

DOCTRINE
OF
THE NEW JERUSALEM
CONCERNING THE SACRED SCRIPTURE

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DOCTRINE
OF
THE NEW JERUSALEM

CONCERNING THE
SACRED SCRIPTURE.

I.

THE SACRED SCRIPTURE, OR THE WORD, IS
THE DIVINE TRUTH ITSELF.

1. IT is on everyone's lips that the Word is from God, is Divinely inspired, and consequently holy; but still it has not hitherto been known where, in the Word, the Divine is. For in the letter the Word appears like an ordinary writing, in a foreign style, neither sublime nor lucid, as the writings of the present age apparently are. Owing to this, a person who worships nature instead of God, or more than God, and who therefore thinks from himself and his *proprium*, and not from heaven and from the Lord, may easily fall into error respecting the Word, and into contempt for it, saying within himself when he is reading it, "What is this? What is that? Is this Divine? Can God Who has infinite wisdom speak so? Where is its holiness? and whence, unless from some religious system, and persuasion from it?"

2. But he who thinks in this manner does not consider that Jehovah Himself, Who is the God of heaven and earth, spake the Word through Moses and the Prophets,

and that it must therefore be the Divine Truth itself; for that which Jehovah Himself speaks can be nothing else. Nor does he consider that the Lord, Who is the same as Jehovah, spake the Word written by the Evangelists, many things from His own mouth, and the rest from the Breath of His mouth, which is the Holy Spirit. It is for this reason that He says that in His words there is life, and that He Himself is the Light which enlightens, and is the Truth. That Jehovah Himself spake the Word by the Prophets has been shown in the " Doctrine of the New Jerusalem concerning the Lord" (n. 52, 53). That the words which the Lord Himself spake in the gospels are Life, may be seen in John : *The words that I speak unto you are spirit and are life* (vi. 63). In the same gospel : Jesus said to the woman at Jacob's well, *If thou knewest the gift of God, and Who it is that saith to thee, Give Me to drink, thou wouldst ask of Him, and He would give thee living water. Whosoever drinketh of the water that I shall give him shall not thirst forever; but the water that I shall give him shall be in him a fountain of water, springing up into everlasting life* (John iv. 10, 14). By the *fountain* [or *well*] of Jacob is signified the Word (as also in Deuteronomy xxxiii. 28), and therefore the Lord sat there, and talked with the woman; and by *the water* is signified the truth of the Word. Again : Jesus said, *If any one thirst let him come unto Me and drink. He that believeth in Me, as the Scripture saith, out of his belly shall flow rivers of living water* (John vii. 37, 38). And again : Peter said to Jesus, *Thou hast the words of eternal life* (John vi. 68). And therefore the Lord says in Mark, *Heaven and earth shall pass away, but My words shall not pass away* (xiii. 31). The Lord's words are life because He is the Truth and the Life, as He teaches in John : *I am the Way, the Truth, and the Life* (xiv. 6). And in the same : *In the beginning was the Word, and the Word was with God, and the Word was God; in Him was life, and the life was the light of men*

4). By the *Word* is here meant the Lord as to Divine Truth, in Whom alone there is life and there is light. From this it is that the Word, which is from the Lord and which is the Lord, is called *the fountain of living waters* (Jer. ii. 13; xvii. 13; xxxi. 9); *the fountain of salvation* (Isa. xii. 3); *a fountain* (Zech. xiii. 1); and *a river of the water of life* (Apoc. xxii. 1); and it is said that *The Lamb, Who is in the midst of the throne, shall feed them, and shall lead them to living fountains of waters* (Apoc. vii. 17) besides other passages where the Word is also called a *Sanctuary* and a *Tabernacle* in which the Lord dwells with man.

3. But still the natural man cannot from these considerations be persuaded that the Word is the Divine Truth itself, in which are Divine Wisdom and Divine Life; for he looks at it from its style, in which he does not see those things. Yet the style of the Word is the Divine style itself, with which no other can be compared, however sublime and excellent it may seem; for any other is like thick darkness, in comparison with light. The style of the Word is such that holiness is in every sentence, and in every word; yes, in some places in the very letters: hence the Word conjoins man with the Lord, and opens heaven. There are two things which proceed from the Lord, Divine Love and Divine Wisdom; or, what is the same, Divine Good and Divine Truth; for Divine Good is of His Divine Love, and Divine Truth is of His Divine Wisdom. The Word in its essence is both of these; and because it conjoins man with the Lord and opens heaven, as was said, therefore the Word fills the man who reads it from the Lord and not from himself alone, with the good of love and truths of wisdom; his will with the good of love, and his understanding with truths of wisdom. Hence man has life through the Word.

4. Lest, therefore, man should be in doubt whether the Word is such, its internal sense has been revealed to

me by the Lord, which in its essence is spiritual, and is
within

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the external sense which is natural, as the soul is in the body. That sense is the spirit which gives life to the letter; it can therefore bear witness to the DiVinity and sanctity of the Word, and can convince even the natural man, if he is willing to be convinced.

II.

IN THE WORD THERE IS A SPIRITUAL SENSE,
HITHERTO UNKNOWN.

IT is now to be told, and in the Order which follows, 1. *What the Spiritual Sense is.* 2. *That this sense is in each and every thing in the Word.* 3. *That it is from it that the Word is Divinely inspired and holy in every word.* 4. *That this sense has been hitherto unknown.* 5. *And that it will not be given to any one hereafter who is not in genuine truths from the Lord.*

5. (I) *What the Spiritual Sense is.* The spiritual sense is not that which shines forth from the sense of the Word when one is studying and explaining the Word to confirm some dogma of the church; this sense is the literal sense of the Word. But the spiritual sense does not appear in the sense of the letter; it is inwardly in it, as the soul is in the body, as the thought is in the eyes, and as affection is in the face; and these act unitedly, as cause and effect. It is principally that sense which makes the Word spiritual, and not for men only, but also for angels. Wherefore the Word by that sense communicates with the heavens.

6. From the Lord proceed the Celestial, the Spiritual, and the Natural, one after another. That is called the Celestial which proceeds from His Divine Love, and it is Divine Good. That is called the Spiritual which proceeds from His Divine Wisdom, and it is Divine Truth. The Natural is from them both, and is their complex in the

ultimate. The angels of the Lord's celestial kingdom, of whom is the third or highest heaven, are in the Divine that

proceeds from the Lord which is called Celestial; for they are in the good of love from the Lord. The angels of the Lord's spiritual kingdom, of whom is the second or middle heaven, are in the Divine that proceeds from the Lord which is called Spiritual; for they are in truths of wisdom from the Lord.* But men of the church in the world are in the Natural Divine, which also proceeds from the Lord. It follows from this that the Divine, proceeding from the Lord to its ultimates, descends by three degrees, and is named Celestial, Spiritual, and Natural. The Divine which descends from the Lord to human beings descends through these three degrees; and when it has descended, it contains those three degrees in itself. Such is the case with everything Divine; therefore when it is in its ultimate degree, it is in its fulness. Such is the Word; in its ultimate sense this is natural, in its interior sense it is spiritual, and in the inmost it is celestial; and in every sense it is Divine. That the Word is such, is not apparent in the sense of its letter, which is natural, for the reason that man in the world has heretofore known nothing concerning the heavens, and so has not known what the spiritual is, nor what the celestial; and consequently he has not known the difference between them and the natural.

7. Nor can the difference of these degrees from one another be known without a knowledge of Correspondence; for the three degrees are wholly distinct from each other, just as the end, the cause, and the effect are; or as the prior, the posterior, and the postreme : but they make a one by correspondence; for the natural corresponds to the spiritual, and also to the celestial. What correspondence is, may be seen in the work on " Heaven and Hell," where the " Correspondence of all things in Heaven with

all things of Man" is treated of (n. 87-502), and the " Cor-

* That there are two kingdoms of which the heavens consist, one **of** which is called the celestial kingdom, **and** the other the spiritual, may be seen in the work on " Heaven and Hell " (n. 20-28).

respondence of Heaven with all things of the Earth " (n. 103-115). It will also be seen from examples to be adduced below, from the Word.

8. Whereas the Word interiorly is spiritual and celestial, it is therefore written by mere correspondences; and that which is written by mere correspondences, in its ultimate sense is written in such a style as is found in the prophets and in the gospels; and although this sense appears common, still it stores up within itself Divine Wisdom and all angelic wisdom.

9. (2.) *The Spiritual Sense is in each and every thing in the Word.* This cannot be seen better than by examples, such as the following : John says in the Apocalypse, *I saw heaven opened, and behold, a white horse; and He that sat upon him was called Faithful and True, and in righteousness He doth judge and make war. His eyes were as a flame of fire, and on His head were many diadems; and He had a name written that no one knoweth but He Himself; and He was clothed in a vesture dipped in blood; and His name is called THE WORD OF GOD. His armies in heaven followed Him upon white horses, clothed in fine linen, white and clean. He hath upon His vesture and upon His thigh a name written, KING OF KINGS AND LORD OF LORDS. And I saw an angel standing in the sun; and he cried with a loud voice, Come, and gather yourselves together unto the great supper, that ye may eat the flesh of kings, and the flesh of captains, and the flesh of the mighty, and the flesh of horses, and of them that sit on them, and the flesh of all free and bond, both small and great (xix. 11-18).* What these things signify, no one can see but from the spiritual sense of the Word; and no one can see the spiritual sense except from a knowledge of correspondences; for all the words are correspondences, and no word is without meaning. The science of correspondences teaches what is signified by the

white horse; what by Him Who sat upon Him; what by 'he
eyes which were as a flame of fire; what by the diadems

*pon His head; what by the vesture dipped in blood; what by the white fine linen, in which they who were of His army in heaven were clothed; what by the angel standing in the sun; what by the great supper to which they were to come and be gathered together; and also what by the flesh of kings and captains, and of many other things, which they should eat. But what each of these expressions signifies in the spiritual sense, may be seen explained in a little work concerning the "White Horse;" it is therefore unnecessary to explain them further. It is shown in that treatise that the Lord is there described as to the Word; and that by His eyes, which were as a flame of fire, and by the diadems upon His head, and by the name which no one but Himself knoweth, is meant the spiritual sense of the Word; also that this sense is known only to the Lord and by him to whom the Lord wills to reveal it: also, that by the vesture dipped in blood, is meant the natural sense of the Word, which is the sense of its letter, to which violence has been done. That it is the Word which is thus described, is very manifest; for it is said, *His name is called the Word of God.* That it is the Lord Who is meant, is also very manifest; for it is said that *the name of Him Who sat upon the white horse was King of kings and Lord of lords.* That the spiritual sense of the Word is to be opened at the end of the church, is signified not only by those things which are said concerning the [white] horse and Him Who sat upon him, but also by the great supper, to which the angel standing in the sun invited all to come and eat the flesh of kings and captains, of the mighty, of horses, of them that sit on them, and of all, free and bond. All these expressions would be empty words, and without life and spirit, if there were not a spiritual sense within them, as the soul is in the body.*

0. In Apoc. xxi., the New Jerusalem is thus described: *That in it there was a light like unto a stone most precious, as it were a jasper stone, shining like crystal. That it had a*

*wall great and high, having twelve gates, and twelve angels over the gates, and the names of the twelve tribes of the sons of Israel written [thereon]. That the wall was of a hundred and forty-four cubits, which is the measure of a man, that is, of an angel. That the building of the wall was jasper, and its foundations of every precious stone; of jasper, sapphire, chalcedony, emerald, sardonyx, sardius, chrysolite, beryl, topaz, chrysopterus, jacinth, and amethyst. That the gates were twelve pearls. That the city itself was pure gold, like pure glass; and that it was four-square, the length, the breadth, and the height equal, being twelve thousand furlongs; and more besides. That all these things are to be understood spiritually may be evident from this, that by the Holy Jerusalem is signified a new church which is to be established by the Lord, as is shown in the " Doctrine concerning the Lord " (n. 62-65): and because by *jerusalem* is there signified the church, it follows that all the things which are said of it as a city — of its gates, of its wall, of the foundations of the wall, also the things' which are said of their measures— contain a spiritual sense, for the things which are of the church are spiritual. But what the several things signify has been explained in the work concerning the "New Jerusalem," published at London in the year 1758 (n. 1); it would therefore be superfluous to explain them further. It is enough [to remark] that it may thence be known that there is a spiritual sense in the several particulars of that description, as the soul in the body; and that without that sense nothing of the church would be understood in those things which are there written; as that the city was of pure gold, its gates of pearls, the wall of jasper, the foundations of the wall of precious stones; that the wall was of a hundred and forty-four cubits, which is the measure of a man, that is, of an angel; and that the city was in length, breadth, and height,*

twelve thousand furlongs; besides many other things. But he, who from a knowledge of Correspondences knows the spiritual sense,

understands these things; as that the wall and its foundations signify doctrine from the literal sense of the Word and that the numbers 12, 144, 12000, have a like signification, namely, all the truths and goods of the church in one complex.

1. In the Apocalypse, chap. vii., it is said that *a hundred and forty-four thousand were sealed, twelve thousand out of every tribe of Israel; so many from the tribe of Judah, from the tribe of Reuben, of Gad, of Asher, of Naphtali, of Manasseh, of Simeon, of Levi, of Issachar, of Zebulon, of Joseph, and of Benjamin.* The spiritual sense of these words is that all are saved in whom the church from the Lord is; for in the spiritual sense, *to be marked on the forehead or sealed* signifies to be acknowledged by the Lord and saved; by the *twelve tribes of Israel* are signified all who are of the church just mentioned; by 12, 12000, 14400, all; by *Israel* the church, and by every *tribe* some specific thing of the church. He who does not know the spiritual import of these words, may suppose that only so many are to be saved, and these only from the nation of Israel and Judah.

12. In the Apocalypse, chap. vi., it is said that *when the Lamb opened the first seal of the Book, there went forth a white horse; and that he that sat on him had a bow, and to him a crown was given: that when He opened the second seal, there went forth a red horse; and that to him that sat on him was given a great sword: that when He opened the third seal, there went forth a black horse; and that he that sat on him held a balance in his hand: and that when He opened the fourth seal, there went forth a pale horse; and that the name of him that sat on him was Death.* What these things signify can only be unfolded by the spiritual sense; and it is fully unfolded when it is known what is signified by an opening of seals, what by a horse, and what by the other things. Here are described the successive states of

the church, from its beginning to its end, in respect to

the understanding of the Word. The *opening of the seals of the Book by the Lamb*, signifies the manifestation of those states of the church by the Lord; by a *horse* is signified the understanding of the Word; by a *white horse*, the understanding of truth from the Word in the first state of the church; by the *bow* of him that sat upon that horse, the doctrine of charity and faith combating against falsities; by the *crown*, eternal life, the reward of victory : by the *red horse* is signified the understanding of the Word destroyed as to good in the second state of the church; by the *great sword*, falsity combating against truth : by the *black horse* is signified the understanding of the Word destroyed as to truth in the third state of the church; by the *balance*, the estimation of truth so small as to be scarcely any thing : by the *pale horse* is signified the understanding of the Word become naught owing to evils of life and falsities therefrom in the fourth or last state of the church; and by *death*, eternal damnation. That the signification of these things is such in the spiritual sense, does not appear in the sense of the letter or the natural sense. Wherefore, unless the spiritual sense were at some time opened, the Word as to this and the other things in the Apocalypse would be closed, so that at last no one would know wherein the Divine Holiness there was hidden. It is the same with the signification of the *four horses* and the *four chariots* going out from between the two mountains of brass, in Zechariah (vi. 1-8).

