seen (47:1–3).

By “the daughter of Babylon and of Chaldea” those are meant who profane the goods and truths of the church. “To grind meal” means to falsify truths; “to uncover the locks and the thigh” means to be deprived of the intelligence of truth and of the will of good; the like is meant by “passing through the rivers,” and “uncovering nakedness.”

240c. [11] Because “nakedness” signified the deprivation of the understanding of truth and of the will of good, it was commanded:

That Aaron and his sons should not ascend by steps upon the altar, that their nakedness be not discovered thereon (Exod. 20:26);

Also that they should make them linen breeches to cover the flesh of their nakedness, and that these should be upon them when they went in unto the tent of meeting, and when they came near to the altar, and that otherwise they should bear iniquity and die (Exod. 28:42, 43).

From this it is clear what is signified by the words in the following verse of this chapter: “I counsel thee to buy of Me white garments, that thou mayest be clothed, and that the shame of thy nakedness be not manifest.” Also in the following passages of this book, of Revelation:

Blessed is he that is wakeful and keepeth his garments, lest he walk naked, and his shame be seen (16:15).

[12] Moreover, “the naked” in the Word mean those also who are not in truths and thence not in good, being ignorant of truths and yet longing for them. This is the case with those within the church when those who teach are in falsities, and with those outside of the church who do not have the Word and consequently do not know truths and thence know nothing about the Lord. Such are meant in the following passages. In Isaiah:

Is not this the fast that I choose, To break bread to the hungry, and when thou seest the naked that thou cover him? (58:6, 7).

In Ezekiel:

He giveth his bread to the hungry, and covereth the naked with a garment (18:7);

and in Matthew:

I was naked, and ye clothed Me not (25:43).

“To cover with a garment,” and “to clothe,” signify to instruct in truths. (That “garments” are truths, see above, n. 195c. That “naked” signifies also the good of innocence, see *Arcana Coelestia*, n. 165, 8375, 9960; and in the work on *Heaven and Hell*, n. 179, 180, 280.)

241. Verse 18. I counsel thee, signifies the means of reformation of those who are in the doctrine of faith alone. This is evident from what now follows, for the reformation of those who are in that

doctrine is now treated of; therefore “I counsel thee” implies precepts how such must live that they may be reformed and thus saved.

242a. To buy of Me gold tried by fire, that thou mayest be enriched, signifies that they should acquire for themselves from the Lord genuine good, that they may be able to receive the truths of faith. This is evident from the signification of “buying,” as being to acquire and appropriate to oneself (see *Arcana Coelestia*, n. 4397, 5374, 5397, 5406, 5410, 5426); also from the signification of “gold tried by fire,” as being genuine good, thus good from the Lord (of which presently); also from the signification of “that thou mayest be enriched,” as being to be enabled to receive the truths of faith. This is the signification of being “enriched,” because “riches” and “wealth” signify the knowledges of truth and good, and “the rich” are those who are in intelligence by means of knowledges, here, those who are in faith by means of them, since those who are in the doctrine of faith alone are here treated of. From this it is clear that “to buy of Me gold tried by fire, that thou mayest be enriched,” signifies that they must acquire for themselves genuine good from the Lord so that they may receive the truths of faith.

[2] It shall first be told how this is to be understood. It has often been said before, that there is no truth which is truth in itself unless it be from good, thus no faith that is faith in itself unless it be from charity; for there is no truth that is truth in itself unless there is spiritual life within it, and spiritual life is within it when it is formed out of the food of charity; for truth is the form of good, and good is the esse of truth, thus also its life; and good is from no other source than from the Lord. When there is good from the Lord, the truth that is from the good looks primarily to the Lord and also to the neighbor and his good, for the Lord flows in with good and by it forms truth, which is the truth of faith, and causes man’s spiritual sight to look to him and to the neighbor. (That this is so, may be seen in the work on *Heaven and Hell*, n. 145, 251, namely, that the Lord looks at angels and men in the forehead, and these look to the Lord through the eyes; for the reason that the forehead corresponds to the good of love, and the eyes to the

understanding illustrated thereby, consequently to the truths of faith. Also in the same work, n. 17, 123, 124 142–144, 510, it is shown that in the spiritual world all are turned to their own loves, and those who have acknowledged the Lord and believed in Him are turned to Him, and thereby have good, and through good, illustration in respect to truths.) From this it can be seen what the genuine good is that is signified by “gold tried by fire,” namely, that it is good from the Lord alone.

[3] As what is written to the angel of this church treats of those who live according to the doctrine of faith alone, and as those who had confirmed themselves in that doctrine, and were on that account called learned in the world, were able to join falsities with truths and make the doctrine appear as if it were true, therefore, it was granted me to talk with some of them in the other life; and as the things that were then said on either side may serve for illustration I will present them. These learned ones, from their belief while in the world, supposed that there might be faith without charity, and that man may be justified by that alone. Their talk was very ingenious; they said that there is faith without charity, because it is prior to charity, and because by it man is in good. “Who,” they said, “is not able to believe that there is a God, that the Word is Divine, and other like truths, which unless believed could not be received and thought of by man?” From this they concluded that as faith precedes, or is prior to, charity, there can be faith without charity; and if there can be, that it must be saving, since man cannot do good from himself; unless, therefore, that faith were saving all would perish: moreover, without faith there could be no presence of God with man; and without the presence of God evil would reign, and no one would have any good. This they said, is what is meant by justification by faith alone. But it was shown them that there could not be faith unless there was at the same time charity; and that what they called faith was nothing but the knowledges that are first with every man; for example, that there is a God, that the Word is Divine, and the like, and that these knowledges are not in the man before they are in his will, but are in the entrance to him, which is his memory; but so far as they are in his will so far they are in the man himself, for the will is the man himself; and so far as they are in the will so far they are in his sight,

which is faith. The knowledges themselves that precede, and that appear to the natural sight as if believed, do not until then come to be of faith; consequently this seeing the knowledges, that is thought to be of faith, recedes step by step from man as he begins from willing evil to think evil, and also recedes from him after death when man becomes a spirit, if the knowledges have not been rooted in his life, that is, in his will or love.

[4] This may be illustrated by a comparison with the stomachs of birds and beasts of the earth that are called ruminating stomachs. Into these they first collect their food, and afterwards by degrees take it out and eat it, and thus nourish the blood; food thus becomes a part of their life. With man the memory corresponds to these stomachs; and man is endowed with memory instead of these because he is spiritual; into this he first gathers spiritual foods, which are knowledges, and afterwards he takes them out by a sort of ruminating, that is, by thinking and willing, and appropriates them, and thus makes them a part of his life. From this comparison, although trifling, it can be seen that knowledges, unless implanted in the life by thinking and willing them and then doing them, are like food that remains unconsumed in ruminating stomachs, where it either becomes putrid or is vomited out. Moreover, the circle of man's life is to know, to understand, to will, and to do; for man's spiritual life begins with knowing, passes next to understanding, then to willing, and finally to doing. From this it is clear that so long as knowledges are in the memory they are merely in the entrance to the life, and that they are not fully in man until they are in acts, and the more fully they are in acts the more fully they are in the understanding and will.

242b. [5] It was further shown that the faith of knowledges before it becomes the faith of life is historical faith, the nature of which is well known, namely, that it is believed because another has said it; until this has been made man's own it is an alien thing, or something with oneself belonging to some one else. Historical faith, moreover, is like a belief in things unknown, for it is said that things must be believed though not understood, yea, that they must not be searched into by the understanding; and yet spiritual faith is

such that in it truths themselves are seen and are consequently believed. In heaven no one believes any truth unless he sees it or has seen it; for they say, "who can believe that a thing is so unless he sees it? it may possibly be false." And only the evil can believe what is false; for the evil from evil see falsities, but the good from good see truths; and as good is from the Lord, so also seeing truth from good is from the Lord. Angels see truths because the light of heaven, in which they are, is Divine truth proceeding from the Lord; all, therefore, even those in the world, who are in that light are able to see truth. (Of the light of heaven, and that it is such, see in the work on *Heaven and Hell*, n. 126–140.)

[6] It was then shown that charity and faith act as one and enter together into man, thus that man is so far in faith as he is in charity, since faith as to its essence is charity, just as truth as to its essence is good; for good, when it exists in shape or in form is truth; in like manner charity is faith, for good is of charity and truth is of faith; moreover, the one loves the other and conjoins itself to the other, therefore one is not given unless the other be with it. This was illustrated by man's thought, which is of his understanding, and his affection, which is of his will; to think apart from affection is impossible, for the very essence of thought is affection or love. Man is able, to be sure, to think all things that he knows from the doctrine of the church, but only from a natural affection, which is the affection or love of glory, fame, honor or gain; but such an affection does not make thought to be spiritual; this requires charity, which is spiritual affection itself. When this is conjoined with knowledges there is faith, and then so far as man is in that affection he sees in thought the things that are of his faith, which are called truths, and acknowledges them, because they are from his very spirit, thus from his very spiritual life. This also is what is called illustration; and this is why no one can be illustrated from the Word unless he is in the spiritual affection of truth. Something like illustration there is, indeed, with those who have confirmed themselves in such things as are of the doctrine of faith alone and justification by faith; but that illustration is a fatuous illustration, since falsities as well as truths can be confirmed, like all those heresies that prevail both among the Jews and among Papists. With those who are called naturalists, and who deny God, the

Divinity of the Word, and all other things belonging to the church, there is a similar light after confirmations; like that with those who have confirmed themselves in faith alone and justification by faith. (That the light of confirmation is natural, not spiritual, and exists also with the evil, see *Arcana Coelestia*, n. 8780.)

242c. [7] But let us return to the faith that in its essence is charity. That faith is continually perfected by such things as confirm; for from spiritual light more truths are constantly being seen, and all these join themselves to the good of charity, and perfect it. From this man has intelligence and wisdom, which at length become angelic. Moreover, those who are merely in the knowledges of faith, and not in a life according to them, believe that man can easily receive faith, if not in the world yet in another life, saying within themselves, “When I hear and see that a thing is so can I not believe it?” But they are greatly mistaken; for those who have not received spiritual faith in the world can never afterwards receive it, even if they were to hear of it and see it a thousand times; and for the reason that such a faith is not in man, but outside of him. That this is so can be clearly seen from this, that all who come from the world are first received by angels and good spirits, and instructed in every way, yea, many things are shown them to the life and before their very eyes, and yet they do not receive; thus they alienate themselves from angels and good spirits, and join those who are in no faith.

[8] Again, it was also told them, that if faith could be received by merely knowing and thinking it would be received by all, the evil and the good alike, and thus no one would be damned. That charity, which is spiritual affection, can never be given to anyone unless he knows truths, examines himself by means of them, accepts them, and leads a new life in accordance with them, may be seen above (n. 239). From this it follows that charity is the life of faith, and that there is nothing of life in faith except in the measure of the charity that is in it; and also that in the measure that charity is in faith man is led by the Lord, but in the measure that charity is not in faith man is led by himself; and he who is led by himself and not by the Lord is unable to think of good, still less to will and do

good which is good in itself; for from what is man's own (*ex proprio*) nothing proceeds except evil; for when a man thinks of good, and wills and does good and what is his own (*ex proprio*), it is only for his own sake and for the sake of the world, which are the ends of what he does, and the ends are the loves that lead him; and man cannot be withdrawn from his selfhood (*a suo proprio*) or elevated unless he looks to the Lord in regard to the things that are of life; by this looking he is conjoined with heaven, and from heaven a spiritual affection is given him by the Lord. When this had been said, it was granted to those with whom I was talking on this subject to be in spiritual light, which light is such that in it truths can be seen as clearly as objects in the world are seen in its light; and then those who were in the doctrine of faith alone and justification by faith could not but affirm that this was true; but as soon as that light was taken away from them, and they were let back into their own light, which was natural, they were unable to see otherwise than that the sight of knowledges is saving faith, and therefore that the falsities that they had made part of their faith were truths. Falsities come to be of the faith when evils are of the life.

242d. [9] But to return to the explanation of the words of this passage, "I counsel thee to buy of Me gold tried by fire, that thou mayest be enriched," which signifies that they should acquire for themselves from the Lord genuine good, that they may be able to receive truths. It now remains to be shown that "gold" in the Word signifies the good of love. This can be seen from the following passages. In Malachi:

Behold, I send My angel [messenger] who shall prepare the way before Me; and the Lord whom ye seek shall suddenly come to His temple, even the angel of the covenant whom ye desire; He shall sit refining and purifying silver, and shall purify the sons of Levi, and shall purge them as gold and silver, that they may bring to Jehovah an offering in righteousness (3:1-3).

These things are said of the Lord's coming. It is said that Jehovah is to send a messenger who will prepare the way before Him; and the messenger meant is John the Baptist, as is known. "Before Me," or

before Jehovah, means before the Lord's Divine Itself; "the temple to which He is to come" means His Divine Human; this is also called "the messenger of the covenant," because through it there is a conjunction of men and angels with the Divine Itself, for covenant means conjunction. "The silver that He shall sit refining and purifying" means truth from good; "the sons of Levi" mean all those who are in the good of charity and in the truths of faith therefrom; it is therefore said, "He shall purge them as gold and silver." This is said because "gold" signifies good, and "silver" the truth therefrom. "Bringing to Jehovah an offering in righteousness" means worship of the Lord from the good of charity. (That "temple" signifies the Lord's Divine Human, see above, n. 220a; that "covenant" signifies conjunction, see *Arcana Coelestia*, n. 665, 666, 1023, 1038, 1864, 1996, 2003, 2021, 6804, 8767, 8778, 9396, 10632; that "silver" signifies truth from good, n. 1551, 1552, 2954, 5658; that "an offering" signifies the good of love and charity, n. 4581, 9992-9994, 10079, 10137; that "righteousness" is predicated of good, n. 2235, 9857.) Therefore "to bring an offering in righteousness" signifies worship from the good of love.

[10] In Zechariah:

Two parts in all the land shall be cut off, shall expire, but the third shall be left therein. Yet I will lead the third part through the fire, and will refine them as silver is refined, and I will try them as gold is tried. (13:8, 9).

"All the land" does not mean all the land, but the whole church; nor does "the third part" mean a third part, but some in the church. "To lead it through the fire, and refine as silver is refined, and to try as gold is tried," signifies to so purify them from falses and evils that good and truth may be implanted. (That "earth" [land] in the Word signifies the church, see *Arcana Coelestia*, n. 662, 1066, 1068, 1262, 1413, 1607, 2928, 3355, 4447, 4535, 5577, 6516, 9325, 9643; that "a third part" signifies some, n. 2788.) In these passages there are comparisons of "silver" and "gold" with truth and good; but in the Word all things that serve as comparisons also correspond, and thence signify (see *Arcana*

Coelestia, n. 3579, 8989). Because “gold tried by fire” signifies the good of love purified from evils, it was commanded:

That the gold and silver taken from the Midianites should be passed through the fire, and thus be purified (Num. 31:22, 23).

[11] That “gold” signifies the good of love and of charity is shown further in the following passages. In Hosea:

Israel hath forsaken good; the enemy pursueth him; they have made their silver and their gold into idols for themselves (8:3, 4).

“Making their silver and their gold into idols for themselves” signifies that they have turned truth and good into falsities and evils, as is evident from its being said, “Israel hath forsaken good, and the enemy pursueth him;” “the enemy” is falsity from evil, and evil from falsity.

[12] In Joel:

What are ye to Me, O Tyre and Zidon? My silver and My gold ye have taken, and the desirable things of My goods have ye brought into your temples, and the sons of Judah, and the sons of Jerusalem ye have sold to the sons of the Grecians, that ye might remove them far from their borders (3:4–6).

“Tyre and Zidon” mean those within the church who are in the knowledges of truth and good; here those who have perverted these, and applied them to falsities and to the evils of falsities; this is signified by “Ye have taken My silver and My gold, and the desirable things of My goods have ye brought into your temples;” “silver” signifying truth, “gold” good, and “the desirable things of goods” signifying derived truths and goods, which are knowledges from the sense of the letter of the Word; “to bring them into their temples” signifies to turn them into profane worship; that “they sold the sons of Judah and the sons of Jerusalem to the sons of the Grecians” means that they changed all the truths of good into the falsities of evil; “removing them far from their borders” means far from truths themselves. (That “Tyre and Zidon” mean those within

the church who are in the knowledges of truth and good, see *Arcana Coelestia*, n. 1201; that “sons of Judah and sons of Jerusalem” mean all truths of good, because “sons” signify truths, n. 1729, 1733, 2159, 2623, 2803, 2813, 3373, 3704, 7499, 8897, 9807; “Judah” the celestial church, n. 3654, 6364; “Jerusalem” the church where there is genuine doctrine, n. 3654, 9166; that “sons of the Grecians” mean falsities, because “Grecians signify the nations that are in falsities, see above, n. 50.)

[13] In Ezekiel:

The traders of Sheba and Raamah, by the chief of all spices, and by every precious stone and gold, they gave for thy tradings (27:22).

In thy wisdom and thine intelligence thou hadst made to thyself wealth, and hast gotten gold and silver in thy treasures. Thou wast in Eden, the garden of God; every precious stone was thy covering, and gold (28:4, 13).

In these two passages also Tyre is treated of, and by it, as was said above, those within the church who are in the knowledges of truth and good are meant. (By “her tradings” those knowledges themselves are meant. “Sheba and Raamah” also mean those who are in these knowledges, see A.C., n. 1171, 3240; “spices” signify truths which are pleasing because from good, see n. 4748, 5621, 9474, 9475, 10199, 10254; “precious stones” signify truths, which are beautiful because from good, n. 9863, 9865, 9868, 9873, 9905; “the garden of Eden” signifies intelligence and wisdom therefrom, n. 100, 108, 1588, 2702, 3220.) Now because these things signify the knowledges of truth and of good, and “gold and silver” the goods and truths themselves, and because through these all intelligence and wisdom are acquired, it is said, “In thine intelligence and thy wisdom thou hast gotten gold and silver in thy treasures.”

[14] In Lamentations:

How is the gold become dim! how is the most pure gold changed! the stones of holiness are poured out at the head of every street. The

sons of Zion are esteemed equal to pure gold; how are they reputed as earthen bottles, the work of the hands of the potter! (4:1, 2).

Here the vastation of the church is treated of; “the gold that is become dim, and the most pure gold that is changed,” signify the goods of the church; “the stones of holiness that are poured out at the head of every street,” signify the truths therefrom that are falsified; “the sons of Zion, who were esteemed equal to pure gold,” signify the truths of the former church; “earthen bottles, the work of the hands of the potter,” signify evils of life from falsities of doctrine, which are from self-intelligence.

[15] In Ezekiel:

I decked thee with ornaments, and I gave bracelets upon thy hands, and a chain on thy neck. Thus wast thou decked with gold and silver; and thy garments of fine linen and silk and brodered work. Thou didst also take the vessels of thine adorning of My gold and My silver, which I had given thee, and madest for thee images with which thou couldst commit whoredom (16:11, 13, 17, 18).

Here Jerusalem is treated of, which signifies the church in respect to doctrine (as above). “The ornaments with which she was decked” signify in general all truths from good and intelligence therefrom (*Arcana Coelestia*, n. 10536, 10540); “bracelets upon the hands” signify in particular, truths from good (*Arcana Coelestia*, n. 3103, 3105); “the chain upon the neck” signifies the conjunction of interior truths and goods with exterior, or things spiritual with things natural (*Arcana Coelestia*, n. 5320); “fine linen” signifies genuine truth, and “silk” the same, resplendent from interior good (*Arcana Coelestia*, n. 5319, 9469); “brodered work” signifies knowledge (scientificum) pertaining to the natural man (n. 9688); “the images with which she committed whoredom” are the fallacies of the senses, that appear as truths to those who are in falsities; “to commit whoredom with them” is to establish falsities by fallacies (that “to commit whoredom” signifies to imbue with falsities, see above, n. 141). From this it is clear that the contents of this chapter describe the church as it was when first established by the Lord, and as it afterwards became.

[16] In Isaiah:

Behold, I stir up against them the Medes, who shall not value silver, and shall not delight in gold; their bows shall dash to pieces the young men, their eye shall not spare the sons (13:17, 18).

The “Medes” mean those who are against the truths and goods of the church; it is therefore said of them, “they shall not value silver nor delight in gold;” “silver” is the truth of the church, and “gold” its good. Their “bows” signify the doctrinals of falsity fighting against truths and goods (*Arcana Coelestia*, n. 2686, 2709); “the young men whom they shall dash to pieces” signify those who are intelligent from truths (n. 7668); “the sons whom they shall not spare” signify the truths themselves.

[17] In the same:

The troop of camels shall cover thee; they all shall come from Sheba; they shall bring gold and frankincense; and they shall proclaim the praises of Jehovah. The isles hope in Me, and the ships of Tarshish, to bring thy sons from far, their silver and their gold with them (60:6, 9).

Here the coming of the Lord is treated of, and “the troop of camels” means all who are in the knowledges of truth and good (*Arcana Coelestia*, n. 3048, 3071, 3143, 3145); “Sheba, from which they shall come,” means where those knowledges themselves are (n. 1171, 3240); “the gold and frankincense which they shall bring” mean goods and truths from good, which are therefore pleasing, “gold” is goods, and “frankincense” truths (n. 9993, 10177, 10296); “the isles which shall hope” mean the nations that are in Divine worship, but more remote from the truths of the church (n. 1158); “the ships of Tarshish” mean the general knowledges of truth and good, which contain many knowledges in particular (n. 1977, 6385); “the sons whom they shall bring from far” mean truths more remote, “sons” meaning truths (as above), and “from far” those more remote (n. 1613, 9487); “their silver and gold with them” signify the knowledges of truth and good with them.

242e. Like things are signified by:

The wise men who came from the East to the place where Christ was born, offering gifts, gold, frankincense, and myrrh (Matt. 2:11).

They offered these because these signified goods and truths, interior and exterior, which are gifts pleasing to God.

[18] In David:

All kings shall bow themselves before Him; and all nations shall serve Him. He shall save the souls of the needy. And they shall live, and He shall give them of the gold of Sheba (Ps. 72:11, 13, 15).

Here also the coming of the Lord is treated of; by “kings that shall bow themselves before Him,” and “nations that shall serve Him,” all who are in truths from good are meant (that “kings” signify those who are in truths, see above, n. 31; and that “nations” signify those who are in good, see also above, n. 175a); “the needy whom He shall save” mean those who are not in the knowledges of good and truth but yet long for them (see also above, n. 238); “the gold of Sheba, of which He shall give them,” means the good of love into which the Lord shall lead them by means of knowledges (what “Sheba” signifies see just above).

[19] In Haggai:

I will stir up all nations, that they may come, the choice of all nations, and I will fill this house with glory. The silver is Mine, and the gold. The glory of this latter house shall be greater than that of the former (2:7–9).

This also treats of the coming of the Lord; by “nations” those who are in good and in truths therefrom are meant; by “house” the church (*Arcana Coelestia*, n. 3720); “the glory with which it shall be filled” means Divine truth (n. 4809, 5922, 8267, 8427, 9429). “The silver is Mine, and the gold,” means that truth and good are from the Lord alone.

[20] In Zechariah:

The wealth of all nations round about shall be gathered together, gold, silver, and garments in great abundance (14:14).

“The wealth of all nations” means knowledges, wheresoever they are, even with the evil; “gold, silver, and garments, in great abundance,” mean goods and truths, spiritual and natural. The like was signified by:

The gold, silver, and garments that the sons of Israel borrowed from the Egyptians, when they went away from them (Exod. 3:22; 11:2, 3; 12:35, 36).

Why this was done, and what it involves, may be seen in the *Arcana Coelestia* (n. 6914, 6917), namely, to represent that the things the evil have shall be taken away from them and given to the good (according to the Lord’s words in Matt. 25:28, 29; and in Luke 19:24, 26); and that they should make to themselves friends by the unrighteous mammon (according to the words of the Lord in Luke 16:9). “The unrighteous mammon” means the knowledges of truth and good with those who do not possess them justly, who are those that do not apply them to life.

[21] In David:

Kings’ daughters are among thy precious ones; at Thy right hand stood the queen in the best gold of Ophir. The king’s daughter is all glorious within; her vesture is inwrought with gold (Ps. 14:9, 13).

This treats of the Lord; and “a king’s daughter” means the church that is in the affection of truth, which is described by “kings’ daughters are among His precious ones,” which means the affections of truths themselves; “at His right hand doth stand the queen in the best gold of Ophir” means the Lord’s celestial kingdom, which is in the good of love; “her vesture is inwrought with gold” means that its truths are from good.

[22] In Matthew:

Jesus said to His disciples whom He sent forth to preach the gospel, that they should possess no gold, nor silver, nor brass in their purses (10:9);

by this was represented that they should have nothing of good and truth from themselves, but only from the Lord, and that all things would be given them freely. Because “gold” signified the good of love:

The table on which the shewbread was placed was overlaid with gold (Exod. 25:23, 24);

Likewise the altar of incense, which was thence called the golden altar (Exod. 30:3);

For the same reason the lampstand was made of pure gold (Exod. 25:31, 38);

Also the cherubim (Exod. 25:18);

And for the same reason the ark was overlaid within and without with gold (Exod. 25:11);

Likewise many things in the temple at Jerusalem.

For the tabernacle, in which were the ark, the cherubim, the table on which was the shewbread, the altar of incense, and the lampstand, represented heaven, and so did the temple; therefore the gold therein signified the good of love, and the silver truth from good.

[23] As what is most holy In heaven was represented by the gold in the temple:

When Belshazzar drank wine out of the vessels of gold brought out of that temple, and at the same time praised the gods of gold, silver, brass, iron, wood, and stone, there appeared written on the wall Numbered, weighed, divided: and in that night he was slain (Dan. 5:2, seq.);

for thereby was signified the profanation of good.

[24] Moreover “gold” in the Word in a contrary sense signifies the evil of self-love, and “silver” the falsity therefrom. As in Moses:

The silver and gold of the nations they shall not covet, for they are abominations, nor bring them into their houses, but they shall be accursed, because they are to be abhorred and abominated (Deut. 7:25, 26).

But this signification of “gold” and “silver” shall be spoken of further on.

243. And white garments, that thou mayest be clothed, signifies genuine truths and intelligence therefrom. This is evident from the signification of “white garments,” as being genuine truths, for garments signify truths (see above, n. 195b), and “white” signifies what is genuine, and is predicated of truths (see above, n. 196); also from the signification of “to clothe,” as being to acquire intelligence for oneself therefrom, for by means of genuine truths all intelligence is acquired; for the human understanding is formed to receive truths, therefore it becomes such as the truths are out of which it is formed. It is supposed that understanding is also the ability to reason from thought and to speak from falsities, and to confirm falsities by many arguments; but this is not understanding, it is only a faculty granted to man with the memory to which it is adjoined, and of which it is an activity. Yet by means of this faculty the understanding is born and formed, so far as man receives truths from affection; but genuine truths it is not possible for any man to receive from affection except only from the Lord, since they are from Him; consequently, to receive understanding, or to become intelligent, is not given to any man, except only from the Lord, but it is given to everyone who applies himself to receive (according to what was said above, n. 239a). This, therefore, is signified by “I counsel thee to buy of Me white garments, that thou mayest be clothed.”

244. That the shame of thy nakedness do not appear, signifies that filthy loves may not appear. This is evident from the

signification of “nakedness,” as being the deprivation of truth and good from the understanding, because of the deprivation of them from the will, or the deprivation of the truth which is of faith, because there is no good which is of love (see above, n. 240a). And because this deprivation is signified by “nakedness,” “the shame of nakedness” signifies filthy loves, for these appear when they are not removed by the love of good and by the faith of truth therefrom. For man is born into two loves, which are the love of self and the love of the world, therefore by heredity he derives the inclination to love self and the world above all things; these loves are filthy loves, because out of them all evils flow, namely, contempt of others in comparison with oneself, enmity against those who do not favor oneself, hatred, revenge, craftiness, and deceits of every kind. These loves with their evils cannot be removed except by the two loves, which are the love to the Lord and the love towards the neighbor; from these man inclines to love the Lord above all things, and the neighbor as himself. These two loves are pure loves, since they are out of heaven from the Lord. Moreover, from these all goods flow; so far, therefore, as man is in these, so far the filthy loves into which he is born are removed, even until they do not appear; and they are removed by the Lord by means of truths. From this it can be seen that “I counsel thee to buy of Me white garments, that thou mayest be clothed, that the shame of thy nakedness do not appear,” signifies that they should acquire for themselves genuine truths, and from these intelligence from the Lord, that filthy loves may not appear.

245. And anoint thine eyes with eye salve, that thou mayest see, signifies that the understanding may be somewhat opened. This is evident from the signification of “eyes,” as being the understanding (see above, n. 152); therefore “to anoint the eyes that thou mayest see” signifies that the understanding may be opened. It is said “to anoint with eye salve,” because “eye salve” means an ointment made out of flour mixed with oil, and “flour” signifies the truth of faith, and “oil” the good of love. (That “flour” signifies the truth of faith, see *Arcana Coelestia*, n. 2177, 9995; and that “oil” signifies the good of love, n. 3728, 4582, 4638.) This is so said because the understanding sees nothing of truth unless the will is in good, for

truth in the understanding is nothing else than the form of the good that is in the will.

246. Verse 19. As many as I love I reprove and chasten, signifies temptations then. This is evident from the signification of “reproving and chastening,” as being to let into temptations, when it is said of those who are acquiring for themselves good, and by means of it are receiving truths, of whom the preceding verse treats. It is said “as many as I love,” which means all those in the doctrine of faith alone who are in good or in charity, and in truths, that is, in faith, therefrom. These are loved by the Lord, because the Lord is present in good, or in charity; and through good or charity is present in truths or faith, and not conversely. It is here said of those who are in the doctrine of faith alone that the Lord “reproves and chastens” them, because it was said above, “I counsel thee to buy of Me gold tried by fire, and white garments, that thou mayest be clothed, and that the shame of thy nakedness do not appear, and anoint thine eyes with eye salve that thou mayest see,” which means that those who are in the doctrine of faith alone should acquire for themselves genuine good and genuine truths, and intelligence therefrom, that filthy loves may not appear, and that the understanding may be somewhat opened. And when this takes place with those who have been in the doctrine of faith alone, they cannot but be let into temptations; for the principles of falsity in them respecting faith alone and justification by faith cannot be done away with except by means of temptations; and they must be wholly done away with, since they cannot be conjoined with the god of charity, with this truths only are conjoined; therefore truths must be acquired, as has been said. There is, to be sure, a conjunction of truths through their declaring that after man has received faith he is led by God, and is thus in the good of charity; and yet they make this of no account, as contributing nothing to salvation, saying, moreover, that nothing condemns one who is in that faith, neither evil of thought and will nor evil of life; as also that he is not under the law, because the Lord has fulfilled the law for him; and that nothing is regarded except faith; by these things there is disjunction. That they conjoin them, is because otherwise the doctrine would not cohere with the Word, where charity and works are so often mentioned; but this conjunction is not

conjunction with those who are in a life according to the doctrine, but with those who are in a life according to the Word.

[2] It is said, “As many as I love I reprove and chasten,” but by this it is meant not that it is the Lord who reproves and chastens, but infernal spirits, who are in principles of like falsity; it is these who chastise, that is, tempt men. God tempts no one, as is well known; this, therefore, must be thus understood, although in the letter it is said of God that He leads into temptation, that He does evil, that He casts into hell, and many like things. From this it is clear that Divine truth in the Word is but little understood except through its spiritual sense, or through doctrine from those who have been in illustration. In respect to temptations, man comes into them when he is let into what is his own (*in suum proprium*), for then spirits from hell who are in the falsities of his principle and in the evils of his love join themselves to him and hold his thoughts therein; but the Lord holds his thoughts in the truths that are of faith and in the goods that are of charity, and as he then is also in constant thought about salvation and heaven, there thence arises in him interior anxiety of mind and combat, which is called temptation. But those who are not in truths and goods, thus not in any faith from charity, cannot be let into temptations, for there is nothing with them that combats with falsities and evils. From this it is that at this day there are few who are tempted, and that it is little known what spiritual temptation is. (This is more fully explained in the *Arcana Coelestia*; see extracts therefrom in the *Doctrine of the New Jerusalem*, n. 196–201.)

247. *Be zealous, therefore, and repent*, signifies that they must have charity. This is evident from the signification of “being zealous,” as being to act from spiritual affection, for this affection is zeal in the spiritual sense; and as charity is this affection itself, it is said, “be zealous and repent,” which signifies that they must have charity. Moreover, no one is let into spiritual temptation unless he is in spiritual affection, which is called charity; for unless he is in that, no combat arises with falsities and evils, because there is no zeal in behalf of truths and goods. Since by temptation not only are evils subdued and falsities removed, but also truths are implanted in

their place, and these are so conjoined with the good of charity as to be one with it, therefore to “be zealous and repent” signifies that they must have charity.

248. Verse 20. Behold I stand at the door and knock, signifies the perpetual presence of the Lord. This is evident from the signification of “door or entrance,” as being in the highest sense the Lord in respect to admission into heaven or into the church, and in the internal sense truth from good, which is from Him, since by this man is admitted (see above, n. 208). Since it is here said by the Lord, “Behold, I stand at the door and knock,” not only His perpetual presence is signified, but also His perpetual wish to admit, and He does admit and conjoin Himself with all who receive Him, which is effected by means of truths from good or by means of faith from charity; therefore this follows, “If anyone hear My voice, and open the door, I will come in to him, and will sup with him, and he with Me.” As the word “door” is used, so the word “knocking” is used, which signifies the Lord’s perpetual wish to conjoin Himself with man, and to communicate to him the blessednesses of heaven. That this is the meaning can be seen from this, that in the Lord is Divine love, and Divine love is wishing to give all its own to others, and wishing that they may receive Him; and as this can be effected only by man’s receiving good and truth, or love and faith, since these are the Divine things that proceed from the Lord and are received (and as these are Divine, the Lord is in them), therefore there is conjunction of the Lord with the angels and with men by means of truths from good or by means of faith from love. The desire to give these things to man and to implant them in him is signified especially by, “I stand at the door and knock.”

[2] There are two things that are in man’s freedom by reason of the perpetual presence of the Lord, and His perpetual desire to conjoin Himself with man. The first thing therefrom in man’s freedom is that he has the means and faculty to think well about the Lord and the neighbor; for everyone is able to think well or ill about the Lord and the neighbor; if he thinks well the door is opened, if ill it is shut. To think well about the Lord and the

neighbor is not from man himself and from what is his own (*ejus proprio*), but from the Lord, who is perpetually present and by His perpetual presence gives man that means and faculty; but to think ill about the Lord and the neighbor is from man himself and from what is his own (*ejus proprio*). The other thing which is in man's freedom by reason of the perpetual presence of the Lord with him, and the Lord's perpetual desire to conjoin Himself with man, is man's ability to abstain from evils; and so far as he does abstain the Lord opens the door and enters; for the Lord is unable to open and enter so long as evils are in man's thought and will, since these block the way and close it up. Moreover, it has been granted to man by the Lord to know the evils of the thought and will, as also the truths by which evils are to be dispersed; for the Word is given wherein these things are disclosed.

[3] From this it can be seen that nothing is lacking that man may be reformed if he wishes to be; for all the means of reformation have been bequeathed to man in his freedom; but it should be well known that this freedom is from the Lord, as was said above, and that the Lord effects reformation thereby, provided man, from the freedom that is given to everyone, receives. There must absolutely be reception on the part of man, which is meant by "If anyone hear My voice and open the door." It does not matter, if man, because he does not perceive the inflowing, does not know in the beginning that this is from the Lord, provided he afterwards believes from the Word that all the good of love and the truth of faith are from the Lord, for the Lord effects these things, although man does not know it, and this by His perpetual presence, which is signified by "I stand at the door and knock." In short, it is the Lord's wish that man of himself should abstain from evil things and do good, if he only believes that the ability to do so is not from man, but from the Lord; for it is the Lord's will that there be reception on man's part, and reception is possible only as man acts as of himself, though it is from the Lord. Thus something reciprocal is given with man, and this is his new will.

[4] From this it can be seen how mistaken those are who say that man is justified and saved by faith alone, because he cannot do

good from himself. What else would this be than letting his hands hang down waiting for immediate influx? He who does this receives nothing at all. They also err who believe that they can make themselves receptive of influx by prayers, adorations, and the externals of worship; these things are of no effect unless man abstains from thinking and doing evils, and by truths from the Word leads himself, as of himself, to things good in respect to life; when man does this he makes himself receptive, and then his prayers, adorations, and externals of worship avail before the Lord. (On this see more in the work on *Heaven and Hell*, n. 521–527.)

249. If anyone hear My voice, signifies if one attends to the Lord's precepts. This is evident from the signification of "to hear," as being to attend, that is, to observe with attention, and to hearken or obey; for the things that enter by the hearing are not only seen by the understanding, but also, if they are in accord with man's affection, are obeyed; for interior affection joins itself to things heard, but not to things seen. There are therefore two significations of hearing and hearkening in common discourse, namely, to bear anyone or listen, and to hear to anyone or hearken to him; the latter means to obey, but the former means to perceive; consequently "hear thou" means to be obedient, and "see thou" means to be intelligent. Such things in common discourse have their origin in the spiritual world, in which man is in respect to his spirit (see above, n. 14 and 108). This is evident also from the signification of "My voice," or the Lord's voice, as being the truths of the Word, of doctrine, and of faith therefrom, thus precepts (see *Arcana Coelestia*, n. 219, 220, 3563, 6971, 8813, 9926).

[2] It is said, if one attends to the Lord's precepts; which means if one wishes to know truths, and to study them from the Word; this no one can do who is in evils of life, and who has confirmed himself in falsities of doctrine. Those who have confirmed themselves in falsities of doctrine attend to nothing in the Word except what favors the principles of their falsity; other things they either pass by, as if not seen, or pervert and falsify; while those who are in evils of life do not care about truths, and when they hear them do not listen to them. Thus in one way of bearing, which is

seeing and perceiving truths, they receive, but not in the other way, which is hearkening to or obeying truths. But those who wish to know truths, and to study them from the Word, are such as are in the spiritual affection of truth; these love truth because it is truth; and those are in that affection who wish to live according to truths from the Word, thus according to the Lord's commandments. Such are meant by "If anyone hear My voice and open the door, I will come in to him, and will sup with him, and he with Me."

250a. And open the door, signifies reception in the heart or the life. This is evident from the signification of "opening the door," as being to admit, for "door" signifies admission (see above, n. 208); but here "openIng the door" signifies reception in the heart or the life, for it follows, "I will come in to him." It is said, "if he open the door," as if man opened it, when yet it is the Lord Himself who opens, as was said and shown just above (n. 248). It is so said, however, because it so appears to man, by reason of the freedom given him by the Lord. Moreover, in the sense of the letter of the Word many things are said according to appearances; but those appearances are put off in heaven, where the internal or spiritual sense of the Word is. The sense of the letter of the Word is in many places according to appearances, in order that it may serve as a basis for the spiritual sense; otherwise it would have no basis or foundation. That many things in the Word are said according to appearances can be seen from this, that it is said in the Word that evil is from God, that wrath, anger, and revenge pertain to God, and other like things; when yet God does evil to no one, nor does any anger or revenge pertain to Him; for He is good itself and love itself; but because such is the appearance when man does evil and is punished, it is so said in the sense of the letter; but still in the spiritual sense of the Word the meaning is different. So is it with this "if man open the door."

[2] It shall moreover be explained what is meant by "opening the door," when this is said to be done by man, as here. The Lord is always present with good and truth in man, and strives to open his spiritual mind; this is the door which the Lord wishes to open, and to endow man with heavenly love and faith; for He says, "I stand at

the door and knock.” But of this endeavor or this perpetual desire of the Lord man has no perception; for he supposes that he does good from himself, and that this endeavor or this wish is in himself. It is sufficient then for man to acknowledge from the doctrine of the church that all good is from God, and nothing thereof from man. This is not perceived by man, in order that there may be reception by man, and by reception appropriation, for otherwise man cannot be reformed.

[3] This shows how much in error those in the doctrine of faith alone are in saying and believing that it is faith and not the good of life that saves, that is, that man is justified by faith alone, thus excluding man’s application to receive. They know that man must examine himself, must see and acknowledge his evils, not only those of his works but also those of thought and intention, and that he must afterwards abstain from them and shun them and lead a new life, which must be a life of good; and that unless he does this there is no forgiveness for him, but damnation. This the doctors and leaders of the church teach when they preach from the Word, and this they teach everyone who comes to the Holy Supper; this they then teach as if from faith; but as soon as they go back and look to their doctrine of justification by faith alone they no longer believe these things, but say that all are led from evil to good by God after they have received faith; and some of them, that they may connect their principles of falsity with truths, say that after they have been justified by faith they are led by God to examine themselves, to confess their sins before God, to abstain from them, and so on. This, however, takes place with no one who believes in justification by faith alone, but it does take place with those who live a life of charity. By that life man is conjoined with heaven, but no man is so by faith alone. He who is conjoined with heaven by a life of charity is led by the Lord to see his evils, beth the evils of thought and the evils of will. Man sees evils from good, because evils are contrary to good. But he who believes in salvation by faith alone says in heart, “I have faith, since I believe the things that are said; nothing condemns me; I have been justified;” and one who so believes can in no way be led by the Lord to examine himself and to repent of evils. Thus do they teach truths before the people, who from this believe that living well and believing well are meant by

being justified by faith, neither do they look any deeper into the arcana of their doctrine. These are the ones who are saved; but the former are the ones who are condemned. That they are condemned they themselves might see if they were willing, for they believe from doctrine that the goods of life, which are works, contribute nothing to salvation, but faith alone; when yet works are abstaining from evils and living a new life, without which there is condemnation.

[4] That such preachings as are not from the arcana of their doctrine, and also the prayers received In the church teach this, can be seen from what is read before all the people who come to the altar to enjoy the Sacrament of the Supper, which shall be quoted here in the vernacular in which they are written (in English), as follows:

250b. The way and means to be received as worthy partakers of that holy table is, first, to examine your lives and conversations by the rule of God's commandments; and whereinsoever ye shall perceive yourselves to have offended, either by will, word, or deed, there to bewail your own sinfulness, and to confess yourselves to Almighty God, with full purpose of amendment of life. And if ye shall perceive your offenses to be such as are not only against God but also against your neighbors, then ye shall reconcile yourselves unto them; being ready to make restitution and satisfaction according to the uttermost of your power, for all injuries and wrongs done by you to any other; and being likewise ready to forgive others that have offended you, as ye would have forgiveness of your offenses at God's hand; for otherwise the receiving of the holy communion doth nothing else but increase your damnation. Therefore if any of you be a blasphemer of God, a hinderer or slanderer of His Word, an adulterer, or be in malice or envy, or in any other grievous crime, repent you of your sins, or else come not to that holy table; lest after the taking of that holy sacrament the devil enter into you, as he entered into Judas, and fill you full of iniquities, and bring you to destruction both of body and soul.

Judge therefore yourselves, that ye be not judged of the Lord; repent ye truly for your sins past; have a lively and steadfast faith in

Christ our Savior; amend your lives, and be in perfect charity with all men.

Ye that do truly and earnestly repent of your sins, and are in love and charity with your neighbors, and intend to live a new life, following the commandments of God, and walking from henceforth in His holy ways, draw near with faith, and take this holy sacrament to your comfort; and make your humble confession to Almighty God.

250c. [5] From this it can now be seen that the doctors and leaders of the church know, and yet do not know, that this way, and not the way of faith apart from this, is the way to heaven; they know when they pray and preach before the people what is here quoted; but they do not know when they teach from their doctrine. The former way they call practical religion, but the latter the Christian religion; the former they believe to be for the simple, but the latter for the wise. But I am able to affirm that those who live according to the doctrine of faith alone and of justification by faith have no spiritual faith at all, and after the life in this world they come into damnation. But those who live according to the doctrine drawn from the above exhortations have spiritual faith, and after the life in the world come into heaven. This also perfectly agrees with the faith received throughout the Christian world, called the Athanasian Faith, in which are these words respecting the Lord:

At whose coming all men shall give account for their own works. And they that have done good shall go into life everlasting; and they that have done evil into everlasting fire; this is the catholic faith.

[6] That these things are in perfect agreement with the Word is evident from the following passages:

The Son of man shall come in the glory of His Father with His angels, and then he shall render unto everyone according to his works (Matt. 16:27).

They that have done good shall go forth unto the resurrection of life, but they that have done evil unto the resurrection of damnation (John 5:28, 29).

Blessed are the dead who die in the Lord; yea, saith the Spirit, that they may rest from their labors; their works do follow them (Rev. 14:13).

I will give unto each one of you according to his works (Rev. 2:23).

I saw the dead, small and great, stand before God; and books were opened; and the dead were judged out of the things which were written in the books, according to their works. And the sea gave up the dead who were in it, and death and hell gave up the dead that were in them, and they were judged everyone according to their works (Rev. 20:12, 13).

Behold, I come quickly, and My reward is with Me, to give everyone according to his works (Rev. 22:12).

In what is written to the seven churches it is said to each, "I know thy works." Thus:

To the angel of the Ephesian church write, These things saith He that holdeth the seven stars in His right hand, I know thy works (Rev. 2:1, 2).

To the angel of the Church of the Smyrneans write, These things saith the First and the Last, I know thy works (Rev. 2:8, 9).

To the angel of the church in Pergamum write, These things saith He that hath the sword, I know thy works (verses 12, 13).

To the angel of the church in Thyatira write, These things saith the Son of God, I know thy works and charity (verses 18, 19).

To the angel of the church of Sardis write, These things saith He that hath the seven spirits of God, I know thy works (chap. 3:1).

To the angel of the church in Philadelphia write, These things saith the Holy, the True, I know thy works (verses 7, 8).

To the angel of the church of the Laodiceans write, These things saith the Amen, the faithful and true Witness, I know thy works (verses 14, 15).

In Jeremiah:

Requite them according to their work, and according to the doing of their hands (25:14).

Jehovah, whose eyes are open upon all the ways of men, to give every man according to his ways and according to the fruit of his doings (32:19).

In Hosea:

And I will visit upon him his ways, and render his doings to him (4:9).

In Zechariah:

Jehovah according to our ways and according to our doings doeth with us (1:6).

So in the following passages. In John:

If ye know these things, blessed are ye if ye have done them (13:17).

In Luke:

Why call ye Me lord, and do not the things that I say, (6:46).

In Matthew:

Whosoever doeth and teacheth, he shall be called great in the kingdom of the heavens (5:19).

Every tree that bringeth not forth good fruit shall be hewn down, and cast into the fire. Not everyone that saith unto Me, Lord, Lord, shall enter into the kingdom of the heavens, but he that doeth the will

of My Father who is in the heavens. Whosoever heareth My words and doeth them, I will liken him unto a prudent man. But whosoever heareth My words and doeth them not, I will liken him unto a foolish man (7:19–27).

He that was sown into the good earth, this is he that heareth the Word and understandeth, who beareth fruit and bringeth forth (13:23).

These are they that were sown into the good earth who hear the Word and receive it, and bear fruit (Mark 4:20).

The seed that fell into the good earth are such as in a simple and good heart hear the Word, hold fast, and bring forth fruit (Luke 8:15).

When the Lord had said these things. He cried, saying, He that hath ears to hear let him hear (Matt. 13:9; Mark 4:9; Luke 8:8).

In Matthew:

Thou shalt love the Lord thy God with all thy heart and with all thy soul. This is the first and great commandment. The second is like unto this, Thou shalt love thy neighbor as thyself. On these two commandments hang the Law and the Prophets (22:37–40).

“The Law and the Prophets” means the Word in its whole complex.

[7] That to love the Lord God is to obey His words or precepts He Himself teaches in John:

He that loveth Me keepeth My words; and My Father will love Him, and We will come unto him and make our abode with him. But he that loveth Me not keepeth not My words (14:21, 23, 24).

Also in Matthew:

The Lord said to the goats who were on His left had that they should go away into everlasting fire; and to the sheep who were on His right hand that they should go into eternal life (25:31–46).

That “goats” are those who do not do the good things of charity, and “sheep” those who do, is clear from the words there; they both said that they did not know that doing good to the neighbor is doing it to the Lord; but they are taught at the day of judgment, if not before, that to do good is to love the Lord. “The five foolish virgins who had no oil in their lamps” also mean those who are in faith, and not in the good of charity; and “the five prudent virgins who had oil in their lamps” mean those who are in the good of charity also; for “lamp” signifies faith, and “oil” the good of charity:

It is said of them that the prudent virgins were admitted; but the others who said, Lord, Lord, open to us, received the answer, Verily, I say unto you, I know you not (Matt. 25:1–12). That in the last time of the church there would be no faith in the Lord because no charity, was signified by:

Peter’s denying the Lord thrice before the cock crew (Matt. 26:34, 69–74).

The like is signified by:

The Lord’s saying to Peter, when Peter saw John following the Lord, What is that to thee, Peter? Follow thou Me, John; for Peter had said of John, What of this man? (John 21:21, 22). For “Peter” in a representative sense signifies faith, and “John” the good of charity; and because John signified the good of charity, therefore he reclined on the Lord’s breast (John 21:20).

[8] That this good is what makes the church is signified by the Lord’s words from the cross to John:

Jesus saw His mother, and the disciple whom He loved standing by; and He said unto His mother, Woman, behold thy son! And He said to the disciple, Behold thy mother! And from that hour that disciple took her unto himself (John 19:26, 27).

“Mother” and “woman” here mean the church; and “John” the good of charity, and thus these words signify that the church will be where there is the good of charity. (Out these things may be seen more fully explained in the passages quoted in the *Doctrine of the New Jerusalem*, n. 122; moreover, that there where there is no

charity, see in the small work on the *Last Judgment*, n. 33–39; and that man after death is such as his life was in the world, and not such as his faith was, see in the work on *Heaven and Hell*, n. 470–484; also what charity is, and what faith is in its essence, see the *Doctrine of the New Jerusalem*, n. 84–122.)

250d.

[9] From what has now been presented let it be considered whether having faith is anything else than living it; and whether living it is not merely knowing and thinking, but also willing and doing; for faith is not in man when it is only in his knowing and thinking, but when it is also in his willing and doing. Faith in man is the faith of the life, but faith not yet in man is the faith of the memory and of thought therefrom. The faith of the life means believing in God; but believing those things that are from God, and not believing in God, is historical faith, which is not saving. Who that is a true priest and good pastor does not wish that men should live aright; and who does not know that the faith of knowledges, based on what another has said, is not the faith of the life, but historical faith?

[10] Faith of the life is the faith of charity, for charity is life. But even though this be so, still I foresee that those who have confirmed themselves in the doctrine of faith alone and of justification by faith will not recede from it, because they connect falsities with truths; for they teach truths when they teach from the Word, but falsities when they teach from doctrine; and they therefore confound these things by saying that the fruits of faith are the goods of life, and that these follow from faith, and yet that the goods of life contribute nothing to salvation, but that faith alone saves. Thus they both join and separate the two; and when they join the two they teach truths, but only before the people, who do not know that they are inverting things, and that they say these things of necessity, in order that their doctrine may cohere with the Word; but when they separate the two they teach falsities, for they say that faith saves, and not the goods of charity which are works, not knowing then that charity and faith act as one, and that charity

is acting well and faith is believing well, and that believing well apart from acting well is impossible; thus that there can be no faith apart from charity; as also that charity is the esse of faith and its soul; consequently faith alone is faith without a soul, thus a dead faith; and as such faith is not faith, so justification by such faith is a thing of naught.

251. I will come in to him, signifies conjunction. This is evident from the signification of “coming in,” as being, in reference to the Lord, to be conjoined with Him (see *Arcana Coelestia*, n. 3914, 3918, 6782, 6783). The Lord is conjoined with those who receive Him in heart and life, because the Lord enters or flows in into life; He enters or flows in only with those who are in a life of spiritual love, or in a life of charity; for charity is spiritual love. When that love makes a man’s life, the Lord enters or flows in through it into the truths of faith, and causes man to see, or to know them; from this man has the spiritual affection of truth. It is a great mistake to suppose that the Lord enters or flows in into faith alone or into faith separate from charity with man; in such a faith there is no life, for it is like the breathing of the lungs without the inflow from the heart, which breathing would be only a lifeless movement, for the breathing of the lungs is made alive by the inflow from the heart, as is well known. This makes clear by what way the Divine proceeding from the Lord is admitted, namely, by the way of the heart, that is, of the love; whether you say the heart or the love, it is the same as the life of the spirit therefrom. Love makes man’s life, as anyone may know and see if he is only willing to give thought to it; for what is a man without love? is he not a stock? Therefore, as the love is so is the man. Love is willing and doing, for what man loves he wills and does. An idea of the good of charity and of the truth of faith may be formed from the sun’s light and heat. When the light that proceeds from the sun is conjoined with heat, as in spring and summer time, then all things of the earth bud and blossom; but when there is no heat in the light, as in winter time, then all things of the earth become torpid and die. Spiritual light also is the truth of faith, and spiritual heat is the good of charity. From this an idea may be formed of the man of the church; that when faith with him is conjoined to charity he is like a garden and a paradise; but when

faith in him is not conjoined to charity he is like a desert, or a land covered with snow.

252a. And will sup with him, and he with Me, signifies communicating to them the felicities of heaven. This is evident from the signification of “supping,” as being to communicate the goods of heaven. “To sup” means to communicate, because “banquets,” “feasts,” “dinners,” and “suppers” in the Word signify consociations by love, and thus a communication of love’s delights, for all delights are of love. These things derive their signification from that of bread and of wine, which signify the good of love, celestial and spiritual; and from that of eating together, which signifies communication and appropriation. This was formerly signified by the paschal supper, and is at this day signified by the holy supper (see above, n. 146; and in the *Doctrine of the New Jerusalem*, n. 210–222). Mention is made of “supping,” because weddings were celebrated at supper time, and weddings signify the conjunction of good and truth, and the consequent communication of delights. It is therefore said in Revelation:

Blessed are they which are called to the marriage supper of the Lamb (19:9);

Come and be gathered together unto the supper of the great God (verse 17).

[2] As suppers signify consociations by love, and consequent communication of delights, therefore the Lord compared the church and heaven to a “supper,” and also to a “wedding,” to a “supper” in Luke:

The master of the house made a great supper, and bade many; but all those that were called excused themselves. Therefore, being angry, he ordered his servant to bring in the poor, the maimed, the halt, and the blind; saying of those called, that none of them should taste of the supper (14:16–24).

(Nearly the same is meant by the wedding to which invitations were given in Matthew 22:1–15.) “Supper” here means heaven and

the church; “those called who excused themselves” mean the Jews with whom the church then was; for the church specifically is where the Word is, and where the Lord is known through the Word. “The poor, the maimed, the halt, and the blind,” mean those who are spiritually such, and who were then outside the church. Heaven and the church are here likened to “a supper” and to “a wedding,” because heaven is the conjunction of angels with the Lord by love, and their consociation among themselves by charity, and the consequent communication of all delights and felicities the like is true of the church, since the church is the Lord’s heaven on the earth. (That heaven is the conjunction of the angels with the Lord by love, and also their mutual consociation by charity, see in the work on *Heaven and Hell*, n. 13–19, and a consequent communication of all delights and felicities, n. 396–400.)

[3] In the Word it is said in many places that in heaven they will “eat together;” and this means in the spiritual sense that they are to enjoy blessedness and felicity; thus “eating together” has here a like significance as “supping.” Thus in Luke:

They shall come from the east and the west, and from the north and the south, and shall recline to eat in the kingdom of God (13:29).

And in Matthew:

Many shall come from the east and the west, and shall recline to eat with Abraham, Isaac, and Jacob, in the kingdom of the heavens (8:11).

Those who are to “come from the east, the west, the north and the south,” are all who are in the good of love, and in the truths of faith therefrom. (That the “four quarters” in the Word have such a signification, may be seen in the work on *Heaven and Hell*, n. 141–153; that “Abraham, Isaac, and Jacob,” mean the Lord in respect to the Divine Itself and the Divine Human, *Arcana Coelestia*, n. 1893, 4615, 6098, 6185, 6276, 6804, 6847; consequently “to recline to eat with them” means to be conjoined with the Lord, and to be consociated one to another by love, and

by such conjunction and consociation to enjoy eternal blessedness and felicity, and this from the Lord alone.)

[4] In Luke:

Jesus said, Let your loins be girded about, and your lamps burning, and be ye yourselves like unto men waiting for their Lord when He shall return from the wedding, that when He cometh and knocketh they may open unto Him. Blessed are those servants whom the Lord when He cometh shall find watching; verily I say unto you, that He shall gird Himself, and make them to recline to eat, and drawing near, He will minister to them (12:35, seq.).

“The loins that are to be girded” mean the good of love (*Arcana Coelestia*, n. 3021, 4280, 9961); “the lamps that are to be burning” signify the truths of faith from the good of love (*Arcana Coelestia*, 9548, 9551, 9783); “girding Himself, making them to recline to eat, and ministering to them,” signifies to bestow upon them every good.

[5] In the same:

Ye are they which have continued with Me in My temptations; I appoint unto you, even as My Father hath appointed unto Me, a kingdom, that ye may eat and drink at My table in the kingdom (22:28–30).

“To eat and drink at the Lord’s table in the kingdom of God” is to be conjoined to the Lord by love and faith, and to enjoy heavenly blessedness.

[6] In Matthew:

Jesus said, I say unto you, I will not drink henceforth of this product of the vine, until that day when I will drink it new with you in My Father’s kingdom (26:29).

These words were spoken by the Lord after He instituted the Holy Supper; and “the product of the vine” signifies Divine truth from Divine good, and blessedness and felicity therefrom.

[7] The signification of “feast” is like that of “supper,” in Isaiah:

In this mountain shall Jehovah make unto all peoples a feast of fat things, a feast of wines on the lees (25:6);

here the coming of the Lord is treated of, and “a feast of fat things” signifies the appropriation and communication of goods, and “a feast of wines on the lees,” or the best wine, the appropriation of truths. (That “fat things” signify the goods of love, see *Arcana Coelestia*, n. 353, 5943, 10033; and also the delights of love, n. 6409; and that “wine” signifies the good of charity, which in its essence is truth, n. 1071, 1798, 6377.)

252b. [8] The “wedding to which the ten virgins were invited” has a like meaning, of which in Matthew:

The kingdom of the heavens is like unto ten virgins, who took their lamps and went forth to meet the bridegroom. And five of them were prudent, and five were foolish. The foolish, when they took their lamps, took no oil with them; but the prudent took oil in their vessels with their lamps. Now while the bridegroom tarried they all slumbered and slept. But at midnight a cry arose, Behold the bridegroom cometh; go ye out to meet him. Then all those virgins arose, and trimmed their lamps. And the foolish said unto the prudent, Give us of your oil; for our lamps are going out. But the prudent answered, saying, Peradventure there will not be enough for us and you; go ye rather to them that sell, and buy for yourselves. And while they went to buy, the bridegroom came; and they that were ready went in with him to the wedding, and the door was shut. Afterward came the other virgins, saying, lord, lord, open to us. But he answered and said, Verily I say to you, I know you not (25:1–12).

This treats of conjunction with the Lord by love and faith; this the “wedding” moreover signifies; “oil” signifies the good of love, and “lamps” the truth of faith. To make clear that in every particular that the Lord spoke there is a spiritual sense, I will lay open the particulars of the spiritual sense of this parable. “The kingdom of the heavens,” to which the ten virgins are likened, means heaven and the church; “the ten virgins” signify all who are of the church (“ten” all, and “virgins” those who are in the affection of spiritual truth and good, which affection constitutes the church), therefore

“Zion” and “Jerusalem,” by which the church is signified, are called in the Word “virgins,” as “the virgin Zion,” and “the virgin Jerusalem,” and in Revelation it is said that “virgins follow the Lamb.” “The lamps that they took to go forth to meet the bridegroom” signify the truths of faith; “the bridegroom” means the Lord in respect to conjunction with heaven and the church by love and faith; for “a wedding” is treated of, which signifies that conjunction. “The five prudent virgins” and “the five foolish” signify those of the church who are in faith from love, and those who are in faith apart from love (the same as “the prudent and foolish” in Matthew 7:24, 26). “Midnight, when the cry arose,” signifies the last judgment, and in general the end of man’s life, when he will be adjudged either to heaven or to hell; “the foolish virgins then saying to the prudent, Give us of your oil, and the prudent answering that they should go to them who sell,” signifies the state of all after death—that those who have not the good of love in faith, or the truth of faith from the good of love, then wish to acquire it for themselves, but in vain, since such as man’s life has been in the world such he remains. From this it is clear what is signified by “the prudent virgins” going in to the marriage, and that the foolish who said, “Lord, Lord, open to us,” received for answer, “Verily I say unto you, I know you not.” “I know you not” signifies that the Lord was not conjoined to them, since spiritual love conjoins, and not faith without love; for the Lord has His abode with those who are in love, and in faith therefrom, and these He knows because He Himself is there.

253a. Verse 21. He that overcometh, I will give to him to sit with Me in My throne, signifies that he who is steadfast to the end of life shall be conjoined with heaven where the Lord is. This is evident from the signification of “overcoming,” as being to be steadfast in the spiritual affection of truth even to the end of life (see above, n. 128); but here it means to be steadfast in a state of faith from charity, since charity is here treated of. This is what “overcoming” means; because so long as man lives in the world he is in combat against the evils and the falsities therefrom that are with him; and he who is in combat, and is steadfast in the faith of charity even to the end of life, overcomes; and he who overcomes in the world overcomes to eternity, since man after death is such as his life had

been in the world. This is evident also from the signification of “to sit with Me in My throne,” as being to be conjoined with heaven where the Lord is; for “throne” signifies heaven, and to “sit with Me” signifies to be together with the Lord, thus conjoined to Him.

[2] In the Word the word “throne” is many times used, and in reference to the Lord it signifies in general, heaven, in particular the spiritual heaven, and in the abstract, Divine truth proceeding from the Lord, since this is what makes heaven. For this reason “throne” is also predicated of judgment, since all judgment is effected from truths. That such is the signification of “throne” in the Word can be seen from the following passages. In Isaiah:

Jehovah said, The heavens are My throne (66:1).

In David:

Jehovah hath established His throne in the heavens (Ps. 103:19).

And in Matthew:

He that sweareth by heaven sweareth by the throne of God and by Him that sitteth thereon (23:22).

It is clear that “throne” in these passages signifies heaven; for it is said that “the heavens are His throne,” that “He hath established His throne in the heavens,” and that “he who sweareth by heaven sweareth by the throne of God;” not because Jehovah or the Lord there sits upon a throne, but because His Divine in the heavens is called “throne,” and also appears at times as a throne to those to whom it is given to look into heaven. That the Lord was thus seen is evident in Isaiah:

I saw the Lord sitting upon a throne high and lifted up, and His train filling the temple (6:1).

“His train filling the temple” signifies that Divine truth proceeding filled the ultimate of heaven and the church, for the “Lord’s train”

signifies in general Divine truth proceeding, and in particular Divine truth in the extremities of heaven and in the church (see above, n. 220a).

[3] In Ezekiel:

Above the expanse that was over the head [of the cherubim] there was as the appearance of a sapphire stone, the likeness of a throne, and upon the likeness of the throne was a likeness as the appearance of a man upon it above (1:26; 10:1).

The “throne” had an appearance like a sapphire stone, because “sapphire” signified Divine truth proceeding from the Lord’s Divine good, and therefore spiritual truth pellucid from celestial good (see *Arcana Coelestia*, n. 9407, 9873); thus “throne” here signifies the whole heaven, for heaven is heaven from Divine truth. (What “cherub” signifies, see *Arcana Coelestia*, n. 9277 end, 9509, 9673.)

[4] In Revelation:

Behold, a throne set in heaven, and upon the throne One sitting. A rainbow round about the throne, in aspect like an emerald. And out of the throne went forth lightnings and thunders and voices. Before the throne a glassy sea like unto crystal; and round about the throne four animals, full of eyes before and behind (Rev. 4:2–6, 9, 10).

That heaven in respect to Divine truths is here described will be seen in the explanation of these words in the following chapter. There is a like meaning in the following from Revelation:

A pure river and bright as crystal went forth out of the throne of God and of the Lamb (22:1).

“A pure river and bright as crystal” was seen “going forth out of the throne,” because a “river” as well as “crystal” signifies Divine truth.

[5] “The throne of David” in the Word has a like meaning; since by “David” in the prophetic Word is meant, not David, but the

Lord in respect to royalty, which is Divine truth in the spiritual heaven, which is the second heaven. So in Luke:

The angel said to Mary, He shall be great, and shall be called the Son of the Most High, and the Lord shall give unto Him the throne of His father David (1:32).

And in Isaiah:

Unto us a child is born, unto as a Son is given, and the government shall be upon His shoulder, and His name shall be called Wonderful, Counselor, God, Hero, Father of Eternity, Prince of Peace. Of the multiplication of His government and peace there shall be no end; upon the throne of David, and upon His kingdom, to establish it in judgment and in righteousness, from henceforth and even to eternity (9:6, 7).