13. In the Apocalypse, chap. ix., we read : *The fifth angel sounded, and I saw a star fallen from heaven unto the earth; and there was given unto him the key of the pit of the abyss. And he opened the pit of the abyss; and there went up a smoke out of the pit*

as the smoke of a great furnace. And the sun and the air were darkened from the smoke of the pit. And out of the smoke there went forth locusts upon the earth; and power was given unto them as the scorpions of the earth have power. And the shapes of the locusts were like unto

horses prepared for war; and upon their heads were as it were crowns like gold; and their faces were as the faces of men. And they had hair as the hair of women, and their teeth were as those of lions. And they had breastplates as of iron; and the voice of their wings was as the voice of many chariots running to war. And they had tails like unto scorpions; and there were stings in their tails; and their power was to hurt men five months. And they had a king over them, the angel of the abyss : his name in Hebrew is Abaddon, and in Greek he hath the name Apollyon. Neither would any one understand these things, unless the spiritual sense were revealed to him; for nothing is here said without meaning; they all have a signification, as to every particular. The state of the church is here treated of, when all cognitions of truth from the Word have been destroyed; and consequently man, having become sensual, persuades himself that falsities are truths. By the *star fallen from heaven*, are signified the cognitions of truth, destroyed; by the *darkened sun and air*, is signified the light of truth become thick darkness; by the *locusts which went forth out of the smoke of the pit*, are signified falsities in things most external, such as are with those who have become sensual, and who see and judge all things from falsities; by a *scorpion* is signified their persuasiveness; the *locusts' appearing like horses prepared for war*, signifies their reasonings as from the understanding of truth; the *locusts' having crowns like gold upon their heads, with faces like the faces of men*, signifies that they seemed to themselves to be conquerors and wise; *their having hair as the hair of women*, signifies that they appeared to themselves as if they were in the affection for truth; *their having teeth like those of lions*, signifies that sensual things, which are the ultimates of the natural man, appeared to them as having power over all things; *their having breastplates like breastplates of iron*, signifies the argumentations from fallacies, by which they combat and prevail; *the voice of their wings, like the voice*

of chariots running to war, signifies reasonings as if from truths of doctrine from the Word, for which truths they must fight; *their having tails like unto scorpions*, signifies persuasions; *their having stings in their tails*, signifies craftiness in deceiving by their persuasions; *their having power to hurt men five months*, signifies that they bring into a kind of stupor those who are in the understanding of truth and the perception of good; *their having over them as king the angel of the abyss, whose name is Abaddon or Apollyon*, signifies that their falsities were from the hell where those are who are merely natural and in their own intelligence. This is the spiritual sense of these words, none of which appears in the sense of the letter. And so it is, throughout the Apocalypse. It is to be known that in the spiritual sense all things cohere in continuous connection, to the adjustment of which every word in the sense of the letter or the natural sense conduces; on which account, if a little word were taken away, the connection would be broken, and the coherence would perish. For this reason, and lest this should be done, it is added at the end of this prophetic book, that *a word should not be taken away* (Apoc. xxii. 19). It is similar with the books of the prophets in the Old Testament; and that nothing might be taken away from them, the Lord's Providence took care that every thing in them, even the letters, should be counted : this was done by the Masorites.

14. Where the Lord speaks to His disciples of the consummation of the age, which is the last time of the church, at the end of the predictions concerning its successive changes of state, He says : *Immediately after the affliction of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken; and then shall appear the*

sign of the Son of Man in heaven; and then shall all the tribes of the earth mourn, and they shall see the Son of Man coming in the clouds of heaven, with power and muck

glory. And He shall send the angels, with trumpet and with great voice, and they shall gather together His elect from the four winds, from one end of the heavens even to the other (Matt. xxiv. 29, 30, 31). By these words, in the spiritual sense, is not meant that the sun and moon would be darkened, that the stars would fall from heaven, and that the sign of the Lord would appear in the heavens, and that they would see Him in the clouds, and at the same time angels with trumpets; but by every particular word there are meant spiritual things which are of the church; and these things are said concerning the state of the church at its end. For in the spiritual sense by the *sun*, which will be darkened, is meant the Lord as to love; by the *moon*, which will *not give her light [lumen]*, is meant the Lord as to faith; by the *stars*, which will *fall from heaven*, are meant cognitions of good and of truth, which will perish; by the *sign of the Son of Man in heaven*, is meant the appearing of the Divine Truth; by the *tribes of the earth*, which shall mourn, is meant the want of all truth which is of faith, and of all good which is of love; by the *Coming of the Son of Man in the clouds of heaven with power and glory*, is meant the Lord's presence in the Word, and revelation; by the *clouds*, is signified the sense of the letter of the Word, and by *glory*, the spiritual sense of the Word; by the *angels, with trumpet and with great voice*, is signified heaven, whence comes Divine Truth; by *gathering together the elect from the four winds, from one end of the heavens to the other*, is signified a new [state] of the church as to love and faith. That the darkening of the sun and moon and the falling of the stars to the earth are not meant, is very manifest from the prophets, for in them similar things are said concerning the state of the church, when the Lord was about to come into the world : as in Isaiah, *Behold the day of Jehovah cometh, cruel, both with wrath and fierce anger the stars of heaven and the constellations thereof shall not give their light; the sun shall be dark-*

ened in his going forth, and the moon shall not cause her light to shine. I will visit upon the world its wickedness (xiii. 9-

I I

; also xxiv. 19-23). In Joel, *The day of Jehovah cometh, a day of darkness and of thick darkness; the sun and the moon shall be dark, and the stars shall withdraw their shining (ii. T, 2, 10; also iii. T5). In Ezekiel, I will cover the heavens, and make the stars dark; I will cover the sun with a cloud, and the moon shall not cause her light to shine. All the luminaries of light I will make dark, and set darkness upon the earth (xxxvii. 7, 8). By the day of Jehovah, is meant the Coming of the Lord, which was when there was no longer any good of love and truth of faith remaining in the church, and when there was no knowledge of the Lord.*

Ts. That it may be seen that the prophetic parts of the Word of the Old Testament are in many places not understood without the spiritual sense, I wish to adduce a few passages only, as this in Isaiah : *Then shall Jehovah [Zebaoth] stir up a scourge against Ashur, according to the smiting of Midi an at the rock Oreb; and His rod shall be upon the sea, and He shall lift it up in the way of Egypt. And it shall come to pass in that day that his burden shall remove from of thy shoulder, and his yoke from of thy neck. He shall come against Aiath, he shall pass over unto Migron, against MI chmash shall be direct his arms. They shall pass over Mebarah; Geba shall be our lodging; Ramah shall tremble; Gibeah of Saul shall flee. Cry aloud with thy voice, O daughter of Gallim; hearken, O Laish, O miserable Anathoth. Madmena shall wander away; the inhabitants of Gebim shall gather themselves together. Is there yet a day to make a stand in Nob? He shall shake his hand at the mount of the daughter of Zion, the hill of Jerusalem. Jehovah shall cut down the thickets of the forest with iron, and Lebanon shall fall by a mighty one (x. 26-32, 34).*

Here only names occur, from which nothing can be drawn but by the aid of the spiritual sense, in which all the names

in the Word signify the realities of heaven and the church. From this sense it is gathered, that by those things is signified that the whole church was devastated by matters of knowledge, perverting every truth and confirming falsity. Again in the same prophet : *In that day shall the envy of Ephraim depart, and the adversaries of Judah shall be cut off. Ephraim shall not envy Judah, and Judah shall not distress Ephraim. But they shall fly upon the shoulder of the Philistines toward the sea; together shall they spoil the sons of the east; Edom and Moab shall be the putting forth of their hand. Jehovah shall pronounce a vow against the tongue of the Egyptian sea; and He shall shake His hand over the river with the vehemence of His breath, and He shall strike it into seven streams, that He may make it a way to go over dry-shod. Then shall there be a highway for the remnant of His people which shall be left, from Ashur* (xi. 13-16). Here, too, no person but one who knows what is signified by each of the names here given, would see any thing Divine; although the Coming of the Lord is here treated of, and what would then take place; as is plainly manifest from verses 1—10, of the same chapter. Who, then, without the aid of the spiritual sense, would see that the signification of those things in their order is, that they who are in falsities from ignorance, and have not suffered themselves to be seduced by evils, will come to the Lord; and that the church will then understand the Word; and that falsities will then no longer harm those who thus come ? And where there are no names, the case is similar; as in Ezekiel : *Thus Bath said the Lord Jehovah Thou son of man, say to the bird of every wing, and to every beast of the field, Assemble yourselves and come; gather yourselves on every side to My sacrifice that I do sacrifice for you, a great sacrifice upon the mountains of Israel, that ye may eat flesh and drink blood; ye shall eat the flesh of the mighty, and drink the blood of the princes of the earth; ye shall eat fat till ye be full, and drink blood till ye be drunken, of My*

sacrifice which I sacrifice for you : ye shall be filled at My table with the horse and the chariot, and with the mighty man, and with every man of war: thus will I set My glory among the nations (xxxix. 17-21). He who does not know from the spiritual sense what a sacrifice signifies, what is signified by flesh and blood, and what by a horse, a chariot, a mighty man and a man of war, would not know otherwise than that men are to eat and drink such things. But the spiritual sense teaches that by eating the flesh and drinking the blood of the sacrifice which the Lord Jehovah will make upon the mountains of Israel, is signified to appropriate to oneself Divine good and Divine truth from the Word; for the calling together of all to the Lord's kingdom is here treated of; and, in particular, the establishment by the Lord of the church among the gentiles. Who cannot see that by *flesh* is not here meant flesh, nor blood by *blood* as that men should drink blood till they are drunken; and that they should be filled with the horse, the chariot, the mighty man, and every man of war? And so it is in a thousand other places in the prophets.

16. Without the spiritual sense no one would know why the prophet Jeremiah was commanded *to buy himself a girdle, and put it on his loins, but not to draw it through water; and to hide it in a hole of the rock by the Euphrates*

(Jer. xiii. 1-7) : or why the prophet Isaiah was commanded *to loose the sackcloth from off his loins, and to put off the shoe from his foot, and to go naked and barefoot three years (Isa. xx. 2, 3) :* or why the prophet Ezekiel was commanded *to draw a razor upon [the hairs of] his head, and upon his beard; and afterwards that he should divide them, burn a third part in the midst of the city, smite a third part with the sword, and scatter a third part to the wind; and should wrap a few of them in his skirts, then cast them into the midst of the fire (Ez. V. 1-4):* or why the

same prophet was commanded *to lie upon his left side three hundred and ninety days, and upon his right side forty days; also that he should*

make himself a cake of wheat, barley, millet, and spelt, with cow's dung, and should eat it; and in the meantime to raise a wall and a rampart against Jerusalem, and besicge it (Ez.

iv. 1-15) : or why the prophet Hosea was twice commanded *to take to himself a harlot to wife (Hos. i. 2-9; 2, 3)*: and other things like these. Besides, who without the spiritual sense would know what is signified by the various things of the tabernacle ? as, by the ark, the mercy-seat, the cherubim, the candlestick, the altar of incense, the shew-bread upon the table, and by the veils and curtains? Without the spiritual sense, who would know what is signified by Aaron's garments of holiness ? his undercoat, robe, ephod, Urim and Thummim, mitre, and other things ? Who, without the spiritual sense, would know what is signified by all those things which were commanded concerning the burnt-offerings, the sacrifices, the meat-offerings, and the drink-offerings ? also concerning the sabbaths and the feasts ? The truth is, that not the least thing concerning them was commanded, which did not signify something of the Lord, of heaven, and of the church. From these few examples it may evidently be seen that there is a spiritual sense in each and every thing in the Word.

17. That the Lord when in the world spake by correspondences, thus that when He spake naturally He also spake spiritually, may be evident from His parables, in the several words of which there is a spiritual sense. Let the parable of the Ten Virgins be for an example. The Lord said, *The kingdom of the heavens is like ten virgins, who, taking their lamps, went forth to meet the bridegroom. Five of them were wise, and five were foolish. They that were foolish took their lamps, and took no oil; but the wise took oil in their lamps. While the bridegroom tarried, they **all** slumbered and slept. And at midnight*

there was a cry made, Behold the bridegroom cometh; go ye out to meet him. Then all those virgins arose and trimmed their lamps. And the

foolish said unto the wise, Give us of your oil, for our lamps are going out. But the wise answered, saying, Lest perchance there be not enough for us and you, go ye rather to them who sell, and buy for yourselves. And while they went to buy, the bridegroom came, and they that were ready went in with him to the marriage; and the door was shut. Afterward came also the other virgins, saying, Lord, Lord, open to us. But he answered and said, Verily I say unto you, I know you not (Matt. xxv. 1-12). That in the several things which are here said there is a spiritual sense, and thence a Divine Holiness, no one sees but he who knows that there is a spiritual sense, and what its quality is. In the spiritual sense, the *kingdom of God* [or of the heavens] means heaven and the church; by the *bridegroom* is meant the Lord; by the *wedding*, the marriage of the Lord with heaven and the church, by the good of love and of faith; by *virgins* are signified those who are of the church; by *ten*, all; by *five*, some; by *lamps*, the truths of faith; by *oil*, the good of love; by *sleeping* and *rising*, the life of man in the world, which is natural, and his life after death, which is spiritual; by *buying*, to procure for themselves; by *going to them that sell and buying oil*, to procure for themselves the good of love from others after death; and because then it is no longer procured, therefore, though they came with lamps, and the oil which they had bought, to the door where the wedding was, still it was said to them by the bridegroom, *I know you not*. The reason is, because man remains, after the life in the world, such as he had lived in the world. From this example, it is manifest that the Lord spake by mere correspondences; and this, because he spake from the Divine which was in Him, and was His. That a *bridegroom* signifies the Lord; that the *kingdom of the heavens* signifies the *church*; and that a *wedding* signifies the marriage of the

Lord with the church by the good of love and of faith;
that *virgins* signify those who are of the church; *ten*, all; *five*,
some; *to sleep*, a natural state;

to buy, to procure for oneself; *a door*, entrance to heaven; and that *He does not know*, when spoken by the Lord, signifies that those not known are not in the love of Him;—all this may be evident from many passages in the prophetic Word, where these expressions have a similar signification. It is because *virgins* signify those who are of the church, that in the prophetic Word it is so often said the *virgin and daughter of Zion, of Jerusalem,, of Israel*; and because *oil* signifies the good of love, therefore all the holy things of the church of Israel were anointed with oil. It is similar with the other parables, and with all the words which the Lord spake, and which were written in the gospels. Hence it is that the Lord says that *His words are spirit and are life* (John vi. 63). It is similar with all the Lord's miracles, which were Divine; for they signified the various states of those in whom the church was to be established by the Lord. For example : the blind received sight, and this signified that they who were in ignorance of truth should receive understanding; the deaf received hearing, and this signified that those hearkened and obeyed who had before heard nothing respecting the Lord and respecting the Word; the dead were raised, and this signified that they were made alive who would otherwise have perished spiritually : and so on. This is meant by the Lord's answer to the disciples of John who sent to ask whether He was the One That was to come : *Go and show John again the things which ye do hear and see; the blind receive their sight, the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised, and the poor have the gospel preached to them* (Matt. xi. 3-5). Moreover, all the miracles recorded in the Word contain within them such things as relate to the Lord, heaven, and the church : by this those miracles are Divine, and are distinguished from miracles that are not Divine. These few things are to illustrate what the spiritual sense is, and that it is in each and every thing of the Word.

18. (3.) *It is from the Spiritual Sense that the Word is Divinely inspired, and holy in every word.* It is said in the church that the Word is holy, and this because Jehovah God spake it. But inasmuch as its holiness is not apparent from the letter alone, any one who for that reason once has doubts concerning its holiness, when he afterwards reads the Word, confirms himself in them by many things therein; for his thought then is, "Is this holy? Is this Divine?" Lest, therefore, such a thought should flow- in with many, and afterward grow stronger, and lest in this way the conjunction of the Lord with the church, in which the Word is, should perish, it has pleased the Lord now to reveal its spiritual sense, in order that it may be known where in the Word its holiness is concealed. But let examples illustrate this also. The Word treats sometimes of Egypt, sometimes of Assyria, sometimes of Edom, of Moab, of the sons of Ammon, of Tyre and Sidon, and of Gog. He who does not know that by their names are signified things pertaining to heaven and the church, may be led into the error that the Word treats much of peoples and nations, and but little of heaven and the church; thus much of earthly things, and little of heavenly things; but when he knows what is signified by them, or by their names, he may pass from error into the truth. In like manner, while he sees that in the Word are so often mentioned gardens, groves, forests, also their trees, as the olive, the Vine, the cedar, the poplar, and the oak; and so often the lamb, the sheep, the goat, the calf, the ox; and also mountains, hills, valleys, and the fountains, rivers, and waters in them, and many such things; he who knows nothing of the spiritual sense of the Word, cannot but believe that only those things are meant; for he does not know that by a garden, grove, and forest, are meant wisdom, intelligence, and knowledge; that by an olive,

vine, cedar, poplar, and oak, are meant the good and truth of the church, celestial, spiritual, rational, natural, and sensual; that by a lamb, a sheep, a goat, a calf, an ox, are meant innocence, charity,

and natural affection; that by mountains, hills, and valleys, are meant the higher, the lower, and the lowest things of the church; also that by Egypt is signified knowledge, by Assyria reason, by Edom the natural, by Moab the adulteration of good, by the sons of Ammon the adulteration of truth, by Tyre and Sidon the cognitions of truth and good, by Gog external worship without internal. When, however, a man knows all these things, he is then able to think that the Word treats only of heavenly things, and that those earthly things are only the subjects in which are the heavenly. But let an example from the Word illustrate this also. We read in David, *The voice of Jehovah is upon the waters, the God of glory maketh it to thunder, Jehovah is upon the great waters; the voice of Jehovah breaketh the cedars, yea, Jehovah breaketh in pieces the cedars of Lebanon; He maketh them also to skip like a calf, Lebanon and Sirion like the son of unicorns : the voice of Jehovah cutteth like a flame of fire; the voice of Jehovah maketh the wilderness to tremble, it maketh the wilderness of Kadesh to tremble. The voice of Jehovah maketh the hinds to be in travail, and maketh bare the forests; but in His temple loth every one speak of glory* (Ps. xxix. 3-10). He who does not know that the particular things here said are in every expression Divinely holy, may say within himself if he is merely natural, "What is this, — that Jehovah sitteth upon the waters; that by His voice He breaketh the cedars, maketh them to skip like a calf, and Lebanon like the son of unicorns; maketh the hinds to be in travail ? and so on :" for he does not know that the power of Divine Truth, or of the Word, is described by these things in the spiritual sense. But in that sense, by the *voice of Jehovah* which is the *thunder* there, is meant the Divine Truth, or the Word, in its power : by the *great waters* upon which Jehovah sitteth, are meant its truths; by the *cedars* and by *Lebanon*, which He *breaketh* and *breaketh to pieces*, are meant the falsities of the natural man; and by the *calf*,

and the *son of unicorns*, the falsities of the natural and of the sensual man; by the *flame of fire*, the affection for falsity; by the *wilderness*, and the *wilderness of Kadesh*, the church where there is no truth and no good; by the *hinds*, which the *voice of jehovah maketh to be in travail*, are meant the Gentiles who are in natural good; and by the *forests* which He *maketh bare*, are meant the knowledges and cognitions which the Word opens to them : and therefore it follows that *In His temple doth every one speak of glory*; by which is meant that in everything in the Word there are Divine Truths; for the *temple* signifies the Lord, and hence the Word, also heaven and the church; and *glory* signifies the Divine Truth. From these things it is manifest that there is here no word which does not describe the Divine power of the Word against falsities of every kind in natural men, and the Divine power of reforming the Gentiles.