It is clear that here is not meant David, and his throne, on which the Lord was to sit; for the Lord's kingdom was not on earth but in heaven; by "the throne of David," therefore, heaven in respect to Divine truth is meant (see above, n. 205). The meaning is similar in the Psalm of David, where the Lord speaks of His throne and His kingdom; as in the whole of Psalm 89, in which are also these words:

I have sworn unto David My servant: Thy seed will I establish for ever; and thy throne to generation and generation. Judgment and righteousness are the foundation of thy throne: will establish his throne as the days of the heavens (verses 3, 4, 14, 29).

That the Lord is here meant by David, see above n. 205). The like is signified by "the throne of glory" where the Lord is spoken of, for "glory" signifies Divine truth. As in Matthew:

When the Son of man shall come in His glory, and all the holy angels with Him, then shall He sit on the throne of His glory (25:31).

(That "glory" signifies Divine truth in heaven, see *Arcana Coelestia*, n. 4809, 5922, 8267, 8427, 9429; and above, n. 33.) This shows what is signified by "the throne of glory" in Jeremiah:

Do not disgrace the throne of thy glory (14:21; and 17:12);

which signifies that Divine truth should not be disgraced. The like is signified by Jerusalem being called “the throne of Jehovah;” for “Jerusalem” signifies the church in respect to doctrine; and doctrine is Divine truth. From this it is clear how these words are to be understood in Jeremiah:

At that time they shall call Jerusalem the throne of Jehovah, and all the nations shall be gathered unto it (3:17).

In David:

Jerusalem is builded; thither the tribes go up; and there are set thrones for judgment, the thrones of the house of David (Ps. 122:3–5).

In Ezekiel:

The glory of Jehovah came into the house by the way of the gate whose face was toward the east. And He said unto me, Son of man, behold the place of My throne, and the place of the soles of My feet, where I will dwell in the midst of the sons of Israel for ever (43:4, 7).

(That “Jerusalem” signifies the church in respect to doctrine, thus Divine truth in the heavens and on the earth, for this makes the church, see *Arcana Coelestia*, n. 3654, 9166; and above, n. 223 a.,c.) As all judgment is effected by truths, and judgment in the heavens by Divine truth, “throne” is also mentioned where the Lord in respect to judgment is treated of, as above (Matthew 25:31; and in David, Ps. 122:3–5). Again, in David:

Jehovah, Thou hast executed my judgment; thou sittest on the throne a judge of justice; thou hast rebuked the nations, thou hast destroyed the wicked; Jehovah shall sit for ever; He will prepare His throne for judgment (9:4, 5, 7).

253b. [6] It is also said in many places in the Word, not only that the Lord is to sit on a throne, but that others also shall sit upon

thrones, but still these “thrones” do not mean thrones, but Divine truths. Thus in the first book of Samuel:

He raiseth up the poor out of the dust, and lifteth on high the needy from the dunghill, to make them sit with princes, and to make them inherit the throne of glory (2:8).

In Revelation:

The four and twenty elders who are before the throne of God, sitting upon their thrones (11:16).

I saw thrones, and they sat upon them, and judgment was given unto them (20:4).

In Matthew:

Ye who have followed Me in the regeneration, when the Son of man shall sit upon the throne of His glory, ye also shall sit upon thrones, judging the twelve tribes of Israel (19:28; Luke 22:30).

Here “thrones” mean Divine truths, according to which and from which all are to be judged; “twelve” and “twenty-four” signify all things and are predicated of truths; “elders,” and “disciples” also, likewise “tribes,” signify Divine truths. When this is known, what is meant by “thrones” in the above passages can be seen; as also what is meant by “throne” in these words now treated of. “He that overcometh will I give to him to sit with Me in My throne.” (That “twelve” signifies all, and that it is predicated of truths, see *Arcana Coelestia*, n. 577, 2089, 2129, 2130, 3272, 3858, 3913; likewise “twenty-four” because that number is the double of the number twelve, and arises from it by multiplication, n. 5921, 5335, 5708, 7973. That “the elders of Israel” signify all in the church who are in truths from good, n. 6524, 6525, 6890, 7912, 8578, 8585, 9376, 9404; likewise “the Lord’s twelve disciples,” n. 2129, 3354, 3488, 3858, 6397; likewise “the twelve tribes,” n. 3858, 3926, 4060, 6335, 7836, 7891.)

[7] From this it can be seen what was represented by the throne built by Solomon, thus described in the first book of Kings:

Solomon made a great ivory throne, and overlaid it with pure gold. There were six steps to the throne; the head of the throne was round; and behind it were hands on either side near the place of the seat, and two lions standing near the hands; and there were twelve lions standing upon the six steps on the one side and on the other; there was not the like made in any kingdom (10:18-20).

Here “ivory” signifies Divine truth in ultimates; “the head being round,” the corresponding good; “the gold with which it was overlaid” Divine good from which is Divine truth. “The six steps” signify all things from first to last; “the two hands” all power; “lions,” the truths of the church in their power; “twelve,” all things. As “throne,” in reference to the Lord, signifies heaven in respect to all Divine truth, so in a contrary sense it signifies hell in respect to all falsity. (In this contrary sense “throne” is mentioned Rev. 2:13; Isa. 14:9, 13; 47:1; Hag. 2:22; Dan. 7:9; Luke 1:52; and elsewhere.)

254. As I also have overcome, and sit with My Father in His throne, signifies comparatively as Divine good is united to Divine truth in heaven. This is evident from the signification of “overcoming,” as being in reference to the Lord Himself, to unite Divine good to Divine truth. Because this was effected through temptations and victories, it is said, “as I also have overcome.” (That the Lord united Divine good to Divine truth through temptations admitted into His Human, and then through continued victories, see the *Doctrine of the New Jerusalem*, n. 201, 293, 302.) “To sit with My Father in His throne” signifies Divine good united to Divine truth in heaven, because “Father,” when said by the Lord, means the Divine good that was in Him from conception, and “Son” the Divine truth, both in heaven, “throne” meaning heaven (see above). This Divine of the Lord in the heavens is called Divine truth, but it is Divine good united to Divine truth. (That this is so, see in the work on *Heaven and Hell*, n. 13, 133, 139, 140.)

[2] There is a comparison made between the men of the church and the Lord Himself, in His saying, "He that overcometh I will give to him to sit with Me in My throne, as I also have overcome and sit with My Father in His throne," because the Lord's life in the world was an example according to which the men of the church are to live, as the Lord Himself teaches in John:

I have even unto you an example that ye also should do as I have done to you. If ye know these things, blessed are ye if ye do them (13:16, 17).

So in other places the Lord compares Himself with others; for example, in John:

Jesus said, Even as the Father hath loved Me, so have I loved you; abide ye in My love, as I have kept My Father's commandments, and abide in His love (15:9, 10).

They are not of the world, even as I am not of the world. As Thou didst send Me into the world, even so sent I them into the world (17:16, 18).

As the Father hath sent Me, even so send I you (20:21).

The glory which Thou hast given Me I have given unto them; that they may be one even as we are one, I in them, Thou in Me. Father, those whom Thou hast given Me, I win that where I am they also may be with Me, that they may behold My glory which Thou hast given Me. I have made known unto them Thy name, and win make it known that the love wherewith Thou hast loved Me may be in them, and I in them (17:22-24, 26).

The Lord spoke of His conjunction with men in the same way as He spoke of His conjunction with the Father, that is, the conjunction of His Human with the Divine that was in Him, for the reason that the Lord is not conjoined with what is man's own (*proprio*), but with His own that is with man. The Lord removes what is man's own (*proprium*), and gives of His own, and dwells in that. That this is so is known in the church, as is clear from the customary prayer and exhortation to those who come to the sacrament of the Supper, in which are these words:

If with a true penitent heart and lively faith we receive that holy sacrament (for then we spiritually eat the flesh of Christ, and drink His blood), then we dwell in Christ, and Christ in us; and we are one with Christ, and Christ with us.

(See also John 6:56. But these things may be better understood from what is shown in the work on *Heaven and Hell*, n. 11, 12.) From this it follows that as the Divine of the Lord received by angels and by men makes heaven and the church with them, they are one with the Lord, as He and the Father are one.

[3] That the meaning of these words of the Lord, that “He sitteth with His Father in His throne,” may be more clearly seen, it must be known that “God’s throne” is heaven (as was shown in the preceding article), and that heaven is heaven from the Divine that proceeds from the Lord, and this Divine is called Divine truth, but is Divine good united to Divine truth (as was said above). The Lord Himself is not in heaven, but is above the heavens, and is seen by those who are in the heavens as a sun. He is seen as a sun because He is Divine love, and Divine love is seen by the angels as solar fire; this is why “sacred fire” in the Word signifies love Divine. From the Lord as a sun light and heat proceed; the light that proceeds, since it is spiritual light, is Divine truth; and the heat, since it is spiritual heat, is Divine good. This, namely, the Divine good, is what is meant by “the Father in the heavens.” (That the Lord is the Sun of Heaven, and that the light and heat therefrom are Divine truth united to Divine good, may be seen in the work on *Heaven and Hell*, n. 116–125, 126–140; and that Heaven is Heaven from the Divine that proceeds from the Lord, n. 7–12.) From this what is meant in the Word by “the Father in the heavens” and by “Heavenly Father” can be seen. Thus in Matthew:

Do good to your enemies, that ye may be sons of your Father who is in the heavens (5:44, 45).

Ye shall be perfect, as your Father in the heavens is perfect (verse 48).

Ye who are evil know how to give good gifts to your children; how much more shall your Father who is in the heavens give good things to them who ask Him (7:11).

He that doeth the win of the Father who is in the heavens shall enter into the kingdom of the heavens (7:21).

Every plant which the heavenly Father hath not planted shall be rooted up (15:13).

Also in other places (as in Matt. 5:16; 6:1, 6, 8; 12:50; 16:17; 18:14, 19, 35; Mark 11:25, 26; Luke 11:13).

[4] That “Father” means the Divine good can be seen also from this passage in Matthew:

Despise not one of these little ones; for their angels do always behold the face of My Father who is in the heavens (18:10);

that “they behold the face of the Father who is in the heavens” signifies that they receive Divine good from the Lord; that they do not see His face is evident from the Lord’s words in John:

That no one hath ever seen the Father (1:18; 5:37; 6:46).

The same can be seen from this passage in Matthew:

Call no man your Father on the earth, for one is your Father who is in the heavens (23:9).

It is plain that no one is forbidden to call his father on the earth “father,” nor is this here forbidden by the Lord; but this was said because “Father” means the Divine good, and:

No one is good except the one God (Matt. 19:17).

(The Lord spoke thus because “Father” in the Word of both Testaments means in the spiritual sense good, see *Arcana Coelestia*, n. 3703, 5902, 6050, 7833, 7834; and also heaven and the church

in respect to good, n. 2691, 2717, 3703, 5581, 8897; and “Father,” when said by the Lord, means the Divine good of His Divine love, n. 2803, 3704, 7499, 8328, 8897.)

255. Verse 22. *He that hath an ear let him hear what the Spirit saith unto the churches*, signifies that he who understands should hearken to what Divine truth proceeding from the Lord teaches and says to those who are of His church, as is evident from what was said and shown above (n. 108).

256. It has been said above, that “the seven churches,” which are here written to, mean not seven churches, but all who are of the church, and in an abstract sense all things of the church. That this is so can be seen from this, that “seven” signifies all persons and all things, and that by names things are meant. That the things written to these seven churches mean all who are of the church, or all things of the church, can be seen also from the explanation of all the things written to them. For all things of the church have reference to these four generals, namely, doctrine, a life according to doctrine, faith according to life; these three are treated of in what is written to six of the churches; doctrine, in what is written to the churches in Ephesus and Smyrna; a life according to doctrine, in what is written to the churches in Thyatira and Sardis; and faith according to life, in what is written to the churches in Philadelphia and Laodicea; and since doctrine cannot be implanted in the life and come to be of faith unless man combats against the evils and falsities, which he has by heredity, that combat also is treated of in what is written to the church in Pergamos; for there temptations are treated of, and temptations are combats against evils and falsities. (That temptations are there treated of, see above, n. 130; that doctrine is treated of in what is written to the churches in Ephesus and Smyrna, see above, n. 93, 95, 112; that a life according to doctrine is treated of in what is written to the churches in Thyatira and Sardis, n. 150, 182; and that faith according to life is treated of in what is written to the churches in Philadelphia and Laodicea, n. 903 and 227.) Since what is written to this last church, that in Laodicea, treats of those who are in the doctrine of faith alone, and near the end treats also of the faith of

charity, it should be added to what has been said, that love makes heaven, and because it makes heaven it also makes the church; for all the societies of heaven, and they are innumerable, as well as all within each society, are arranged according to the actions of love; so that it is affection or love according to which all things are arranged in the heavens, and not one person has his place according to faith. Spiritual affection or love is charity; it is evident, therefore, that no one can ever enter heaven if he is not in charity.

257. Since in this prophetic book numbers are often mentioned, and no one can know the spiritual sense of the things contained therein unless it is known what the particular numbers signify (for all numbers in the Word, like all names, signify spiritual things), and since the number “seven” is often mentioned among others, I will here show that “seven” signified all persons and all things, likewise fullness and totality; for that which signifies all persons and all things signifies also fullness and totality, for fullness and totality are predicated of the magnitude of a thing, and all persons and all things are predicated of multitude. That “seven” has such a signification can be seen from the following passages. in Ezekiel:

They that dwell in the cities of Israel shall set fire to and burn the arms, and the shield, and the buckler, with the bow and with the arrows, and the hand-staff, and the spear; and they shall make a fire with them seven years. And they shall bury Gog and all his multitude, and they shall cleanse the earth seven months (39:9, 11, 12).

Here the desolation of all things in the church is treated of; “those that dwell in the cities of Israel” signify all goods of truth; “to set fire” signifies to consume by evils. “The arms, the shield, the buckler, the bow, the arrows, the hand-staff, the spear,” are all things pertaining to doctrine; “to make a fire with them seven years” means to consume them all and fully by evils. “Gog” signifies those who are in external worship and in no internal worship; “to bury them and cleanse the earth” means to destroy all such, and completely purge the church of them.

[2] in Jeremiah:

The widows shall be multiplied more than the sand of the seas, and I will bring to them upon the mother of the youths the waster at noonday. She that hath borne seven shall languish, she shall breathe out her soul (15:8, 9).

“The widows,” that shall be multiplied, signify those who are in good and who long for truths, and in a contrary sense, as here, those who are in evil and desire falsities; “the mother of the youths” signifies the church; “the waster at noonday” signifies the vastation of that church, however much it may be in truths from the Word; “she that hath borne seven shall languish, she shall breathe out her soul,” signifies that the church, to which all truths were given because the Word was given to it, is to perish; for “she that hath borne seven” signifies to whom all truths were given. This was particularly said of the Jews.

[3] Likewise in the first book of Samuel:

They that were hungry have ceased; the barren hath borne seven, and she that hath many children hath failed (2:5).

“They that were hungry,” who have ceased, are those who long for the truths and goods of the church; “the barren bearing seven” signifies those who are outside of the church, and are ignorant of truths, because they have not the Word, thus the Gentiles, to whom all things win be given; “she that hath many children failing” signifies those who have, from whom win be taken away. In David:

Render unto our neighbors sevenfold into their bosom (Ps. 79:12).

And in Moses:

That the Jews should be punished seven times for their sins (Lev. 26:18, 21, 24, 28);

“seven times” here signifying fully.

[4] In Luke:

If thy brother sin against thee seven times in the day, and seven times in the day turn again to thee, saying, I repent, thou shalt forgive him (17:4).

“To forgive seven times, if he should turn again seven times,” means to forgive as often as he turns, thus every time. But lest it should be understood to mean seven times, the Lord explained his meaning to Peter, who supposed seven times to be meant, in Matthew:

Peter said, Lord, how often shall my brother sin against me and I forgive him? until seven times? Jesus saith unto him, I say not unto thee, Until seven times, but, Until seventy times seven (18:21, 22).

“Seventy times seven” means always, without counting.

In David:

Seven times a day do I praise thee for the judgments of righteousness (Ps. 119:164).

“Seven times a day” means always, or at all times.

[5] In the same:

The sayings of Jehovah are pure sayings, as silver refined in a crucible purified seven times (Ps. 12:6).

“Silver” signifies truth from the Divine; “purified seven times” means wholly and fully pure.

[6] 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 (30:26).

“The light of the sun” signifies Divine truth from Divine good; that “this light shall be sevenfold, as the light of seven days,”

signifies that Divine truth in heaven shall be without any falsity, thus altogether and fully pure.

[7] In Matthew:

The unclean spirit shall take seven other spirits more evil than himself, and shall dwell there (12:45; Luke 11:26).

Here profanation is treated of, and “the seven unclean spirits” with which the unclean spirit would return, signify all the falsities of evil, thus a complete destruction of good and truth.

[8] The “seven times” that were to pass over the king of Babylon have a like meaning, in Daniel:

His heart shall be changed from man, and a beast’s heart shall be given unto him, while seven times shall pass over him (4:16, 25, 32).

“The king of Babylon” signifies those who profane the goods and truths of the Word; that “his heart should be changed from man, and a beast’s heart be given him,” means that nothing spiritual, which is the truly human, should remain, but instead there should be the diabolical; “the seven times which were to pass over him” signify profanation, which is the complete destruction of truth and good.

[9] Because “seven” and “seven times” signified all things and fullness, the following commands were given:

Seven days the hands [of Aaron and his sons] should be filled (Exod. 29:35).

Seven days [the altar] should be sanctified (Exod. 29:37).

Seven days Aaron should be clothed with the garments when he was to be initiated (Exod. 29:30).

For seven days Aaron and his sons were not to go out of the tabernacle when they were to be initiated into the priesthood (Lev. 8:33, 34).

Seven times was the altar to be sprinkled for expiation upon its horns (Lev. 16:18, 19).

Seven times was the altar to be sanctified with oil (Lev. 8:11).

Seven times was the blood to be sprinkled towards the veil (Lev. 4:16, 17).

Seven times was the blood to be sprinkled with the fingers eastward, when Aaron went towards the mercy-seat (Lev. 16:12–15).

Seven times was the water of separation to be sprinkled towards the tent (Num. 19:4).

Seven times the blood was to be sprinkled in the cleansing of leprosy (Lev. 14:7, 8, 27, 38, 51).

The lamp stand was to have seven lamps (Exod. 25:32, 37; 37:18–25).

For seven days were the feasts to be kept (Exod. 34:18, Lev. 23:4–9, 39–44; Deut. 16:3, 4, 8).

For the seven days of the feast there was to be a burnt offering of seven bullocks, and seven rams daily (Ezek. 45:23).

Balaam built seven altars, and sacrificed seven oxen and seven rams (Num. 23:1–7, 15–18, 29, 30).

They numbered seven weeks of years, seven times seven years, and then they were to cause the trumpet of the jubilee to be sounded in the seventh month (Lev. 25:8, 9).

From the signification of the number “seven” it can be seen what is signified:

By the seven days of creation (Gen. 1);

Also by the fact that four thousand men were satisfied by seven loaves and that seven basketful remained (Matt. 15:34–38; Mark 8:5–9).

From this then it is evident what is signified in Revelation:

By the seven churches (1:4, 11);

By the seven golden lamp stands, in the midst of which was the Son of man(1:13);

By the seven stars in His right hand (1:16, 20);

By the seven spirits of God (3:1);

By the seven lamps of fire before the throne (4:5);

By the book sealed with seven seals (5:1);

By the seven angels to whom were given seven trumpets (8:2);

By the seven thunders which uttered their voices (10:3, 4);

By the seven angels having the seven last plagues (16:1, 6);

And by the seven vials full of the seven last plagues (16:1; 21:9);

and elsewhere in the Word, where “seven” is mentioned.

Revelation 4

1. *After these things I saw, and, behold, a door opened in heaven; and the first voice that I heard, as of a trumpet speaking with me, said, Come up hither, and I will show thee things that must come to pass hereafter.*

2. *And immediately I was in the spirit; and behold a throne was set in heaven, and upon the throne was One sitting.*

3. *And He that sat was in aspect like to a jasper stone and a sardius; and a rainbow was round about the throne, in aspect like an emerald.*

4. *And around the throne were four and twenty thrones, and upon the throne I saw four and twenty elders sitting, arrayed in white garments, and they had on their heads golden crowns.*

5. *And out of the throne proceeded lightnings and thunders and voices; and there were seven lamps of fire burning before the throne, which were the seven spirits of God;*

6. *And in sight of the throne a glassy sea like crystal. And in the midst of the throne and around the throne were four animals, full of eyes before and behind.*

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

8. *And the four animals, each by itself, had six wings around about; and they were full of eyes within; and they had no rest, day and night, saying, Holy, holy, holy, Lord God Almighty, who was, and who is, and who is to come.*

9. *And when the animals gave the glory and the honor and the thanksgiving to Him that sitteth upon the throne, that liveth unto ages of ages,*

10. *The four and twenty elders fell down before Him that sitteth upon the throne, and worshiped Him that liveth unto ages of ages, and cast down their crowns before the throne, saying,*

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

EXPOSITION

258. It was pointed out above (n. 5) that this prophetic book does not treat of the successive states of the Christian Church from its beginning to its end, as has been believed theretofore, but of the state of the church and of heaven in the last times, when there is to be a new heaven and a new earth, that is, when there is to be a new church in the heavens and on the earth, thus when there is to be a judgment. It is said a new church in the heavens, because the church is there as well as on the earth (see in the work on *Heaven and Hell*, n. 221–227). As this is the subject of this book, the first chapter treats of the Lord who is the Judge; and the second and third chapters treat of those who are of the church and of those who are not of the church, thus of those in the former heaven which was to be done away with, and of those in the new heaven which was to be formed. That the seven churches treated of in the second and third chapters mean all who are in the church, and also all things of the church, see above (n. 256, 257). This fourth chapter now treats of the arrangement of all things, especially in the heavens, before the judgment; therefore a throne was now seen in heaven, and round about four and twenty thrones upon which were four and twenty elders; so also four animals were near the throne, which were cherubim. That these things described the arrangement of all things before the judgment and for judgment win be seen by the examination of this chapter. Be it known, that before any change takes place all things must be prearranged and prepared for the coming event; for all things are foreseen by the Lord, and I disposed and provided for according to what is foreseen. A “throne,” therefore, in the midst of heaven means judgment, and “He that sat upon it,” the Lord; the “four and twenty thrones upon which were four and twenty elders,” mean all truths in the complex, by which and according to which is judgment; “the four animals,” which are the cherubim, mean the Lord’s Divine Providence that the former heavens should not suffer injury

through the notable change about to take place, and that all things should then be done according to order; that is, that those interiorly evil should be separated from those interiorly good, and the latter be raised up into heaven, but the former cast down into hell.

259. Verse 1. After these things I saw, and behold a door opened in heaven; and the first voice that I heard, as of a trumpet speaking with me, said, Come up hither, and I will show thee things that must come to pass hereafter. 1. "After these things I saw," signifies the understanding illustrated (n. 260); "and behold a door opened in heaven," signifies the arcana of heaven revealed (n. 260); "and the first voice that I heard," signifies revelation now of things to come (n. 261); "as of a trumpet speaking with me," signifies clear and manifest (n. 262); "and I will show thee things that must come to pass hereafter," signifies instruction about the things that will occur in the last time of the church (n. 264).

260. Verse 1. After these things I saw, signifies the understanding illustrated. This is evident from the signification of "to see" as being to understand. "To see" signifies to understand because the sight of the eye corresponds to the sight of the mind, which is understanding. That correspondence is from this, that as the understanding sees spiritual things so the sight of the eye sees natural things. Spiritual things are truths from good, and natural things are objects in various forms. Truths from good, which are spiritual things, are seen in heaven as distinctly as objects before the eye, yet with much difference; for these truths are seen intellectually, that is, they are perceived; and the nature of this sight or perception cannot be described by human words; it can be apprehended only so far as this, that it has in it consent and confirmation from the inmost that so it is. There are, indeed, confirming reasons in very great abundance, which present themselves to the intellectual sight as a one, and this one is as it were a conclusion from many particulars. These confirming reasons are in the light of heaven, which is Divine truth or Divine wisdom proceeding from the Lord, and which operate in each angel

according to his state of reception. This is the spiritual sight of the understanding. Since with angels this sight operates upon the sight of the eyes, and presents the truths of the understanding in correspondent forms that appear in heaven not unlike the forms in the natural world that are called objects, so “to see,” in the sense of the letter of the Word, signifies to understand. (What the appearances in heaven are, and that they correspond to the objects of the interior sight of the angels, see in the work on *Heaven and Hell*, n. 170–176.)

[2] The expression “to see,” and not to understand, is used in the Word because the Word in its ultimates is natural, and the natural is the basis on which spiritual things have their foundation; consequently if the Word were spiritual in the letter it would have no basis, thus it would be like a house without a foundation. (On this, also see in the work on *Heaven and Hell*, n. 303–310.) That in the Word “to see” signifies to understand, is evident from the following passages.

In Isaiah:

Who said to the seers, See not; and to those that have vision, See not for us right things; speak to us smooth things, see illusions (30:10).

The eyes of them that see shall not be closed, and the ears of them that hear shall hearken (32:3).

Look, ye blind, that ye may behold, seeing great things ye do not keep them (42:18, 20).

The priest and the prophet err among the seeing, they stumble in judgment (27:7).

And in other places:

Seeing they see not, and hearing they hear not (Matt. 13:1–15; Mark 4:11, 12; 8:17, 18; Isa. 6:9, 10; Ezek. 12:2);

besides very many other instances, that do not need to be quoted, since everyone knows, also from the customary modes of speaking everywhere that “to see” signifies to understand; for it is said “I see that this is so,” or “that it is not so,” meaning “I understand.”

260a. And behold a door opened in heaven, signifies the arcana of heaven revealed. This is evident from the signification of “door,” as meaning admission (of which above, n. 208), here, a looking into, which is admission of the sight; moreover, the sight is admitted into heaven where the sight of the bodily eyes is dimmed, and at the same time the sight of the spirit’s eyes is enlightened. By this sight all things seen by the prophets were seen. A “door opened in heaven” here signifies the arcana of heaven revealed, because at such a time things that are in the heavens appear; and before the prophets the things that are arcana of the church appear; here arcana respecting the things that were to take place upon the time of the Last Judgment, none of which have been revealed as yet, and which could not be revealed until the judgment was accomplished, and then only through some one in the world to whom it was granted by the Lord to see them, and to whom was revealed at the same time the spiritual sense of the Word. For all things written in this prophetic book were written respecting the Last Judgment, but by means of representatives and correspondences; for whatever is said by the Lord and is perceived by angels, in coming down is changed into representatives, and is so made to appear before the eyes of angels in the ultimate heavens and before prophetic men when the eyes of their spirit have been opened. From this it can be seen what is meant by “a door opened in heaven.”

261. And the first voice that I heard, signifies revelation now of things to come. This is evident from the signification of “voice,” as being whatever proceeds from the Lord and is perceived by angels and by men; here especially revelation of things to come, that were to occur before the Last Judgment, about the time of it, and after it, since these are treated of in what now follows. That “the voice of Jehovah” in the Word signifies the Divine proceeding which is Divine truth, from which is all intelligence and wisdom (see A.C.

n. 219, 220, 375, 3563, 6971, 8513, 9926); this is clear also from the following passages. in David:

The voice of Jehovah is upon the waters, the voice of Jehovah is in power; the voice of Jehovah is with honor. The voice of Jehovah breaketh the cedars. The voice of Jehovah hewing as a flame of fire. The voice of Jehovah maketh the wilderness to shiver. the voice of Jehovah maketh the hinds to travail; and in His temple everyone saith: Glory (Ps. 29:3-9).

This Psalm treats of the Divine that proceeds from the Lord, and that is called, in a word, Divine truth. Its effect both with the good and with the evil is described in this passage; from which it is evident what is meant by “the voice of Jehovah.”

[2] in John:

He is the Shepherd of the sheep; to Him the porter openeth, and the sheep hear His voice. A stranger they do not follow, for they know not the voice of strangers. And other sheep I have, which are not of this fold; them also I must bring, and they shall hear My voice. But ye are not of My sheep, for My sheep hear My voice, and I know them, and they follow Me (10:2-5, 16, 26, 27).

“Sheep” in the Word mean those who are in truths from good, thus who are in faith from charity; “voice” here means not a voice but the Divine proceeding, which is Divine truth. This flows in with those who are in the good of charity, and gives them intelligence, and so far as they are in good gives them wisdom; intelligence is of truth, and wisdom is of truth from good.

[3] in Jeremiah:

The Maker of the earth, through His intelligence hath He stretched out the heavens, at the voice which He utters there is a multitude of waters in the heavens (10:12, 13; 51:16).

In David:

The voice of Jehovah is upon the waters Jehovah upon great waters (Ps. 29:3).

In Revelation:

The voice of the Son of man was as the voice of many waters (1:15).

I heard a voice from heaven, as the voice of many waters (14:2).

“The voice of Jehovah” and “the voice front heaven” is the Divine proceeding, or Divine truth, from which is all intelligence and wisdom; it is said to have been heard “as the voice of many waters” because “waters” signify Divine truths in ultimates (that this is the signification of “waters,” see above, n. 71).

[4] in David:

Ye kingdoms of the earth, sing psalms unto the Lord. To Him, that rideth upon the heaven of the heaven of old; behold, He will give forth with His voice, a voice of strength (Ps. 68:32, 33).

In John:

I say unto you, that the hour is coming when the dead shall hear the voice of the Son of man, and they that hear shall live (5:25).

In Joel:

Jehovah shall give forth His voice from Jerusalem, that the heavens and the earth may shake (3:16).

Jehovah hath given forth His voice before His army; for it is numberless that doeth His word (2:11).

That Divine truth here is “the voice of Jehovah” is evident, as in many other places.

262. As of a trumpet speaking with me, signifies clear and manifest. This is evident from the signification of “trumpet,” as being Divine truth manifested and revealed out of heaven (of which above, n. 55). A voice that is heard out of heaven with those who are in the spirit is heard usually as a human voice; but it was heard “as a trumpet speaking” because it was clearly and manifestly perceived by the angels, and what is clearly and manifestly perceived by them falls loudly into the hearing of the spirit; and this was done with John that his attention might be awakened, and thence his sight, lest anything should be obscure to him. This is meant by “the voice of a trumpet” in other places also (Matt. 24:31; Zech. 9:14; Ps. 47:5; Rev. 8:2, 7, 8, 13; 9:1, 13, 14; 10:7; 18:22; and elsewhere).

263. Said, come up hither, signifies elevation of mind and attention. This is evident from the signification of “coming up,” when said of hearing from the Divine, as being elevation of mind (see *Arcana Coelestia*, n. 3084, 4539, 4969, 5406, 5517, 6007). It also means attention, because when the mind is elevated, attention is awakened. For in respect to thought and win, man has interiors and exteriors; the interiors pertain to the internal man, the exteriors to the external man. The interiors, which pertain to the internal man, are in the spiritual world, consequently the things there are spiritual; but the exteriors, which pertain to the external man, are in the natural world, and the things there are natural. As the latter things are exterior and the former interior, therefore “coming up” signifies elevation towards the interiors, or elevation of mind. (But of this elevation, see what is shown in the work on *Heaven and Hell*, n. 33, 34, 38, 92, 499, 501; and in the *Doctrine of the New Jerusalem*, n. 36–53.)

264. And I will show thee things that must come to pass hereafter, signifies instruction about the things that win occur in the last time of the church. This is evident from the signification of “to show,” as being to instruct vividly (of which presently); and from the signification of “things that must come to pass hereafter,” as being things that are to take place in the last time of the church. This is the signification because in what now follows the state of heaven

and the church just before the Last Judgment is treated of, and afterwards the judgment itself; and because the judgment was to take place at the end of the church, therefore these things signify what was to take place at the last time of the church. (That the Last Judgment takes place at the end of the church, and that it has taken place, see in the small work on the *Last Judgment*, n. 33–39, 45–52.) “I win show thee” signifies vivid instruction about these things, because all the things shown contain these, for they lie hidden in the representatives described in Revelation; but they are manifest before the angels, and also before such men as know the spiritual sense of the Word.

265. Verses 2–6 (first part). And immediately I was in the spirit; and behold, a throne was set in heaven, and upon the throne One sitting. And He that sat was in aspect like to a jasper stone and a sardius; and a rainbow was round about the throne in aspect like an emerald. And around the throne were four and twenty thrones, and upon the thrones I saw four and twenty elders sitting, arrayed in white garments, and they had on their heads golden crowns. And out of the throne proceeded lightnings and thunders and voices; and there were seven lamps of fire burning before the throne, which are the seven spirits of God; and in sight of the throne a glassy sea like crystal. 2. “And immediately I was in the spirit,” signifies a spiritual state when there is revelation (n. 266); “and behold, a throne was set in heave”, and upon the throne One sitting,” signifies the Lord in respect to the Last Judgment (n. 267). 3. “And He that sat was in aspect like to a jasper stone and a sardius” signifies the Lord’s appearance in respect to Divine truth pellucid by virtue of the Divine good of the Divine love (n. 268); “and a rainbow was round about the throne in aspect like an emerald,” signifies the appearance of Divine truth in the heavens about the Lord (n. 269). 4. “And around the throne were four and twenty thrones, and upon the thrones four and twenty elders sitting,” signifies all truths from good in the higher heavens, arranged by the lord before judgment (n. 270); “arrayed in white garments,” signifies all truths from good in the lower heavens (n. 271); “and they had on their heads golden crowns,” signifies all truths arranged into order by Divine good, thus also all the former heavens (n. 272). 5. “And out of the throne proceeded lightnings and thunders

and voices,” signifies illustration, understanding, and perception of Divine truth in the heavens (n. 273); “and there were seven lamps of fire burning before the throne, which are the seven spirits of God,” signifies Divine truth itself united to Divine good, proceeding from the Lord’s Divine love (n. 274). 6. “And in sight of the throne a glassy sea like crystal,” signifies the appearance of Divine truth in ultimates where its generals are, pellucid by virtue of the influx of Divine truth united to Divine good in firsts (n. 275).

266. Verse 2. And immediately I was in the spirit, signifies a spiritual state when there is revelation, as is evident from what was said and shown above (n. 53), where it is similarly stated “I was in the spirit.”

267. And behold, a throne was set in heaven, and upon the throne One sitting, signifies the Lord in respect to the Last Judgment. This is evident from the signification of “throne,” which in general means heaven, in particular the spiritual heaven, and abstractly Divine truth proceeding from the Lord; it also signifies judgment, because all are judged by Divine truth; and also all who are in heaven (of which see above, n. 253a). “That the One sitting upon the throne” is the Lord is clear; and that judgment belongs to the Lord alone He teaches in Matthew:

When the Son of man shall come in His glory, and all the holy angels with Him, He shall sit on the throne of His glory; and before Him shall be gathered all the nations; and He shall separate them one from another, as the shepherd separateth the sheep from the goats (25:31, 32).

And in John:

The Father judgeth no one, but hath given all judgment unto the Son; He hath given Him authority to execute judgment, because He is the Son of man (5:22, 23).

Because no one is judged from Divine good but from Divine truth, therefore it is said “the Father judgeth no one, but the Son, because

He is the Son of man;” for “the Father” signifies Divine good, and “the Son of man” Divine truth proceeding. (That “Father” signifies Divine good, see above, n. 254; and that “the Son of man” signifies Divine truth proceeding, see n. 53, 151.) Here “throne” signifies judgment because the arrangement of all things for judgment is treated of in this chapter (see above, n 258).

268. Verse 3. And He that sat was in aspect like to a jasper stone and a sardius, signifies the Lord’s appearance in respect to Divine truth pellucid by virtue of the Divine good of the Divine love. This is evident from the signification of “One sitting upon the throne,” as being the Lord in respect to the Last Judgment (of which just above, n. 267); and from the signification of “in aspect like,” as being appearance; from the signification of “jasper stone,” as being the spiritual love of truth (of which in what follows); and from the signification of a “sardius stone” as being the celestial love of good; thus “a jasper stone and a sardius,” which the Lord appeared like, signify Divine truth pellucid, by virtue of the Divine good of the Divine love.

[2] That a “jasper” signifies the Divine love of truth, or Divine truth proceeding, is evident from passages in the Word where it is mentioned, as Exodus 28:20; and Ezekiel 18:13; also in Revelation:

The light (*luminare*) of the holy Jerusalem was like unto a stone most precious, as it were a jasper stone, shining like crystal (21:11); “the light of the holy Jerusalem” signifies the Divine truth of the church shining, “the light” truth itself shining, and “Jerusalem” the church in respect to doctrine; this is likened to “a jasper stone,” because “jasper” has a like signification.

The building of the wall [of the holy Jerusalem] was of jasper, and the city was pure gold, like unto pure glass (21:18).

The “wall” of the holy Jerusalem is said to be “of jasper,” because “wall” signifies Divine truth guarding; and because of this signification of “wall,” the first stone of its foundation is said to be jasper (verse 19), “foundation” signifying the truth upon which the church is founded.

[3] The “sardius” is mentioned because that stone signifies good, here Divine good, because the Lord is described. This is the stone that is called “pyropus” [firestone], and since it shines as by fire, both names signify the translucency of truth from good. (That all precious stones signify the truths from good of heaven and of the church, see *Arcana Coelestia*, n. 114, 9863, 9865, 9868, 9873; for this reason twelve precious stones were set in the breastplate of Aaron, which is called the Urim and Thummim, and by them responses were given, and this by their shining forth, and at the same time by a perception as to the thing interrogated or by a living voice, n. 9905.)

269. And a rainbow was round about the throne in aspect like an emerald, signifies the appearance of Divine truth in the heavens about the Lord. This is evident from the signification of “a rainbow in aspect like an emerald,” as denoting the appearance of Divine truth in its circumference; for “a rainbow round about the throne” signifies Divine truth round about; “in aspect like” signifies appearance. The appearance was like an emerald, because it had reference to the Last Judgment; for the color of this stone is green, and “green” signifies truth obscured. Divine truth in its brightness appears either of the color of heaven, or in various colors in beautiful order like a rainbow; but when obscured it appears of the color of an emerald. The heaven that was obscured was the heaven called “the former heaven,” on which judgment was to be executed, and which was about to perish (see Rev. 21:1). On this account “a rainbow round about like an emerald” is mentioned. “Rainbow” signifies Divine truth in the heavens in its order and consequently in its beauty, because there are infinite varieties of truth from good in the heavens, and when these are represented by colors, they present the aspect of a most beautiful rainbow. For this reason “a rainbow” was made the sign of the covenant after the flood (Gen. 9:12–17). (That there are infinite varieties in the heavens see in the work on *Heaven and Hell*, n. 56, 405, 418, 486; and in the small work on the *Last Judgment*, n. 13; and in *Arcana Coelestia*, n. 684, 690, 3744, 5598, 7236, 7833, 7836, 9002; that colors in heaven appear from the light there, and that they are modifications and variegations of the light, n. 1042, 1043, 1053, 1624, 3993, 4530, 4742, 4922; and that the colors appear various according to the

varieties of the states of truth from good, and thence of intelligence and wisdom, n. 4530, 4677, 4922, 9466; that rainbows are seen in heaven, and whence and what they are, n. 1042, 1043, 1623–1625.)

270. Verse 4. And around the throne were four and twenty thrones, and upon the thrones I saw four and twenty elders sitting, signifies all truths from good in the higher heavens, arranged by the Lord before judgment. This is evident from the signification of “throne” on which was “One sitting,” as being the Lord in respect to the Last Judgment (on which see just above, n. 267; and that “throne” signifies judgment, see n. 253a). Also from the signification of “the four and twenty thrones around it, and four and twenty elders on them,” as being all the truths of heaven in the complex, arranged before judgment. “Four and twenty” signifies all, “thrones” judgment, and “elders” those who are in truths from good, and abstractly truths from good. The higher heavens are here meant, because all who are in them are in truths from the good of love, and because the lower heavens are treated of in what immediately follows. (“Twenty-four” signifies all, because that number signifies the like with the number “twelve,” and “twelve” signifies all, and is predicated of truths, see *Arcana Coelestia*, n. 577, 2089, 2129, 2130, 3272, 3858, 3913. The number “twenty-four” signifies the like with the number “twelve,” because it is the double thereof, and the double of a number signifies something similar as the number from which it arises by multiplication, as may be seen, n. 5291, 5335, 5708, 7973.)

[2] The like is signified by “the thrones upon which the twelve apostles were to sit,” of which in Matthew:

Ye who have followed Me in the regeneration, when the Son of man shall sit on the throne of His glory, ye also shall sit upon thrones, judging the twelve tribes of Israel (19:28; Luke 22:30);

the “twelve apostles” signifying all truths in the complex. Likewise in the following words in Revelation:

I saw thrones, and they sat upon them, and judgment was given unto them (20:4).

“Judgment was given to those who sat upon thrones” signifies that judgment belongs to the Lord alone, for “elders” in the Word signify all who are in truths from good, and abstractly, truths from good by which is judgment. He who supposes that “elders” and “apostles” in the Word mean elders and apostles is much mistaken; in the spiritual sense of the Word no persons are perceived, but things abstractly from persons, for what is spiritual has nothing in common with persons. It is otherwise in the sense of the letter of the Word, which is natural; in that sense not only are persons mentioned, but the idea of person is implied in many expressions, in order that the Word in its ultimates may be natural, and thus be a basis for the spiritual sense. It is the same with the signification of “elders” as with that of “infants,” “children,” “young men,” “old men,” “virgins,” “women,” and many words of that kind; in the natural sense these are all thought of simply as persons; but in the spiritual sense “infants” mean innocence, “children” charity, “young men” intelligence, “old men” wisdom, “virgins” the affection of truth and good, and “women” the goods of the church; and so in other cases. The same is true of the natural and spiritual senses of “neighbor;” in the natural sense “neighbor” means any man whatever; but in the spiritual sense the good, truth, sincerity, and justice itself that are in the person. Everyone who reflects can see that this is the neighbor in the spiritual sense; for who loves a person for any other reason? For good and truth make the man, and cause him to be loved, and not the countenance and body.

[3] But to return to the signification of “elders.” That “elders” signify truths from good can be seen from the passages in the Word where they are mentioned. In Isaiah:

Then the moon shall blush, and the sun be ashamed, and Jehovah of Hosts shall reign in Mount Zion and in Jerusalem; and before His elders shall be glory (24:23).

The “moon” and “sun” mean their idolatrous worship and the falsity of faith and the evil of love; “Mount Zion” and “Jerusalem”

mean heaven and the church; “the elders” mean truths from good; it is therefore said, “before them shall be glory,” for “glory” signifies Divine truth in heaven (see above n. 33).

[4] In Lamentations:

My virgins and my young men have gone into captivity. I have cried to my lovers, they have deceived me; and mine elders expired in the city (1:18, 19).

Here the vastation of the church is treated of, over which there is lamentation; there is such vastation when there is no longer any spiritual affection of truth, and thence no intelligence in such things as pertain to the church, and when there is then no truth. The “virgins,” that are gone into captivity, mean the spiritual affection of truth, “the young men” intelligence; “captivity” is removal from this affection and intelligence; the “elders,” who expired, mean the truths of the church.

[5] in Ezekiel:

Slay to destruction the old man, the young man, and the virgin, and the infant and the women; begin from My sanctuary; therefore they began from the elders who were before the house (9:6).

Here too, the vastation of the church is treated of; an “old man” and “young man” mean wisdom and intelligence; “virgin” means the affection of truth and good; “infant” innocence; “women” the goods of the church; “to slay to destruction” signifies devastation; the “sanctuary,” from which they should begin, is the church in respect to the good of love and the truth of faith, which are “the elders who are before the house.”

[6] in Lamentations:

The faces of the old men were not honored. The elders have ceased from the gate, the young men from their music (5:12, 14).

“Old men” signify the wisdom that is of good; “elders,” the truths that are from good; “young men,” intelligence. That the God of Israel was seen:

Under His feet as a work of sapphire, by Moses, Aaron, Nadab, and Abihu, and seventy elders, and not by the rest (Exod. 24:1, 9–12);

signified that the Lord is seen solely by those who are in good and in truths from good (see the explanation of the passage in the *Arcana Coelestia*, n. 9403–9411). This is what the seventy elders of Israel represented, and what the “four and twenty elders” sitting upon as many thrones signified; this also is what the “twelve apostles” signify, of whom it is said that “they are to sit upon thrones, judging the twelve tribes of Israel.” (That the “twelve apostles” signify all truths from good, *Arcana Coelestia*, n. 2129, 3354, 3488, 3858, 6397; that the “twelve tribes of Israel” have a like signification, n. 3858, 3926, 4060, 6335; likewise the “elders of Israel,” n. 6524, 6525, 6890, 7912, 8578, 8585, 9376, 9404.)

271. Arrayed in white garments, signifies all truths from good in the lower heavens. This is evident from the signification of “white garments,” as being truths that invest, which specifically are true knowledges and cognitions (see above, n. 195a, b, 196, 198); and because the lower heavens are in these truths, they are meant. That “white garments” signify the lower heavens may seem strange to those who know nothing about appearances and representatives in heaven. All in the heavens are clothed according to truths, and lower truths correspond to garments, and because the lower heavens are in these truths, therefore the garments of the angels in the higher heavens also correspond to these. (But this arcanum may be more clearly understood from what is said and shown respecting the garments in which the angels are clothed, in the work on *Heaven and Hell*, n. 177–182; likewise from what was represented and signified by the garments of Aaron and his sons, explained in *Arcana Coelestia*, n. 9814, 10068; as also by the garments of the Lord when He was transfigured, n. 9212, 9216.)

272. And they had on their heads golden crowns, signifies all truths arranged into order by Divine good, thus also all the former heavens. This is evident from the signification of “four and twenty elders sitting upon four and twenty thrones, arrayed in white garments,” as being all truths of the heavens, thus all the heavens both higher and lower (of which just above, n. 270, 271); also from the signification of a “golden crown,” as being Divine good, from which are truths (of which in what follows). All the truths of heaven and of the church are from Divine good; truths that are not therefrom are not truths. Truths that are not from good are like shells without a kernel, and like a house in which no man dwells, but a wild beast; such are the truths that are called truths of faith apart from the good of charity; the good of charity is good from the Lord, thus Divine good. Now as “the elders upon thrones” signify the truths of the heavens, and “golden crowns” the good from which these are, therefore the elders were seen with crowns. The “crowns of kings” have a like signification; for “kings” in a representative sense signify truths, and “crowns” upon their heads signify the good from which the truths are (that “kings” signify truths may be seen above, n. 31a). For this reason the crowns are of gold, for “gold” in like manner signifies good (see above. n. 242a, d, e).

[2] That “crowns” signify good and wisdom therefrom, and that truths are what are crowned, can be seen from the following passages. In David:

I win make the horn to spring forth for David; I win set in order a lamp for Mine anointed; his enemies win I clothe with shame; but upon himself shall his crown blossom (Ps. 132:17, 18).

Here “David” and “anointed” mean the Lord (see above, n. 205); “horn” His power; “lamp” is the Divine truth from which is Divine intelligence; “Crown” the Divine good from which is Divine wisdom, and from which is the Lord’s government; and the “enemies,” that shall be clothed with shame, are evils and falsities.

[3] In the same:

Thou showest anger with Thine anointed. Thou hast condemned even to the earth his crown (Ps. 89:38, 39).

Here also “anointed” stands for the Lord, and “anger” for a state of temptation, in which He was when in combats with the hells. “Anger” and “condemnation” describe the lamentation at that time, as the Lord’s last lamentation on the cross, that He was forsaken; for the cross was the last of His temptations or combats with the hells; and after that last temptation He put on the Divine good of the Divine love, and thus united the Divine Human to the Divine Itself which was in Him.

[4] In Isaiah:

In that day shall Jehovah of Hosts be for a crown of adornment, and for a diadem of splendor, unto the remnant of His people (28:5).

Here “crown of adornment” means wisdom that is of good from the Divine; and “the diadem of splendor” intelligence that is of truth from that good.

[5] In the same:

For Zion’s sake will I not be silent, and for Jerusalem’s sake I will not be quiet, until her righteousness go forth as brightness, and her salvation as a lamp burneth; and thou shalt be a crown of splendor in the hand of Jehovah, and a royal tiara in the hand of thy God (62:1, 3).

Here “Zion” and “Jerusalem” mean the church, “Zion” the church which is in good, and “Jerusalem” the church which is in truths from that good; therefore it is called “a crown of splendor in the hand of Jehovah,” and “a royal tiara in the hand of thy God;” a “crown of splendor” is wisdom that is of good, and a “royal tiara” is intelligence that is of truth; and because “crown” signifies wisdom that is of good it is said to be “in the hand of Jehovah;” and because “tiara” signifies intelligence that is of truth it is said to be “in the hand of God;” for “Jehovah” is used where good is treated of, and “God” where truth is treated of (see *Arcana Coelestia*, n. 2586, 2769, 6905).

[6] In Jeremiah:

Say to the king and to the mistress, Humble yourselves, sit ye; for your headdress is come down, the crown of your splendor (13:18);

a “crown of splendor” meaning wisdom that is of good (“splendor” is the Divine truth of the church, *Arcana Coelestia*, n. 9815).

[7] In the same:

The joy of our heart hath ceased; our dance is turned into mourning; the crown of our head hath fallen (Lam. 5:15, 16);

“the crown of the head that hath fallen” means the wisdom which those who are of the church have through Divine truth, which wisdom hath ceased, together with internal blessedness.

[8] in Ezekiel:

I put a jewel upon thy nose, and earrings on thine ears, and a crown of splendor upon thine head (16:12).

This refers to Jerusalem, which is the church, here the church at its first establishment; “the jewel upon the nose” signifies the perception of good; and “the earrings on the ears” the perception of truth and obedience; and the “crown upon the head” signifies wisdom therefrom. In Job:

He hath stripped from me the glory, and taken away the crown of my head (19:9);

“glory” meaning intelligence from Divine truth, and a “crown of the head” the wisdom therefrom.

[9] in Revelation:

I saw, and behold a white horse; and He that sat on him had a bow, and there was given unto Him a crown; and He went forth conquering and to conquer (6:2).

“The white horse and He that sat on him” is the Lord in respect to the Word; “the bow” is the doctrine of truth by which the combat is waged; from which it is clear that “crown,” since it is attributed to the Lord, is the Divine good that He put on even in respect to the human, as a reward of victory.

[10] Again:

Afterwards I saw, and behold a whig cloud; and on the cloud One sat like unto the Son of man, having on His head a golden crown, and in His hand a sharp sickle (14:14);

a “white cloud” standing for the literal sense of the Word (*Arcana Coelestia*, n. 4060, 4391, 5922, 6343, 6752, 8281, 8781); “the Son of man” meaning the Lord in respect to Divine truth; “the golden crown,” the Divine good from which is Divine truth; and “the sharp sickle,” the dispersion of evil and falsity.

[11] That a “crown” is Divine good from which is Divine truth was represented by the plats of gold upon the front of the miter that was upon Aaron, which plate was also called a “crown” and a “coronet;” it is thus described in Exodus:

Thou shalt make a plate of gold, and grave upon it with the engraving of a signet, Holiness to Jehovah; and thou shalt put it on a thread of blue, and it shall be on the miter, over against the face of it (38:36, 37).

That this plate was called a “crown of holiness” and a “coronet,” see Exod. 39:30; Lev. 8:9. (But what was specially signified thereby, see *Arcana Coelestia*, n. 9930–9936, where the particulars are explained.)

273. Verse 5. And out of the throne proceeded lightnings and thunders and voices, signifies illustration, understanding, and the

perception of the Divine truth in the heavens from the Lord This is evident from the signification of “lightnings, thunders, and voices,” as predicated of Divine truth; “lightnings” referring to its illustration, “thunders” to its understanding, and “voices” to the perception of it; that these things are thereby signified will be made clear by passages in the Word where they are mentioned. But let something first be said in respect to the origin of these significations. All things that appear before the eyes of men in the visible heaven, as the sun, the moon, the stars, the air, the ether, light, heat, clouds, mists, showers, and many more, are correspondences; they are correspondences for the reason that all things in the natural world correspond to those in the spiritual world. These are also correspondences in heaven where the angels are, because like things are seen by them but there they are not natural but spiritual (as can be seen from what is shown respecting them in the work on *Heaven and Hell*, on the sun and moon in heaven, n. 116–125; on light and heat in heaven, n. 126–140; and in general, on the correspondence of heaven with all things of the earth, n. 103–115; and on appearances in heaven, n. 170–176) Therefore “lightnings” and “thunders” also are correspondences; and because they are correspondences, they have the like significance as the things have to which they correspond. Their significance in general is Divine truth received and uttered by the highest angels; which, when it descends to the lower angels sometimes appears as lightning, and is heard as thunder with voices. From this it is that “lightning” signifies Divine truth in respect to illustration; “thunder” Divine truth in respect to understanding; and “voices” Divine truth in respect to perception. It is said in respect to the understanding and in respect to the perception, since what enters into the mind through the hearing is both seen and perceived; seen in the understanding, and perceived through communication with the will. (What perception is, strictly, such as the angels in heaven have, may be seen in the *Doctrine of the New Jerusalem*, n. 140.)

[2] From this then it is that “lightnings” and “thunders” in the Word signify Divine truth in respect to illustration and in respect to the understanding, as can be seen from the following passages. In David:

Thou hast with Thine arm redeemed Thy people. The clouds poured out waters; the skies gave forth a voice; Thine arrows also went forth; the voice of Thy thunder into the world; the lightning lightened the world (Ps. 77:15, 17, 18).

Here the establishment of the church is treated of; “the clouds poured out waters” signifies truths from the sense of the letter of the Word; “the skies gave forth a voice” (that is, the higher clouds), signifies truths from the spiritual sense of the Word; “the arrows that went forth” (meaning thunderbolts, from which there is an appearance as of arrows from a bow and which are present when there are thunders and lightnings) signify Divine truths; “the voice of thunder into the world” signifies Divine truth in respect to perception and understanding in the church; and “the lightnings lightened the world” signifies Divine truth in respect to illustration thence; “the world” signifies the church.

[3] In the same:

A fire shall go before Jehovah, and bum up His enemies round about; His lightnings shall lighten the world (Ps. 97:3, 4).

From these words also it is clear that “lightnings” signify Divine truth in respect to illustration, for it is said “His lightnings shall lighten the world.

[4] In Jeremiah:

The Maker of the earth by His power, He prepareth the world by His wisdom, and by His intelligence stretcheth out the heavens; at the voice that He giveth forth there is a multitude of waters in the heavens, and He maketh the vapors to go up from the end of the earth, He maketh lightnings for the rain (10:12, 13; 51:16; Ps. 135:7, 8).

Here again the establishment of the church is treated of. That “the voice of thunder” signifies Divine truth in respect to perception and understanding, and “lightnings” Divine truth in respect to illustration, can be seen from its being said, “The Maker of the earth prepareth the world by His wisdom, and by His intelligence

stretcheth out the heavens;” and then, “at the voice that He giveth forth there is a multitude of waters in the heavens,” and “He maketh lightnings for the rain;” “earth” and “world” signifying the church; “waters in the heavens” spiritual truths; “rain” these truths when they descend and become natural; “lightnings” their illustration.

[5] in the second book of Samuel:

Jehovah thundered from heaven, and the Most High gave forth His voice and sent forth His arrows and scattered them, lightning, and discomfited them (22:14, 15).

Thunders are here described by “thundering from heaven” and by “giving forth a voice,” flying thunderbolts by “arrows,” and all these signify Divine truths, and “lightning” their light; and as these vivify and illustrate the good, so they terrify and blind the evil, which is meant by “He sent forth arrows and scattered them, lightning, and discomfited them;” for the evil cannot bear Divine truths, nor any light at all from heaven, therefore they See away at their presence.

[6] Likewise in David:

Jehovah thundered in the heavens, and the Most High gave forth His voice; and He sent forth His arrows and scattered them, and many lightnings and discomfited them (Ps. 18:13, 14).

Lighten forth lightning and scatter them; send forth Thine arrows and discomfit them (Ps. 144:6).

That “thunders” and “lightnings” signify Divine truth in respect to the understanding and illustration is still further evident from the following passages. In David:

In distress thou didst call and I delivered thee; I answered thee in the secret place with thunder (Ps. 81:7).

In Revelation:

I heard one of the four animals saying, as with a voice of thunder, Come and see (6:1).

And the angel took the censer and filled it from the fire of the altar, and cast it into the earth; and there followed thunders and voices and lightnings (8:5).

The angel cried with a great voice, as a lion, and when he cried the seven thunders uttered their voices (10:3, 4).

The temple of God was opened in heaven, and there was seen in the temple the ark of the covenant; and there followed lightning and voices and thunders (11:19).

I heard a voice from heaven, as the voice of many waters, and as the voice of great thunder (14:2).

I heard the voice of a great multitude, and as the voice of many waters, as the voice of vehement thunders, saying, Alleluia; for the Lord our God, the Almighty, hath received the kingdom (19:6).

Moreover, since “thunders” and “lightnings” signify Divine truths, when Jehovah came down upon Mount Sinai to promulgate these truths:

There were voices and lightnings, and also the voice of a trumpet (Exod. 19:16).

That “the voice of a trumpet” signifies Divine truth in respect to revelation, see above (n. 55, 262):

A voice out of heaven to the Lord was heard as thunder (John 12:28, 29).

That James and John were called Boanerges, sons of thunder (Mark in. 14, 17).

274. And there were seven lamps of fire burning before the throne, which are the seven spirits of God, signifies Divine truth itself united to Divine good, proceeding from the Lord’s Divine love. This is evident from the signification of “seven” as being all

things in the complex; also from the signification of “lamps burning with fire before the throne,” as being Divine truth united to Divine good proceeding from the Lord’s Divine love; for “lamps” signify truths; therefore “seven lamps” signify all truth in the complex, which is the Divine truth; and “fire” signifies the good of love; and since the lamps were seen “burning before the throne” upon which the Lord was, it is signified that truth is from the Lord. As “the seven spirits of God” signify all truths of heaven and the church from the Lord (see above, n. 183a), therefore it is said, “which are the seven spirits of God.” (That “seven” signifies all, see above, n. 256; that “fire” signifies the good of love, see *Arcana Coelestia*, n. 934, 4906, 5215, 6314, 6832, 10055.)

[2] That “lamps” signify truths, which are called the truths of faith, can be seen from the following passages in the Word. In David:

Thy Word is a lamp to my feet, and a light to my path (Ps. 119:105).

The Word is called a “lamp” because it is Divine truth. In the same:

Thou makest my lamp to shine; Jehovah God maketh bright my darkness (Ps. 18:28).

“To make a lamp to shine” signifies to enlighten the understanding by Divine truth; and “to make bright the darkness” signifies to disperse the falsities of ignorance by the light of truth. In Luke:

Let your loins be girded about, and your lamps shining (7:35).

The “loins” to be girded signify the good of love (see *Arcana Coelestia*, n. 3021, 4280, 4462, 5050–5052, 9961); and “lamps shining” signify the truths of faith from the good of love.

[3] In Matthew:

The lamp of the body is the eye; if the eye be good the whole body light, if the eye be evil the whole body is darkness. If, therefore, the light be darkness, how great is the darkness (6:22, 23).

The eye is here called “*lucerna*,” that is, a lighted lamp, because the “eye” signifies the understanding of truth, and therefore the truth of faith; and as the understanding derives its all from the win (for such as the win is, such is the understanding), so the truth of faith derives its all from the good of love; consequently when the understanding of truth is from the good of the win the whole man is spiritual, which is signified by the words, “if the eye be good the whole body is light;” but the contrary is true when the understanding is formed out of the evil of the win; that it is then in mere falsities is signified by the words, “If thine eye be evil the whole body is darkened. If, therefore, the light be darkness, how great is the darkness.” (That “the eye” signifies the understanding, see above, n. 152; and that “darkness” signifies falsities, *Arcana Coelestia*, n. 1539, 1560, 3340, 4415, 4531, 7655, 7711, 7712.) He who does not know that “eye” signifies the understanding does not apprehend at all the meaning of those words.

[4] In Jeremiah:

I will take away from them the voice of joy and the voice of gladness, the voice of the bridegroom and the voice of the bride, the voice of the millstones and the light of the lamp (25:10).

“To take away the voice of joy and the voice of gladness” signifies to take away the interior felicity that is from the good of love and the truths of faith; “to take away the voice of the bridegroom and the voice of the bride” signifies to take away all conjunction of good and truth, which makes heaven and the church with man; “to take away the voice of the millstones and the light of the lamp” signifies to take away the doctrine of charity and faith. (What is signified by “millstone” and “grinding,” see *Arcana Coelestia*, n. 4335, 7750, 9995, 10303.) Likewise in Revelation:

And the light of a lamp shall shine no more in Babylon; and the voice of the bridegroom and of the bride shall be heard no more there (18:23).

In Isaiah:

Her salvation as a lamp that burneth (62:1);

signifying that the truth of faith should be from the good of love.
In Matthew:

The kingdom of heaven is like ten virgins, who took their lamps and went forth to meet the bridegroom. The five foolish took their lamps, but no oil; but the five prudent took oil also. When, therefore, the bridegroom came, the prudent went in to the wedding, but the foolish were not admitted (25:1–12).

“Lamps” here signify the truths of faith, and “oil” the good of love. What the rest of this parable signifies may be seen above (n. 252b), where the particulars are explained.

275a. Verse 6. And in sight of the throne a glassy sea like crystal, signifies the appearance of

[Divine] truth in ultimates where its generals are, and its pellucidity by virtue of the influx of Divine truth united to Divine good in firsts. This is evident from the signification of “in sight of the throne,” as being appearance; also from the signification of “glassy,” as being pellucid. It is also said “like crystal,” that pellucidity from the influx of Divine truth united to Divine good in firsts may be described; this is signified by “the seven lamps of fire burning before the throne” (as shown just above, n. 274). in this and what precedes, the state of the whole heaven arranged in order for judgment is described, and its ultimate is meant by “the glassy sea like crystal.” The truth of the ultimate heaven is signified by “a glassy sea,” because “sea” signifies the generals of truth, such truth as exists in the ultimates of heaven, and with man in the natural man, which truth is called knowledge (*scientificum*). The “sea” signifies such truths because in the sea is the gathering together of waters, and waters” signify truths (see above, n. 71).

[2] That this is the signification of “sea” is evident from many passages in the Word, a number of which I will cite here. In Isaiah:

I will shut up the Egyptians into the land of a hard lord; and a fierce king shall rule over them. Then the waters shall fail from the sea, and the river shall dry up and become dry (19:4, 6).

By “the Egyptians” knowledges that are of the natural man are meant; “the hard lord into whose hands they should be shut up” signifies the evil of self-love; “a fierce king” signifies falsity therefrom; “the waters shall fail from the sea” signifies that with all the abundance of knowledges there still are no truths; and “the river shall dry up and become dry” signifies that there is no doctrine of truth and no intelligence therefrom.

[3] In the same:

Jehovah will visit with His sword, hard, great, and strong, upon leviathan the stretched out serpent, and leviathan the crooked serpent, and will slay the whales that are in the sea (27:1).

This is also said of “Egypt,” by which knowledges that are of the natural man are signified; “leviathan the stretched out serpent” signifies those who reject all things which they do not see with the eyes, thus the merely sensual, who are without faith, because they do not comprehend. “Leviathan the crooked serpent” signifies those who, for the same reason, do not believe, and yet say that they believe. “The sword, hard, and great, and strong, with which they shall be visited,” signifies the extinction of all truth, for “sword” signifies falsity destroying truth. “The whales in the sea,” that shall be slain, signify knowledges in general. (That these are signified by “whales,” see *Arcana Coelestia*, n. 7293.)

[4] In the same:

Let the inhabitants of the isle be still; thou merchant of Zidon passing over the sea, they have fined thee. Blush, O Zidon, for the sea hath said, the stronghold of the sea, saying, I have not traveled, and I have not brought forth, and I have not brought up young men, and have not reared up virgins; when the report comes to Egypt they shall be seized with grief, as by the report respecting Tyre (23:2–5).

“Zidon” and “Tyre” signify the knowledges of good and truth; therefore it is said “the merchant of Zidon passing over the sea,” “merchant” meaning one who acquires these knowledges for himself and communicates them. That they acquired for themselves thereby nothing of good and truth is signified by “the sea said, I have not travailed and I have not brought forth, I have not brought up young men, and have not raised up virgins;” “to travail and bring forth” is to produce something from knowledges; “young men” mean truths, and “virgins” goods. That the use of cognitions and knowledges would therefore perish, is signified by “when the report comes to Egypt they shall be seized with grief, as by the report respecting Tyre.”

[5] In Ezekiel:

All the princes of the sea shall come down from their thrones, and cast away their robes, and strip off their broidered garments, they shall be clothed with terrors. They shall take up a lamentation over thee, and shall say, How hast thou perished, thou that dwelt by the seas, the renowned city which was strong in the sea; therefore the islands in the sea shall be dismayed at thy outcome (26:15–18).