19. There is a still more internal sense in the Word, which is called the *celestial*, of which something was said above (n. 6); but this sense can hardly be unfolded, for it does not fall into the thought of the understanding so much as into the affection of the will. The reason that there is a still more internal sense in the Word, called the *celestial*, is because there proceed from the Lord the Divine Good and the Divine Truth, — the Divine Good from His Divine Love, and the Divine Truth from His Divine Wisdom : both of these are in the Word, for the Word is the proceeding Divine; and because there are both, therefore the Word gives life to those who read it in a holy manner. But this subject will be spoken of in the chapter where it will be demonstrated that in everything of the Word there is the marriage of the Lord

and the church; and from this, the marriage of good and truth.

20. (k.) *The Spiritual Sense of the Word has been hitherto unknown.* That the things in nature, all and each, correspond to spiritual things, and in like manner all things and

each thing in the human body, has been shown in the work concerning "Heaven and Hell" (n. 87-105). But what Correspondence is, has been hitherto unknown; in most ancient times, however, it was very well known; for to those who then lived, a knowledge of correspondences was the knowledge of knowledges, and was so universal that all their manuscripts and books were written by correspondences. The book of Job, which is an ancient book, is full of correspondences. The hieroglyphics of the Egyptians, and also the fabulous stories of the earliest times, were correspondences also. All the ancient churches were churches representative of heavenly things. Their rites, and also the statutes according to which their worship was instituted, consisted of mere correspondences; so did all things of the church with the sons of Jacob. The burnt-offerings and sacrifices, with everything pertaining to them, were correspondences; likewise the tabernacle with all the things in it; and also their feasts, as the feast of unleavened bread, the feast of tabernacles, and the feast of the first-fruits; also the priesthood of Aaron and the Levites, as also the garments of holiness worn by Aaron and his sons; and, moreover, all the statutes and judgments which concerned their worship and their life. Now because Divine things present themselves in the world in correspondences, therefore the Word was written throughout by mere correspondences: wherefore the Lord, because He spake from the Divine, spake by correspondences; for that which is from the Divine falls into such things in nature as correspond to Divine things, and which then store up in their bosom Divine things which are called celestial and spiritual.

21. I have been instructed that the men of the most ancient church, which was before the flood, were of a genius so heavenly that they spake with the angels of

heaven, and that they were able to speak with them by correspondences : thereby the state of their wisdom be-

came such that, whatever they saw on earth, they thought of it not only naturally, but also spiritually at the same time, thus also conjointly with the angels of heaven. Furthermore, I have been informed that Enoch, of whom mention is made in Genesis (v. 21-24), with his associates, made a collection of correspondences from the lips of those people, and transmitted a knowledge of them to posterity; in consequence of which, the science of correspondences was not only known, but it was also cultivated, in many kingdoms of Asia, and especially in the land of Canaan, Egypt, Assyria, Chaldea, Syria, Arabia, and in Tyre, Sidon, and Nineveh; also, that it was carried thence from the maritime districts into Greece; but there it was turned into fabulous tales, as is evident from the writings of the earliest authors there.

22. Since the representatives of the church, which were correspondences, in the course of time began to be turned into what was idolatrous and also into what was magical, the knowledge of correspondences, by the Divine Providence of the Lord, gradually became less and less, and with the nation of Israel and Judah it was lost and became utterly extinct. The worship of this nation did indeed consist of mere correspondences, and was therefore representative of heavenly things; but still they did not know what anything signified, for they were wholly natural men, and hence they were neither willing nor able to know anything concerning spiritual things, nor consequently anything concerning correspondences.

23. The idolatries of nations in ancient times had their origin from a knowledge of correspondences, because all things which appear upon the earth have a correspondence; thus not only trees, but also cattle and

birds of every kind, also fishes and all other things. The ancients who had a knowledge of correspondences, made for themselves images which corresponded to heavenly things, and were delighted with them because they signified such

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things as were of heaven and thence of the church; and on that account they placed them not only in their temples but also in their houses, not to adore them, but to call to mind the heavenly reality which they signified. Therefore in Egypt and elsewhere there were images of calves, oxen, serpents, also of boys, old men, and virgins; because calves and oxen signified the affections and powers of the natural man; serpents, the prudence of the sensual man; boys, innocence and charity; old men, wisdom; and virgins, affections for truth; and so on. Their posterity, when the knowledge of correspondences was obliterated, began to worship as holy, and at length as deities, the images and figures set up by the ancients, because they were in their temples and near them. So, too, in other nations. Among the Philistines, for example, Dagon was worshipped (spoken of in 1 Sam. v.), whose image was in the upper part like a man, and in the lower like a fish; so devised because a man signifies intelligence, and a fish knowledge, and these make a one. Hence also the ancients had worship in gardens and in groves, in accordance with the kinds of trees in them; also on mountains and hills; for gardens and groves were significative of wisdom and intelligence, and each particular tree signified something pertaining to wisdom and intelligence : as the olive signified the good of love; the vine, truth from that good; the cedar, rational good and truth : and as a mountain signified the highest heaven; and a hill, the heaven below that. That a knowledge of correspondences remained with many of the people of the East even to the Coming of the Lord, may also be evident from what is said of the wise men from the East, who came to the Lord when He was born; wherefore a star went before them, and they brought with them gifts, gold, frankincense, and myrrh (Matt. ii. 1, 2, 9, 10, I 1); for the star which went before them signified knowledge from heaven; the gold signified celestial good; the frankincense, spiritual good; and the

myrrh, natural good; and from these three is all worship. But still, with the nation of Israel and Judah there was no knowledge whatever of correspondences, although everything pertaining to their worship, and all the statutes and judgments given them by Moses, and all the things of the Word, were mere correspondences. This was because they were in heart idolaters, and such that they were not even willing to know that anything in their worship was significative of what is celestial and spiritual; for they wished that all those things should be holy of themselves, and should be in their possession; therefore if celestial and spiritual things had been disclosed to them, they would not only have rejected but would also have profaned them; wherefore heaven was so closed to them that they scarcely knew that there was any eternal life. That this is so is very evident from their not acknowledging the Lord, though all the Sacred Scripture prophesied concerning Him and foretold His Coming. They rejected Him for the sole reason that He taught them of a heavenly and not of an earthly kingdom; for they wished for a Messiah who would exalt them above all the nations in the whole world, and not for any Messiah Who would provide for their eternal salvation. Moreover they assert that the Word contains in itself many secrets which are called mystical; yet they are not willing to know that these are concerning the Lord; but they are quite willing to know when they are told that they are about gold.

24. The knowledge of correspondences, through which is given the spiritual sense of the Word, was not disclosed after those times, for the reason that the Christians of the primitive church were so very simple that it could not be disclosed to them; for if disclosed, it

would have been of no use to them, nor would it have been understood. After their times, darkness spread over all the Christian world, owing to the papal dominion; and those who are under it and have confirmed themselves in its falsities, are neither

able nor willing to apprehend anything spiritual, thus what the correspondence of natural things to spiritual in the Word is; for so they would be convinced that by *Peter* is not meant Peter, but the Lord as the Rock; and they would also be convinced that the Word even to its inmosts is Divine, and that a decree of the Pope is nothing in comparison. And after the Reformation, because men began to make a distinction between faith and charity, and to worship God under three persons, and thus three Gods, whom they thought to be one, heavenly truths were then hidden from them; and if they had been disclosed, they would have falsified them, and would have turned them aside to faith alone, and not one of them to charity and love. So, too, they would have shut heaven to themselves.

25. The spiritual sense of the Word has been disclosed by the Lord at this day, because doctrine of genuine truth has now been revealed; and this doctrine, and no other, agrees with the spiritual sense of the Word. That sense is also signified by *the appearing of the Lord in the clouds of heaven with glory and power* (Matt. xxiv. 30, 31). The same chapter treats of the consummation of the age, by which is meant the last period of the church. It was also promised in the Apocalypse that the Word should be opened as to its spiritual sense; this sense is what is meant by the *white horse*, and by the *great supper* to which all are invited (Apoc. xix. 11-18). That the spiritual sense for a long time will not be acknowledged (and this is brought about solely by those who are in falsities of doctrine, especially concerning the Lord, and who for that reason do not admit truths), is meant in the Apocalypse by the *beast* and by the *kings of the earth*, that they were to make war with Him That sat upon the white horse (Apoc. xix. 19). By the *beast* are meant the Papists (as in chap. xvii. 3), and by the *kings of the earth* are meant the Reformed, who are in falsities of doctrine.

26. (s.) *The Spiritual Sense of the Word will not be given to any one hereafter who is not in genuine truths from the Lord.* The reason is that no one can see the spiritual sense except from the Lord alone, and unless he is in genuine truths from Him; for the spiritual sense of the Word treats of the Lord alone and of His kingdom; and that is the sense in which His angels in heaven are, for it is His Divine truth there. A man can violate this if he has a knowledge of correspondences, and wishes by it to investigate the spiritual sense of the Word from his own intelligence; for by means of some correspondences known to him he can pervert its meaning, and force it to confirm even what is false; and this would be doing violence to Divine truth, and to heaven also. Wherefore, if any one wishes, from himself and not from the Lord, to open that sense, heaven is closed; and when it is closed, the man either sees nothing, or becomes spiritually insane. The reason also is that the Lord teaches every one by the Word, and He teaches him from the truths that are with the man, and does not infuse new ones without a medium. Wherefore, if man is not in Divine truths, or if he is in only a few truths and at the same time is in falsities, he may from these falsify truths; as is also done by every heretic with the sense of the letter of the Word, as is known. Lest, therefore, any one should enter into the spiritual sense, or should pervert the genuine truth which is of that sense, guards have been placed by the Lord, which are meant in thy; Word by *cherubs*. That guards are set, was represented to me in this manner :— It was given me to see great purses, appearing like sacks, in which silver was stored up in great abundance; and as they were open, it seemed as if every one could take out the silver there laid up, yes, carry

it off. But near the purses two angels were sitting, who
were the keepers. The place where the purses were stored
appeared like a manger in a stable. In the next room were
seen modest virgins with a chaste wife;

and near that room stood two little children; and it was said that they were not to be played with childishly, but wisely. Afterwards appeared a harlot, then a horse lying dead. Having seen these things, I was instructed that they represented the sense of the letter of the Word, in which is the spiritual sense. The great purses full of silver signified cognitions of truth in great abundance. That they were open, and yet guarded by angels, signified that every one could take therefrom cognitions of truth, but that care is taken lest any one violate the spiritual sense, in which are unmixed truths. The manger in the stable, in which the purses were lying, signified spiritual nourishment for the understanding; a manger has this signification, because a horse, which eats from it, signifies the understanding. The modest virgins, who were seen in the next room, signified affections for truth; and the chaste wife, the conjunction of good and truth. The little children signified the innocence of wisdom therein; these little children were angels from the third heaven, who all appear like little children. The harlot, with the dead horse, signified the falsification of the Word by many at this day, by which all understanding of truth perishes : a harlot signifies falsification; and a dead horse, no understanding of truth.

THE SENSE OF THE LETTER OF THE WORD IS
THE BASIS, THE CONTAINER, AND THE
SUPPORT OF ITS SPIRITUAL AND CELESTIAL
SENSES.

27. IN every Divine work there is a first, a mediate, and an ultimate; and the first goes through the mediate to the ultimate, and thus has existence and subsistence; hence the ultimate is the *basis*. The first, also, is in the mediate, and through the mediate in the ultimate; thus the ultimate is the *container*. And because the ultimate is the container and the basis, it is also the *support*.

28. It is comprehended by one who is well educated, that these three may be named *end*, *cause*, and *effect*; and also *esse* [to be], *fieri* [to become], and *existere* [to exist]; and that the end is the *esse*, the cause the *fieri*, and the effect the *existere*; consequently, that in every complete thing there is a trine, which is called the *first*, the *mediate*, and the *ultimate*; also *end*, *cause*, and *effect*; and also the *esse*, the *fieri*, and the *existere*. When these things are comprehended, it is also comprehended that every Divine work is complete and perfect in the ultimate; and, likewise, that the all is in an ultimate which is trinal, because in it the two prior [elements] are together.

29. It is from this, that by *three* in the Word is meant, in the spiritual sense, what is *complete* and *perfect*, and also *all at once*; and because this is the signification of that

number, it is used in the Word whenever any such thing is designated, as in these passages : *Isaiab went naked and barefoot* THREE YEARS (Isa. xx. 3). *Jehovah called Samuel* THREE TIMES, and *Samuel ran* THREE TIMES to *Eli, and Eli*

understood 'THE THIRD TIME (1 Sam. iii. 1-8). *Jonathan told David to hide himself in the field* 'THREE DAYS, and *Jonathan afterwards shot* 'THREE ARROWS *on the side of a stone; and David then bowed himself* 'THREE TIMES *before Jonathan* (1 Sam. xx. 5, 12-42). *Elijah stretched himself* 'THREE TIMES *over the widow's son* (1 Kings xvii. 21). *commanded that they should pour water upon the burnt-offering* 'THREE TIMES (xviii. 34). *Jesus said that the kingdom of the heavens is like unto leaven, which a woman took and hid in* 'THREE MEASURES *of meal, till the whole was leavened* (Matt. xiii. 33). *Jesus said to Peter, that he would deny Him* 'THREE TIMES (xxvi. 34). *Jesus said* 'THREE TIMES *to Peter, Lovest thou Me?* (John xxi. 15-17.) *Jonah was in the belly of a whale* 'THREE DAYS and 'THREE NIGHTS (Jon. i. 17). *Jesus said* 'Destroy this Temple, and I will raise it up in 'THREE DAYS (John ii. 19; see also Matt. xxvi. *Jesus in Gethsemane prayed* 'THREE TIMES (Matt. xxvi. 39-44). *Jesus rose again the* 'THIRD DAY (Matt. xxviii. 1): besides many other passages, where the number *three* is used; and it is used where a work finished and perfect is treated of, because this is what that number signifies.

30. These things have been premised for the sake of the things that follow, that they may be comprehended with understanding; and here, that it may now be comprehended that the natural sense of the Word, which is the sense of its letter, is the basis, the container, and the support of its spiritual sense and of its celestial sense.

31. It was said above (n. 6, 19), that there are three senses in the Word; also that the celestial sense is its first sense, the spiritual its middle sense, and the natural its ultimate sense. From this the rational man may conclude that the first [or inmost] of the Word, which is celestial, goes on through its middle which is spiritual, to its ultimate which is natural; and that its ultimate is thus the *basis* : also that its first, which is celestial, is in its middle

which is spiritual, and by means of this in its ultimate which is natural; and consequently, that its ultimate which is natural, and is the sense of the letter of the Word, is the *container*: and that because it is the container and the basis, it is also the *support*.