These things are said of “Tyre,” which signifies the cognitions of truth, the neglect and loss of which are thus described; the “princes of the sea that shall come down from their thrones” signify primary cognitions; that these together with knowledges (*scientificis*) shall be abandoned is signified by “they shall cast away their robes, and strip off their broidered garments;” “broidered work,” is knowledges (*scientificum*); “the city that dwelt by the seas and was strong in the sea” signifies the power of knowing in all abundance (“seas” signify collections); “the islands in the sea” signify nations more remote from truths that long for cognitions, of which it is said “therefore the islands in the sea shall be dismayed at thy out-come.”

[6] in Isaiah:

They shall not do evil nor corrupt themselves in all the mountain of My holiness; for the earth shall be full of the knowledge of Jehovah, as the waters cover the sea (11:9).

This treats of a new heaven and a new church, which are meant by “mountain of holiness,” in which “they shall not do evil nor corrupt themselves;” their understanding of truth from the Lord is described by “the earth shall be full of the knowledge of Jehovah;” and as waters” signify truths, and the “sea” the fullness of them, it is said, “as the waters cover the sea.”

[7] In the same:

By My rebuke I dry up the sea, I make the rivers a wilderness; their fish shall become putrid because there is no water, and shall die of thirst (l. 2).

“To dry up the sea” signifies an entire lack of the general knowledges of truth; “to make the rivers a wilderness” signifies the deprivation of all truth and of intelligence therefrom; “the fish shall become putrid” signifies that the knowledges pertaining to the natural man shall be without any spiritual life; this takes place when they are applied to confirm falsities in opposition to the truths of the church; “by cause there is no water” signifies because there is no truth; “to die of thirst” signifies the extinction of truth. (That “rivers” signify the things of intelligence, see *Arcana Coelestia*, n. 108, 2702, 3051; that “wilderness” signifies where there is no good because there is no truth, n. 2708, 4736, 7055; that “fish” signifies the knowledge (*scientificum*) pertaining to the natural man, n. 40, 991; that “water” signifies truth, n. 2702, 3058, 3424, 5668, 8568; and that “to die of thirst” signifies the absence of spiritual life from lack of truth, n. 8568 at the end.)

[8] in David:

O Jehovah, Thou rulest in the uprising of the sea; when it raiseth up its waves (Ps. 89:9).

The “sea” here signifies the natural man, because in the natural man are the generals of truth; “the uprising of the sea” signifies its exalting itself against the Divine, denying the things that are of the church; the “waves” which it raiseth up signify falsities.

[9] In the same:

Jehovah hath founded the world upon the seas, and established it upon the rivers (Ps. 24:2).

The “world” signifies the church; the “seas” knowledges in general which are in the natural man; and “rivers” the truths of faith; upon these two the church has its foundation.

[10] in Amos:

Jehovah, who buildeth His steps in the heavens, and calleth the waters of the sea, and poureth them out upon the faces of the earth (9:6).

“The steps that Jehovah buildeth in the heavens” signify interior truths which are called spiritual; “the waters of the sea” signify exterior truths, which are natural because they are in the natural man; “to pour them out upon the faces of the earth” signifies upon the men of the church, for the “earth” is the church.

275b. [11] In David:

By the word of Jehovah were the heavens made; and all the hosts of them by the breath of His mouth. He gathereth the waters of the sea together as an heap; He giveth the deeps in treasuries (Ps. 33:6, 7).

“The word of Jehovah by which the heavens were made,” and “the breath of His mouth by which all the hosts of them were made,” signify Divine truth proceeding from the Lord; “the hosts of the heavens” are all things of love and faith; “the waters of the sea that He gathereth together as an heap” signify the knowledges of truth, and truths in general, which are together in the natural man; “the deeps that He gives in treasuries” signify sensual knowledges, which are the most general and ultimate things of the natural man, and in which at the same time are interior or higher truths, therefore they are called “treasures.”

[12] In the same:

Jehovah hath founded the earth upon its bases, that it be not removed for ever and ever. Thou hast covered it with the deep as with a vesture (Ps. 104:5, 6).

The “earth” signifies the church; “the bases on which Jehovah hath founded it for ever” are the knowledges of truth and good; “the deep with which He hath covered it as with a vesture” signifies sensual knowledge (*scientificum sensuale*), which is the ultimate of the natural man, and being the ultimate, it is said that “He covered it as with a vesture.”

[13] In the same:

Jehovah, Thy way is in the sea, and Thy path in many waters, yet Thy footsteps have not been known (Ps. 77:19).

In Isaiah:

Thus saith Jehovah, I who have given a way in the sea, and a path in the mighty waters (43:16).

That “sea” here does not mean the sea, nor “waters” the waters, is clear, since it is said that therein “are the way and the path of Jehovah;” therefore by “sea” and by “waters” are meant such things as Jehovah or the Lord is in, which are the knowledges of truth in general from the Word, and the truths therein; “the sea” being such knowledges, and “waters” truths. Knowledges and truths differ in this, that knowledges are of the natural man, and truths of the spiritual man.

[14] In Jeremiah:

Behold, I will plead thy cause, and win revenge thy revenging; that I may dry up the sea of Babylon, and make dry her fountain. The sea shall cod up upon Babylon, she shall be covered with the multitude of its waves (51:36, 42).

By “Babylon” those who profane goods are meant; “the sea of Babylon” means their traditions, which are the adulterations of

good from the Word; “the waves” are the falsities from these; their destruction at the Last Judgment is hereby described.

[15] In the same:

A people coming from the north, and a great nation and many kings shall be stirred up from the sides of the earth. Their voice maketh a tumult like the sea, and they ride upon horses (l. 41, 42).

“A people coming from the north” are those who are in falsities from evil; “the great nation” means evils; and “many kings” falsities; “the sides of the earth” are the things outside of the church, and those that are not of the church, for the “earth” means the church; “their voice maketh a tumult like the sea” means falsity from the natural man exalting itself against the truth of the church; “the horses upon which they ride” are reasonings from the fallacies of the senses.

[16] In the same:

Jehovah giveth the sun for light by day, the statutes of the moon and stars for light by night, stirring up the sea so that the waves thereof roar (31:35).

“The sun from which is the light of day” signifies the good of celestial love, from which is the perception of truth; “the statutes of the moon and stars, from which is the light of night,” signify truths from spiritual good and from knowledges, by which there is intelligence; “the sea that is stirred up, and the waves that roar,” signify the generals of truth in the natural man, and knowledges.

[17] In Isaiah:

The wicked are like the troubled sea when it cannot be quiet, but its waters cast up filth and mire (57:20).

“The troubled sea which is like the wicked,” signifies reasonings from falsities; “the waters that cast up filth and mire,” signify the

falsities themselves, from which come evils of life and falsities of doctrine.

[18] In Ezekiel:

I will stretch out Mine hand upon the Philistines, and I will cut off the Cherethites, and destroy the remnant of the sea coast (25:16).

“The Philistines” signify those who are in the doctrine of faith alone, and “the remnant of the sea coast that shall be destroyed,” signifies all things of truth.

[19] In Hosea:

I will not return to destroy Ephraim. They shall go after Jehovah; and the sons from the sea shall draw near with honor, with honor shall they come as a bird out of Egypt, and as a dove out of the land of Assyria (11:9–11).

“Ephraim” signifies the church in respect to the understanding of truth; “the sons from the sea, who shall draw near,” signify truths from a common fountain, which is the Word; “a bird out of Egypt” signifies knowledge agreeing; and “a dove out of the land of Assyria” signifies the rational.

[20] In Zechariah:

In that day living waters shall go out from Jerusalem; part of them to the eastern sea, and part of them to the hinder sea (14:8).

“Living waters from Jerusalem” signify truths from a spiritual origin in the church, which are the truths that are received by man when he is illustrated by the Lord while he is reading the Word. “Jerusalem” is the church in respect to doctrine, the “sea” signifies the natural man, into which those things that are in the spiritual man descend; the “eastern sea” signifies the natural man in respect to good; and the “hinder sea” the natural man in respect to truth; and as the natural man is in the generals of truth, “sea” also signifies the general of truth.

[21] He who knows nothing about the spiritual man, and the truths and goods that are therein, may suppose that the truths that are in the natural man, and are called cognitions and knowledge, are not merely the generals of truth, but are all there is of truth with man. But let him know that the truths in the spiritual man, from which those are that are in the natural, are incomparably more numerous; but these truths in the spiritual man do not come to the perception of the natural man until he enters the spiritual world, which is after death; for then man puts off the natural and puts on the spiritual. That this is so can be seen from this fact alone, that angels are in intelligence and wisdom ineffable as compared with man, and yet they are from the human race. (That angels are from the human race, see in the small work on the *Last Judgment*, n.14–22 and 23–27.)

[22] As the “sea” signifies the generals of truth, therefore the great vessel, which was for general washing, was called “the barren sea” (1 Kings 7:23–26); for the “washings” represented purifications from falsities and evils, and “waters” signify truths, by which purifications are effected; and as all truths are from good, the containing vessel was made of brass, and was therefore called “the barren sea,” for brass signifies good. Spiritual purification, which is called purification from falsities and evils, is there fully described by the measurements of that vessel, and by the bases thereof, understood in a spiritual sense. From what has been brought forward it can be seen that “sea” signifies the generals of truth or the knowledges of truth together and collectively. But what further is signified by “sea” will be shown in the explanation of what follows, for “sea” is used in various senses (as in Rev. 5:13; 7:1–3; 8:8,9; 10:2, 8; 12:12; 13:1; 14:7; 15:2; 16:3; 18:17, 19, 21; 20:13; 21:1).

276. Verses 6 (last part) 7,8. And in the midst of the throne and around the throne were four animals, full of eyes before and behind. And the first animal was like a lion, and the second animal like a calf, and the third animal had a face like a man, and the fourth animal was like a flying eagle. And the four animals, each by itself had six wings round about, and they were full of eyes within,

and they had no rest day and night, saying, Holy, holy, holy, Lord God Almighty, who was, and who is, and who is to come. “And in the midst of the throne and around the throne were four animals, full of eyes before and behind,” signifies the Lord’s guard and providence that the interior heavens be not approached except by the good of love and charity, that lower things depending thereon may be in order (n. 277) 7. “And the first animal was like a lion,” signifies the appearance, in ultimates of Divine truth proceeding from the Lord in respect to power and efficiency (n. 278); “and the second animal like a calf,” signifies the appearance, in ultimates, of Divine good in respect to protection (n. 279); “and the third animal had a face like a man,” signifies the appearance, in ultimates, of the Divine guard and providence in respect to wisdom (n. 280); “and the fourth animal was like a flying eagle,” signifies the appearance, in ultimates, of the Divine guard and providence in respect to intelligence and as to circumspection on every side (n. 281, 282.) 8. “And the four animals, each by itself, had six wings round about,” signifies the appearance of the spiritual Divine on all sides about the celestial Divine (n.283); “and full of eyes within,” signifies the Divine Providence and guard (n. 284); “and they had no rest day and night, saying, Holy, holy, holy,” signifies that which is most holy proceeding from the Lord (n. 285); “Lord God Almighty, who was, and who is, and who is to come,” signifies the infinite and eternal (n. 286).

277a. And in the midst of the throne and around the throne were four animals, full of eyes before and behind, signifies the Lord’s guard and providence that the interior heavens be not approached except by the good of love and charity, that lower things depending thereon may be in the order. This is evident from the signification of “out of the midst of the throne,” as being from the Lord, for the “One sitting upon the throne” was the Lord (see above, n. 268); also from the signification of “around the throne,” as being the interior or higher heavens, for these are most nearly around the Lord; also from the signification of “four animals,” which were cherubim, as being the Divine guard and providence that the interior or higher heavens be not approached except from the good of love and charity (of which in what follows); also from the signification of “eyes,” of which they were full before and behind,

as being the Lord's Divine Providence; for "eyes," in reference to man, signify the understanding, which is his internal sight; but when "eyes" are predicated of God, they signify the Divine Providence (see above, n. 68, 152). And since "eyes" here signify the Lord's Divine Providence that the higher heavens be not approached except from the good of love and of charity, therefore these cherubim were seen "full of eyes before and behind." On this providence of the Lord, lower things, which are the lower heavens and also the church on earth, depend, that they may be in order, because the influx of the Lord is both immediate from Himself, and also mediate through the higher heavens into the lower heavens and into the church; consequently unless the higher heavens were in order the lower could not be in order. (On this influx see the *Doctrine of the New Jerusalem*, n. 277, 278.)

[2] That by "the four animals" here cherubim are meant is evident in Ezekiel, by whom like things were seen at the river Chebar, which are described by him in chap. 1 and in chap. 10, and in the latter called "cherubim" (1, 2, 4-9, 14, 16, 18, 19), and it is said of them:

The cherubim mounted up; these are the animals that I saw by the river Chebar. These are the animals that I saw under the God of Israel by the river Chebar; and I knew that they were the cherubim (10:16, 20).

These "four animals, that were cherubim," are thus described by that prophet:

Near the river Chebar appeared the likeness of four animals. This was their aspect; they had the likeness of a man, and each one had four faces, and each one of them had four wings. This was the likeness of their faces; the four of them had the face of a man and the face of a lion on the right side, and the four of them had the face of an ox on the left side, and the four of them had the face of an eagle. Their appearance was like burning coals of fire, like the appearance of lamps; the same went up and down among the animals, so that the fire was bright, and out of the fire went forth lightning. Over the heads of the animals was an expanse of the appearance of a wonderful crystal. Above the expanse which was over their head was as it were the appearance of a sapphire stone, the likeness of a throne; and upon the likeness of the throne was

the likeness as the appearance of a man upon it. From the appearance of his loins and downwards I saw as it were an appearance of fire, and it had brightness round about, as the appearance of the bow that is in the cloud; so was the appearance of the brightness of Jehovah round about; this appearance was the likeness of the glory of Jehovah (1:5, 6, 10, 13, 22, 26–28).

By these representatives the Divine of the Lord in the higher heavens, and His Providence that they be not approached except front the good of love and charity, are described; and in this description are contained all the things that are mentioned in this chapter of Revelation respecting the arrangement of the heavens, and signified by “the throne on which was One sitting in aspect like a jasper stone and a sardius;” also by the “rainbow round about the throne,” by the “lamps of fire burning before the throne,” and the other things which it is not necessary therefore to explain here singly.

[3] It shall now be shown merely that “cherubim” in the Word signify the guard and providence of the Lord that the higher heavens be not approached except from the good of love and charity, that lower things may be in order. This is plainly seen by the cherubim placed before the garden of Eden, when man was driven from it, which are thus described in Moses:

When Jehovah God had driven out the man, He made to dwell on the east of Eden the cherubim, and the flame of a sword turning hither and thither, to guard the way of the tree of life (Gen. 3:24).

What is meant by the “man” and “his wife” in these chapters may be seen explained in the *Arcana Coelestia*, namely, that “man” here means the most ancient church, which was a celestial church; and the celestial is distinguished from the spiritual church in this, that the celestial church is in the good of love to the Lord, but the spiritual in the good of charity towards the neighbor (see in the work on *Heaven and Hell*, n. 20–28). Of the men who constitute these two churches on the earth the two higher heavens are formed. When, therefore, the celestial church, which was the most ancient and primary church on this earth, declined and began to recede from the good of love, it is said that “cherubim were made to dwell

on the east of Eden, and the flame of a sword turning hither and thither, to guard the way of the tree of life.” The “east of Eden” signifies where the good of celestial love enters; “the flame of a sword turning hither and thither” signifies truth from that good, protecting; and “the tree of life” signifies the Divine that is from the Lord in the higher heavens, which is the good of love and charity and heavenly joy therefrom. From this it is clear that “cherubim” signify guards that these heavens be not approached except through the good of love and charity; for this reason they are also said “to guard the way of the tree of life.” (That the “east” signifies the good of love, see *Arcana Coelestia*, n. 1250,3708; that “Eden” signifies wisdom therefrom, n. 99,100; that “sword” signifies truth combating against falsity and dispersing it, thus truth protecting, above, n. 73, 131a; that “flame” signifies truth from celestial good, *Arcana Coelestia*, n. 3222, 6832, 9570; that “the tree of life” signifies the good of love from the Lord and the heavenly joy therefrom, see above, n. 109, 110.)

277b. [4] Because of this signification of “cherubim” two cherubim of solid gold were placed upon the mercy-seat which was upon the ark, thus described in Moses:

Thou shalt make cherubim, of solid gold thou shalt make them, from the two ends of the mercy seat; out of the mercy seat thou shalt make the cherubim. And the cherubim shall spread out their wings upwards, covering the mercy seat with their wings; towards the mercy seat shall be the faces of the cherubim. And thou shalt put the mercy seat upon the arc. And there I will meet with thee, and I will speak with thee between the two cherubim (Exod. 25:18–22; 37:7–9).

The “ark” and the “tent” represented the higher heavens; the “ark,” in which was the testimony or law, represented the inmost or third heaven; the “tabernacle,” which was without the veil, the middle or second heaven; the “mercy seat” the hearing and reception of all things of worship which are from the good of love and charity; the “cherubim” guards; and the “gold,” of which they were made the good of love. From this it is also clear that the “two cherubim” represented guards that the higher heavens be not approached except through the good of love and charity. (That the “tabernacle” in general represented heaven where the Lord is, see *Arcana*

Coelestia, n. 9457, 9481, 10545; the “ark” the inmost or third heaven, n. 3478, 9485; the “testimony or law in the ark,” the Lord in respect to the Word, n. 3382, 6752, 7463; the “habitation,” that was without the veil, the middle or second heaven, n. 3478, 9457, 9481, 9485, 9594, 9596, 9632; the “mercy seat,” the hearing and reception of all things of worship that are from the good of love and charity from the Lord, n. 9506; and “gold” the good of love, n. 113, 1551, 1552, 5658, 6914, 6917, 9510, 9874, 3881.)

[5] Because “cherubim” signified those guards:

There were cherubim also upon the curtains of the tabernacle and upon the veil (Exod. 26:1, 31).

And for the same reason Solomon made in the oracle of the temple cherubim of olive wood, and set them in the midst of the interior house, and overlaid them with gold, and also carved all the walls of the house round about with carved figures of cherubim, and also the doors (1 Kings 6:23–29, 32–35).

The “temple” also signified heaven and the church, and its “oracle” the inmost of heaven and the church. The “olive wood,” of which the cherubim were made, signifies the good of love; likewise the “gold” with which they were overlaid. The “walls” on which the cherubim were engraved, signify the ultimates of heaven and of the church, and the “cherubim” thereon signify guards. The “doors,” on which also there were cherubim, signify entrance into heaven and the church. From this it is clear that “cherubim” signified guards that heaven be not approached except through the good of love and charity. And as “cherubim” signified such guards they also signify the Lord’s Divine Providence, for these guards are from the Lord, and are His Divine Providence. (That the “temple” and the “house of God” signify heaven and the church, see above, n. 220; the “oracle” therefore signifies the inmost of these. That “olive wood” signifies the good of love, see *Arcana Coelestia*, n. 886, 3728, 4582, 9780, 9954, 10261; likewise “gold,” see above, n. 242. That “doors” signify approach and admission, see also above, n. 248.)

[6] The new temple is likewise described as ornamented with cherubim, of which in Ezekiel:

There were made cherubim and palm trees, so that a palm tree was between a cherub and a cherub; thus it was made for all the house round about, from the ground unto above the door were cherubim and palm trees made; and the wall of the temple (41:18–20).

“Palm tree” signifies spiritual good which is the good of charity (see *Arcana Coelestia*, n. 8369).

[7] Since Divine truth from Divine good is what protects, therefore the king of Tyre is called a “cherub;” for “king” signifies Divine truth, and “Tyre” knowledges; and therefore the “king of Tyre” signifies intelligence, of whom it is thus written in Ezekiel:

Thou, King of Tyre, hast been in Eden the garden of God; every precious stone was thy covering. Thou cherub, the spreading out of one that protects, I have set thee, on God’s mountain of holiness wast thou; thou hast walked in the midst of the stones of fire. Thou wast perfect in thy ways in 1 the day that thou wast created (28:12–16).

(That “king” signifies Divine truth, see above, n. 31b; and “Tyre” knowledges, *Arcana Coelestia*, n. 1201. That “precious stones” signify the truths and goods of heaven and the church, see n. 9863, 9865, 9868, 9873, 9905, which are called “stones of fire” because “fire” signifies the good of love, see n. 934, 4906, 5215, 6314, 6832.) Because the “king of Tyre” signifies intelligence from Divine truth, and this guards or protects, therefore the king of Tyre is called “a cherub, the spreading out of one that protects.”

[8] Since the higher heavens cannot be approached except through the good of love and charity, that is, cannot be approached through worship and through prayers, except such as proceed from that good, therefore the Lord spoke with Moses and Aaron when they entered the habitation between the two cherubim that were upon the ark (Exod. 25:22). This also is made evident in uses:

When Moses went into the tent of meeting, he heard the Voice speaking unto him from above the mercy seat that was upon the ark of the Testimony, from between the two cherubim (Num. 7:89).

Because it is the Divine proceeding from the Lord that provides and guards, therefore it is said of the Lord that:

He sitteth upon the cherubim (Isa. 37:16; Ps. 18:9, 10; 80:1; 99:1; 1 Sam. 4:4; 2 Sam. 6:2).

[9] Since the arrangement of all things for judgment is treated of in this chapter, the cherubim also are here treated of, that is, the Lord's guard and providence that the higher heavens be not approached except through the good of love and charity; for unless this had been done before the judgment, the veriest heavens, in which the true angels are, would have been endangered, because those heavens that were about to perish (see Rev. 21:1) were not in the good of love and charity, but only in some truths. For there were there from the Christian world those who were in the doctrine of faith alone, which some had confirmed by a number of passages from the Word, and thus obtained some conjunction with the ultimate heaven; but this conjunction was broken when the heaven called the former heaven (Rev. 21:1) was dissipated; and it was then ordered by the Lord that hereafter no one shall be conjoined with the heavens unless he be in the good of love to the Lord and in charity towards the neighbor. This is what is specifically meant by the things that now follow in this chapter. Whoever, therefore, believes that the heavens can hereafter be approached through the worship and prayers of those who are in faith alone, and not at the same time in the good of charity, are much mistaken. The worship of such is no longer received, nor are their prayers heard, but attention is directed only to their life's love. Those, therefore, in whom the love of self and the world rules, no matter in what external worship they may have been, are conjoined to the hells, and are also taken there after death, and not previously to any heaven that is to perish, as was the case hitherto.

278a. Verse 7. And the first animal was like a lion, signifies the appearance, in ultimates, of Divine truth proceeding from the Lord

in respect to power and effect. This is evident from the signification of “lion,” as being Divine truth proceeding from the Lord in respect to power and effect (of which in what follows). It means appearance in ultimates, because the cherubim were seen as animals, and this first one like a lion. It is said in ultimates, because that appearance was before John when he was in the spirit, and he saw all things in ultimates, in which Divine celestial and Divine spiritual things are variously represented, now by gardens and paradises, now by palaces and temples, now by rivers and waters, now by living creatures of various kinds, such as lions, camels, horses, oxen, bullocks, sheep, lambs, doves, eagles, and many others. Like things were seen by the prophets through whom the Word was written, in order that the Word in its ultimates, which are the things contained in the sense of the letter, might consist of such things as exist in the world, which might be representations and correspondences of celestial and spiritual things, and thus might serve as a basis and foundation to the spiritual sense. For this reason also the cherubim (which signify the guard and providence of the Lord that the higher heavens be not approached except from the good of love and charity) were seen by John and also by Ezekiel, in respect to their faces, as animals.

278b. Since it is the Lord who guards and provides, and this through Divine truth and Divine good, thus through His Divine wisdom and intelligence, four animals were seen, which were like a lion, a calf, a man, and an eagle; for thus by “lion” Divine truth in respect to power was represented, by “calf” Divine good in respect to protection, by “man” the Divine wisdom, and by “eagle” the Divine intelligence; which four things are included in the Lord’s Divine Providence in its guarding the higher heavens, that they be not approached except from the good of love and charity.

[2] That a “lion” signifies Divine truth proceeding from the Lord in respect to power is evident from the passages in the Word in which “lion” is mentioned; as from the following, in Moses:

Judah is a lion’s whelp; from the prey, my son, thou are gone up; he couched, he lay down as an old lion; who shall rouse him up? (Gen. 49:9).

“Judah” here signifies the Lord’s celestial kingdom, where all are in power from the Lord through Divine truth; this power is meant by a “lion’s whelp,” and by an “old lion;” “the prey from which he goeth up” signifies the dispersion of falsities and evils; “to couch” signifies to put oneself into power; “lying down” signifies to be in security from every falsity and evil; therefore it is said, “Who shall rouse him up?” (That “Judah” in the Word signifies the celestial kingdom of the Lord, see *Arcana Coelestia*, n. 3654, 3881, 5603, 5782, 6363; that “prey,” in reference to that kingdom and to the Lord, signifies the dispersion of falsities and evils, and the rescue and deliverance from hell, n. 6368, 6442; that “couching” in reference to a lion, signifies to put oneself into power, n. 6369; and that “lying down” signifies a state of security and tranquillity, n. 3696.)

[3] In the same:

At this time it shall be said to Jacob and to Israel, What hath God wrought? Behold the people riseth up as an old lion, and as a young lion doth he lift himself up; he shall not lie down until he eat of what is torn (Num. 23:23, 24).

He coucheth, he lieth down as an old lion; who shall rouse him up? Blessed is he that blesseth thee, and cursed is he that curseth thee (Num. 24:9).

This is said of “Jacob and Israel,” who signify the Lord’s spiritual kingdom; their power is described by an “old lion” and a “young lion” rising, lifting himself up, and couching; the dispersion of falsities and evils is signified by “eating of what is torn,” and a state of security and tranquillity by “he lieth down, who shall rouse him up?” (That “Jacob” and “Israel” in the Word signify the Lord’s spiritual kingdom, see *Arcana Coelestia*, n. 4286, 4570, 5973, 6426, 8805, 9340; what the Lord’s celestial kingdom is, and what His spiritual kingdom is, see in the work on *Heaven and Hell*, n. 20–28). That “to couch” is to put oneself into power; that “prey” and “spoil” mean the dispersion of falsities and evils; and that “lying down” means a state of security and tranquillity, when these things are said of a lion, see just above.

[4] In Nahum:

Where is the abode of the lions, and the feeding place of the young lions? where walked the lion, the old lion, the lion's whelp, and none maketh them afraid? (2:11).

Here also "lions" signify those who are in power through Divine truth; "their abode" signifies where there are such in the church; their "feeding place" signifies the knowledges of truth and good; their "walking and none making them afraid" signifies their state of security from evils and falsities.

[5] In Micah:

The remnant of Jacob shall be in the midst of many peoples, as dew from Jehovah, as the drops upon the herb. As a lion among the beasts of the forest, as a young lion among the flocks of sheep, who if he go through shall tread down and tear in pieces so that none delivereth, thine hand shall be lifted up above thine adversaries, and all thine enemies shall be cut off (5:7-9).

The "remnant of Jacob" signifies the truths and goods of the church; "dew from Jehovah" signifies spiritual truth; "drops upon the herb" natural truth; "a lion among the beasts of the forest," and "a young lion among the flocks of sheep," and "treading down and tearing, and none delivering," signify power over evils and falsities; because of this signification it is said, "thine hand shall be lifted up above thine adversaries, and all thine enemies shall be cut off;" for "adversaries" signify evils, and "enemies" falsities (see *Arcana Coelestia*, n. 2851, 8289, 9314, 10481).

[6] In Isaiah:

The Lord said, Go set a watchman, who may look and announce. And he saw a chariot, a pair of horsemen, an ass chariot, a camel chariot; and he harkened a harkening; a lion upon a watch-tower called out, O lord, I stand continually in the daytime, and I am set upon my watch all the nights: Babylon is fallen, is fallen (21:6-9).

This treats of the coming of the Lord and a new church at that time. "A lion upon a watch-tower" signifies the Lord's guard and providence; therefore it is said, "I stand continually in the daytime, and I am set upon my watch all the nights." A "chariot" and a "pair of horsemen" signify the doctrine of truth from the Word; "hearkening a hearkening" signifies a life according to that doctrine. (That "chariot" signifies the doctrine of truth, see *Arcana Coelestia*, n. 2761, 2762, 5321, 8029, 8215; that "horseman" signifies the Word in respect to the understanding, see n. 2761, 6401, 6534, 7024, 8146, 8148.)

[7] In the same:

Like as the lion and the young lion roareth over what he hath torn which I a multitude of shepherds meeteth, so shall Jehovah come down to fight upon Mount Zion and upon the hill thereof (31:4).

Here Jehovah is compared to "a roaring lion," because a "lion" signifies power to lead forth from hell or from evils, and to "roar" signifies defence against evils and falsities; therefore it is said, "so shall Jehovah Zebaoth come down to fight upon Mount Zion and upon the hill thereof," "Mount Zion and the hill thereof" meaning the celestial church and the spiritual church; and "that which is torn over which the lion and the young lion roar" signifying deliverance from evils, which are from hell.

[8] To "roar" when attributed to a lion, has the same signification in Hosea:

I will not return to destroy Ephraim. They shall go after Jehovah as a lion roareth (11:9, 10).

In Amos:

The lion hath roared, who does not fear? the Lord Jehovah hath spoken, who will not prophesy (3:8).

In Revelation:

The angel cried with a great voice, as a lion roared (10:3).

In David:

The lions roaring after their prey and seeking their food from God.
The sun ariseth, they gather themselves together and lie down in their
abodes (Ps. 104:21, 22).

These words in David describe the state of the angels of heaven when they are not in a state of intense love and of wisdom therefrom, and when they return into that state; the former state is described by “lions roaring after their prey, and seeking their food from God;” the latter state by “the sun ariseth, they gather themselves together and lie down in their abodes.” By the “lions” the angels of heaven are meant; their “roaring,” means desire; “prey” and “food” mean the good which is of love and the truth which is of wisdom; “the sun arising” means the Lord in respect to love and wisdom therefrom; “gathering themselves together” means returning into a celestial state; and “lying down in their abodes,” a state of tranquility and peace. (Of these two states of the angels in heaven see in the work on *Heaven and Hell*, n. 154–161.)

278c. [9] Because Jehovah is compared to a lion from Divine truth in respect to power, therefore the Lord is called a “lion” in Revelation:

Behold the lion that is of the tribe of Judah, the root of David,
hath overcome (5:5).

And because all power is from the Lord through Divine truth, this also is signified by a “lion,” as in Moses:

Of Gad he said, Blessed is he who hath given the breadth to Gad;
as a lion he dwelleth, he teareth the arm, yea, the crown of the head
(Deut. 33:20).

“Gad” in the highest sense signifies omnipotence, and therefore in the representative sense the power that is of truth (see *Arcana Coelestia*, n. 3934, 3935); therefore it is said, “Blessed is he who

hath given breadth to Gad,” for “breadth” signifies truth (*Arcana Coelestia*, n. 1613, 3433, 3434, 4482, 9487, 10179; that all power is from Divine truth, see in the work on *Heaven and Hell*, in the chapter on the power of the angels in heaven, n. 228–233).

[10] Because a “lion” signifies power, therefore in the lamentations of David over Saul and Jonathan it is said:

Saul and Jonathan were lovely, they were swifter than eagles, they were stronger than lions (2 Sam. 1. 23).

“Saul” here as king, and “Jonathan” as the son of a king, mean truth protecting the church, since the doctrine of truth and good is here treated of, for that lamentation was written “to teach the sons of Judah the bow” (verse 18 there); and “bow” signifies that doctrine (see *Arcana Coelestia*, 2686, 2709, 6422).

[11] Because “the kings of Judah and Israel” represented the Lord in respect to Divine truth, and because a “throne” represented the judgment, which is effected according to Divine truth, and because “lions” represented power, guard, and protection against falsities and evils, therefore near the two stays of the throne built by Solomon there were two lions, and twelve lions on the six steps on the one side and on the other (1 Kings 10:18–20). From this it can be seen what “lions” in the Word signify when the Lord, heaven, and the church are treated of. “Lions” in the Word signify also the power of falsity from evil by which the church is destroyed and devastated. As in Jeremiah:

The young lions roar against her,¹ they give forth their voice, they reduce the land to wasteness (2:15).

In Isaiah:

A nation whose arrows are sharp, and all his bows bent, the hoofs of his horses are accounted as rock, his roaring like that of a lion, he roareth like a young lion, and he growleth and seizeth the prey (5:28, 29).

Besides many other places (as in Isa. 11:6; 35:9; Jer. 4:7; 5:6; 12:8; l. 17; 51:38; Ezek. 19:3, 5, 6; Hos. 13:7, 8; Joel 1:6, 7; Ps. 17:12; 22:13; 57:4; 58:6; 91:13).

279a. And the second animal like a calf signifies the appearance in ultimates of Divine good in respect to protection. This is evident from the signification of a “calf,” or “bullock,” as being the good of the natural man, and specifically his good of innocence and charity; and because it is the good of the natural man it also is the good of the lowest heaven, for this heaven is spiritual natural (see in the work on *Heaven and Hell*, n. 29–31); and as this good is there, there is a guard or protection that the higher heavens be not approached except through the good of love and charity; this is why one cherub was like a calf. That this appearance was in ultimates, see just above (n. 278a). A “calf” or “bullock” signifies the good of the natural man, because animals from the herd signified the affections of good and truth in the external or natural man; and those from the flock signified the affections of good and truth in the internal or spiritual man. Those from the flock were lambs, she-goats, sheep, rams, and he-goats; those from the herd were oxen, bullocks, and calves.

[2] That “bullocks” and “calves” signify the good of the natural man is evident from the passages of the Word where they are mentioned. First from the description of the feet of the cherubim in Ezekiel:

Their foot was straight and the sole of their feet like the sole of a calf's foot, and they sparkled like the appearance of burnished brass (1:7).

Their foot thus appeared “straight” because the cherubim represented the Divine guard of the Lord, and the feet and the soles of the feet represented the same in ultimates or in the spiritual natural heaven and the natural world; for “feet” in general signify the natural; a “straight foot” the natural in respect to good; “the sole of the foot” the ultimate of the natural; “burnished brass” also signifies good in the natural. From this it is clear that good in the natural is signified by a “calf,” and that in this is the ultimate good

that guards and protects lest the heavens be approached except through the good of love and charity. (That “feet” signify the natural, see *Arcana Coelestia*, n. 2162, 3147, 3761, 3986, 4280, 4938–4952, 5327, 5328; that that which is to the right signifies good from which is truth, n. 9604, 9736, 10061; therefore a “straight foot” signifies the natural in respect to good. That “palms,” “soles,” and “hoofs,” signify the ultimates in the natural, see n. 4938, 7729; and that “burnished brass” signifies natural good, see above, n. 70.)

[3] In Hosea:

Return ye to Jehovah; say unto Him, Take away all iniquity, and accept good, and we will pay back the bullocks of our lips (14:2).

What it is to “pay back the bullocks of the lips” no one can know unless he knows what “bullocks” and what “lips” signify; they mean evidently confession and thanksgiving from a good heart; but it is thus expressed because “bullocks” signify external good, and “lips” doctrine; therefore “paying back the bullocks of the lips” signifies to confess and give thanks from the goods of doctrine. (That “lips” signify doctrine, see *Arcana Coelestia*, n. 1286, 1288.)

[4] In Amos:

Ye cause the habitation of violence to draw near; they lie upon beds of ivory, and eat the lambs out of the flock, and the calves out of the midst of the stall (6:3, 4).

Here those who have an abundance of the knowledges of good and truth and yet lead an evil life are treated of; “to eat the lambs out of the flock” signifies to imbibe the knowledges of internal good or of the spiritual man; and “to eat the calves out of the midst of the stall” signifies to imbibe the knowledges of external good or of the natural man; and “to cause the habitation of violence to draw near” is to live a life contrary to charity.

[5] In Malachi:

Unto you that fear My name shall the Sun of righteousness arise and healing in His wings; that ye may go forth, and grow up as fatted calves (4:2).

The “Sun of righteousness that shall arise to them that fear the name of Jehovah” signifies the good of love; and “healing in His wings” signifies the truth of faith; therefore “to go forth, and grow up as fatted calves,” signifies the increase of all good, “fatted” and “fat” also signifying good.

[6] In Luke:

The father said of the prodigal son who returned penitent in heart, Bring forth the first robe and put it on him, and put a ring on his hand, and shoes on his feet; and bring hither the fatted calf and kill it, that we may eat and be glad (15:22, 23).

He who is acquainted only with the sense of the letter believes that no deeper meaning is contained in this than appears in that sense, when yet every particular involves heavenly things; as that they should “put on him the first robe,” that they should “put a ring on his hand, and shoes on his feet,” that they should “bring forth the fatted calf, that they might eat and be merry.” By “the prodigal son” those who are prodigal of spiritual riches, which are the knowledges of truth and good, are meant; “his returning to his father, and his confession that he was not worthy to be called his son,” signifies penitence of heart and humiliation; “the first robe with which he was clothed,” signifies general and primary truths; “the ring on the hand” signifies the conjunction of truth and good in the internal or spiritual man; “the shoes on the feet” signify the same in the external or natural man, and both signify regeneration; “the fatted calf” signifies the good of love and charity; and “to eat and be glad” signifies consociation and heavenly joy.

[7] In Jeremiah:

I will give the men that have transgressed My covenant, who have not established the words of the covenant which they made before Me, that of the calf, which they cut in twain that they might pass between the parts thereof, the princes of Judah, and the princes of Jerusalem, the

royal ministers and the priests, and all the people of the land, which passed between the parts of the calf, I will even give them into the hands of their enemies, that their carcass may be for food to the bird of the heavens (34:18–20).

What is meant by “the covenant of the calf,” and by “passing between its parts,” no one can know without knowing what a “covenant” signifies, and a “calf,” and its being “cut in twain;” then what is meant by “the princes of Judah and Jerusalem,” by “the royal ministers,” “the priests,” and “the people of the land.” Some heavenly arcanum is evidently meant; and it can be understood when it is known that a “covenant” means conjunction; a “calf” good, a “calf cut in twain” good proceeding from the Lord on the one hand, and good received by man on the other, whence is conjunction; and that “the princes of Judah and Jerusalem, the royal ministers, the priests, and the people of the land,” mean the goods and truths of the church; and that “to pass between the parts” means to conjoin. When these things are known, the internal sense of these words can be seen, namely, that there was no conjunction by the goods and truths of the church with that nation, but disjunction.

[8] Like things are involved in the “covenant of the calf” with Abram, of which in Genesis:

Jehovah said to Abram, Take to thee an heifer of three years old, and a she-goat of three years old, and a ram of three years old, and a turtle dove, and a young pigeon. And he took him all these, and divided them in the midst, and laid each part over against the other; but the birds divided he not. And the birds of prey came down upon the carcasses; and Abram drove them away. And the sun was at its going down, and a deep sleep fell upon Abram; and lo, a terror of great darkness fell upon him. And in that day Jehovah made a covenant with Abram (15:9–12, 18).

The “terror of great darkness” that fell upon Abram signified the state of the Jewish nation, which was in the greatest darkness in respect to the truths and goods of the church. This state of that nation is what is described in the prophet by “the covenant of the calf which they cut into two parts, between which they passed.”

279b. Since a “calf” signifies the good of the natural man and its truth, which is knowledge; and since the natural man and its knowledge is signified by “Egypt,” therefore in the Word Egypt is called a “she-calf,” and a “he-calf;” moreover, when they applied the knowledges of the church to magical and idolatrous purposes they turned the calf into an idol; this was why the sons of Israel made to themselves a he-calf in the wilderness, and worshiped it, and also why they had a calf in Samaria.

[9] That Egypt was called a he-calf and a she-calf can be seen in Jeremiah:

A very fair she-calf is Egypt; destruction cometh out of the north, her hirelings in the midst of her are like he-calves of the stall (46:20, 21).

Respecting the calf that the sons of Israel made to themselves in the wilderness, see Exodus 32; and respecting the “calf of Samaria” (1 Kings 12:28–32), about which is the following in Hosea:

They have made a king, but not by Me; they have made princes, and I knew it not; of their silver and their gold have they made them idols, that they may be cut off. Thy calf, O Samaria, hath forsaken thee. For it was from Israel; the workman made it, and it is not God; the calf of Samaria shall be broken in pieces (8:4–6).

This treats of the corrupt explanation of the Word, when the sense of its letter is turned to favor self-love, and the principles of religion derived therefrom. “They have made a king, but not by Me, and they have made princes, and I knew it not,” signifies doctrines from self-intelligence, which in themselves are falsities, but which they make to appear as truths; for “king” signifies truth, and in a contrary sense, falsity; “princes” signify primary truths, or falsities, which are called principles of religion. “To make idols of their silver and their gold” signifies to pervert the truths and goods of the church, and still to worship them as holy, although as they are from self-intelligence they are destitute of life; “silver” is the truth, and “gold” the good, which are from the Lord; “idols” signify worship from doctrine that is from self-intelligence; “the workman made it,

and it is not God,” signifies that is from the selfhood (*ex proprio*), and not from the Divine; “to be broken in pieces” signifies to be dispersed; which makes clear what is signified by the “calf of Samaria.” Because “calves” signified the good of the natural man, calves were also sacrificed (see Exod. 29:11, 12 seq.; Lev. 4:3 seq.; 13 seq.; 8:15 seq.; 9:2; 16:3; 23:18; Num. 8:8 seq.; 15:24; 28:19, 20; Judges 6:25–29; 1 Sam 1:25; 16:2; 1 Kings 18:23–26, 33); for all the animals that were sacrificed signified the goods of the church of various kinds.

280a. And the third animal had a face like a man, signifies the appearance in ultimates of the Divine guard and providence in respect to wisdom. This is evident from the signification of “the face of a man,” as being the affection of truth, “face” signifying affection, and “man” the recipient of Divine truth; and because man’s rational is from this, “man” signifies wisdom; for man was created that he might be rational and wise; by this he is distinguished from the brute animals; for this reason “man” in the Word signifies wisdom. “Man” signifies both the affection of truth and wisdom, because the affection of truth and wisdom act as one; for he who is in the spiritual affection of truth, that is, who is affected by truth, or who loves truth because it is truth, is conjoined to the Lord, since the Lord is in His own truths, and is His truth with man; from this man has wisdom, and from this it is that man is a man. Some suppose that man is a man by reason of his face and body, and that by these he is distinguished from beasts, but they are in an error; man is a man by reason of his wisdom, consequently so far as anyone is wise so far is he a man. Those, therefore, who are wise, appear in heaven and in the light of heaven as men, with a brightness and beauty according to their wisdom; while those who are not wise—which is true of those who are in no spiritual affection, but merely in natural affection, in which man is when he loves truth not because it is truth but because he thence receives glory, honor, and gain—these in the light of heaven appear not as men but as monsters in various forms (see in the work on *Heaven and Hell*, n. 70, 72, 73–77, 80; and what wisdom is, and what non-wisdom, n. 346–356).

280b. [2] That “man” in the Word signifies the affection of truth and wisdom therefrom, is evident from the following passages. In Isaiah:

Lord, how long? He said, until cities be devastated that they may be without inhabitant, and the houses that there may be no man in them, and the ground be devastated to a waste. Jehovah shall remove man, and forsaken places shall be multiplied in the midst of the land (6:11, 12).

These things were not said of the devastation of the earth, that there should no longer be cities and houses therein, or that in these there should be no inhabitant or man, but they were said of the devastation of good and truth in the church; “cities” signifying the truths of doctrine; “inhabitant” the good of doctrine; “houses” the interiors of man which are of his mind; and “man” the spiritual affection of truth and wisdom therefrom. This is signified by “the houses shall be devastated, that there may be no man in them.” The “land” that shall be devastated to a waste signifies the church. From this it is clear what is signified by “removing man,” and by “multiplying the forsaken places in the midst of the land;” “a forsaken place” signifying where there is no good because there is no truth.

[3] In the same:

I will make a man more rare than pure gold; even a man than the gold of Ophir (13:12).

A “man” (*virum hominem*) signifies intelligence, and “man” (*hominem*) wisdom, and that these were about to be at an end is signified by their being “made rare.” Intelligence is distinguished from wisdom by this, that intelligence is the understanding of truth such as the spiritual man has, and wisdom is the understanding of truth such as the celestial man has, whose understanding is from the will of good. From this it is clear what is here signified by “man” (*virum hominem*), and what by “man” (*hominem*).

[4] In the same:

The inhabitants of the earth shall be burnt up, and few men shall be left (24:6).

The “inhabitants of the earth” signify the goods of the church, and these are said “to be burnt up” when the loves of self and of the world begin to rule; that the spiritual affection of truth and wisdom therefrom will then be at an end is signified by “few men will be left.”

[5] In the same:

The highways have been laid waste; he that passeth through the way hath ceased; he hath made void the covenant, he hath rejected the cities, he regardeth not man (33:8).

This treats of the devastation of the church; “the highways that are laid waste” and “he that passeth through the way who hath ceased” signify that the goods and truths which lead to heaven are no more; “he hath made void the covenant” signifies no conjunction then with the Lord; “he hath rejected the cities” signifies that they spurn doctrine; “he regardeth not man” signifies that he maketh no account of wisdom.

[6] In Jeremiah:

I saw the earth, when lo, it was void and empty; and towards the heavens, and their light was not. I saw, when lo there was no man, and all the fowl of the heavens were fled away (4:23, 25).

This evidently does not mean the earth, that it was void and empty, nor the heavens that there was no light thence nor that there was not a man on the earth, nor that all the fowl of heaven were fled; what is really meant can be seen only from the spiritual sense of the Word. In that sense “earth” signifies the church; that it was “void and empty” signifies that there is no good and truth in the church; the “heavens,” where there is no light, signify the interiors of man’s mind which are the receptacles of the light of heaven; (the “light” that is not there is Divine truth and wisdom therefrom); therefore

it is said, “I saw and lo there was no man;” the “fowl of heaven which were fled away” signify the rational and the intellectual.

[7] In the same:

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 (31:27).

“The house of Israel and the house of Judah” signify the church in respect to truth and in respect to good; “the seed of man and the seed of beast” signify the spiritual affection of truth and the natural affection of truth; for where “man and beast” are mentioned in the Word the spiritual and the natural or the internal and the external, are signified (see *Arcana Coelestia*, n. 7424, 7523, 7872).

[8] In Zephaniah:

I will take away man and beast; I will take away the fowl of the heavens and the fishes of the sea; I will cut off man from the surfaces of the earth (1:3).

“To take away man and beast” means to take away the spiritual affection of truth and the natural affection of truth; “to take away the fowl of the heavens and the fishes of the sea” means to take away spiritual truths and natural truths; and “to cut off man from the surfaces of the earth” means to cut off the affection of truth and wisdom.

[9] In Ezekiel:

Ye My flock, the flock of My pasture, ye are man; I am your God (34:31).

The “flock of the pasture” signifies spiritual good and truth; the “pasture” is the reception of these from the Lord; it is therefore said, “ye are man, I am your God,” “man” standing for the spiritual affection of truth and wisdom.

[10] In the same:

Behold, I am with you, and I will look unto you, and ye shall be tilled and sown; then I will multiply man upon you, the whole house of Israel; and the cities shall be inhabited, and the waste places shall be builded. I will cause man to walk upon you, My people Israel. Thus the Lord Jehovah hath said, Because ye say, Thou hast been a devourer of man and a bereaver of thy peoples, therefore thou shalt devour man no more, and thy sword shall not bereave any more; the desolate cities shall be full of the flock of man (36:9–14, 38).

The restoration of the church is here treated of; “Israel” signifies the spiritual church, or the church that is in spiritual good, which is the good of charity; this church is here called “man” from the spiritual affection of truth that makes the church; therefore it is said, “I will multiply man upon you, the whole house of Israel, and I will cause man to walk upon you, My people Israel.” “The flock of mail,” of which “the desolate cities shall be full,” signifies spiritual truths of which the doctrines of the church shall be full; “the sword which shall not bereave any more” signifies that falsity shalt no longer destroy truth.

[11] In the same:

Thy mother is a lioness, she lay down among lions; one of her whelps rose up, it learned to tear the prey, it devoured men (19:2, 3, 8).

“Mother” means the church, here the church perverted; the falsity of evil destroying truth is signified by “the lioness lying down among lions;” “her whelp which learned to tear the prey and devoured men” signifies the primary falsity of their doctrine, which destroyed truths and consumed every affection of them. These things were said of the princes of Israel, by whom primary truths are signified, but here, in a contrary sense, primary falsities.

[12] In Jeremiah:

Hazor shall become an abode of dragons, a waste even for ever; a man shall not dwell there, nor a son of man sojourn in her (49:33).

The church that is in falsities and in no truths is here treated of; “Hazor” signifies the knowledges of truth; the knowledges of falsity are signified by “an abode of dragons;” that there is there no truth and no doctrine of truth is signified by “a man (*vir*) shall not dwell there, nor the son of man (*hominis*) sojourn in her,” “man” meaning truth, and “the son of man” a doctrine of truth.

[13] In Revelation:

He measured the wall of the holy Jerusalem, a hundred and forty-four cubits, the measure of a man, which is that of an angel (21:17).

That this signifies, that “the wall of the holy Jerusalem was a hundred and forty-four cubits, and that this was the measure of a man, which is that of an angel,” no one can understand unless he knows what is signified by “the holy Jerusalem,” by its “wall,” by the number “one hundred and forty-four,” likewise by “man,” and by “angel.” “The holy Jerusalem” signifies the church in respect to doctrine; “wall” signifies truth protecting; the number “one hundred and forty-four” signifies all truths from good in the complex; “man” signifies the reception of these from affection, and “angel” signifies the same; it is therefore said, “the measure of a man, which is that of an angel;” “measure” signifying quality. From this it is clear how these words are to be spiritually understood. (These things may be seen more clearly explained in the *Doctrine of the New Jerusalem*, n. 1.)

280c. [14] Because “man” signifies the spiritual affection of truth and wisdom therefrom, “man” also signifies the church, because the church with man is a church from the spiritual affection of truth and wisdom therefrom. This makes clear what is meant by “Juan” in the first chapters of Genesis, namely, the church that was the first of this earth and the most ancient; this is what is meant by “Adam,” or “Man.” The establishment of this church is described in the first chapter by the creation of heaven and earth; its intelligence and wisdom by paradise; and its fall by the eating of the tree of knowledge.

[15] But in the highest sense, by “man” is meant the Lord Himself, since from Him are heaven and the church, and the spiritual affection of truth and wisdom with each one of those who constitute heaven and the church; therefore in the highest sense the Lord alone is man; and men in both worlds, spiritual and natural, are men so far as they receive from the Lord truth and good, thus so far as they love truth and live according to it. And from this also it is that the whole angelic heaven appears as one man, and also each society there; and moreover, that the angels appear in a perfect human form. (See further on this in the work on *Heaven and Hell*, n. 59–67, 68–72, 73–77, 87–102.)

[16] It was on this account that the four cherubim, which signify the guard and providence of the Lord that the higher heavens he not approached except through the good of love, were seen as men, although they each had four faces; and that the Lord was seen above them as a Man. That the four cherubim were seen as men is evident in Ezekiel:

This was the appearance of the four animals; they had the likeness of a man, but each one had four faces (1:5, 6).

Likewise the two cherubim upon the mercy seat were in face like men. That the Lord was seen above the four cherubim as a man is also stated in the same prophet:

Above the expanse which was over the head of the cherubim was as it were 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 (1:26).

281a. And the fourth animal was like a flying eagle, signifies the appearance in ultimates of the Divine guard and providence in respect to intelligence and as to circumspection on every side. This is evident from the signification of “eagle,” as being intelligence; here Divine intelligence which is that of the Lord’s guard and providence. “Eagle” means intelligence because intelligence is in the light of heaven, and the eagle flies high that he may be there and may look about on every side; this is why this face of the cherub

appeared “like a flying eagle;” for “to fly” signifies presence and clear vision or every side, and in reference to the Divine it signifies omnipresence. “Eagle” signifies intelligence for this reason also, that the “birds of heaven” signify in a good sense things intellectual and rational, and the eagle especially, because it not only flies high but also has keen vision. (That “the birds of heaven” signify things intellectual and rational, in both senses, see *Arcana Coelestia*, n. 745, 776, 866, 988, 991, 3219, 5149, 7441.)

[2] That “eagle” signifies intelligence is evident from the following passages in the Word. In Ezekiel:

A great eagle, great in wings, long in pinions, full of feathers, which had divers colors [embroidery], came upon Lebanon, and took a twig of cedar; he plucked off the head of its shoots, and carried it into a land of traffic; and set it in the city of spice dealers. He took of the seed of the land, and placed it in a field of sowing; he took it to great waters, and placed it carefully; and it sprouted and became a luxuriant vine of low stature, so that its branches looked to it, and the roots thereof were under it; so it became a vine that produced shoots and sent out boughs. And there was another great eagle, great in wings and full of feathers; and behold, this vine did bend its roots toward it and sent forth its branches toward it to war it from the beds of its plantation; it was planted in a good field by many waters, to make the bough and to bear fruit, that it might be a vine of magnificence (17:1–8).

The establishment of a spiritual church by the Lord is here treated of, and in the internal sense the process of its establishment or of the regeneration of the man of that church from beginning to end is described. By the first eagle the process of regeneration of the natural or external man by means of knowledges and cognitions from the Word is described; and by the other eagle the process of regeneration of the spiritual or internal man by means of truths from good is described; therefore the first eagle signifies the intelligence of the natural man, and the second the intelligence of the spiritual man. Let it be also explained briefly what these particulars signify. The first eagle is said to have been “great in wings, long in pinions, full of feathers,” and this signifies an abundance of the knowledges and cognitions of truth and good, from which comes the first intelligence, which is the intelligence of the natural man; it is therefore said that “it had divers colors”

[embroidery], for by “divers colors” is signified what relates to knowledge and cognition (see *Arcana Coelestia*, n. 9658). “It came upon Lebanon, and took a twig of cedar,” signifies the reception of some knowledges of truth from the doctrine of the church which is from the Word; for “Lebanon” signifies that doctrine, and “the twig of cedar” knowledges. “He plucked off the head of its shoots, and carried it into a land of traffic,” signifies primary knowledges from that doctrine to which knowledges were applied; “the head of the shoots” signifying primary knowledges, and “the land of traffic” the natural man, to which things known belong. “He set it in the city of spice dealers” signifies among truths from good in the natural man; “spices” signifying truths which are agreeable because from good (see *Arcana Coelestia*, n. 4748, 5621, 9474, 9475, 10199, 10254). “He took of the seed of the land, and placed it in the field of sowing; he took it to great waters, and placed it carefully,” signifies multiplication; “the seed of the land” meaning the truth of the church; “the field of sowing,” the good from which it grows; “great waters,” the knowledges of truth and good; “to place carefully,” separation from falsities; “and it sprouted and became a luxuriant vine, so that its branches looked to it (the eagle) and the roots thereof were under it,” signifies the church coming to the birth through the arrangement of the knowledges of truth, and from their application to use. “So it became a vine that produced shoots and sent out boughs,” signifies the beginning of the spiritual church, and the continual increase of truths. (That “vine” is the spiritual church, see *Arcana Coelestia*, n. 1069, 6375, 9277.) Thus far the beginning of the church with man, which takes place in the natural or external man, has been described; its establishment which takes place in the spiritual or internal man is now described by the other eagle; because this signifies spiritual intelligence, it said that “the vine did bend its roots toward it, that is, the eagle, and send forth its branches toward it;” for “roots” signify knowledges, and “branches” the cognitions of truth and good, which are all applied to the truths which are in the spiritual or internal man; without their spiritual application man does not become wise at all. The multiplication and fructification of truth from good, thus the increase of intelligence, is described by “the vine was planted in a good field, by many waters, to make the bough and to bear fruit, that it might be a vine of magnificence;” “a good field” is the

church in respect to the good of charity; “many waters” are the knowledges of good and truth; “to form the bough” is to multiply truths; “to bear fruit” is to bring forth goods, which are uses; “a vine of magnificence” is the spiritual church, both internal and external. (But these things, since they are arcana of regeneration and of the establishment of the church with man, can be better understood from what is brought together in the *Doctrine of the New Jerusalem*, from the *Arcana Coelestia*, on knowledges and cognitions, n. 51; and on regeneration, n. 183.)

281b. [3] That “eagle” signifies intelligence can also be seen in Isaiah:

They that wait upon Jehovah shall renew the strength; they shall mount up with wings as eagles (40:31).

“To mount up with wings as eagles” is ascent into the light of heaven, thus into intelligence.

[4] In David:

Jehovah, who satisfieth thy mouth, so that thou shalt be renewed like an eagle (Ps. 103:5).

“To be renewed like an eagle” is to be renewed in respect to intelligence.

[5] In Moses:

Ye have seen how I bare you as on eagles’ wings, and brought you unto Myself (Exod. 19:4).

“To bear as on eagles’ wings, and to bring,” also means into intelligence, because into heaven and its light.

[6] In the same:

Jehovah found him in the land of the wilderness. He led him about, He instructed him, He preserved him as the pupil of His eye. As an eagle stirreth up her nest, fluttereth over her young; it spreadeth abroad her wings, taketh him, beareth him on her pinions, so Jehovah alone led him (Deut. 32:10–12).

This treats of the establishment of the ancient church, and the first reformation of those who were of that church; their first state is meant by “the land of the wilderness in which Jehovah found them;” “the land of the wilderness,” is where there is no good because there is no truth; their instruction in truths, guarding them from falsities, and the opening of the interiors of their mind, that they may come into the light of heaven, and thus into the understanding of truth and good, which is intelligence, is described by “the eagle,” its “nest on high,” “it fluttereth over the young, and beareth them on the pinions;” comparison is made with the eagle, because “eagle” signifies intelligence.

[7] In the second book of Samuel:

Saul and Jonathan, swifter than eagles, and stronger than lions
(1:23).

“Saul” as a king, and “Jonathan” as a king’s son, signify the truth of the church; and because intelligence is from truth, and also power, it is said that they were “swifter than eagles, and stronger than lions;” “swiftness” in the Word, in reference to intelligence, signifying the affection of truth. For David wrote his lamentation over Saul and Jonathan “to teach the sons of Judah the bow;” and “the sons of Judah” signify the truths of the church, and the “bow” means the doctrine of truth combating against falsities.

[8] In Job:

By thy intelligence doth the hawk fly, and spread her wings toward the south? At thy command doth the eagle mount up and make high her nest? In the rock she dwelleth and lodgeth; thence she searcheth her food; her eyes behold afar off; and where the slain are there is she (39:26–30.)

Here intelligence is treated of, that no one can procure it from himself or from what is his own (*ex proprio*); therefore it is said, “By thy intelligence doth the hawk fly, and spread her wings towards the south?” referring to man’s leading himself into the light of intelligence (signified by the “south”), and here, that this is not possible. Intelligence itself, which is of the spiritual man, is described by “the eagle doth mount up, make high her nest, dwell and lodge in the rock, thence searching her food, and her eyes behold afar off.” That no one has such intelligence from himself is signified by “Doth the eagle do this at thy command?” But that nothing but falsities can come from self-intelligence is signified by “where the slain are there is she;” “the slain” in the Word signify those with whom truths have been extinguished by falsities (see *Arcana Coelestia*, n. 4503).

[9] From this it can be seen what is signified by the Lord’s words when the disciples asked Him where the last judgment would be, in Luke:

The disciples said, Where, Lord? He said unto them, Where the body is, there will the eagles be gathered together (17:37).

The “body” here means the spiritual world, where all men are together, both the evil and the good; and “eagles” signify those who are in truths, and also those who are in falsities, thus those who are in true intelligence and those who are in false intelligence. False intelligence is from what is man’s own (*ex proprio*), but true intelligence is from the Lord through the Word.

[10] The falsities that are from self-intelligence are also described by “eagles” in the following passages in the Word. In Jeremiah:

Behold he ascendeth as the clouds, and his chariot as the storm, his horses are swifter than eagles. Woe unto us, for we are devastated (4:13).

The desolation of truth in the church is here treated of, and the “cloud” that ascends signifies falsities; “the chariot which as the storm” signifies the doctrine of falsity; their avidity for reasoning

against truths and destroying them, and pleasure it, is signified by “their horses are swifter than eagles,” for “swiftness” and “haste” in the Word signify being stirred by affection and lust (see *Arcana Coelestia*, n. 7695, 7866); and “horses” signify the understanding of truth, and in a contrary sense, the understanding of falsity or the reasoning from falsities against truth (*Arcana Coelestia*, n. 2760, 2762, 3217, 5321, 6125, 6400, 6534, 7024, 8146, 8148, 8381); and because “horses” signify this, and “eagles” intelligence, here self-intelligence which is reasoning from falsities, therefore it is said, “their horses are swifter than eagles.”

[11] In Lamentations:

Our pursuers were swifter than the eagles of the heavens (4:19).

And in Habakkuk:

His horses are nimbler than leopards, and are fiercer than the evening wolves, that his horsemen may spread themselves; whence his horsemen come from far, they fly as an eagle that hasteth to eat. He cometh all for violence (1:8, 9);

here too, “eagle” stands for the reasoning from falsities against truths, which is from self-intelligence.

282. Inasmuch as this cherub was like an eagle, and the eagle appeared as flying, it shall be told also what “flying” signifies in the Word. “Flying” signifies circumspection and presence, because a bird when it flies looks all about from on high, and thus by its sight is present everywhere and round about. But when “flying” in the Word is attributed to Jehovah, it signifies omnipresence, because omnipresence is infinite circumspection and infinite presence. This then is why this cherub appeared “like an eagle flying;” for “cherubim” signify in general the Lord’s Providence that the higher heavens he not approached except from the good of love and of charity; and this cherub signifies Divine intelligence (as was shown just above).

[2] That “flying” in the Word, in reference to the Lord signifies omnipresence, and in reference to men circumspection and presence, can be seen from the following passages. In David:

God rode upon a cherub, He did fly, and was borne upon the wings of the wind (Ps. 18:10; 2 Sam. 22:11).

“He rode upon a cherub” signifies the Divine Providence; “He did fly” signifies omnipresence in the spiritual world; “and was borne upon the wings of the wind” signifies omnipresence in the natural world. These words from David no one can understand except from the spiritual sense.

[3] In Isaiah:

As birds flying, so will Jehovah of Hosts protect Jerusalem (31:5).

Jehovah is said “to protect Jerusalem as birds flying,” for “to protect” signifies the Divine Providence in respect to safe guard; “Jerusalem” signifies the church, and “birds flying,” with which comparison is made, signify circumspection and presence, here, as attributed to the Lord, omnipresence.

[4] In Revelation:

I saw and I heard one angel flying, through midheaven, saying with a great voice, Woe, woe to the inhabitants of the earth (8:13).

I saw another angel flying through midheaven, having the eternal gospel to proclaim unto the inhabitants of the earth (14:6).

The former angel signifies the damnation of all who are in evils; and the other angel signifies the salvation of all who are in good; “flying” signifies circumspection on every side where they are.

[5] In Isaiah:

All the flocks of Arabia shall be gathered together unto thee, the rams of Nebaioth shall minister unto thee. Who are these that fly as a cloud, and as doves to the windows? (60:7, 8).

This treats of the Lord's coming, and the illustration of the Gentiles at that time; and "the flocks of Arabia that shall be gathered together" signify the knowledges of truth and good; "the rams of Nebaioth that shall minister" signify the truths that guide the life from a spiritual affection; "to fly as a cloud and as doves to the windows" signifies examination and scrutiny of truth from the sense of the letter of the Word; therefore "to fly" signifies circumspection; for "cloud" signifies the sense of the letter of the Word, "doves" the spiritual affection of truth, and "windows" truth in light. That such is the meaning of these words can be seen from the signification of "the flocks of Arabia," "the rams of Nebaioth," "cloud," "doves," and "windows."

[6] In David:

Fear and trembling were come upon me. And I said, Who will give me a wing like a dove's? I will fly away where I may dwell. Lo, I will wander far away; I will lodge in the wilderness (Ps. 55:5-7).

This treats of temptation and of distress then; "fear and trembling" signify such distress; the inquiry into truth then, and circumspection whither to turn oneself, is signified by "Who will give me a wing like a dove's? I will fly away where I may dwell." "Wing of a dove" means the affection of spiritual truth; "to fly away where I may dwell" means by that affection to rescue the life from damnation; that as yet there is no hope of deliverance is signified by "Lo, I will wander far away, and will lodge in the wilderness."

[7] In Hosea:

Ephraim, as a bird shall their glory fly away; yea if they have brought up sons, then I will make them bereaved of man (9:11, 12).

“Ephraim” signifies the illustrated understanding of those who are of the church; “glory” signifies Divine truth; “to fly away as a bird” signifies the deprivation of it (comparison is made with a bird, because a “bird” signifies the rational and intellectual, as Ephraim does); “if they have brought up sons, then will I make them bereaved of man,” signifies that if nevertheless they have brought forth truths, still they are not at all made wise thereby; for “sons” are truths, and “to make them bereaved of man” is to deprive them of wisdom.