32. But how these things are effected, cannot be told in a few words. They are also arcana in which the angels of heaven are, and which will be unfolded, as far as is practicable, in the treatises mentioned in the Preface to the " Doctrine concerning the Lord," which are to be from Angelic Wisdom concerning the *Divine Providence*, *Omnipotence*, *Omnipresence*, and *Omniscience*; concerning the *Divine Love* and *Divine Wisdom*; and also concerning *Life*. It is enough for our present purpose, that, from what has already been said, the conclusion may be drawn that the Word (which is itself the Divine Work for the salvation of the human race), as to its ultimate sense which is natural and is called the *sense of the letter*, is the basis, the container, and the support of the two interior senses.

33. Hence it follows that the Word without the sense of its letter would be like a palace without a foundation, thus like a palace in the air and not upon the earth; which would be only the shadow of a palace, that would vanish away : also that the Word without the sense of its letter would be like a temple in which are many other holy things, and in the midst of it the shrine, but without roof or wall, which are its containers; and if these were wanting, or if they were taken away, its holy things would be seized upon by thieves, and violated by the beasts of the earth and the birds of heaven, and so they would be dissipated. It would also be like the Tabernacle (in the inmost part of which was the ark of the covenant, and in

the middle the golden candlestick, the golden altar on which was the incense, and also the table upon which the shew-bread was placed, which were its holy things), without its ultimates, which were the curtains and veils. Indeed, the Word with.

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out the sense of its letter would be like the human body without its coverings which are called skins, and without its supports the bones; and without these supports and coverings, all the inner parts of the body would fall asunder. It would also be like the heart and the lungs in the thorax without their covering which is called the pleura, and their supports the ribs; or like the brain without its covering called the *dura mater*, and without its general covering, container, and support, the skull. So would it be with the Word without the sense of its letter; wherefore it is said in Isaiah (iv. 5), that *Jehovah createteth upon all the glory a covering [or defence]*.

34• Similar would be the case with the heavens where the angels are, without the world where men are. The human race is their basis, container and support; and with men and in them is the Word. For all the heavens are distinguished into two kingdoms, called the celestial kingdom and the spiritual. These two kingdoms are being founded upon the natural kingdom in which men are. It is similar, therefore, with the Word, which is with men and in men. That the angelic heavens are distinguished into two kingdoms, the celestial and the spiritual, may be seen in the work on "Heaven and Hell" (n. 20-28).

35. That the prophets of the Old Testament represented the Lord as to the Word, and thereby signified the Doctrine of the church from the Word, and that they were therefore called sons of man, was shown in the "Doctrine concerning the Lord" (n- 28). From which it follows that by the various things which they suffered and endured, they represented the violence done by the Jews to the sense of the letter of the Word : as that the prophet Isaiah was commanded *to loose the sackcloth from of his loins, and to put of the shoe from his foot, and to go naked and barefoot three years* (Isa. xx. 2, 3) : in like manner, that the

prophet Ezekiel was commanded *to draw a barber's razor
pon [the hairs of his head, and upon his beard, and burn a third
part in the midst of the city, smite a third part with the sword,*

and scatter a third part to the wind; and that he should wrap a few of them in his skirts, and at last should cast them into the midst of the fire and burn them (Ez. v. 1-4). Because the prophets represented the Word, and hence signified the Doctrine of the church from the Word, as was said above, and because by the *head* is signified wisdom from the Word, therefore by the *hair of the head* and by the *beard*, was signified the ultimate of truth. On account of this signification of the hair of the head and the beard, it was a sign of grievous mourning, and it was also a great disgrace, to bring *baldness* on oneself, and also to appear bald. For this and for no other reason, the prophet was to shave off the hair of his head and his beard, that he might thereby represent the state of the Jewish church as to the Word. For this reason and no other, the forty-two who called Elisha bald, were torn in pieces by the two she-bears (2 Kings ii. 23, 24). For, as was said before, the prophet represented the Word; and the baldness signified the Word without its ultimate sense. That the Nazarites represented the Lord as to the Word in its ultimates, will be seen in a following article (n. 49). On that account it was a statute for them that they should make their hair grow, and shave off none of it. The word *Nazirite*, also, in the Hebrew language signifies the hair of the head. It was a statute for the high-priest, also, not to shave his head (Lev. xxi. 10) : in like manner for the father of a family (Lev. xxi. 5). Hence it was that baldness was a grievous disgrace to them, as may be evident from these passages : *On all heads baldness, and every beard shaven* (Isa. xv. 2; Jer. xlviii. 37). *Upon all faces shame, and on all heads baldness* (Ez. vii. 18). *Every head made bald, and every shoulder stripped of hair* (Ez. xxix. 18). *I will bring up sackcloth upon all loins, and baldness upon every head* (Amos viii. 0). *Put on*

baldness, and shave thee for the sons of thy delights, and extend thy baldness because they have gone away from thee (Mic. i. 16). Here by putting-on

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III.

and extending baldness, is signified to falsify the truths of the Word in its ultimates; and when these are falsified, as was the case with the Jews, the whole Word is destroyed : for the ultimates of the Word are its props and supports; indeed, every word is a prop and support of its celestial and spiritual truths. As a head of hair signifies truth in its ultimates, for that reason in the spiritual world all who despise the Word and falsify the sense of its letter appear bald; but they who honor and love it, appear with becoming hair. On this subject, also, see below (n. 49).

36. The Word in the ultimate or natural sense, which is the sense of its letter, is also signified by the wall of the Holy Jerusalem, the structure of which was jasper; and by the foundations of the wall, which were precious stones; and also by its gates, which were pearls (Apoc. xxi. 18-21); for by Jerusalem is signified the church as to doctrine. But more on these points in a following article. From what has been adduced, it may now be evident that the sense of the letter of the Word, which is natural, is

the basis, the container, and the support of its interior senses, which are the spiritual and the celestial senses.

IV.

DIVINE TRUTH IN THE SENSE OF THE LETTER
OF THE WORD
IS IN ITS FULLNESS, IN ITS HOLINESS, AND IN ITS
POWER.

37. THE Word in its sense of the letter is in its fulness, in its holiness, and in its power, because the two prior or interior senses, which are called the spiritual and the celestial, are together in the natural sense, which is the sense of the letter, as was said above (n. 31); but how they are together shall now be told in a few words.

38. In heaven and in the world there are successive order and simultaneous order : in successive order one thing succeeds and follows another, from things that are highest even to the lowest; but in simultaneous order one thing is next to another from the inmost even to the outermost. Successive order is like a column, graduated from the summit to the base; while simultaneous order is like a work cohering within its circumferences, from the centre even to the surface. It shall now be told how successive order becomes simultaneous order in the ultimate; it becomes so in this way : The highest things of successive order become the inmost of simultaneous order, and the lowest things of successive order become the outermost of simultaneous order; comparatively, as a graduated column subsiding becomes a body coherent in a plane. Thus from the successive is formed the

simultaneous, and this in all and in each thing of the natural world, and in all and in each thing of the spiritual world; for there is eVerywhere a first, a mediate, and an ultimate; and the first tends and passes through the mediate to its ultimate. Now

to the Word : The celestial, the spiritual, and the natural proceed from the Lord in successive order; and in the ultimate they are in simultaneous order : now in this manner the celestial and the spiritual senses of the Word are together in its natural sense. When this is comprehended, it may be seen how the natural sense of the Word, which is the sense of its letter, is the basis, the container, and the support of its spiritual and celestial senses; also how the Divine Good and the Divine Truth in the sense of the letter are in their fulness, in their holiness, and in their power.

39• From all this it may be evident that the Word is the Word itself in its sense of the letter; for inwardly in this there are spirit and life. This is what the Lord says in John (vi. 63): *The words that I speak unto you they are spirit and they are life*: the Lord spake His words before the world, and in the natural sense. The celestial and the spiritual senses are not the Word without the natural sense which is the sense of the letter; for they are like spirit and life without a body; and they are (as said above, n. 33) like a palace with nothing to rest on.

40. The truths of the sense of the letter of the Word are in part not naked truths, but are appearances of truth, and like similitudes and comparisons are taken from such things as are in nature; and thus are such as have been accommodated and adapted to the capacity of the simple and also of children. But as they are correspondences, they are the receptacles and dwelling-places of genuine truth; and they are like vessels to inclose and contain, as a crystal cup holds noble wine, and as a silver dish contains edible food; and they are like garments used for clothing, as swaddling-clothes wrap an infant, and as becoming dresses clothe a virgin; they are also like the knowledges

of the natural man, which comprise within them the perceptions and affections of truth belonging to the spiritual man. The naked truths themselves, which

are inclosed, contained, clothed, and comprised, are in the spiritual sense of the Word, and the naked goods are in its celestial sense. But let this be illustrated from the Word : Jesus said, *Woe unto you Scribes and Pharisees, because ye make clean the outside of the cup and of the platter, but within they are full of extortion and excess. Thou blind Pharisee, cleanse first the inside of the cup and of the platter, that the outside of them may be clean also* (Matt. xxiii. 25, 26). Here the Lord spake by ultimates, which are containing [vessels], and said *cup* and *platter*; and by *cup* is meant wine, and by *wine* the truth of the Word; and by the *platter* is meant food, and by *food* the good of the Word. *To cleanse the inside of the cup and of the platter*, signifies to purify the interiors of the mind by means of the Word; these belong to the will and the thought, and so to love and faith : *that the outside may thus be clean*, signifies that the exteriors, which are the works and the speech, are thus purified; for these derive their essence from the will and the thought. Again : Jesus said, *There was a certain rich man, who was clothed in purple and fine linen, and fared sumptuously every day; and there was a certain poor man, named Lazarus, who was laid at his gate, full of sores* (Luke xxi. 19, 20). Here also the Lord in His speech made use of natural things, which were correspondences and contained spiritual things. By the *rich man* is meant the Jewish nation, which is called *rich* because they had the Word in which are spiritual riches. By the *purple and fine linen* with which he was clothed, are signified the good and truth of the Word; by the *purple* its good, and by the *fine linen* its truth. By *faring sumptuously every day*, is signified their delight in having the Word and reading it. By the *poor man Lazarus* are meant the Gentiles who had not the Word; that they were despised and rejected by the Jews, is meant by his being *laid at the rich man's gate*, full of sores. The Gentiles are meant by *Lazarus*, because the Gentiles were loved by the Lord; as the Lazarus who was

raised from the dead was loved by the Lord (John xi. 3, 5, 36), and is called His friend (xi. 11), and reclined at table with the Lord (xii. 2). From these two passages it is manifest that the truths and goods of the sense of the letter of the Word are as vessels, and as garments for the naked good and truth which lie concealed in the spiritual and the celestial senses of the Word.

41. Since the Word is such in the sense of the letter, it follows that they who are in Divine truths, and in the belief that the Word inwardly in its bosom is the holy Divine, and still more they who are in the belief that the Word is such from its spiritual and celestial senses, see Divine truths in natural light, while reading the Word in enlightenment from the Lord; for the light of heaven in which the spiritual sense of the Word is, flows into the natural light in which the sense of the letter of the Word is, and illuminates the intellectual of man which is called the rational, and makes him see and acknowledge the Divine truths, both where they stand forth and where they lie concealed. These flow-in with the light of heaven, with some, at times even when they are not aware of it.

42. Since our Word in its inmost depths, from its celestial sense, is like a flame which enkindles, and in its intermediate depths, from the spiritual sense, is like a light which enlightens, therefore in the ultimate, from its natural sense wherein are the two interior senses, the Word is like the ruby and the diamond; like a ruby from the celestial flame, and like the diamond from the spiritual light. Because from its transparency the Word is such in its sense of the letter, therefore the Word in this sense is meant by the *foundations of the wall of the New Jerusalem*, by the *Urim and the Thummim on Aaron's ephod*, by the *[precious stones in the] garden of Eden where the king of Tyre had been*, as

also by the *curtains and veils of the Tabernacle*, and by the *externals of the Temple at jerusalem*; but the Word in its very glory, by the *Lord when He was trans. figured.*

43• That the truths of the sense of the letter of the Word are meant by the foundations of the wall of the New Jerusalem, in the Apocalypse, chap. xxi., follows from this, that by the New Jerusalem is meant a new church as to doctrine, as has been shown in the "Doctrine concerning the Lord" (n. 62, 63). Its wall, therefore, and the foundations of the wall, can mean nothing else than the external of the Word, which is the sense of its letter; for the doctrine is from that sense, and the church by means of the doctrine; and it is like a wall with its foundations, which in- closes and protects a city. Concerning the wall of the New Jerusalem, and its foundations, we read as follows in the Apocalypse : *The angel measured the wall of the city Jerusalem, a hundred and forty four cubis, which was the measure of a man, that is, of an angel. And the wall had twelve foundations, garnished with all manner of precious stones. The first foundation was jasper; the second, sapphire; the third, chalcedony; the fourth, emerald; the fifth, sardonyx; the sixth, sardius; the seventh, chrysolite; the eighth, beryl, the ninth, topaz; the tenth, chrysoprasus; the eleventh, jacinth ; the twelfth, amethyst (xxi. 17-20).* The number *one hundred and forty-four*, signifies all the truths and goods of the church, from doctrine out of the sense of the letter of the Word; and *twelve* has the same signification. By a *man* is signified intelligence; by an *angel*, the Divine truth, from which the intelligence is; by the *measure*, their quality; by the *wall* and by its *foundations*, the sense of the letter of the Word; and by the *precious stones* are signified the truths and goods of the Word in their order, from which is the doctrine, and, by means of the doctrine, the church.

44• *The truths and goods of the sense of the letter of the Word*

are meant by the Urim and the Thummim. The Urim and Thummim were upon the ephod of Aaron, whose priesthood represented the Lord as to the Divine good and as to the work of salvation. The *garments of priesthood*, or the *garments of holiness*, represented Divine

truth from the Divine good; the *ephod* represented the Divine truth in its ultimate, and thus the Word in the sense of the letter, for this is Divine truth in its ultimate, as was said above; the *twelve precious stones* with the names of the twelve tribes of Israel, which were the *Urim* and *Thummim*, therefore represented Divine truths from Divine good in their whole complex. Concerning these things we read as follows in Moses : *They shall make the ephod of blue and of purple, scarlet double-dyed, and fine-twined linen; afterwards they shall make the breastplate of judgment after the work of the ephod; and thou shalt set in it settings of stone, four rows of stone; the first row shall be a carbuncle, a topaz, and an emerald; the second row, a chrysopterus, a sapphire, and a diamond; the third row, a li figure, an agate, and an amethyst; the fourth row, a beryl, a sardius, and a jasper. These stones shall be according to the names of the sons of Israel; there shall be the engravings of a signet for the twelve tribes according to their name; and Aaron shall carry upon the breastplate of judgment the Urim and Thummim; and let them be upon Aaron's heart when he goeth in before Jehovah* (Ex. xxviii. 6, 13, 17-21, 29, 30). What was represented by the garments of Aaron, his *ephod, robe, undercoat, mitre, and girdle*, has been explained in the "Arcana Caelestia," where that chapter is treated of; and where it is shown that by the *ephod* was represented Divine truth in its ultimate; that by the *precious stones* there, were represented Divine truths translucent from good; by the *twelve tribes of Israel*, all things pertaining to the church by the *breastplate*, Divine truth from Divine good; by the *Urim and Thummim*, the resplendence of Divine truth from Divine good in ultimates, for *Urim* is "shining fire," and *Thummim* is "resplendence" in angelic language, and "integrity" in the Hebrew; also that

answers were give! by variegations of light, and at the same time by tacit per ception, or by a living voice; besides Other things. From which it may be evident that by these precious stones also

were signified truths from good in the ultimate sense of the Word; nor are answers from heaven given by other means, for in that sense the proceeding Divine is in its fulness. That precious stones and diadems signify Divine truths in their ultimates, such as the truths of the sense of the letter of the Word are, was made plainly manifest to me from the precious stones and diadems in the spiritual world with the angels and spirits there : these I have seen worn by them, and also in their caskets; and it was given me to know that they corresponded to truths in the ultimates; and indeed, that their being and their appearance are herefrom. Because these are signified by diadems and precious stones, they were also seen by John upon the head of the dragon (Apoc. xii. 3), and upon the horns of the beast (Apoc. xiii. 1); there were also precious stones on the harlot that sat on the scarlet beast (Apoc. xvii. 4). They were seen on them, because by them are signified those in the Christian world with whom the Word is.