[8] In Moses:

Ye shall not make to you the form of any beast upon the earth, nor the form of any winged bird that flieth towards heaven (Deut. 4:16, 17).

This signifies in the internal sense that man must not acquire for himself wisdom and intelligence from self, or from what is his own, for “beasts that walk upon the earth” signify the affections of good, from which is wisdom, and “birds” signify the affections of truth from which is intelligence. That they should not make to themselves the form of these signifies that the things signified are not to be acquired from man, that is, from what is his own. It is said, “the winged bird that flieth towards heaven,” because “winged bird” signifies the understanding of spiritual truth, and “to fly towards heaven” signifies the circumspection that belongs to intelligence in things Divine.

[9] From this it can now be seen what is signified by this cherub’s appearing “like a flying eagle” as also what is signified in Isaiah by:

The seraphim, which had six wings; with twain he covered his face, and with twain he covered his feet, and with twain he did fly (6:2);

namely that the “wings with which he covered his face” signify the affection of spiritual truth; the “wings with which he covered his feet” the affection of natural truth therefrom; and the “wings with which he did fly” circumspection and presence, here omnipresence,

because “seraphim” have a like signification as “cherubim,” namely, Divine Providence in respect to guarding.

[10] “To fly” in reference to man signifies circumspection and at the same time presence, because sight is present with the object that it sees; its appearing far away or at a distance is because of the intermediate objects that appear at the same time, and can be measured in respect to space. This can be fully confirmed by the things that exist in the spiritual world. In that world spaces themselves are appearances, arising from the diversity of affections and of thought therefrom; consequently, when any persons or things appear far away, and an angel or spirit desires from intense affection to be with such, or to examine the things that are at a distance, he is at once present there. The like is true of thought, which is man’s internal or spiritual sight. Things previously seen thought sees within itself irrespective of space, thus altogether as present. This is why “flying” is predicated of the understanding and of its intelligence, and why it signifies circumspection and presence.

283a. Verse 8. And the four animals, each by itself, had six wings round about, signifies the appearance of the spiritual Divine on all sides about the celestial Divine. This is evident from the signification of the four animals, which were the cherubim, as being the Lord’s Divine guard and providence that the higher heavens be not approached except from the good of love and of charity; and as this is the significance of the four animals as regards their bodies, they signify also the celestial Divine (of which presently). It is evident also from the signification of “six wings round about,” as meaning the spiritual Divine round about the celestial Divine (of which also presently). The “cherubim” in respect to their bodies signify the celestial Divine, and in respect to their wings the spiritual Divine; because all things that represent heavenly things signify in respect to their bodies what is essential, and in respect to what is about them what is formal. So man also, in respect to his body signifies good in essence, and in respect to the encompassing things good in form. Celestial good is good in essence, and spiritual good is good in form; and this for the reason that the will, in which good resides, is man himself, or the man in

essence; while the understanding in which is truth, which is the form of good, is the man thence derived, thus man in form; this good also is round about the other.

[2] But let it be told first what the celestial Divine is, and what the spiritual Divine is. The heavens are divided into two kingdoms, one of which is called the celestial kingdom, and the other the spiritual kingdom. They differ in this, that those in the celestial kingdom are in the good of love to the Lord, and those in the spiritual kingdom are in the good of charity towards the neighbor. Therefore the celestial Divine is the good of love to the Lord, and the spiritual Divine is the good of charity towards the neighbor. Moreover, according to these goods the heavens are arranged; the highest or third heaven consists of those who are in celestial good, or in the good of love to the Lord; and the heaven that succeeds this, and is called the middle or second heaven, consists of those who are in spiritual good, or in the good of charity towards the neighbor; and as celestial good is good in the highest place, and spiritual good is good in the second place, therefore the latter is round about the former; for that which is above is also within, and that which is below is also without, and what is without is round about. This is why in the Word higher things, and things in the midst, signify things interior; and lower things, and things round about, signify things exterior. Now as each good, the celestial and the spiritual, guards, and as the “animals,” that is, the cherubim, in respect to their bodies signify the celestial Divine, and in respect to their wings the spiritual Divine, it is clear that by “the four animals, each by itself, were seen to have six wings round about,” the appearance of the spiritual Divine on all sides round about the celestial Divine is signified. (But a fuller idea of these things can be had from what is said and shown in the work on *Heaven and Hell*; first, from the chapter where it is shown that The Divine of the Lord makes Heaven, n. 7–12; then from the chapter, The Divine of the Lord in Heaven is Love to Him, and Charity towards the Neighbor, n. 13–19; and lastly, in the chapter, Heaven is divided into two Kingdoms, a Celestial Kingdom and a Spiritual Kingdom, n. 20–28.)

283b. [3] The cherubim were seen as animals because heavenly things are represented in ultimates in various ways, as can be seen from many passages in the Word; as:

That the Holy Spirit appeared as a dove over Jesus when He was baptized (Matt. 3:16, 17).

And that the Divine of the Lord appeared as a lamb (Rev. 5:6, 8, 13).

And from this the Lord was also called a Lamb (Rev. 6:1, 16; 7:9, 10, 14, 17; 12:11; 13:8; 14:1, 4; 17:14; 19:7, 9; 21:22, 23, 27).

There were “four cherubim,” and “each had six wings,” because “four” signifies celestial good, and “six” spiritual good; for “four” signifies conjunction, and inmost conjunction with the Lord is through love to Him; but “six” signifies communication, and communication with the Lord is by means of charity towards the neighbor.

[4] That “wings” signify the spiritual Divine, which in its essence is truth from good, can be seen from the following passages. In David:

If ye have lain among the ranks, [ye shall have] the wings of a dove overlaid with silver, and her pinions with the yellow of gold; when Thou, Shaddai, dost spread out, kings shall be in it (Ps. 68:13, 14).

What it means that “those who lie among the ranks shall have the wings of a dove overlaid with silver, and her pinions with the yellow of gold,” and that “kings shall be in it when Shaddai spreadeth out,” can be understood only from the internal sense; in that sense “to lie among the ranks” signifies to live according to the statutes; “the wings of a dove overlaid with silver” signify spiritual truths; her “pinions with the yellow of gold” signify spiritual good from which are those truths; “Shaddai” signifies a state of temptations; “kings in it” signify truths in that state and after it. “The wings of a dove overlaid with silver” signify spiritual truths, because “wing” signifies the spiritual, “dove” signifies truth from

good, and “silver” the truth itself; “pinions overlaid with the yellow of gold” signify spiritual good from which are those truths, because “pinions” and “the yellow of gold” signify spiritual good from which are truths “When Shaddai spreadeth out” signifies a state of temptations because “God Shaddai” signifies temptations and consolations after them; and as truths from good are implanted in man by temptations it is said, “kings shall be in it,” for “kings” signify truths from good (see above, n. 31).

[5] In the same:

God rode upon a cherub, He did fly, and was borne upon the wings of the wind (Ps. 18:10).

“God rode upon a cherub” signifies the Lord’s Divine Providence; “He did fly” signifies omnipresence in the spiritual world; “He was borne upon the wings of the wind” signifies omnipresence in the natural world; “wings of the wind” are things spiritual, from which are things natural.

[6] In the same:

Jehovah covereth thee under His pinion, and under His wings shalt thou trust; truth is a shield and a buckler (Ps. 91:4).

“To cover under the pinion” signifies to guard by Divine truth, which is the spiritual Divine; and “to trust under His wings” signifies under truth known (*verum scientificum*), which is the spiritual natural Divine; and as both signify truth, and “to cover” signifies guarding by means of it, it is said, “truth is a shield and a buckler.” This makes clear what is signified:

By being hidden under the shadow of God’s wings (Ps. 17:8);

By putting trust under the shadow of His wings (Ps. 36:7; 57:1);

Also by singing under the shadow of His wings (Ps. 63:7).

[7] That “wing” in reference to the Lord signifies the spiritual Divine is further evident from the following passages. In Ezekiel:

When I passed by thee, and saw thee, that behold thy time was the time of loves, I spread My wing over thee, and I covered thy nakedness (16:8).

Here Jerusalem is treated of, and by it the church is meant, here its reformation; “the time of loves” signifies the state when it could be reformed; “I spread My wing over thee” signifies spiritual truth by which reformation is effected; “I covered thy nakedness” signifies putting evil out of sight thereby; for the evil that man has by heredity and afterwards from what is his own is put out of sight, that is, so removed as not to appear, by spiritual truths, which are truths from good.

[8] In David:

Jehovah covereth Himself with light as with a garment; He stretcheth out the heavens like a curtain; He layeth the beams of His chambers in the waters; He maketh the clouds His chariot; He walketh upon the wings of the wind (Ps. 104:2, 3).

The “light with which Jehovah covereth Himself” signifies Divine truth in the heavens; it is called His “garment” because it proceeds from Him as a sun, and is thus outside of Him and about Him. This has a like meaning with the “light” and “the garments” of the Lord, when He was transfigured (Matt. 17:9; Mark 9:3; Luke 9:28–37). “He stretcheth out the heavens like a curtain” signifies filling heaven and them that are therein with Divine truth, and thereby with intelligence; “He layeth the beams of His chambers in the waters” means to fill those who are in the ultimate heaven and in the church with the knowledges of truth and good; “He maketh the clouds His chariot” signifies the doctrine of truth from the literal sense of the Word, “clouds” mean that sense, and “chariot” doctrine; “to walk upon the wings of the wind” signifies the spiritual sense of the Word contained in the literal sense.

[9] In Malachi:

Unto you that fear My name shall the Sun of righteousness arise, and healing in His wings (4:2).

“The Sun of righteousness” signifies the good of love, which is the celestial Divine; and the “wings of Jehovah, in which there is healing,” signify truth from that good, which is the spiritual Divine; “healing” is reformation thereby.

[10] In Moses:

As an eagle stirreth up her nest, fluttereth over her young, spreadeth abroad her wings, beareth them on her wings, so Jehovah doth lead him (Deut. 32:11, 12).

Here comparison is made with an “eagle,” because “eagle” signifies intelligence, and “wing” the spiritual Divine, which is Divine truth, from which is intelligence.

[11] In Isaiah:

They that wait upon Jehovah renew their strength, they mount up with a wing like eagles (40:31).

“To mount up with a wing like eagles” is to ascend into the light of heaven, which is Divine truth or the spiritual Divine front which is intelligence.

[12] In Ezekiel:

The mountain of height will I plant it; that it may lift up the bough and bear fruit, and become a magnificent cedar; that under it may dwell every bird of every wing (17:23).

“A magnificent cedar” signifies the spiritual church; “every bird of every wing” signifies things intellectual which are from spiritual truths.

283c. From this it can be seen what “the wings of the cherubim,” both here and elsewhere in the Word, signify, namely, the spiritual

Divine, which is Divine truth instructing, regenerating, and protecting.

[13] As also in Ezekiel:

Each cherub had four faces: and each had four wings, their wings were erect one toward the other, each had two wings covering their bodies. I heard the sound of the wings like the sound of great waters, as the voice of Shaddai; when they went, the voice of a tumult like the voice of a camp; when they stood they let down their wings. I heard the voice of their wings kissing each the other, and the voice of wheels beside them; the voice of the wings of the cherubim was heard even unto the court without, as the voice of God Shaddai. The likeness of hands was under their wings (1:4, 6, 23, 24; 3:12, 13; 10:5, 21).

That “wings” here signify the spiritual Divine, which is the Lord’s Divine truth in His celestial kingdom, is evident from the particulars of the description here; that there were “four wings” signifies the spiritual Divine in that kingdom; that “their wings were erect one toward the other,” and “kissed each other,” signifies consociation and conjunction from the Lord of all in that kingdom; that “the wings covered their bodies” signifies the spiritual Divine there encompassing the celestial Divine; that “the sound of their wings was heard as the sound of great waters,” and “as the voice of wheels,” and “as the voice of Shaddai,” and that “the voice of the wings was heard even unto the court without” signifies the quality of the spiritual Divine, that is, of Divine truths in the ultimate heaven; for “voice” is predicated of truth; “waters” signify truths and the perception of truths; “wheels” the truths of doctrinals, because a “chariot” signifies doctrine; and “God Shaddai” means truth rebuking in temptations, and afterwards consoling; the “court without” is the ultimate heaven; the likeness of hands under the wings” signifies the power of Divine truth.

283d. [14] From this also can be seen what the “wings” of the cherubim, that were over the mercy seat which was upon the ark, signified, which are thus described in Moses:

Make one cherub from the one end, and the other cherub from the other end; out of the mercy seat shall ye make the cherubim on the two

ends thereof. And the cherubim shall spread out the wings upwards, covering over the mercy seat with the wings, and their faces shall be a man to his brother; towards the mercy seat shall be the faces of the cherubim. And thou shalt put the mercy seat above the ark; and to the ark thou shalt commit the testimony that I shall give thee (Exod. 25:18–21).

Here, too, “cherubim” in like manner signify the Lord’s Providence in respect to guarding, that the highest heaven or the celestial kingdom be not approached except through the good of love from the Lord and to the Lord. The “testimony” or the “law,” in the ark, signifies the Lord Himself; the “ark” the inmost or the highest heaven; the “mercy seat” the hearing and reception of all things of worship which are from the good of love, and then expiation; the “wings of the cherubim” signify the spiritual Divine in that heaven or in that kingdom; that “the wings were spread out upwards,” and that “they covered the mercy seat,” and that “their faces were toward the mercy seat” signify the reception itself and bearing. (But all this can be seen more fully explained in *Arcana Coelestia*, n. 9506–9546.) And as the “wings of the cherubim” and their direction signify Divine truth heard and received by the Lord, therefore it follows in Moses:

And there I will meet with thee, and I will speak with thee from above the mercy seat, from between the two cherubim which are upon the ark of the testimony, all things which I will command unto the sons of Israel (verse 22 same chapter, and Num. 7:89).

283e. [15] As most expressions in the Word have a contrary sense also, so do “wings,” in which sense they signify falsities and reasonings from them; as in Revelation:

Out of the smoke [of the pit of the abyss] went forth locusts. And the voice of their wings was as the voice of chariots of many horses running to war (9:2, 3, 9).

“Locusts” signify falsities in extremes, and “horses” reasonings from them, and “war” signifies the combat of falsity against truth; it is therefore said, “the voice of the wings of the locusts was as the voice of chariots of many horses running to war.”

[16] In Hosea:

Ephraim is joined to idols. Their wine is gone; in whoring they have committed whoredom. The wind hath bound her up in its wings, and they shall be ashamed because of their sacrifices (4:17-19).

“Ephraim” signifies the intellectual, such as it is with those within the church who are illustrated when they read the Word; “idols” signify the falsities of doctrine; therefore “Ephraim joined to idols” signifies a perverted intellectual seizing upon falsities; that “their wine is gone” signifies that the truth of the church is gone, “wine” meaning that truth; “in whoring they have committed whoredom” signifies that they have falsified truths, “whoredom” meaning the falsification of truth; “the wind hath bound up in its wings” signifies reasonings from fallacies, from which are falsities. (What fallacies in respect to things spiritual arc, see the *Doctrine of the New Jerusalem*, n. 53.) “Wind in the wings” has a like signification in Zechariah 5:9.

284. And they were full of eyes within, signifies Divine Providence and guard. This is evident from the signification of “eyes,” as being, in reference to the Lord, His Divine Providence (see above, n. 68,152). It signifies also guard, because that also is what is signified by “cherubim.”

285. And they had no rest day and night, saying, Holy, holy, holy, signifies that which is most holy proceeding from the Lord. This is evident from the signification of “had no rest day and night;” this, when it is said of the Lord’s Divine Providence and guard, which is signified by “the four cherubim” that appeared as four animals, is universally and perpetually, since the Lord’s Divine Providence and guard rest not and cease not to eternity. This is evident also from the signification of “Holy, holy, holy,” as being that which is most holy proceeding from the Lord, for “holy” thrice named signifies most holy, for this reason that “three” in the Word signifies what is full, complete, and continuous (see *Arcana Coelestia*, n. 2788,4495, 7715).

[2] The like is signified by this in Isaiah:

I saw the Lord sitting upon a throne, high and lifted up, and His skirts filled the temple. Above it stood the seraphim: each one had six wings; with twain he covered his face, and with twain he covered his feet, and with twain he did fly. And one cried unto another, Holy, holy, holy, Jehovah of Hosts; the idleness of all the earth is His glory (6:1–3).

The “seraphim” here have a like signification with the “cherubim;” and the throne high and lifted up” signifies the Divine proceeding from which is heaven; “the skirts that filled the temple” signify the Divine truth proceeding from the Lord in the ultimates of heaven and in the church; “the wings with which the seraphim covered their faces and their feet, and with which they did fly,” signify the spiritual Divine in firsts and in lasts and the extension thereof on every side, thus omnipresence; “Holy, holy, holy,” signifies what is most holy; that this is the Divine truth that fills all things is signified by “the fullness of all the earth is His glory. (That “glory” is the Divine truth, see above, n. 33; and that the Lord only is holy, and that “holy” is predicated of the Divine truth that proceeds from Him, see above, n. 204.)

286. Lord God Almighty, who was, and who is, and who is to come, signifies the infinite and eternal. This is evident from the signification of “Almighty” as being that He is the infinite of which presently), and from the signification of “who was, who is, and who is to come,” as being that He is the eternal (see above, n. 23). There are two things that can be predicated only of Jehovah, that is, the Lord, namely, infinity and eternity; infinity of His esse, which is the Divine good of His Divine love; eternity of His existere from that esse, which is the Divine truth of His Divine wisdom. These two are Divine in themselves. Out of these the universe was created; consequently all things in the universe are referable to good and to truth, and good everywhere is the esse of a thing, and truth is the existere therefrom; but these two in all things of the universe are finite. It is therefore here said “Lord God,” for “Lord” signifies the Divine good of the Divine love, and “God” the Divine truth of the Divine wisdom. (That Jehovah in the Word is called “Lord” from Divine good, see *Arcana Coelestia*, n. 4973, 9167, 9194; and

that He is called “God” from Divine truth, n. 2586, 2769, 2807, 2822, 3921, 4287, 4402, 7010, 9167.) From this it is clear that “Almighty” signifies the infinite, and that “Who was, who is, and who is to come,” signifies the eternal.

287. Verses 9–11. And when the animals gave glory and honor and thanksgiving to Him that sitteth upon the throne, that liveth unto ages of ages, the four and twenty elders fell down before Him that sitteth upon the throne, and worshipped Him that liveth unto ages of ages, and cast off their crowns before the throne, saying, Thou art worthy, O Lord, to receive the glory and the honor and the power, for Thou hast created all things, and by Thy will they are, and they were created. 9. “And when the animals gave glory and honor and thanksgiving,” signifies Divine truth and Divine good and glorification (n. 288); “to Him that sitteth upon the throne, that liveth unto ages of ages,” signifies from whom are all things of heaven and of the church and eternal life (n. 289). 10, 11. “The four and twenty elders fell down before Him that sitteth upon the throne,” signifies humiliation, and then acknowledgment by those who are in truth from good, that all things of heaven and the church are from the Lord (n. 290); “and worshiped Him that liveth unto ages of ages,” signifies humiliation and then acknowledgment that from the Lord is eternal life (n. 291); “and cast off their crowns before the throne,” signifies humiliation and then acknowledgment in heart that there is nothing of good from themselves but that everything is from the Lord (n. 292); “saying, Thou art worthy, O Lord, to receive the glory, and the honor, and the power,” signifies merit and righteousness belonging to the Lord’s Divine Human, that from it is all Divine truth and Divine good and salvation (n. 293); “for Thou hast created all things,” signifies that from Him are all existence and life, and heaven also for those who receive (n. 294); “and by Thy will they are, and they were created,” signifies that through Divine good they have being, and through Divine truth they have existence (n. 295).

288a. Verse 9. And when the animals gave glory and honor and thanksgiving, signifies Divine truth and Divine good and glorification. This is evident from the signification of “glory and

honor,” as being, in reference to the Lord, Divine truth and Divine good; “glory” being Divine truth, and “honor” Divine good (of which presently); and from the signification of “thanksgiving,” as being glorification. Let it first be told what is here meant by glorification. Glorification, when it is from the Lord is a perpetual influx with angels and men of Divine good with Divine truth; and glorification of the Lord among angels and men is reception and acknowledgment in heart that all good and all truth are from the Lord, and thence all intelligence, wisdom, and blessedness; this in the spiritual sense is what “giving thanks” signifies. Moreover, all glorification of the Lord by the angels of heaven and by the men of the church is not from themselves, but flows in from the Lord. Glorification that is from men and not from the Lord is not from the heart, but only from the activity of the memory, and thus from the mouth; and what goes forth from the memory and the mouth only, and not through them from the heart, is not heard in heaven, thus is not received by the Lord, but goes out into the world like any other sonorous words. This glorification is not an acknowledgment in heart that all good and all truth are from the Lord. It is said an acknowledgment in heart, which means from the life of the love; for “heart,” in the Word, signifies love, and love is a life according to the Lord’s precepts; when man is in this life, then there is glorification of the Lord, which is acknowledgment from the heart that all good and truth is from the Lord. This is meant by “being glorified,” in John:

If ye abide in Me, and My words abide in you, ask whatsoever ye will and it shall be done unto you. Herein is My Father glorified, that ye bear much fruit, and that ye be My disciples (15:7, 8).

288b. [2] “The four animals,” which were cherubim, “gave glory and honor and thanksgiving,” because Divine truth and Divine good and glorification, which are signified by glory, honor, and thanksgiving, proceed and flow in from the Lord; for these cherubim signify the Lord in respect to providence and guard (see above, n. 277); and they were “in the midst of the throne, and around the throne” (as is manifest from verse 6), and the Lord was “upon the throne” (verse 2); from which it is clear that these things were from the Lord; but reception and acknowledgment in heart

are meant by the words of the verse following, where it is said, that when these things had been heard, “the four and twenty elders fell down before Him that sitteth on the throne, and worshipped Him that liveth into ages of ages, and cast their crowns before the throne.”

[3] In the Word, “glory and honor” is a frequent expression, and “glory” everywhere signifies truth, and “honor” good. The two are mentioned together because in the particulars of the Word there is a heavenly marriage, which is the conjunction of truth and good. There is this marriage in the particulars of the Word, because the Divine that proceeds from the Lord is Divine truth united to Divine good; and because these together make heaven and also make the church, therefore this marriage is in the particulars of the Word; so also in the particulars of the Word is the Divine from the Lord, and the Lord Himself; this is why the Word is most holy. (That there is such a marriage in the particulars of the Word, see above, n. 238; and *Arcana Coelestia*, n. 2516, 2712, 3004, 3005, 3009, 4138, 5138, 5194, 5502, 6343, 7022, 7945, 8339, 9263, 9314.)

[4] That “glory” signifies Divine truth from the Lord, see above (n. 33); that “honor” signifies Divine good follows from what has been said concerning the heavenly marriage in the particulars of the Word; as can also be seen from the following passages. In David:

Jehovah made the heavens; glory and honor are before Him;
strength and splendor are in His sanctuary (Ps. 96:5, 6).

By “the heavens” the Divine that proceeds from the Lord is meant, since the heavens are from His Divine; and as the Divine that proceeds and makes the heavens is Divine truth and Divine good, it is said, “glory and honor are before Him;” “sanctuary” means the church; Divine good and Divine truth therein are meant by “strength and splendor.” (That the Divine of the Lord makes the heavens, see in the work on *Heaven and Hell*, n. 7–12; and that the Divine of the Lord in the heavens is Divine truth and Divine good, n. 7, 13, 133, 137, 139, 140.)

[5] In the same:

O Jehovah God, Thou art very great; Thou hast put on glory and honor (Ps. 104:1).

“To put on glory and honor” signifies, in reference to Jehovah, His girding Himself with Divine truth and Divine good, for these proceed from Him, and thus gird Him, and make the heavens; therefore in the Word they are called “His vesture” and “His covering” (see above, n. 65, 271).

[6] In the same:

The works of Jehovah are great. Glory and honor are His work (Ps. 111:2, 3).

“The works of Jehovah” mean all things that proceed from Him and are done by Him; and as these are referable to Divine truth and Divine good, it is said, “His work is glory and honor.”

[7] In the same:

Generation to generation shall praise Thy works, and shall declare Thy mighty acts. Upon the honor of the magnificence of Thy glory and the words of Thy wonders will I meditate. And I will make known to the sons of men His mighty acts, and the glory of the honor of His kingdom (Ps. 145:4, 5, 12).

“The honor of the magnificence of glory” means Divine good united to Divine truth; and “the glory of the honor” means Divine truth united to Divine good. This is so said because the union is reciprocal; for Divine good proceeds from the Lord united to Divine truth; but by the angels in heaven and by the men of the church Divine truth is received and is united to Divine good; it is therefore said, “the glory of the honor of His kingdom,” for “His kingdom” means heaven and the church.

[8] In the same:

Glory and honor wilt thou lay upon Him; for thou settest Him blessings for ever (Ps. 21:5, 6).

These things were said of the Lord, and “glory and honor upon Him” means all Divine truth and Divine good.

[9] In the same:

Gird Thy sword upon the thigh, O mighty One in Thy glory and honor. And in Thy honor mount, ride upon the word of truth (Ps. 45:3, 4).

This also is said of the Lord; “to gird the sword upon the thigh” signifies Divine truth combating from Divine good (that this is signified by “sword upon the thigh,” see *Arcana Coelestia*, n. 10488); and because the Lord from Divine truth subjugated the hells, and brought the heavens into order, He is said to be “mighty in glory and honor,” and also “in honor mount and ride upon the word of truth;” this signifies to act from Divine good through Divine truth.

[10] In the same:

Thou hast made Him to be a little less than the angels, but thou hast crowned Him with glory and honor (Ps. 8:5).

This also is said of the Lord; His state of humiliation is described by “thou hast made Him to be a little less than the angels,” and His state of glorification by “thou hast crowned Him with glory and honor.” “Glorifying” means uniting the Divine Itself to His Human, and also making His Human Divine.

[11] In Isaiah:

Rejoice, ye wilderness and dry place, and let the plain of the desert exult and blossom as the rose, in blossoming let it blossom and exult; the glory of Lebanon has been given to it, the honor of Carmel and Sharon: they shall see the glory of Jehovah, and the honor of our God (35:1, 2).

This treats of the enlightenment of the Gentiles; that ignorance of truth and good is signified by “the wilderness and the dry place;” their joy in consequence of instruction in truths and enlightenment is signified by “rejoicing, exulting, and blossoming;” “the glory of Lebanon given to them” signifies Divine truth; and “the honor of Carmel and Sharon” signifies Divine good which they receive; this is why it is also said “they shall see the glory of Jehovah, and the honor of our God.”

[12] In Revelation:

The nations that have been saved shall walk by its light, and the king's of the earth shall bring their glory and honor to it. And the glory and honor of the nations shall be brought into it (21:24, 26).

This is said of the New Jerusalem, by which a new church in the heavens and on earth is signified; “nations” there signify all who are in good; and the “kings of the earth” all who are in truths from good; it is said of both that “they shall bring their glory and honor into it,” which means worship from the good of love to the Lord and from the truths of faith which are from the good of charity towards the neighbor.

289. To Him that sitteth upon the throne, that liveth unto ages of ages, signifies from whom are all things of heaven and of the church and eternal life. This is evident from the signification of “throne,” as being, in reference to the Lord, in general the whole heaven, in particular the spiritual heaven, and abstractly Divine truth proceeding; and as through this the heavens have existence, therefore “throne” here signifies all things of heaven and of the church (see above n. 253a); that “He that sitteth upon the throne” is the Lord, see also above (n. 267, 268). This is also evident from the signification of “living unto ages of ages,” as being that equal life is from Him (see above, n. 84); for “He that liveth” signifies that He alone is life, and therefore that everything of life with angels and men is from Him; and “unto ages of ages” signifies eternity. “Unto ages of ages” signifies eternity because in the world it signifies time throughout its whole extent; but in heaven, where there is not time like that in the world, it signifies eternity; for the

sense of the letter of the Word is made up of such things as are in the world, but its spiritual sense is made up of such things as are in heaven; and this in order that the Divine may close into the natural things of the world as into its ultimates, and may rest in them, and subsist upon them; therefore it is said, “ages of ages,” and not eternity.

290. Verse 10. The four and twenty elders fell down before Him that sitteth upon the throne, signifies humiliation, and then acknowledgment by those who are in truth from good, that all things of heaven and the church are from the Lord. This is evident from the signification of “falling down,” as being humiliation, and then acknowledgment in heart; also from the signification of “four and twenty elders” as being those who are in truths from good (see above, n. 270); also from the signification of “He that sat upon the throne,” as being the Lord from whom are all things of heaven and of the church (see just above, n. 289). This and the following verses of this chapter treat of the reception of Divine truth and Divine good by the angels of heaven, and by the men of the church; while the verse immediately preceding treats of the Lord, that from Him Divine good and Divine truth proceed; this is signified by “the animals gave glory and honor and thanksgiving to Him that sitteth upon the throne and liveth unto ages of ages” (see above, n. 288, 289); but “the elders fell down before Him that sitteth upon the throne, and worshiped Him that liveth unto ages of ages,” signifies reception and acknowledgment;” for “to fall down” signifies humiliation, reception, and acknowledgment, and “the four and twenty elders” signify all who are in truth from good, both in the heavens and on earth.

[2] It is to be known that the reception of Divine truth and Divine good, and the acknowledgment in heart that all things of heaven and the church and eternal life are from the Lord, are only with those who are in truth from good; and for the reason that such only are in love and faith; and it is those who are in love and faith that are conjoined to the Lord in soul and heart; into the soul and heart the Lord flows, and not into those things that are merely of the memory and of the speech therefrom; for the memory is merely

the entrance to man, and like a court by which entrance is made; it is like the ruminating stomach with birds and beasts, and to that the memory with man also corresponds. Those things are in the man that are in his will and in his understanding therefrom, or what is the same, that are in his faith therefrom. Whether it is said that man is in good and truth; or that he is in love and faith, it is the same, since all good is of love, and all truth is of faith.

291. And worshiped Him that liveth unto ages of ages, signifies humiliation, and then acknowledgment that from the Lord is eternal life. This is evident from the signification of “falling down and worshiping,” as being humiliation and then acknowledgment in heart; also from the signification of “Him that liveth unto ages of ages,” as being that from the Lord is eternal life (see just above, n. 289). It is said humiliation, and then acknowledgment in heart, namely, that from the Lord are all good and all truth, and thence all intelligence, wisdom, and blessedness, since this acknowledgment is not given with anyone except in a state of humiliation; for when in humiliation, then man is removed from what is his own (*ex suo proprio*); and what is man’s own (*proprium*) receives and acknowledges nothing of good and truth from the Lord, for what is man’s own is nothing but evil, and evil rejects all good and all truth of heaven and the church. From this it can be seen why there must be humiliation, and why “falling down and worshiping” signifies humiliation, and then acknowledgment in heart.

292. And cast off their crowns before the throne, signifies humiliation, and then acknowledgment in heart that there is nothing of good from themselves, but that everything is from the Lord. This is evident from the signification of “crown,” as being good and wisdom therefrom (see above, n. 272); also from the signification of “to cast off before the throne,” that is to lay down there, as being to acknowledge from humiliation that this is not from oneself but from the Lord alone; for “to cast off” is to renounce from oneself, and “to lay down before the throne” is to acknowledge that it is from the Lord alone. The good here signified by “crowns” is the good of love and of charity; this good flows in

from the Lord alone, and is received by the angels of heaven and by the men of the church in the truths that are from the Word. Truths from the Word with angels and men are in their memory; from it the Lord calls them out and conjoins them with good so far as the angel or man is in the spiritual affection of truth, and this affection he has when he lives according to the truths from the Word. Conjunction is effected in the interior or spiritual man, and from that in the exterior or natural man. This conjunction makes the church with man while he lives on the earth, and afterwards makes heaven with him; from which it is clear that without such conjunction no one can be saved; also that there is no conjunction of good and truth unless the man is living the life of love; to live the life of love is to do the Lord's commandments, for to love is to do, since what man loves that he wills and that he does, but what he does not love that he does not will and therefore does not do.

293. Verse 11. Saying, Thou art worthy, O Lord, to receive the glory, and the honor, and the power, signifies merit and righteousness belonging to the Lord's Divine Human, that from it is all Divine truth and Divine good and salvation. This is evident from the signification of "Thou art worthy, O Lord," as being merit and righteousness belonging to the Lord's Divine Human (of which presently); also from the signification of "glory and honor," as being in reference to the Lord's Divine truth and Divine good which are from Him (see above, n. 288), also from the signification of "power," as being salvation. "Power" here signifies salvation because all Divine power looks to salvation as an end; for by Divine power man is reformed, and afterwards introduced into heaven, and there withheld from evil and falsity and held in good and truth; and this the Lord only can effect. Those who claim for themselves the power to effect this are wholly ignorant of what salvation is, for they do not know what reformation is, nor what heaven with man is. To claim to oneself the Lord's power is to claim power over the Lord Himself, which power is called "the power of darkness" (Luke 22:53).