45. *The truths of the sense of the letter of the Word are meant by the precious stones in the garden of Eden in which the king of Tyre is said to have been. We read in Ezekiel, King of Tyre, thou sealest up thy sum, full of wisdom, and perfect in beauty; thou hast been in Eden, the garden of God; every precious stone was thy covering; the ruby, the topaz, and the diamond; the beryl, the sardonyx, and the jasper; the sapphire, the chrysopterus, and the emerald, and gold (xxviii. 12, 13). By Tyre in the Word are signified cognitions of truth and good; by a king, the truth of the church is signified; by the garden of Eden are signified wisdom and intelligence from the Word; by precious stones are signified truths translucent from good, such as are in the sense of the letter of the Word; and because these truths are signified by the stones, therefore they are called his covering. That the sense of the letter covers the interiors of the Word, may be seen in a preceding paragraph.*

46. *The sense of the letter of the Word is signified by the*



curtains and veils of the tabernacle. The *tabernacle* represented heaven and the church; and therefore the form of it was shown by Jehovah on Mount Sinai. Consequently all the things which were in the tabernacle, which were the candlestick, the golden altar for incense, and the table upon which was the shew-bread, represented and therefore signified holy things of heaven and the church; and the holy of holies, where was the ark of the covenant, represented and thence signified the inmost of heaven and the church; and by the Law itself, written upon the two tables of stone, and inclosed in the ark, the Lord was signified in respect to the Word. Now because externals derive their essence from internals, and both of these draw theirs from the inmost, which in that case was the Law, therefore the holy things of the Word were represented and signified by all things of the tabernacle. From this it follows that the ultimates of the tabernacle, which were the curtains and Veils, which were coverings and containers, signified the ultimates of the Word, which are the truths and goods of the sense of its letter. Because these were signified, therefore all the curtains and veils were made of fine-twined linen, and blue, and purple, and double-dyed scarlet, with cherubs (Ex. xxvi. t, 31, 36). What was represented and signified by the tabernacle and by all things in it, both generally and particularly, has been explained in the "Arcana Caelestia," where that chapter of Exodus is treated of; and it is there shown that the curtains and veils represented the externals of heaven and the church, thus also the externals of the Word; and also that by the cotton or fine linen was signified truth from a spiritual origin; by hyacinthine blue, truth from a celestial origin; by purple, celestial good; by double-dyed scarlet, spiritual good; and by cherubs, the guards of the interiors of the Word.

47. *By the externals of the temple at jerusalem were represented the externals of the Word, which belong to the sense of its letter, for the reason that the temple, like the taber-*

nacle, represented heaven and the church, and thus also the Word. That the Divine Human of the Lord was signified by the temple at Jerusalem, He teaches in John : *Destroy this Temple, and in three days I will raise it up : He spake of the Temple of His Body* (ii. 19, 21); and where the Lord is meant, the Word also is meant, because He is the Word. Now, because the inner parts of the temple represented the interiors of heaven and the church, thus of the Word also, therefore its outer parts represented and signified the exteriors of heaven and the church, and so of the Word also; and these things belong to the sense of the letter. Respecting the exteriors of the temple, we read that *They were built of whole stone not hewn, and of cedar within; and that all its walls were carved inside with cherubs, palm-trees, and open flowers; and that the floor was overlaid with gold* (1 Kings vi. 7, 29, 30); by all of which are also signified the externals of the Word, which are the holy things of the sense of its letter.

48. *The Word in its glory was represented by the Lord when He was transfigured.* Of the Lord when transfigured before Peter, James and John, we read, *that His face shone like the sun; and His raiment became as the light; and that Moses and Elias were seen talking with Him; and that a bright cloud overshadowed the disciples; and that a voice was heard out of the cloud; saying, This is My beloved Son, hear ye Him* (Matt. xvii. 1-5). I have been instructed that the Lord then represented the Word. By His *face which shone like the sun*, was represented His Divine Good; by the *raiment which became like the light*, His Divine Truth; by *Moses and Elias*, the historical and the prophetic Word, — by *Moses* the Word written through him and the historic Word in general, and by *Elias* all the prophetic Word; by the *bright*

cloud which overshadowed the disciples, the Word in the sense of the letter; wherefore from it a voice was heard, saying, This is My beloved Son, hear ye Him; for no announcements and answers from heaven are

ever made except by ultimates, such as are in the sense of the letter of the Word, for they are made by the Lord in fulness.

49. It has thus far been shown that the Word in the natural sense, which is the sense of the letter, is in its holiness and in its fulness. Something will now be said to show that the Word in that sense is also in its *power*. How great and of what kind the power of the Divine Truth in the heavens is, and also on the earth, may be evident from what has been said of the *Power of the Angels of Heaven*, in the work on "Heaven and Hell" (n. 228-233). The power of the Divine Truth is especially against falsities and evils, and thus against the hells. These must be combated by means of truths from the sense of the letter of the Word. By the truths that are in a man, also, the Lord has the power of saving him; for a man is reformed and regenerated by truths from the sense of the letter of the Word, and is then taken out of hell and introduced into heaven. The Lord, as to His Divine Humanity also, took on this power, after fulfilling all the things in the Word even to its ultimates; wherefore He said to the high-priest, when by the passion of the cross He was to fulfil what then remained to be done, *Henceforth ye shall see the Son of Man sitting at the right hand of power, and coming in the clouds of heaven* (Matt. xxvi. 64; Mark xiv. 62). *The Son of Man* is the Lord as to the Word; *the clouds of heaven* are the Word in the sense of the letter; *to sit at the right hand of God*, is omnipotence through the Word. (So also in Mark xvi. 19.) The Lord's power from the ultimates of truth was represented in the Jewish church by the Nazarites, and by Samson. of whom it is said that he was a Nazarite from his mother's womb, and that his power lay in his hair; *Nazarite* and *Nazariteship* also signify hair. That his power lay in his hair, he himself showed when he said, *There hath not come a razor upon my head, for I have been a Nazarite from my mother's womb : if I be shaven, then my strength*

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will go from me, and I shall become weak, and be like any other man (Judg. xvi. 17). It is not possible for any one to know why Nazariteship, which signifies *hair*, was instituted, and why Samson had strength from his locks, unless he knows what is signified in the Word by the head. By the *head* is signified heavenly wisdom, which angels and men have from the Lord by means of Divine truth; consequently the *hair of the head* signifies heavenly wisdom in ultimates, and also Divine truth in ultimates. Because this was signified by hair, from correspondence with the heavens, it was therefore a statute for the Nazarites, *that they should not shave the hair of their heads, because that was the Nazariteship of God upon their heads* (Num. vi. 1-21); and therefore it was also made a statute, *that the high priest and his sons should not shave their heads, lest they should die, and lest wrath should come upon the whole house of Israel* (Lev. x. 6). Since the hair was so holy on account of this signification from correspondence, therefore the *Son of Man*, Who is the Lord as to the Word, is described even as to the hair, *that it was white like wool, as white as snow* (Apoc. i. 14); in like manner the *Ancient of Days* (Dan. vii. 9). On this subject something may also be seen above (n. 35). In brief, the power of Divine truth, or of

the Word, is in the sense of the letter, for the reason that the Word is there in its fulness, and the angels of both of the Lord's kingdoms and men are together in that sense.

V.

THE DOCTRINE OF THE CHURCH IS TO BE
DRAWN FROM THE SENSE OF THE LETTER
OF THE WORD, AND TO BE CONFIRMED BY
IT.

50. It has been shown in the preceding chapter that the Word in the sense of the letter is in its fulness, in its holiness, and in its power; and since the Lord is the Word, for He is the All of the Word, it follows that the Lord is present in that sense most of all, and that He teaches and enlightens man from it. But these things shall be demonstrated in this order : 1. *The Word is not understood without doctrine.* 2. *Doctrine is to be drawn from the sense of the letter of the Word.* 3. *But the Divine truth, which is to be of appears to none but those who are in enlightenment from the Lord.*

51. 1. *The Word is not understood without doctrine.* This is because the Word in the sense of the letter consists of mere correspondences, in order that spiritual and celestial things may be together therein, and that every word may be a container and support for them. For this reason, in the sense of the letter in some places the truths are not naked, but clothed, and these are called appearances of truth; and they are the many things accommodated to the capacity of the simple, who do not lift their thoughts above such things as they see before their eyes; also some things which appear like contradictions, when yet there is no contradiction in the Word viewed in its own light; and furthermore, in some passages in the prophets there are brought together names of places and of persons

from which no sense can be elicited, as with those addressed above (n.5). Since, then, the Word is such in the sense of the letter, it may be evident that it cannot be understood without doctrine. But let examples illustrate this. It is said that *Jehovah repenteth* (Ex. xxxii. 12, 14; Jon. iii. 9; iv. 21, and it is also said that *Jehovah repenteth not* (Num. xxiii. 19; I Sam. xv. 29): without doctrine these statements do not agree. It is said that *Jehovah visiteth the iniquity of the fathers upon the children unto the third and fourth generation* (Num. xiv. 18); and it is also said that *The father shall not die for the son, nor the son for the father; but every one in his own sin* (Deut. xxiv. 16) : by means of doctrine these statements do not conflict, but are in agreement. Jesus . says, *Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you : every one that asketh shall receive, and he that seeketh shall find, and to him that knocketh it shall be opened* (Matt. vii. 7, 8; xxi. 21, 22): without doctrine, it might be believed that every one is to receive what he asks; but from doctrine it is believed that whatever a man asks from the Lord, and not from himself, is given. This also the Lord teaches : *If ye abide in Me, and My words abide in you, ye shall ask what ye will, and it shall be done unto you* (John xv. 7). The Lord says, *Blessed are the poor, for theirs is the kingdom of God* (Luke vi. 20): without doctrine it may be thought that heaven is for the poor, and not for the rich; but doctrine teaches that the *poor in spirit* are meant; for the Lord says, *Blessed are the poor in spirit, for theirs is the kingdom of the heavens* (Matt. v. 3). The Lord says, *judge not, that ye be not judged; with what judgment ye judge, ye shall be judged* (Matt. vii. 1, 2; Luke vi. 37): without doctrine, this might be brought forward to prove that one ought not to say concerning evil that it is evil, and so that he ought not to judge concerning a wicked man that he is wicked; according to doctrine, however, it is lawful to judge, but justly; for the Lord says, *Judge righteous judgment* (John vii. 24).

Jesus says, *Be not ye called teacher, for One is your Teacher,*

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even Christ; call no man your father pon the earth, Jos One is your Father in the heavens; neither be ye called masters, for One is your Master, even Christ (Matt. xxiii. 8, 9, 10): without doctrine this would be, that it is not lawful to call any one *teacher, father, or master*; but from doctrine it is known that it is lawful in a natural sense, but not in a spiritual sense. Jesus said to the disciples, *When the Son of Man shall sit in the throne of His glory, ye also shall sit pon twelve thrones, judging the twelve tribes of Israel* (Matt. xix. 28): from these words it may be concluded that the Lord's disciples also are to judge, when yet they are able to judge no one; doctrine, therefore, will reveal this arcanum, by teaching that the Lord alone Who is omniscient and knows the hearts of all is to judge, and is able to judge; and that by His *twelve disciples* is meant the church as to all truths and goods, which it has from the Lord through the Word; wherefore doctrine concludes that these are to judge every one, according to the words of the Lord in John (iii. 17, 18; xii. 47, 48). One who reads the Word without doctrine does not know how those things can be consistent which are said in the prophets concerning the Jewish nation and concerning Jerusalem; for it is said that the church is to remain with that nation, with its seat in that city for ever, as in the following passages : *Jehovah will visit His flock, the house of Judah, and will set them as the horse of glory in war; out of him the corner, out of him the nail, and out of him the bow of war* (Zech. x. 3, 4) : *Lo I come, that I may dwell in the midst of thee; and Jehovah shall make Judah an inheritance, and shall choose Jerusalem again* (Zech. ii. 10, 12) : [it shall come to pass in that day that the mountains shall drop down new wine, and the hills shall flow with milk, and Judah shall abide for ever, and Jerusalem to generation and generation](#) (Joel iii. 18, 20) : [Behold the days come in which I will sow the house of Israel and the house of Judah with the seed of man, and in which I will make a new covenant with the](#)

[house of Israel and with the house of Judah : and](#)

this shall be the covenant, I will put My law in the midst of them, and write it upon the heart, and will be their God, and they shall be My people (Jer. xxxi. 27, 31, 33): *In that day ten men out of all the languages of the nations shall take hold of the skirt of a man that is a Jew, saying, We will go with you, for we have heard that God is with you* (Zech. viii. 23): and the like elsewhere (as Is. xlv. 24, 26; xlix. 22, 23; lxxv. 9; lxxvi. 20, 22; Jer. iii. 18; xxiii. 5; 1. 19, 20; Nahum 1. 15; Malacbi iii. 4); in which places the Lord's Coming is treated of; and it is said that this is to take place at the time of His Coming. But the contrary is said in many other places, from which this only will be adduced: *I will hide My face from them, I will see what their end will be; for they are a generation of perverseness, children in whom is no faithfulness. I said, I will cast them into the farthest corners, I will make the remembrance of them to cease from among men; for they are a nation void of counsel, neither is there understanding in them. Their vine is of the vine of Sodom, and of the fields of Gomorrah; its grapes are grapes of gall, their clusters are bitter; their wine is the poison of dragons, and the cruel venom of asps. All this is hidden with Me, sealed up among My treasures. To Me belongeth vengeance and retribution* (Deut. xxxii. 20, 26, 28, 32-35). These things are said of that nation, and similar things are said elsewhere (as Is. iii. 1, 2, 8; v. 3-6; Deut. ix. 5, 6; Matt. xii. 39; xxiii. 27, 28; John viii. 44; also in Jeremiah and Ezekiel throughout). But these things which appear contradictory will, from doctrine, be manifestly concordant; for doctrine teaches that by Israel and Judah in the Word are not meant Israel and Judah, but the church in two senses; in the one as devastated, in the other as to be established by the Lord. And similar are other things in the Word; from which it is plainly manifest that the Word is not understood without doctrine.

52. From these things it may be evident that they who read the Word without doctrine, or who do not gather to

ihemselves doctrine from the Word, are in obscurity respecting every truth, and that the mind is wandering and uncertain, prone to errors, and also easily falling into heresies, which they also embrace if favor or authority supports them and their reputation is not endangered; for to them the Word is like a candlestick without a light, and they see many things as in the shade; and yet they see almost nothing, for doctrine alone is the lamp. I have seen such when they had been examined by the angels; and it was found that they could confirm from the Word whatever they would, and that they confirm the things which are of their love, and of the love of those whom they favor; and I have seen them stripped of their garments, a sign that they were without truths; garments there are truths.

53. (2.) *Doctrine is to be drawn from the sense of the letter of the Word, and to be confirmed by it.* The reason is that the Lord is present with man and enlightens him, and teaches him the truths of the church, there and nowhere else. And nothing is ever wrought by the Lord except in fulness; and the Word is in its fulness in the sense of the letter, as shown above; thence it is that doctrine is to be drawn from the sense of the letter.

54. The Word is not only understood by means of doctrine, but it also gives light, as it were; for, as was shown above, the Word is not understood without doctrine, and is like a candlestick without a light; it is therefore through doctrine that the Word is understood, and is like a candlestick with a lighted candle. A man then sees more things than he had seen before, and also understands things which he before had not understood. Obscure and discordant things he either does not see, and passes them by; or he sees and explains them so that they nay agree with the doctrine. Experience in the

Christian world bears witness that the Word is seen from doctrine, and is also explained according to it. For all the Reformed see the

Word from their doctrine, and explain the Word according to it; so, too, the Papists see it from their doctrine, and explain it according to that; yes, the Jews from theirs, and according to it; consequently falsities are seen from false doctrine, and truths from true doctrine. It is manifest from this that true doctrine is as a candle in the darkness, and as a guidepost on the highway. But doctrine is not only to be drawn from the sense of the letter of the Word, but is also to be confirmed by it : for if not confirmed by it, a truth of doctrine appears as if only the intelligence of man were in the doctrine, and not the Lord's Divine Wisdom; thus, also, the doctrine would be like a house in the air and not upon the earth, and so without a foundation.

55. The doctrine of genuine truth may also be fully drawn from the literal sense of the Word; for the Word in that sense is like a man clothed, but whose face is bare, and his hands also bare. All the things which pertain to a man's life, and thus to his salvation, are naked there, but the rest are clothed; and in many places where they are clothed they show through, as the face shows through a veil of silk. As truths of the Word are multiplied from the love of them, and as they are arranged in order by this love, they also shine and appear more and more clearly through the clothing. But this, also, is by means of doctrine.

56. It may be believed that doctrine of genuine truth can be gathered by means of the spiritual sense of the Word which is given through a knowledge of correspondences; but doctrine is not gathered by means of that sense, but only illustrated and corroborated; for, as was said before (n. 26), no One comes into the spiritual sense of the Word by means of correspondences, unless he is first in genuine truths from doctrine. If a man is not

previously in genuine truths, by some correspondences known to him he may falsify the Word, for he may join them together and explain them to confirm what is clinging fast in

his mind from some principle that he has adopted.

Besides, the spiritual sense is not given to any one except by the Lord alone; and it is guarded by Him as heaven is guarded, for heaven is in it. It is most important, therefore, for a person to study the Word in the sense of the letter; from that alone is doctrine given.

57. (3.) *Genuine truth, which will be of doctrine, does not appear in the sense of the letter of the Word to any but those who are in enlightenment from the Lord.* Enlightenment is from the Lord alone, and is with those who love truths because they are truths, and who make them uses of the life; with others, enlightenment in the Word is not given. Enlightenment is from the Lord alone, because He is in all things of the Word. They have enlightenment who love truths because they are truths, and who make them uses of the life, because they are in the Lord, and the Lord is in them. For the Lord is His own DiVine Truth; and when this is loved because it is Divine Truth (and it is loved when it is made *use*), the Lord is then in it with the man. These things the Lord also teaches in John : *In that day ye shall know that ye are in Me, and I in you; he that hath My commandments and keepeth them, he it is that loveth Me; and I will love him, and will manifest Myself unto him; and I will come unto him, and make My abode with him* (xiv. 20, 21, 23): also in Matthew : *Blessed are the pure in heart, for they shall see God* (v. 8). These are they who are in enlightenment when they read the Word, and with whom the Word gives light and is translucent.

58. The Word gives light and is translucent with them, because there are the spiritual and the celestial senses in every thing of the Word, and these senses are in the light of heaven; wherefore through these senses and their light the Lord flows into the natural sense of the Word, and into the light of it that is with a man. Hence the man recognizes the truth from an interior perception, and afterwards sees it in his thought; and this as often as he is in the

affection for truth for the sake of truth; for from affection comes perception, from perception thought, and thus is effected the acknowledgment which is called faith. But more will be said on this subject in the next chapter which will treat of the conjunction of the Lord with man by means of the Word.

59. With these the first thing is to gather for themselves doctrine from the literal sense of the Word. Thus they light a candle for their farther progress. But after the doctrine has been gathered, and thus the candle lighted, they see the Word by it. But those who do not gather doctrine for themselves, first make search to learn whether the doctrine given by others, and received by the general body, agrees with the Word; and to the things which agree they assent, and from those which do not agree they dissent. In this manner is their doctrine formed for them; and by means of the doctrine, their faith. But this takes place only with those who, not being distracted by the affairs of the world, have ability to see. These, if they love truths because they are truths, and make them uses of the life, are in enlightenment from the Lord. Others who are in any life according to truths, can learn from them-

60. The contrary is the case with those who read the Word from the doctrine of a false religion, and still more with those who confirm that doctrine from the Word, and this with a view to their own glory and to the riches of the world. With these the truth of the Word is as in the shadow of night, and falsity as in the light of day; they read the truth, but they do not see it; and if they see a shadow of it they falsify it. These are they of whom the Lord says, that *they have eyes and see not, and ears but do not understand* (Matt. xiii. 14, 15) : for nothing else blinds a man but his *proprium* and the confirmation of falsity. A man's *proprium* is the love of self, and the pride of his own intelligence that comes from that love; and the con
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mation of falsity is thick darkness that counterfeits light. Their light is merely natural, and their sight is like that of one who sees spectres in a shadow.

61. It has been granted me to converse with many after their death who believed that they should shine like stars in heaven; because, as they said, they esteemed the Word holy, often read it through, collected from it many things by which they confirmed the dogmas of their faith, and therefore were celebrated in the world as learned men; wherefore they believed that they should be Michaels and Raphaels. But many of them were examined in respect to the love from which they studied the Word; and some of them were found to have studied it from the love of themselves, that they might appear great in the world, and might be honored as leaders of the church; some, however, from the love of the world, that they might gain riches. When these were also examined as to what they knew from the Word, it was found that they knew nothing of genuine truth from it, but only such as is called truth falsified, which in itself is falsity : and it was said to them that they had this because they themselves and the world were their ends, or, what is the same, their loves; and not the Lord and heaven. When men are reading the Word while they themselves and the world are their ends, the mind cleaves to themselves and the world; and they therefore think continually from their proprium, and man's proprium is in thick darkness as to all things which pertain to heaven; and in this state man cannot be withdrawn by the Lord from his proprium, and thus be raised into the light of heaven, consequently he cannot receive any influx from the Lord through heaven. I also saw these persons admitted into heaven; and when they were there found to be without truths they were cast down. But still there remained with them pride in their own merit. It was otherwise with those who studied the Word from an affection for knowing truth because it is truth, and

because it is of service for the uses of life, — not only their own but also their neighbor's. I have seen these elevated into heaven, and so into the light in which the Divine truth is there; and I have seen them exalted at the same time into angelic wisdom, .no into its happiness, which is life eternal.



BY THE SENSE OF THE LETTER OF THE WORD
THERE IS CONJUNCTION WITH THE LORD,
AND CONSOCIATION WITH THE ANGELS.

62. THERE is conjunction with the Lord by the Word, because the Word treats of Him alone, and by this the Lord is the All in all of the Word, and is called the Word, as has been shown in the " Doctrine concerning the Lord." The conjunction is in the sense of the letter, because the Word in that sense is in its fulness, in its holiness, and in its power, as was shown above in a separate chapter. The conjunction is not apparent to a man; but it is in the affection for truth, and in the perception of it; thus in the love of Divine truth and the faith that are in him.

63. By the sense of the letter there is consociation with the angels of heaven, because the spiritual sense and the celestial sense are within that of the letter, and the angels are in these senses; the angels of the Lord's spiritual kingdom in the spiritual sense of the Word, and the angels of His celestial kingdom in its celestial sense. These senses are evolved [by the angels] from the natural sense of the Word, which is the sense of the letter, while a true man is in that- The evolution is instantaneous; consequently the consociation is so too.

64. That the spiritual angels are in the spiritual sense of the Word, and the celestial angels in its celestial sense, has been made manifest to me by much experience. It has been granted me to perceive that, while I have been reading the Word in the sense of its letter, communication has been made with the heavens, now with this society in them, now with that. Things which I have understood

according to the natural sense, the spiritual angels have understood according to the spiritual sense, and the celestial angels according to the celestial sense, and this instantly. And as this communication has been perceived several thousand times, I have no doubt left concerning it. There are also spirits below the heavens who abuse this communication; for they repeat from the sense of the letter of the Word things said therein, and at once they observe and note the society with which communication is effected. This, too, I have often seen and heard. From these things it has been given me to know by living experience that the Word as to the sense of its letter is the Divine medium of conjunction with the Lord and [consociation] with heaven. Respecting this conjunction by means of the Word, see also what is adduced in the work on "Heaven and Hell" (n. 303-310)-

65. But how the unfolding of those senses is effected, shall also be told in a few words. But that it may be understood, it is necessary to recollect what was said above (n. 6, 38) concerning successive order and simultaneous order : namely, that the celestial, the spiritual, and the natural follow in successive order one after another from the highest things which are in heaven to the ultimate things which are in the world; that the same things are in simultaneous order in the ultimate, which is the natural, one next another, from the inmosts to the outermosts; and that in like manner successive senses of the Word, the celestial and the spiritual, are together in the natural. When these things are comprehended, it can in some measure be made plain to the understanding how the two senses, the spiritual and the celestial, are unfolded from the natural sense while a

man is reading the Word : for the spiritual angel then calls forth what is spiritual, and the celestial angel calls forth what is celestial; nor can they do otherwise, for the things are homogeneous, and agreeable to their nature and essence.

66. But let this be illustrated first by comparisons from the three kingdoms of nature, which are called the animal, the vegetable, and the mineral. *From the animal kingdom* : From the food, when it has become chyle, the vessels draw out and call forth their blood, the nerve-fibres their juice, and the substances which are the origins of the fibres their animal spirit. *From the vegetable kingdom* : A tree with its trunk, branches, leaves, and fruit, stands on its own root; and out of the soil, by means of the root, it extracts and calls forth a grosser juice for the trunk, branches, and leaves, a purer one for the pulp of the fruit, and the purest for the seeds within the fruit. *From the mineral kingdom* : In the bosom of the earth in some places there are minerals impregnated with gold, silver, and iron; from exhalations hidden in the earth, the gold, the silver, and the iron derive each its own element.

67. Let examples now illustrate how from the natural sense, in which the Word with men is, spiritual angels draw forth their sense, and celestial angels theirs. Let five commandments of the Decalogue be for examples. The precept, *Honor thy father and thy mother*: By *father and mother* a man understands his father and mother on the earth, and also all who are in the place of father and mother; and by *honoring*, he understands to hold them in honor, and to obey them : but a spiritual angel by *father* understands the Lord, and by *mother* the church; and by *honoring*, he understands to love : but a celestial angel understands by *father* the Lord's Divine Love, by *mother* His Divine Wisdom, and by *honoring* to do good from Him. The precept, *Thou shalt not steal*: By *stealing*, a man understands to steal, to defraud, and to take away from the neighbor his goods under any pretext : a spiritual angel understands, for *stealing*, to deprive others of the truths of

faith and the goods of charity by means of falsities and evils : but a celestial angel understands, for *stealing*, to attribute to oneself the things which are the Lord's, and

to claim to oneself His justice and merit- The precept, *Thou shalt not commit adultery* : A man understands *committing adultery* as meaning to commit adultery, to commit whoredom, to do obscene things, to speak lascivious words, and to entertain filthy thoughts : a spiritual angel understands, for *committing adultery*, to adulterate the goods of the Word, and to falsify its truths : but a celestial angel understands, for *committing adultery*, to deny the Lord's Divinity, and to profane the Word. The precept, *Thou shalt not kill*: A man understands this also to include cherishing hatred, and breathing revenge even to the death : a spiritual angel, for *killing*, understands to act the devil and destroy a man's soul : but a celestial angel, for *killing*, understands to hate the Lord and what is from the Lord. The precept, *Thou shalt not bear false witness* : By *bearing false witness* a man understands also to lie and to defame : a spiritual angel understands, for *bearing false witness*, to say and to persuade others to believe that falsity is truth and that evil is good, and the converse : but a celestial angel understands, for *bearing false witness*, to blaspheme the Lord and the Word. From these examples it may be seen how the spiritual and the celestial are unfolded and drawn out from the natural sense of the Word, within which they are; and, what is wonderful, the angels draw forth what is for them without knowing what the man is thinking. But still, the thoughts of the angels and the men make one by correspondence, like end, cause, and effect- Ends are also actually in the celestial kingdom, causes in the spiritual kingdom, and effects in the natural kingdom. Conjunction by correspondences is itself of such a nature from creation. Hence, now, there is consociation of man with angels by means of the

Word.

68. The consociation of man with angels is through the natural or literal sense of the Word, for the further reason that there are in every man from creation three degrees of life, the celestial, the spiritual, and the natural; but a man

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is in the natural as long as he is in the world, and is then so far in the spiritual as he is in genuine truths, and so far in the celestial as he is in a life according to them; but still he does not come into the spiritual itself and the celestial itself till after death. But of this, more elsewhere.

69. From these things it may be evident that since conjunction with the Lord and consociation with the angels are by the Word, in it alone there is spirit and there is life, as the Lord teaches : *The words that I speak unto you, they are spirit and they are life* (John vi. 63). *The water that I shall give you shall be a fountain of water springing p into everlasting life* (John iv. 14). *Man doth not live by bread alone, but by every word that proceedeth out of the mouth of God* (Matt. iv. 4). *Labor for the meat which endureth unto everlasting life, which the Son of Man shall give unto you* (John vi. 27).

VII.

THE WORD IS IN ALL THE HEAVENS, AND
ANGELIC WISDOM
IS FROM IT.

70. THAT the Word is in the heavens has been hitherto unknown; nor could it be made known so long as the church did not know that angels and spirits are men like those in the world, and that they have things similar in every respect to those which men have, with the sole difference that they are themselves spiritual, and all the things with them are from a spiritual origin; while men in the world are natural, and all the things with them are from a natural origin. As long as this lay concealed, it could not be known that the Word also is in the heavens, and that it is read by the angels there, and also by the spirits who are beneath the heavens. But that this might not be forever hidden, it has been granted me to be in company with angels and spirits, and to speak with them, and to see the things that are with them, and afterwards to relate a great many things that I have heard and seen. This has been done in the work on "Heaven and Hell" (published at London in the year 1758); from which it may be seen that angels and spirits are men, and that with them in abundance are all things that are with men in the world. That angels and spirits are men, may be seen in that work (n. 73-77, and n. 453-456); that there are with them things similar to the things with the men in the world (n. 170-190); and also that they have Divine worship, and that they have preaching in their temples (n. 221-227);

and that they have writings, and also books (n. 258-264); and that they have the Word (n. 259).

71. As regards the Word in heaven, it is written in a spiritual style, which is wholly different from the natural style. The spiritual style consists of mere letters, each of which involves a meaning; and there are points placed over the letters, which exalt the sense. With the angels of the spiritual kingdom the letters are similar to those used in our world in printing; and the letters with the angels of the celestial kingdom (each one of which also involves a complete sense), are similar to the old Hebrew letters, curVed in various ways, with marks above and within. As their writing is such, there are therefore none of the names of persons and places in their Word that are in ours; but instead of the names there are the realities which they signify : as, instead of Moses, the historical Word; instead of Elias, the prophetic Word; instead of Abraham, Isaac, and Jacob, the Lord as to the Divine and the Divine Human; instead of Aaron the priesthood of the Lord; and instead of David, His royalty; instead of the names of the twelve sons of Jacob, or of the tribes of Israel, the Various things of heaven and the church; and similar things instead of the names of the Lord's twelve disciples; instead of Zion and Jerusalem, the church as to the Word and as to doctrine from the Word; instead of the Land of Canaan, the church itself; instead of the cities there, on this side and beyond the Jordan, various things which pertain to the church and its doctrine : so with all other names. It is similar with the numbers; they are not in the Word which is in heaven; but instead of them, the things to which the numbers that are in our Word correspond. From these statements it may be evident

that the Word in heaven is a Word corresponding to our Word, and that they are thus one; for correspondences make a one.

72. This is wonderful, that the Word in the heavens is so written that the simple understand it in simplicity,

and the wise in wisdom; for there are many points and marks over the letters, which, as before said, exalt the sense; the simple do not give attention to these, nor are they acquainted with them; but the wise attend to them, each according to his wisdom, even to the highest. A copy of the Word written by angels inspired by the Lord, is kept with every larger society of heaven in its sacred repository, that the Word may not be changed elsewhere in any point. Our Word, indeed, is similar to the Word in heaven in this, that the simple understand it simply, and the wise wisely; but this comes in another way.

73. That the angels have all their wisdom through the Word, they themselves confess; for so far as they are in the understanding of the Word they are in light. The light of heaven is the Divine wisdom, which to their eyes is light. In the sacred repository in which a copy of the Word is kept, the light is flamelike and bright, surpassing every degree of the light which is outside of the repository, in the heaven. The cause is the same as stated above, that the Lord is in the Word.

74. The wisdom of the celestial angels surpasses that of the spiritual angels almost as the wisdom of the spiritual angels surpasses the wisdom of men; and this, because celestial angels are in the good of love from the Lord, and spiritual angels are in truths of wisdom from the Lord; and where the good of love is, there wisdom dwells at the same time; but where there are truths, there no more of wisdom dwells than there is of the good of love at the same time. This is the reason why the Word in the celestial kingdom is written differently from the Word in the spiritual kingdom; for in the Word of the celestial kingdom the goods of love are expressed, and

the marks are affections; but in the Word of the spiritual kingdom the truths of wisdom are expressed, and the marks are perceptions.

75. From these things it may be concluded what kind of

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wisdom is stored up and concealed in the Word which is in the world, for in it lies hidden all angelic wisdom, which is ineffable; for [its sense of the letter] is the container of it; and the man who is made an angel by the Lord through the Word, comes into that wisdom after death.

VIII.

THE CHURCH IS FROM THE WORD; AND IT IS SUCH AS

ITS UNDERSTANDING OF THE WORD IS.

76. THAT the church is from the Word is not a matter of doubt; for the Word is the Divine truth itself (n. 1-4); the doctrine of the church is from the Word (n. 50-61); and by means of the Word there is conjunction with the Lord. But that the *understanding* of the Word makes the church, may be called in question, inasmuch as there are those who believe that they are of the church because they have the Word, read it or hear it from a preacher, and know something from the sense of its letter; but how this and that in the Word is to be understood, they do not know, and some do not regard it as of importance. Wherefore it will here be proved that not the Word, but the understanding of it makes the church; and that the church is such in quality as is the understanding of the Word with those who are in the church. This is proved from the things that follow.