[2] That the power predicated of the Lord has regard chiefly to salvation is evident from the following passages. In John:

Jesus said, Father, Thou hast given (to the Son) power over all flesh, that to all whom Thou hast given Him to them He should give eternal life (17:2).

As many as received Him, to them gave He power to become sons of God, to them that believe in His name (1:12).

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 cannot do anything (15:5).

In Mark:

They were astonished at His doctrine; for He was teaching them as having authority (1:22).

In Luke:

With authority and power He commands unclean spirits and they go forth (4:36);

besides other passages. Moreover, the Lord has power over all things because He is God alone; but the salvation of the human race is the principal object of power, since for the sake of that the heavens and the worlds were created; and salvation is the reception of the proceeding Divine.

[3] “Thou art worthy, O Lord,” signifies the merit and righteousness pertaining to the Lord’s Divine Human, because “Thou art worthy” signifies that He had merit. The Lord’s merit is that when He was in the world He subjugated the hells, and brought into order all things in the heavens, and glorified His Human, and this from His own power. By this means He saved all of the human race who believe in Him, that is, who love to do His precepts (John 1:12, 13). Moreover, this merit is called in the Word “righteousness,” (justice) and the Lord in respect to His Divine Human is called from this:

Jehovah our Righteousness (Jer. 23:5, 6; 33:15, 16).

(Of this merit, or this righteousness of the Lord, see further in the *Doctrine of the New Jerusalem*, n. 293, 294; and in the quotations there from *Arcana Coelestia*, n. 300–306.)

294a. For Thou hast created all things, signifies that from Him are all existence and life, and heaven also for those who receive. This is evident from the signification of “to create,” as being not only that all things came into existence from the Lord, but also that all life is from Him; and as the spiritual sense of the Word treats only of heaven and the church, therefore “to create” signifies primarily here to reform, thus to give heaven to those who receive, for this is to reform. That the existence of all things is from the Lord, see in the work on *Heaven and Hell* (n. 7–12, and n. 137); and that all life is from the Lord (n. 9; and in the *Doctrine of the New Jerusalem*, n. 278). But here “to create” does not signify natural existence and life, but spiritual existence and life; and this is what is everywhere signified in the Word by “creating;” and for the reason that the existence of heaven and earth is not the end of creation, but a means to the end; the end of creation is that the human race may exist so that from it there may be an angelic heaven; and as this is the end, “to create” signifies to reform, which is to give heaven to those who receive. In the spiritual sense of the Word ends are meant, but in the sense of the letter only the means that involve the ends are spoken of; in this way the spiritual lies hid in the letter of the Word.

294b. [2] That “to create” signifies to reform and regenerate men, and thus to establish the church, can be seen from the passages in the Word where this term occurs, as in the following. In Isaiah:

I will give in the wilderness the cedar of Shittah, and the myrtle, and the oil tree; that they may see and know, and consider and understand together, that the hand of Jehovah hath done this, and the Holy One of Israel hath created it (41:19, 20).

This treats of the establishment of the church among the Gentiles; “wilderness” signifies the absence of good, because of the ignorance of truth, for every good into which man is reformed is given only

through truths; “the cedar of shittah” signifies genuine truth; “the myrtle and the oil tree” signify spiritual good and celestial good; whence it is clear what is signified by, “I will give in the wilderness the cedar of shittah, and the myrtle, and the oil tree,” when the Gentiles that are not in the good of heaven and of the church, because in ignorance of the truth, are treated of; “that they may see and know, and consider and understand together,” signifies the knowledges, understanding, perception, and affection, that are of the love of good and truth; from this signification it is clear that “the Holy One of Israel hath created it” signifies reformation, the that “to create” is to reform.

[3] In the same:

Thus said Jehovah thy Creator, O Jacob, and thy Former, O Israel, for I have redeemed thee, I have called thee by thy name; thou art Mine. Bring My sons from far, and My daughters from the end of the earth, everyone that is called by My name; into My glory I have created, I have formed, and I have made him. I am Jehovah your Holy One, the Creator of Israel, your King (43:1, 6, 7, 15).

This also treats of the establishment of a church among the Gentiles; and with reference to their reformation Jehovah is called “Creator” and “Former;” therefore it is said, “I have redeemed thee, I have called thee by thy name, thou art Mine.” “Bring My sons from far, and My daughters from the end of the earth,” signifies the Gentiles that are outside of the church, but that receive the truths and goods of the church from the Lord; “from far” and “from the end of the earth” signify those who are outside of the church, “earth (or land)” meaning the church, “sons” those who receive truths, and “daughters” those who receive goods. These are said to be “created, formed, and made into glory,” “glory” meaning the Divine truth that they receive.

[4] In David:

Create for me a clean heart, O God, and renew a firm spirit in the midst of me (Ps. 51:10).

“To create a clean heart” signifies to reform in respect to the good of love; “to renew a firm spirit in the midst of me” signifies to reform in respect to the truth of faith; for “heart” signifies the good of love, and “spirit” a life according to the Divine truth, which is the faith of truth.

[5] In the same:

Wherefore hast Thou created in vain the sons of man? where are Thy former mercies? (Ps. 89:47, 49).

“To create the sons of man” signifies to reform through Divine truth; “the sons of man” are those who are in Divine truths, thus, abstractly, Divine truths.

[6] In the same:

The nations shall fear the name of Jehovah, and all the kings of the earth Thy glory, because Jehovah hath built up Zion. This shall be written for the generation to come; and a people that shall be created shall praise Jah (Ps. 102:15, 16, 18).

This treats of reformation; “the nations that shall fear the name of Jehovah” mean those who are in good; and “the kings of the earth” those who are in truths from good; “to build up Zion” signifies to establish the church, “Zion” meaning the church “the people that shall be created and shall praise Jah” signifies all those who are reformed.

[7] In the same:

Thou givest to them, they gather; Thou openest Thine hand, they are satisfied with good. Thou sendest forth Thy spirit, they are created; and Thou renewest the faces of the earth (Ps. 104:28, 30).

It is plain here that “to create” means to reform; for “Jehovah giveth to them, they gather,” signifies that they receive the truths that are given by the Lord; “Thou openest Thine hand, they are filled with good,” signifies that they receive the good that flows in

from the Lord; “Thou sendest forth Thy spirit, they are created,” signifies that in respect to the life they are reformed according to Divine truth; “and Thou renewest the faces of the earth” signifies the establishment of the church.

[8] In Isaiah:

Lift up your eyes on high, and see; who hath created these? He that bringeth out their host in number, that calleth them all by name: God from eternity; Jehovah, the Creator of the ends of the earth, wearieth not (40:26, 28).

This also treats of reformation, which is signified by “creating;” “the host that Jehovah doth bring out” signifies all truths and goods; “to call by name” signifies reception according to each one’s quality; “to create the ends of the earth” signifies to establish the church, thus to reform those who are therein.

[9] In Ezekiel:

Thou hast been in Eden, the garden of God; every precious

stone was thy covering; in the day that thou wast created they were prepared. Thou wast perfect in thy ways in the day that thou wast created, until perversity was found in thee (28:13, 15).

This is said of the king of Tyre, by whom those who are in truths and through truths are in good are signified; of such it is said that they “have been in the garden of God, and that every precious stone was their covering;” “garden of God” signifies intelligence, and the “precious stones” here named signify the knowledges of truth and good; these are called a “covering” because they are in the natural man, and the natural man covers the spiritual; these are said to have “been prepared in the day that they were created,” that is, in the day that they were reformed. This makes clear what is signified by “thou wast perfect in thy ways from the day thou wast created.”

[10] In Isaiah:

Jehovah will create over every dwelling place of Mount Zion, and over her assemblies, a cloud by day, and the brightness of a flame of fire by night; for over all the glory shall be a covering (4:5).

“Zion” signifies the church in respect to the Word; the internal or spiritual sense of the Word in respect to good is meant by its “dwelling place;” the external or literal sense in respect to truths is meant by “the cloud by day,” and in respect to good by “the brightness of the flame of fire by night.” Because this sense covers and hides the spiritual sense it is called “a covering over all the glory,” “glory” meaning the spiritual sense; these are said to be “created” because they are the truths of heaven and the church.

[11] In Malachi:

Hath not one God created us? wherefore do we act perfidiously?
(2:10).

Here “hath created us” signifies hath reformed that they might be a church; therefore it is said, “wherefore do we act perfidiously?”

[12] In Isaiah:

Thus said God Jehovah, He hath created the heavens, and spreadeth them out; lie that stretcheth out the earth; He that giveth breath unto the people upon it, and spirit to them that walk therein
(42:5).

“Creating the heavens and spreading them out” and “stretching out the earth” signifies to reform; “the heavens” signify both the heavens and the internals of the church; for the internals of the church are the heavens with the men that are in them; “the earth” signifies the external of the church, which is said to be “spread out” and “stretched out” when truths from good are multiplied. It is plain that reformation by truths is signified, for it is said, “He that giveth breath unto the people upon it, and spirit to them that walk therein.”

[13] In the same:

Jehovah, creating the heavens, forming the earth and making it; He hath not created it a void. He formed it to be inhabited (45:12, 18).

“The heavens,” “the earth,” and “to create” have a like signification here as in the passage adduced above; “He hath not created it a void” signifies that it is not without truth and good, in which those are that have been reformed; lack of these is a void; “He hath formed it to be inhabited” signifies that they should live according to good and truth and from them, for “to inhabit” signifies to live.

[14] In the same:

Behold, I create a new heaven and a new earth. Rejoice and exult for ever in that which I create; behold, I will create Jerusalem an exultation, and her people a joy (45:17, 18).

“To create a new heaven and a new earth” does not mean a visible heaven and a habitable earth, but a new church, internal and external; “heaven” meaning the internal of the church, and “earth” its external. (What the internal of the church is, and what the external, see in the *Doctrine of the New Jerusalem*, n. 246.) It is therefore said, “Behold, I will create Jerusalem an exultation, and her people a joy;” “Jerusalem” is the church, “exultation” its delight from good, and “joy” its delight from truth.

294c. [15] “The new heavens and the new earth” in the same prophet (66:22), and in Revelation (21:1) have a like signification, also the following in the first chapter of Genesis:

In the beginning Jehovah created heaven and earth. And the earth was void and empty; and darkness was upon the faces of the deep. And the spirit of God moved upon the faces of the earth. And God said, Let there be light; and there was light. And God created man in His own image, in the image of God created He him; male and female created He them (1:1–3, 27).

This treats of the establishment of the first church on this earth; the reformation of the men of that church in respect to their internal and their external is meant in this chapter by the creation of the

heaven and the earth. That previously there was no church, because men were without good and truth, is signified by “the earth was void and empty;” and that they were previously in dense ignorance and also in falsities, is signified by “darkness was upon the faces of the deep;” their first enlightenment is signified by “the spirit of God moved upon the faces of the waters,” and by “God said, Let there be light, and there was light;” “the spirit of God” signifies Divine truth proceeding from the Lord, and “to move upon the faces of the waters” signifies illustration; the like is signified by “light;” “and there was light” signifies the reception of Divine truth; “God created man into His own image” signifies so that man might be in the love of good and truth, and might correspond to heaven as a likeness of it, since the love of good and truth is “an image of God;” therefore also the angelic heaven is “an image of God;” consequently the angelic heaven in the Lord’s sight is as one man (see in the work on *Heaven and Hell*, n. 59–67, 68–72, 73–77, 78–86, 87–102). “Male and female created He them” signifies that He reformed them in respect to truth and good, “male” means truth, and “female” good. This makes clear that this and the following chapter describe not the creation of heaven and earth, but the new creation or reformation of the men of the first church, and that like things are meant by “the new heaven and the new earth” and their “creation” in the passages cited just above.

294d. [16] That “creation” in the Word signifies the reformation and establishment of the church, which is effected by means of the Divine truth that proceeds from the Lord, is plain from the following. In John:

In the beginning was the Word, and the Word was with God, and God was the Word. All things were made by Him, and without Him was not anything made that hath been made. In Him was life; and the life was the light of men. And the light shineth in the darkness, and the darkness apprehended it not. That was the true Light, which lighteth every man coming into the world. The world was made by Him, and the world knew Him not. And the Word became flesh and dwelt among us, and we beheld His glory (1:1–5, 9, 10, 14).

“The Word” means here the Lord in respect to Divine truth; that all things were created by Divine truth is meant by “All things were

made by Him, and without Him was not anything made that hath been made;" also by "the world was made by Him." Since "the Word" means the Lord in respect to Divine truth it is said, "In Him was life, and the life was the light of men; that it was the true light," "light" signifying Divine truth, and "life" all intelligence and wisdom from Divine truth; for this constitutes man's very life, and eternal life also is in accordance therewith. The Lord's presence with everyone with His Divine truth, from which are life and light, is meant by "the light shineth in the darkness, and lighteth every man coming into the world;" but that those who are in the falsities of evil do not perceive it, thus do not receive it, is meant by "the darkness apprehended it not," and by "the world knew Him not;" for "darkness" signifies the falsities of evil. It is very plain that it is the Lord in respect to the Divine Human that is here meant by "the Word," for it is said, "And the Word became flesh, and dwelt among us, and we beheld His glory," "glory" also signifying the Divine truth. (That all things were created by Divine truth proceeding from the Lord, which is here meant by "the Word," see in the work on *Heaven and Hell*, n. 137, 139; and in the *Doctrine of the New Jerusalem*, n. 263.) This also makes clear that "to make" or "to create" here also signifies to make man new, or to reform him; for here, like as in the book of Genesis, "light" is immediately mentioned, which signifies Divine truth proceeding, by which all are reformed (see in the work on *Heaven and Hell*, n. 126–140; and in the *Doctrine of the New Jerusalem*, n. 49).

295a. And by Thy will they are, and they were created, signifies that through Divine good they have being, and through Divine truth they have existence. This is evident from the signification of "will," as being, in reference to the Lord, the Divine love; also from the signification of "are" (*sunt*) or "being" (*esse*), as the good of love, here the Divine good of the Divine love received (of which presently) also from the signification of "they were created," or "being created," as being Divine truth also received, thus those reformed by it. "To be created" signifies to have existence, because only those who have been reformed are said to have existence; for in them is life, and they have intelligence and wisdom; while those who are not reformed have no life in them, but spiritual death, neither have they intelligence and wisdom, but insanity and folly,

therefore they are not said to have existence. Everything indeed, that appears to any of the senses is said to have existence, but this cannot be said of man spiritually unless he is in good and truth; for man is created that he may be living, intelligent, and wise; consequently when he is dead, insane, and foolish, to that extent he does not exist as a man. There are two things that cause man to be a man, namely, good and truth, both from the Lord; good is the esse of his life, but truth is the existere of life therefrom; for all truth has existence from good, since it is the form and therefore the quality of good; and since good is the esse of life, and truth is the existere of life therefrom, and “to be created” signifies to have existence, it is said, “by Thy will they are, and they were created.” This, then, is the spiritual in these words.

295b. [2] “Will” in reference to the Lord means Divine love; because the Divine Itself, from which are all things, is the Divine love. The Lord, therefore, appears before the angels as a Sun, fiery and flaming, and this for the reason that in the spiritual world love appears as fire, consequently in reference to the Lord, heaven, and the church, “fire” in the Word signifies love. From that sun in the heavens heat and light proceed; and heat there is Divine good proceeding, and light is Divine truth proceeding. (This is more fully shown in the work on *Heaven and Hell*, on the sun of heaven, n. 116–125; and on heat and light in heaven, n. 126–140.) And since the Divine Itself from which are all things is the Divine love, so “will” in reference to the Lord is Divine love, for what love itself wills, that is the good of love; the truth which is said to be of faith is merely a means that good may have existence, and that truth may afterwards exist from good. Will and understanding with man are from this origin, the will is the receptacle of the good of love with man, and the understanding is the receptacle of the truth of faith with him. The understanding is the medium by which the will may be reformed, and by which afterwards the will may appear in form, such as it is by means of the understanding. From this it is clear that the will is the esse of man’s life, and the understanding is the existere of life therefrom. (But this is also more fully shown in the *Doctrine of the New Jerusalem*, where the will and understanding are treated of, n. 28–35.)

[3] Because man's will is his love, and God's will is the Divine love, it can be seen what is meant in the spiritual sense by "doing the will of God" and "the will of the Father," namely, that it is to love God above all things, and the neighbor as oneself. And as to love is to will, so it is also to do; for what a man loves, that he wills, and what he wills he also does. Therefore "doing the will of God" or "of the Father" means doing His commandments, or living according to them from the affection of love or charity. This is what is meant by "the will of God" and "of the Father" in the following passages. In John:

God heareth not sinners; but if anyone worship God and do His will, him He heareth (9:31).

In Matthew (that the one who does the will of the Father who is in the heavens shall enter into the kingdom of the heavens):

Not everyone that saith unto Me, Lord, Lord, shall enter into the kingdom of the heavens, but He that doeth the will of My Father that is in the heavens (7:21).

Thy kingdom come; Thy will be done, as in heaven so upon the earth (6:10).

It is not the will of the Father that one of these little ones should perish (18:14).

"It is not His will that one of these little ones should perish" means evidently love. It is said "the will of the Father," because "Father" means Divine good. In John:

If ye abide in Me, and My words abide in you, you may ask what ever ye will, and it shall be done unto you (15:7).

Whatsoever they will and ask shall be done for those who abide in the Lord and in whom His words abide, because they then will nothing except what the Lord gives them to will, and that is good, and good is from Him.

295c. [4] The Lord's will in the Old Testament is called His "good pleasure," and this likewise means the Divine love; and to do His good pleasure or His will signifies to love God and the neighbor, thus to live according to the commandments of the Lord, since this is to love God and the neighbor, and this comes down from the Lord's love. For no one can love the Lord and the neighbor except from the Lord; for this is the veriest good for man, and all good is from the Lord. That "good pleasure" has this signification is clear from the following passages. In Isaiah:

In My wrath I smote thee, but in My good pleasure have I had mercy on thee (60:10).

"To smite in anger" signifies temptation; "in good pleasure to have mercy" signifies deliverance from love; "to have mercy" is to do good to the needy from love.

[5] In David:

My prayer is unto thee, O Jehovah, in the time of good pleasure; O God, for the greatness of Thy mercy answer me, in the truth of Thy salvation (Ps. 69:13).

"The time of Jehovah's good pleasure" signifies acceptance from love; "time," when said of men, signifies the existing state, but in reference to Jehovah, perpetual existing, thus His love, because this is perpetual. Hearing and help from love through the proceeding Divine which is the Divine truth, is signified by "for the greatness of Thy mercy answer me, in the truth of Thy salvation."

[6] In Isaiah:

Jehovah said, In the time of My good pleasure have I answered thee, and in the day of salvation have I helped thee (49:8).

Here also "the time of good pleasure," that is, of will, signifies the Divine love; and "to answer" signifies to bring aid, and to benefit.

[7] In the same:

To proclaim the year of Jehovah's good pleasure, to comfort all that mourn (61:2).

This is said of the coming of the Lord; and "the year of Jehovah's good pleasure" signifies the time and state of the men of the church, when from love they are to be succored, therefore it is also said, "to comfort all that mourn."

[8] In David:

Thou dost bless the righteous; Thou wilt compass him with Thy good pleasure as with a shield (Ps. 5:12).

Here "good pleasure" stands plainly for the Divine love, from which the Lord protects everyone; protection by the Lord from love is signified by "Thou wilt compass him as with a shield."

[9] In the same:

Jehovah openeth the hand and satisfieth every living thing with His good pleasure (Ps. 145:16);

"to open the hand" signifies to gift with good; and "to satisfy every living thing with good pleasure" signifies from love to enrich with Divine truth all who receive life from Him.

[10] In Moses:

Of the precious things of the earth and the fullness thereof and the good pleasure of Him that dwelleth in the thorn bush, let them come upon the head of Joseph, and upon the crown of the head of the Nazarite of his brethren. O Naphtali, satisfied with the good pleasure and the blessings of Jehovah (Deut. 33:16, 23).

"Joseph" in the highest sense signifies the Lord in respect to the spiritual Divine; in the internal sense the spiritual kingdom; and in the external, salvation, the fructification of good, and the

multiplication of truth (see *Arcana Coelestia*, n. 3969, 3971, 4669, 6417). This makes clear what is signified by Joseph's having "of the precious things of the earth and the fullness thereof, and the good pleasure of Him that dwelleth in the thornbush;" "the precious things of the earth" are spiritual goods and truths therefrom belonging to the church; "the earth" is the church; the "good pleasure of Him that dwelleth in the thorn bush" is the Lord's Divine love of truth; the "thorn bush" in which the Lord appeared to Moses signifies that Divine love; "the head of Joseph" signifies the wisdom of the internal man; and "the crown of the head of the Nazarite of his brethren" signifies the intelligence and knowledge of the external man; "Naphtali" (named from wrestlings) signifies temptations and after them consolation and blessing from the Divine love, which is meant by "satisfied with the good pleasure and the blessing of Jehovah."

[11] In Isaiah:

Wilt thou call this a fast, and the day of Jehovah's good pleasure? Is it not to break thy bread to the hungry; and when thou seest the naked that thou cover him? (58:5, 7).

That "Jehovah's good pleasure," in reference to men, signifies to live according to His commandments, which is to love God and the neighbor (as was said above) is evident; for it is said that "His good pleasure is to break the bread to the hungry, and to cover the naked;" "to break bread to the hungry" signifies from love to do good to the neighbor who desires good; and "to cover the naked" signifies to instruct in truths him who desires to be instructed.

[12] In David:

I delight in doing Thy good pleasure (that is, Thy will) O my God; and Thy law is in my bowels (Ps. 40:8).

Teach me to do Thy good pleasure; Thy good spirit shall lead me into the land of uprightness (Ps. 143:10).

Bless ye Jehovah, all His hosts; ye ministers of His that do His good pleasure (Ps. 103:21).

To “do the good pleasure of Jehovah God” signifies to live according to His commandments; this is His good pleasure or His will, because from Divine love He wills that all should be saved, and by it they are saved. Moreover, in the Hebrew expression “good pleasure” also means will; for whatever is done according to the will is well pleasing, and the Divine love wills nothing else than that love from itself may be with angels and men, and His love is with them when they love to live according to His commandments. That this is to love the Lord He teaches in John 14:15, 21, 23, 24; 15:10, 14; 21:15–17).

295d. [13] That “will” signifies love in a contrary sense, namely, the love of evil and the love of falsity, is evident in John:

As many as received Jesus, to them gave He the power to become the sons of God, to them that believe in His name; who were born, not of bloods nor of the will of the flesh nor of the will of man, but from God (1:12, 13).

“To believe in the Lord’s name” signifies to live according to the commandments of His teaching; that “the Lord’s name” signifies all things by which He is worshiped, thus all things of love and faith, see above (n. 102a, 135). “Not of bloods” signifies not in a life contrary to good and truth; “not of the will of the flesh” signifies not in a love of evil; “not of the will of man (*vir*)” signifies not in the love of falsity. (That “flesh,” in reference to man, means the voluntary that is man’s own [*proprium voluntarium*], thus evil, see *Arcana Coelestia*, n. 148, 149, 780, 999, 3813, 8409, 10283; and that man [*vir*] means the intellectual that is man’s own [*proprium intellectuale*], which is falsity, see n. 4823.)

Critical Notes

Revelation 1, numbers 1–91

1. The Photolithograph has in every case “Parmos” for “Patmos.”
2. The Greek has “us,” a found also in *Apocalypse Explained*, n. 43.
3. The Hebrew has “sprinkle,” as found also in *Arcana Coelestia*, n. 2015.
4. The Greek has “the son of man,” as found also in *Apocalypse Explained*, n. 906; *Apocalypse Revealed*, n. 642; *Arcana Coelestia*, n. 9807, 9930.
5. The Hebrew has “storm and tempest,” as also found in *Apocalypse Explained*, n. 419f, 594b; *Arcana Coelestia*, n. 2162.
6. The Hebrew has “his,” as also found in *Apocalypse Explained*, n. 594b.
7. The Greek has “*did* lighten,” as also found in *Apocalypse Revealed*, n. 897, 919, 940; though elsewhere we also find “will lighten” and “lightens.”
8. The Chaldee here has “like,” as also found in *Arcana Coelestia*, n. 504a; *Apocalypse Revealed*, n. 47; *Arcana Coelestia*, n. 3301, 5313.
9. The Hebrew has “sendeth.”
10. Hebrew: “this land,” as also found in *Apocalypse Explained*, n. 403d; but *Arcana Coelestia*, n. 10569 has “their land.”
11. The Latin has “weeping and with weeping,” the Hebrew “weeping and with supplication,” as also found in *Apocalypse Explained*, n. 239b, 483a; *Arcana Coelestia*, n. 3325.
12. In the Greek we have “servant”; but *Arcana Coelestia*, n. 10130 also has “deaf one.”
13. “Golden” is not found in the Greek, nor in the text on page 2.

Revelation 2, numbers 92–180

1. “But thou art rich,” is crossed out by the author, but is found in n. 118 below. It is omitted in *Apocalypse Revealed*, n. 95.
2. The Hebrew has “you.”
3. In both instances of “your,” the Hebrew has “thy,” as also found in *Arcana Coelestia*, n. 10039.
4. This is translated “the cedar of Shittah” in *Arcana Coelestia*, n. 9472, 9780, *Apocalypse Explained*, n. 294b, 375, 730c.
5. In the Chaldee this is related of Nebuchadnezzar.
6. In Hebrew “Jezreel,” instead of “Jehovah”; in *Doctrine of the Lord*, n. 4, we have “Israel,” cf. *Arcana Coelestia*, n. 3580.
7. Some of the Latin editors read *vinciri* for *vinci*, “bound” for “overcome.”
8. The Greek has “first” for “second,” as we also find in *Apocalypse Revealed*, n. 851.
9. In Hebrew: “they called,” as also found in *Apocalypse Explained*, n. 140, 401g; *Apocalypse Revealed*, n. 114; *Arcana Coelestia*, n. 10652.
10. In Hebrew: “They give reward to all harlots,” as also found in *Apocalypse Explained*, n. 695d; *Arcana Coelestia*, n. 8904.
11. In Hebrew: “the word,” as also found in *Arcana Coelestia*, n. 2466, 8904. “My” is found in *Apocalypse Revealed*, n. 134 and in *True Christian Religion*, n. 314.
12. In Hebrew: “your,” as also found in *Apocalypse Explained*, n. 633b; *Arcana Coelestia*, n. 2466, 8904, but *Apocalypse Revealed*, n. 134 has “their.”
13. In Greek: “son of God,” as just above; but here the Latin has “son of man,” as also in *Apocalypse Explained*, n. 98, 250; *Apocalypse Revealed*, n. 70, 125.
14. The word *lectus* here is a participle, meaning one chosen. Swedenborg read it in his Latin Bible for the noun *lectus*, a bed. In other places he translates the word “chosen.”
15. The common reading is “Bethesda,” though a number of the Greek manuscripts, with Swedenborg, have “Bethsaida.”

16. The Latin has *dimiserunt*, “let go,” for which the Latin editor reads *demiserunt*, “let down.”
17. The Hebrew instead of “proved” has “planted,” as also found in *Arcana Coelestia*, n. 348, 8918.
18. The Latin has “kings” for “peoples,” but see text as quoted just before.
19. Hebrew: “our,” as also found in *Apocalypse Explained*, n. 155, 1115, *Arcana Coelestia*, n. 9809; but in *Apocalypse Revealed*, n. 128 we find “your.”
20. The Latin has “watchman, watchman”; the Hebrew has it only once.
21. In Hebrew: “help her,” as found in *Apocalypse Revealed*, n. 151; *True Christian Religion*, n. 764; *Coronis*, n. 5.
22. The Hebrew has “be thou their arm,” as also found in *Arcana Coelestia*, n. 4933, 8211.
23. The Hebrew has “Lord Jehovih,” as also found in *Arcana Coelestia*, n. 3869.

Revelation 3, numbers 181–257

1. The Latin for “good” has “the good of heaven.”
2. The Latin has “or,” but the context requires “and.”
3. The Latin for “thinks either” has “either thinks either.”
4. For “I gathered in” the Hebrew has “thou gatherest in.”
5. For “there went forth,” the Hebrew has, “there shall go forth,” as found in *Arcana Coelestia*, n. 2826, 9818; *Apocalypse Revealed*, n. 46, 962.
6. The Hebrew has: “thou shalt die,” as found also in *Arcana Coelestia*, n. 5890.
7. Latin for “and he shall not turn” has “and he shall turn.”
8. Latin for “that he sin no more” has “lest he sin more.”
9. For “will follow” the Greek has “followed,” as found in *Apocalypse Explained*, n. 377, 383.

10. For “cock-crowing” the Latin has “belonging to chickens.”
11. For “thine” the Hebrew has “mine,” as found in *Apocalypse Explained*, n. 152; *Arcana Coelestia*, n. 212, 6119.
12. The Latin has “knowledge” for “knowledges.”
13. The Latin has “nations,” the Hebrew “peoples,” as found also in *Arcana Coelestia*, n. 1259, 4197.
14. The Latin has “Jonah”; the Greek “Bar-jonah,” as found in *Apocalypse Explained*, n. 209.
15. Latin has “is beaten”; the Hebrew “shall be beaten,” as found in *Apocalypse Explained*, n. 223*b*, 919.
16. The Latin has “windows”; the Hebrew “suns,” as found in *Arcana Coelestia*, n. 655; *Apocalypse Explained*, n. 401*e*.
17. Latin has “and” for “behold,” as found in n. 202.
18. For “internals” the context requires “infernal.”
19. For “and” the Greek has “because,” as found in n. 202.
20. The Hebrew has “his,” as found in *Apocalypse Explained*, n. 587*b*; *Arcana Coelestia*, n. 643.
21. It was not Belshazzar but Nebuchadnezzar who was changed into a beast.
22. “Of Jehovah” is not found in the Hebrew.
23. For “going in” the context requires “going out.”
24. The Greek has “books,” as found in *Apocalypse Explained*, n. 98, 250, 785.
25. The Hebrew has “my.”
26. The Latin has “broken”; the Greek “made.”
27. The Latin has “broken”; the Greek “made,” as found in *Arcana Coelestia*, n. 5120.
28. The Hebrew has “way” for “life,” as found in *Arcana Coelestia*, n. 2708, 3708.

29. For “they should flee” the Greek has “flee ye.”
30. For “thy” the Hebrew has “her,” as found in *Arcana Coelestia*, n. 9144.
31. For “Jehovah” the Hebrew has “God.”
32. For “hoping” the Hebrew has “we hope.”
33. For “trees as men” the Greek has “men as trees.”
34. For “things” the Hebrew has “days.”
35. For “*is* to know” the Latin has “*and* to know.”
36. For “received by all” the Latin has “received *that* by all,”
37. For “*and* what is his own” the context requires “*from* what is his own.”
38. For “requite” the Hebrew has “I will requite.”
39. The Latin has “ebony”; the Hebrew is “ivory.”
40. The Latin has “four” for “three.”

Revelation 4, numbers 258–295

1. For “Son of man” the Greek has “Son of God,” as found in *Apocalypse Explained*, n. 815c, 899b.
2. For “*Her* salvation” the Latin has “*Your* salvation”; but “her” is found in *Apocalypse Explained*, n. 272, *Arcana Coelestia*, n. 9930; *Apocalypse Revealed*, n. 880.
3. For “*in* the day” the Hebrew has “*from* the day,” as also found in *Arcana Coelestia*, n. 114.
4. For “*which*” the Hebrew has “*when . . .* meeteth him,” as found in *Arcana Coelestia*, n. 1664.
5. For “her” the Hebrew has “him”; cf. *Apocalypse Explained*, n. 601b.

6. See *Arcana Coelestia* n. 4287[5] where a similar distinction is made. See also J. H. Smithson, *A New Translation from the Hebrew of the Prophet Isaiah*, London, 1860, page 142, note, for further pertinent information.
7. For “which” the Hebrew has “each of which,” as found in *Apocalypse Explained*, n. 285.
8. For “in the day” the Hebrew has “from the day,” as found in *Arcana Coelestia*, n. 114.
9. For “earth” the Hebrew has “waters,” as found in *Arcana Coelestia*, n. 17, etc.