77. The Word is *the Word* according to the understanding of it with a man; or as it is understood. If not understood, it is indeed called the Word; but it is not *with the man*. The Word is the truth according to the understanding of it; for the Word may be not the truth, for it may be falsified. The Word is spirit and life according to the understanding of it; for the letter without the understanding of it is dead. Since a man has truth and life according to his understanding of the Word,

he also has faith and love according to it, for truth belongs to faith, and love belongs to the life. Now because the church has its being by means of faith and love and according to them, it follows that the church is a church by means of the understanding of the Word, and according to it; a noble church if it is in genuine truths, ignoble if not in genuine truths, and destroyed if in truths falsified.

78. And further : By means of the Word the Lord is present with a man and is conjoined with him, since the Lord is the Word, and as it were speaks with the man in it; also because the Lord is the Divine Truth itself, and the Word is so too. It is manifest from this that the Lord is present with a man, and at the same time is conjoined with him, according to his understanding of the Word; for according to this understanding the man has truth and thence faith, and also love and thence life. The Lord is present with a man by the reading of the Word, but is conjoined with him by the understanding of truth from the Word; and according to this understanding, and as far as the Lord is conjoined with a man, so far the church is in the man. The church is in a man; the church which is outside of him is the church with the many who have the church in them. This is meant by the Lord's words to the Pharisees who asked when the kingdom of God should come : *The kingdom of God is within you* (Luke xvii. 21). By the *kingdom of God* is here meant the Lord, and the church from Him.

79. In many places in the prophets, the understanding of the Word is treated of where it treats of the church; and it is taught that the church is only where the Word is rightly understood, and that the church is such in quality as is the understanding of the Word AN ith those who are in it. In many places also in the prophets

the church with the nation of Israel and Judah is described as utterly destroyed and brought to naught by their having falsified the meaning or under-

standing of the Word; for nothing else destroys the church. The understanding of the Word, both true and false, is described in the prophets by *Ephraim*, especially in Hosea; for *Ephraim* in the Word signifies the understanding of the Word in the church. Since the understanding of the Word makes the church, therefore Ephraim is called *a dear son*, and *a pleasant child* (Jer. xxxi. 20); also *the first-born* (xxxix. 9); *the strength* (*f the head of Jehovah* (Ps. lx. 7; cviii. 8); *mighty* (Zech. x. 7); *filled with the bow* (ix. 13); and the sons of Ephraim are called *armed*, and *shooters with the bow* (Ps. lxxviii. 9); by *the bow* is signified doctrine from the Word fighting against falsities. Therefore, also, *Ephraim was removed to the right hand of Israel, and blessed*; and also *he was accepted in the place of Reuben* (Gen. xlviii. 5, 11, and the following verses). And therefore *Ephraim, with his brother Manasseh, in the blessing of the sons of Israel by Moses, under the name of their father Joseph, was exalted above them all*

(Deut. xxxiii. 13-17). But what the church is, when the understanding of the Word has been destroyed, is also described in the prophets by *Ephraim*, especially in Hosea, as in these passages : *Israel and Ephraim shall fall together. Ephraim shall be desolate. Ephraim is oppressed and broken in judgment. I will be unto Ephraim as a lion; I will tear and go away; I will take away, and none shall rescue* (Hos. v. 5, 9, 11-14). *O Ephraim, what shall I do unto thee? for thy holiness is as a morning cloud, and as the early dew it goeth away* (vi. 4). *They shall not dwell in the land of Jehovah; Ephraim shall return to Egypt, and they shall eat unclean things in Assyria* (ix. 3) : the *land of Jehovah* is the church; *Egypt* is what pertains to the knowledge of the natural man; *Assyria* is reasoning therefrom; and it is from these that the Word is falsified

as to an understanding of it; therefore it is said that Ephraim shall return to Egypt, and shall eat unclean things in Assyria.

Ephraim feedeth on wind, and followeth after the east wind.

|

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He daily multiplieth falsehood and desolation; he maketh a covenant with Assyria, and oil is carried away into Egypt (Hos. xii. 1): to feed upon the wind, to follow after the east wind, and to multiply falsehood and desolation, is to falsify truths and thus destroy the church. Similar also is the signification of Ephraim's whoredom (for whoredom signifies the falsification of the understanding of the Word, that is, of its genuine truth) in these passages: I know Ephraim, that he hath committed whoredom, and Israel is defiled (Hos. v. 3). I have seen a horrible thing in the house of Israel; there Ephraim committed whoredom, and Israel is defiled (vi. 0): Israel is the church itself, and Ephraim is the understanding of the Word, from which and according to which the church is; wherefore it is said, Ephraim committed whoredom, and Israel is defiled. Since the church among the Jews was utterly destroyed by falsifications of the Word, it is therefore said of Ephraim, Shall I give thee up, Ephraim? Shall I deliver thee up, Israel? Shall I make thee as Adman? Shall I set thee as Zeboim? (Hos. xi. 8.) Now because the prophecy of Hosea, from the first chapter to the last, treats of the falsification of the Word, and the destruction of the church thereby, and because the falsification of truth is there signified by whoredom, therefore that prophet was commanded to represent that state of the church by taking to himself a harlot as his woman, and begetting children by her (Hos. i.); and again he was commanded to take a woman who was an adulteress (iii.). These passages have been presented, that it may be known and proved from the Word that the church is such in quality as is the understanding of the Word in it; excellent and precious, if the understanding is from genuine truths out of the Word; but destroyed, yes, filthy, if from those that are falsified. In proof that Ephraim signifies the understanding of the Word, and in the opposite sense the same falsified, and that the destruction of the church is

from this, the other passages in which Ephraim

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SCRIPTURE. 71 is treated of may be consulted (as,
Hosea iv. 17, 18; vii.
1, 11 j Viri. 9, **11; ix. 11, 12, 13, 16; X. 11;** xi. 3; xii. **1,**
8, 14; xiii. 1, 12; Isaiah xvii. 3; xxviii. 1; Jeremiah iv. 15;
xxxi. 6, 18; 1. 19; Ezekiel xxxvii. 16; xlviii. 5; Obadiah,
ver. 19; Zechariah ix. 10).



IX.

IN EVERY THING IN THE WORD THERE IS THE
MARRIAGE OF THE LORD AND THE CHURCH,
AND THENCE THE MARRIAGE OF GOOD
AND TRUTH.

80. IT has not been seen hitherto that there is the marriage of the Lord and the church, and thence the marriage of good and truth, in every thing of the Word; nor could it be seen, because the spiritual sense of the Word has not before been disclosed, and the marriage cannot be seen except by that. For there are two senses in the Word, concealed in the sense of its letter, the spiritual and the celestial. In the spiritual sense the things which are in the Word have reference chiefly to the church; and in the celestial, chiefly to the Lord. And in the spiritual sense they also have relation to the Divine truth, and in the celestial sense to the Divine good. Hence there is that marriage in the sense of the letter of the Word. But this is not apparent except to one who, from the spiritual and the celestial senses of the Word, knows the significations of the words and names; for some words and names are predicated of good, and some of truth, and some include both; wherefore without a cognition of this, that marriage in every thing of the Word could not be seen. This is a reason why this arcanum was not disclosed before.

81. Because there is such a marriage in every thing of the Word, there are very often two expressions in the Word which appear like repetitions of the same thing. They are not repetitions, however, but one has relation to good and the other to truth; and both taken together make

their conjunction, and thus One thing. Thence also is the Divinity of the Word, and its holiness; for in every Divine work there is good conjoined with truth, and truth conjoined with good.

82. It is said that in every thing of the Word there is the marriage of the Lord and the church, and thence the marriage of good and truth; because where the marriage of the Lord and the church is, there also is the marriage of good and truth; for this marriage is from the other. For when the church or the man of the church is in truths, then the Lord flows into his truths with good, and vivifies them; or, what is the same, when the church or the man of the church is in intelligence by means of truths, the Lord then flows into his intelligence by means of the good of love and of charity, and thus infuses life into it.

83. There are two faculties of life in every man, which are called the understanding and the will. The understanding is the receptacle of truth, and thence of wisdom; and the will is the receptacle of good and thence of love. These two faculties must make one, that the man may be a man of the church; and they do make one when the man forms his understanding from genuine truths, which is done to appearance as by himself, and when his will is filled with the good of love, which is done by the Lord. Hence man has the life of truth, and the life of good; the life of truth in his understanding from his will, and the life of good in his will by means of his understanding. This is the marriage of truth and good in man, and also the marriage of the Lord and the church in him. But concerning this reciprocal conjunction, which is

here called marriage, more will be seen in the works,
"Angelic Wisdom concerning the Divine Providence,"
concerning the " Divine Love and Divine Wisdom," and
concerning " Life."

84. That there are in the Word two expressions which
appear like repetitions of the same thing, may be seen by
readers who give their attention to this : as, *brother* and
com-

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panion, poor and needy, waste and wilderness, void and emptiness, foe and enemy, sin and iniquity, anger and wrath, nation and people, joy and gladness, mourning and weeping, justice and judgment, &c., which appear to be synonymous, when yet they are not so : for *brother, poor, waste, [void,] foe, sin, anger, nation, joy, mourning, and justice*, are predicated of good, and in the opposite sense, of evil; but *companion, needy, wilderness, emptiness, enemy, iniquity, wrath, people, gladness, weeping, and judgment* are predicated of truth, and in the opposite sense, of falsity. And yet to the reader who is not acquainted with this arcanum, it appears as if *poor and needy, waste and wilderness, void and emptiness, foe and enemy*, are one thing; and so, too, *sin and iniquity, anger and wrath, nation and people, joy and gladness, mourning and weeping, justice and judgment*: and yet they are not one thing, but they become one thing by conjunction. Many other things, also, are joined together in the Word, as *fire and flame, gold and silver, brass and iron, wood and stone, bread and water, bread and wine, purple and fine linen, &c.*; and this because *fire, gold, brass, wood, bread, and purple*, signify good; but *flame, silver, iron, stone, water, wine, and fine linen*, signify truth. So when it is said that they are to love God with the whole heart and with the whole soul; and also, that God is to create in man a new heart and a new spirit; for *heart* is predicated of the good of love, and *soul* [and *spirit*] of the truth from that good. There are also words, which, because they partake of both good and truth, are used by themselves, others not being joined with them. But these things and many others are apparent only to the angels, and to those who while in the natural sense are in the spiritual sense also.

85. It would be tedious to show from the Word that there are such dual expressions in the Word, appearing

like repetitions of the same thing; for it would take sheets to present them. But to remove doubt, I will adduce pas-

sages where *judgment* and *justice*, are mentioned together; then, where *nation* and *people*, and also where *joy* and *gladness*, are mentioned together. The following are passages in which *judgment* and *justice* are named together : *The city was full of judgment; justice lodged in it* (Isa. *Zion shall be redeemed in justice, and they that return of her in judgment* (Isa. i. 2 7). *Let Jehovah Zebaoth be exalted in judgment, and the Holy God be sancted in justice* (Isa. v 6). *He shall sit Von the throne of David and pon his kingdom, to establish it in judgment and in justice* (Isa. ix. 7). *Let Jehovah be exalted, for He dwelleth on high, and hath filled Zion * with judgment and justice* (Isa. xxxiii. 5). *Jehovah hath said, Keep ye judgment and do justice, for My salvation is near, that My justice may be revealed* (Isa. lvi. 1). *As a nation that did justice, and did not forsake the judgment of their God; let them ask the judgments of justice* (Isa. lviii. 2). *Swear by the living Jehovah in judgment and in justice* (Jer. iv. 2). *Let him that glorieth glory in this, that Jehovah doeth judgment and justice in the earth* (Jer. ix. 24). *Do judgment and justice. Woe to him that buildeth his house without justice, and his chambers without judgment. Did not thy fdther do judgment and justice, and then it was well with him?* (Jer. xxii. 3, 13, 15.) *I will raise unto David a righteous Branch, Who shall rule King, and shall do judgment and justice in the earth* (Jer. xxiii. 5; xxxiii. 15). *If a man hath been just, who hath done judgment and justice* (Ez. xviii. 5). *If the wicked man hath turned from his sin, and hath done judgment and justice, shall not be mentioned against him; he hath done judgment and justice; he shall live thereby* (Ez. xxxiii. 14, 16, 19). *I will betroth thee to Me* for ever in justice and in judgment, and in loving-kindness and in mercies* (Hos. ii. 19). *Judgment shall run down as water, and justice as a mighty stream* (Amos v. 24). *Ye have turned judgment into gall, and the fruit of justice into wormwood* (Amos vi. 12). *Jehovah*

* The Latin here has *the earth.* † The Latin has *Me to thee.*

shall plead my cause, and execute judgment for me, He will bring me forth to the light, and I shall behold His justiae (Micah vii. 9). *O Jehovah, Thy justice is like the mountains of God, Thy judgments are a great deep* (Ps. xxxvi. 6). *Jehovah will bring forth thy* justice as the light, and thy* judgment as the noonday* (Ps. xxxvii. 6). *Jehovah will judge His people in justice, and His afflicted in judgment* (Ps. lxxii. 2). *Justice and judgment are the support of Thy throne* (Ps. lxxxix. 14). *When I shall have learned the judgments of Thy justice. Seven times a day do I praise Thee, because of the judgments of Thy justice* (Ps. cxix. 7, 164). *God executeth the justice of Jehovah, and His judgment with Israel* (Deut. xxxiii. 21). *The Spirit of Truth shall reprove the world of justice and of judgment* (John xvi. 8, 9). So elsewhere. The reason that judgment and justice are mentioned so many times, is because judgment is predicated of truth, and justice of good; and on this account, by *doing judgment and justice* is also meant to do from truth and from good. The reason that the term judgment is applied to truth, and justice to good, is because the Lord's government in the spiritual kingdom is called *Judgment*, and His government in the celestial kingdom is called *justice*; on which subject see the work on "Heaven and Hell" (n. 214, 215). Because *judgment* is spoken of truth, in certain passages we read "*truth and justice*" (as Isa. xi. 5; Ps. lxxxv. 1 I; and in other places).

86. That there are in the Word repetitions as of the same thing, on account of the marriage of good and truth, may be seen more clearly from the passages where *nations* and *peoples* are mentioned; as in the following: *Woe to the sinful nation, to the people laden with iniquity* (Isa. i. 4). *The people that walked in darkness have seen a great light; Thou hast multiplied the nation* (ix. 2, 3). *Ashur, the rod of Mine anger; I will send him against a hypocritical nation, against the*

people of My wrath will I give him a charge (x. 5, 6). It shall come to pass in that day that the

- The Latin here has *His*. See "Arcana Caelestia," n. 1458.

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nations shall seek the Root of Jesse, Which standeth for an ensign of
the people (xi. 10). Jehovah, Who smiteth the people with a plague
not curable, ruling the nations with anger (xiv. 6). In that day shall
a present be brought unto Jehovah Zebaoth, a people scattered and
peeled, and a nation meted out and trodden under foot (xviii. 7).
The strong people shall honor Thee, the city of powerful nations shall
fear Thee (xxv. 3). Jehovah will swallow p the covering over all
people, and the veil over all nations (xxv. 7). Come near, ye nations,
and hearken, ye people (xxxiv. 1). I have called thee for a covenant
of the people, and for a light of the nations (6). Let all the nations be
gathered together, and let the people be assembled (xliii. 9). Behold I
will lift up My hand to the nations, and My standard to the
people (xlix. 22). I have given Him for a Witness to the people, a
Leader and a Lawgiver to the [people; behold thou shalt call a
nation that thou knowest not, and] nations [that knew not thee
shall run unto thee] (lv. 4, 5). Behold a people cometh from the
north country, and a great nation from the sides of the earth (Jer. vi.
22, 23). I will not cause thee to bear the calumny of the nations any
more, neither shalt thou bear the reproach of the people any more
(Ez. xxxvi. All people and nations shall worship Him (Dan. vii.
14). Let not the nations make a by-word of them, and say among
the people, Where is their God? (Joel ii. 17.) The remnant of My
people shall spoil them, and the residue of My nation shall inherit
them (Zeph. ii. 9). Many people and numerous nations shall come
to seek Jehovah Zebaoth in Jerusalem (Zech. viii. 22). Mine eyes
have seen Thy salvation, which Thou hast prepared before the face of
all people, a light to enlighten the nations (Luke ii. 30-32). Thou
hast redeemed us by Thy blood, out of every people and nation
(Apoc. V. 9). Thou must prophecy again over peoples and nations
(x. Thou shalt set me for the head of the nations; a people whom I
had not known shall serve me (Ps. xviii. 43). Jehovah bringeth the
counsel of the nations to naught. He overthroweth the

thoughts of the people (xxxiii. 10). Thou makest us a proverb among the nations, a shaking of the head among the people (xliv. 14). Jehovah will subdue the people under us, and the nations under our feet. God hath reigned over the nations, the willing ones of the people are gathered together (xlvii. 3). The people shall confess Thee, and the nations shall be glad and sing for joy, for Thou shalt judge the people righteously, and lead the nations on the earth (lxvii. 3, 4). Remember me, O Jehovah, with the favor that Thou bearest unto Thy people, that I may be glad in the joy of Thy nation (cvi. 4, 5).* So in other places. *Nations* and *peoples* are mentioned together, because by *nations* are meant those who are in good, and in the opposite sense those who are in evil; and by *peoples*, those who are in truths, and in the opposite sense those who are in falsities. Wherefore they who are of the Lord's spiritual kingdom are called *peoples*; and they who are of the Lord's celestial kingdom are called *nations*; for in the spiritual kingdom all are in truths and thence in wisdom, but in the celestial kingdom all are in goods and thence in love.

87. It is the same with other words; for example, where *joy* is mentioned *gladness* also is mentioned, as in the following passages: *Behold joy and gladness, to slay an ox (Isa. xxii. 13). They shall obtain joy and gladness, sorrow and sighing shall flee away (xxxv. . i 0; li. 11). Gladness and joy are cut of from the house of our God (Joel i. 16). The voice of joy shall be taken away, and the voice of gladness (Jer. vii. 34; xxv. 10). The fast of the tenth shall be to the house of Judah joy and gladness (Zech. viii. 19). That we may rejoice all our days; make us glad (Ps. xc. 14, 15). Be glad in Jerusalem, and rejoice in her (Isa. lxvi. 10). Rejoice and be glad, O daughter of Edom (Lam. iv. 21). The heavens shall be glad, and the earth shall rejoice (Ps. xcvi. 11). Make me to hear joy and gladness (li. 8). Joy and gladness*

shall be found in Zion, confession and the voice of singing

◆ The Latin has *Jehovah*.

(Isa. li. 3). *There shall be gladness, and many shall rejoice at his birth* (Luke i. 14). *I will cause to cease the voice of joy and the voice of gladness; the voice of the bridegroom and the voice of the bride* (Jer. vii. 34; xvi. 9; xxv. 10). *Again there shall be heard in this place the voice of joy, and the voice of gladness, and the voice of the bridegroom, and the voice of the bride* (xxxiii. 10, I r; aHd elsewhere). Both *joy* and *gladness* are mentioned, because *joy* is predicated of good and *gladness* of truth, or *joy* is of love and *gladness* is of wisdom; for *joy* is of the heart and *gladness* is of the soul, or *joy* is of the will and *gladness* of the understanding. That there is the marriage of the Lord and the church in these words also, is manifest from its being said, *The voice of joy and the voice of gladness, the voice of the Bridegroom and the voice of the Bride* (Jer. vii. 34; xvi. 9; xxv.; xxxiii. 10, 11) : and the Lord is the Bridegroom, and the church is the Bride. That the Lord is the Bridegroom may be seen in Matt. ix. 15; Mark ii. 19, 20; Luke v. 34, 35 : and that the church is the Bride, Apoc. xxi. 2, 9; xxii. 17. Wherefore John the Baptist said of Jesus, *He that hath the Bride is the Bridegroom* (John iii. 29).

88. On account of the marriage of the Lord with the church, or, what is the same, the marriage of Divine good and Divine truth in every thing of the Word, it is said in very many places *Jehovah* and *God*, also *Jehovah* and the *Holy One of Israel*, as if they were two, when yet they are one; for by *Jehovah* is meant the Lord as to the Divine Good, and by *God* [and by the *Holy One of Israel*] * is meant the Lord as to the Divine Truth. That *Jehovah* and *God*, and *Jehovah* and the *Holy One of Israel*, are mentioned in very many places in the Word, and yet One is meant, Who is the Lord, may be seen in the " Doctrine concerning the Lord" (n. 34, 38, 46).

89. Since there is the marriage of the Lord and the

church in all things and in eVery thing in the Word, it
may

* The words within brackets are supplied from "True
Christian Religion," n. 253.

be evident that each and every thing in the Word treats of the Lord; a beginning was made to show this in the " Doctrine concerning the Lord " (n. 1-7). The church, which is likewise treated of, is also the Lord; for the Lord teaches that the man of the church is in Him, and He in the man (John vi. 56; xiv. 20, 21; xv. 5, 7).

go. As the Divinity and holiness of the Word are here treated of, it is allowable to add something worthy of remembrance to the thiHgs which have thus far been said :— There was once sent to me from heaven a little paper traced with Hebrew letters, but written as among the ancients, with whom the letters which at this day are in part rectilinear were curved, with little prominences turning upwards; and the angels who were then with me said that they knew complete meanings from the letters themselves, and that they knew them especially from the carvings of the lines and of the projections of the letter; and they explained what they signified separately, and what conjointly; saying that the *H* which was added to the names of Abram and Sarai signified the infinite and the eternal. They also explained to me the meaning of the Word in Psalm xxxii. 2, from the letters or syllables alone; showing that the sum of their meaning was *that the Lord is merciful even to those who do evil*. They informed me that the writing in the third heaven consists of letters inflected and variously curved, each one of which has a meaning; and that the vowels there are for the tone which corresponds to the affection; also that in that heaven they cannot utter the vowels *i* and *e*, but instead of them use *y* and *eu*; and that the vowels *a*, *o* and *u* are in use with them, because they give a full sound.* Also, that they did not

* The sounds denoted by these letters are believed to be as fol. lows : *i* like *i* in *machine* (or the English long *e*); *e*

like *ey* in *they* (or the English long *a*); *y* like the Swedish *y*,
or the French *u*; *a* like *a* in *hart*; *o* as in *no*; *u* like *oo* in *moon*;
eu as in certain foreign words introduced into the
Swedish language, both vowels being sounded, but
running together (like the French *eu* in *feu*, and nearly like
the English *u* in *fur*).

pronounce any consonants as hard, but soft; and that it is from this that certain Hebrew letters have a little dot in the centre as a sign that they are to be pronounced as [hard, and are without this dot when] soft;* saying that hardness in letters is in use in the spiritual heaven, because there they are in truths, and truth admits what is hard; but not good, in which the angels of the celestial kingdom, or of the third heaven, are. They also said that they had among them the Word written with letters inflected with little curves and apices that were significative. From this it was manifest what these words of the Lord signify : *One jot or one tittle shall in no wise pass from the law till all be fulfilled* (Matt. v. 18) : also these, *It is easier for heaven and earth to pass, than for one apex of the law to fail* (Luke xvi. 17).

* The words within brackets have been introduced to avoid conflict with the ordinary use of the words *hard* and *soft* (*tennis* and *aspirata*) by grammarians. Swedenborg himself uses the terms in the common way in the "Spiritual Diary," n. 5620; but in the Latin of this number, and elsewhere, the terms are transposed in their application to the letters.

X.

HERESIES MAY BE TAKEN FROM THE SENSE OF
THE LETTER OF THE WORD, BUT IT IS
HURTFUL TO CONFIRM THEM.

91. IT was shown above that the Word cannot be understood without doctrine, and that doctrine is like a candle, that genuine truths may be seen; and this, because the Word was written by mere correspondences. Consequently, many things therein are appearances of truth, and not naked truths; and many things are written in adaptation to the capacity of the natural, yes, of the sensual man; and yet, so that the simple may understand them simply, the intelligent intelligently, and the wise wisely. Now because the Word is such, the appearances of truths, which are truths with their clothing, may be taken for naked truths; and when these are confirmed they become falsities. But this is done by those who believe themselves to be wise above others, when yet they are not wise : for, to be wise is to see whether a thing is true before it is confirmed; but not to confirm whatever one pleases. Those do the latter who excel in the genius for confirming, and are in the pride of their own intelligence; but they do the former, who love truths and are affected by them because they are truths, and who make them uses of the life; for these are enlightened by the Lord, and see truths from the light of the truths; but the others are enlightened by themselves, and they also see falsities from the light of the falsities.

92. That appearances of truth, which are truths in their

clothing, may be taken from the Word as naked truths, and that when confirmed they become falsities, may be evident from the heresies which have been and still are in Christendom. Heresies themselves do not condemn men; but an evil life, and confirmations from the Word and by reasonings from the natural man of the falsities in heresy, these condemn. For one is born into the religion of his parents, is initiated into it from infancy, and afterwards holds it, being unable to withdraw himself from its falsities on account of business in the world; but to live wickedly, and to confirm falsities even to the destruction of genuine truth, this condemns. For one who remains in his religion, and believes in God, and if in Christendom believes in the Lord and esteems the Word holy, and from religion lives in accordance with the commandments of the Decalogue, he does not swear allegiance to falsities; and therefore when he hears truths, and in his way has a perception of them, he can embrace them, and so be led away from falsities; but not he who had confirmed the falsities of his religion, for confirmed falsity remains and cannot be rooted out; for a falsity after confirmation is as if one had sworn to it, especially if it coheres with the love of what is his own, and thence with pride in his wisdom.

93. I have conversed with some in the spiritual world who lived many ages ago and confirmed themselves in the falsities of their religion, and I have found that they still remained persistent in the same : and I have also conversed with some there who were in the same religion, And thought as the others did, but did not confirm its falsities in themselves; and I have found that when instructed by the angels these have rejected falsities

and have become imbued with truths; and that these were saved, but not the others. Every man after death is instructed by angels; and they are received who see truths, and from truths falsities; for it is given to every one after death to see truths spiritually; they see truths who haVe not confirmed

themselves [in falsities],* while they who have confirmed themselves are not willing to see truths; and if they see them, they turn themselves away, and then either ridicule or falsify them.

94. But this may be illustrated by an example. In many places in the Word anger, wrath, and vengeance are attributed to the Lord; and it is said that He punishes, casts down into hell, tempts, and the like. He who believes this in simplicity, and therefore fears God, and is careful not to sin against Him, is not condemned for that simple belief. But he is condemned who confirms in himself those things so far as to believe that anger, wrath, revenge, and thus such things as are of evil, are in the Lord, and that from anger, wrath, and revenge He punishes man and casts into hell. He is condemned because he has destroyed the genuine truth, which is, that the Lord is Love itself, Mercy itself, and Goodness itself; and, being these, He cannot be angry, become wrathful, and take vengeance. These things are attributed to the Lord because such is the appearance. So in many other things.

95• That very many things in the sense of the letter are apparent truths in which genuine truths lie concealed, and that it is not hurtful to think and speak according to [such] truths, but that it is hurtful to confirm them so far as to destroy the genuine truth hidden within, may also be illustrated by an example in nature, which is presented because what is natural teaches and convinces more clearly than the spiritual : To the eye, the sun appears to revolve around the earth daily, and also annually; the sun is therefore said to rise and set, making morning, noon, evening, and night; and also making the seasons of spring, summer, autumn, and winter; and thus days and years : when yet the sun stands motionless, for it is a fiery ocean, and the earth is made to revolve every day, and is carried

* The words within brackets are supplied from "True Christian Religion," n. 255.

round the sun every year. The man who from simplicity and from ignorance thinks that the sun is borne around the earth, does not destroy the natural truth, which is, that the earth rotates on its axis, and every year is borne along the ecliptic. But he who confirms the apparent motion and course of the sun by the Word and by reasonings from the natural man, weakens the truth and also destroys it. That the sun is moved is an apparent truth, but that it is not moved is the genuine truth. Every one may speak according to the apparent truth, and indeed does so speak; but to think according to it from confirmation blunts and darkens the rational understanding. So with the constellations of the starry heaven. The apparent truth is that they, like the sun, are carried round the earth once a day; and it is therefore said of the stars that they rise and set; but the genuine truth is that the stars are fixed, and that their heaven stands unmoved. But yet every one may speak according to the appearance.

96. It is hurtful to confirm the apparent truth of the Word so far as to destroy the genuine truth that lies concealed within, because the things in the sense of the letter of the Word, all and each, communicate with heaven and open it, according to what was said above (n. 62-69). When, therefore, a man applies that sense to confirm the loves of the world that are contrary to the loves of heaven, the internal of the Word is then made false. Wherefore, when its external, which is the sense of the letter whose internal is [thus made] false, is brought into communication with heaven, then heaven is closed; for the angels who are in the internal of the Word reject that. From which it is manifest that an internal falsity or a falsified truth takes away communication with heaven, and closes it. This is the cause of its being hurtful to confirm any heretical falsity. The Word is like a garden which may be called a heavenly paradise, containing delicacies and delights of every kind; delicacies in its fruits, and delights

in its flowers : in the middle of the garden are trees of life, and near them are fountains of living water; but round about the garden are forest trees. The man who from doctrine is in Divine truths is in the centre, where the trees of life are; and he is in the actual enjoyment of its delicacies and delights : but the man who is not in truths from doctrine, but from the sense of the letter only, is in the border, and sees only things of the forest. But he who is in the doctrine of a false religion, and has confirmed its falsity in himself, is not even in the forest, but is beyond it, on a sandy plain where there is no grass. That such is their state after death will be shown in its place.

97. Moreover, it is to be known that the sense of the letter of the Word is a guard for the genuine truths which are concealed within; and it is a guard in this respect, that this sense may be turned hither and thither, and explained according to one's apprehension, and yet without hurt or violence to its internal. For that the sense of the letter is understood in one way by one person and in a different way by another person, does no harm; but it does harm for the Divine truths which lie hidden within to be perverted; violence is done to the Word by this. The sense of the letter guards against this, and it does so with those who are in falsities from a religion, and do not confirm the falsities; for they do the Word no violence. This guard is signified by *cherubs*, and is also described by them in the Word. It is signified by the cherubs which were placed at the entrance of the garden of Eden after Adam and his wife were cast out; of which we read as follows : *When Jehovah God had driven out the man, He made cherubim to dwell at the east of the garden of Eden, and the flame of a sword turning itself hither and thither, to keep the way of the tree of life* (Gen. iii. 23, 24). By the *cherubs* is signified a guard; by the *way of the tree of life* is signified entrance to the Lord, which men have through the Word; by the *flame of a sword turning itself hither and thither* is

signified the Divine truth in ultimates, like the Word in the sense of the letter, which can be so turned. Similar is the meaning of the *cherubs of gold placed upon the two ends of the mercy-seat which was upon the ark in the tabernacle* (Ex. xxv. 18-21). Because this was signified by the cherubs, *the Lord spake with Moses between them* (Ex. xxv. 22; xxxvii. 9; Num. vii. 89). The Lord does not speak with man except in fulness; and the Word in the sense of the letter is DiVine truth in fulness, as may be seen above (n. 37-49): so, therefore, the Lord spake with Moses, *between the cherubs*. Nor was anything else signified by *the cherubs upon the curtains of the tabernacle, and upon the veil* (Ex. xxvi. 1, 31); for the *curtains* and *veils* of the tabernacle represented the ultimates of heaven and the church, and thus also of the Word, as may be seen above (n. 46). Nor was anything else signified by *the cherubs in the midst of the temple at Jerusalem* (1 Kings vi. 23-28), and by *the cherubs carved on the walls and the doors of the temple* (1 Kings vi. 29, 32, 35). The same was signified by *the cherubs in the new temple* (Ez. xli. 18-20), which also may be seen above (n. 47). Since by *cherubs* was signified a guard, that the Lord, heaven, and Divine truth such as it is interiorly in the Word, may not be approached immediately, but mediately through ultimates, therefore it is said concerning the King of Tyre, *Thou sealest lip the sum, full of wisdom, and perfect in beauty; thou hast been in the garden of Eden; every precious stone was thy covering. Thou, O cherub, art the outspreading of him that covereth; I have destroyed thee, O covering cherub, in the midst of the stones of fire* (Ez. xxviii. 12-14, 16). By Tyre is signified the church as to the cognitions of truth and good; and hence by the *king of Tyre*, the Word, in which and from which those cognitions are. That the Word in its ultimate, which is the sense of the letter, is here signified by the *king of Tyre*, and a guard by *cherub*, is manifest; for it is said, *Thou sealest up the sum, every precious stone was thy covering*:

thou, O cherub, art the outspreading of him that covereth; as also, O covering cherub. That by the *precious stones*, which are also mentioned here, are meant the truths of the sense of the letter of the Word, may be seen above (n. 45). Since by *cherubs* is signified the ultimate of Divine truth, as a guard, it is therefore said in David, *Jehovah bowed the heavens, and came down, and rode upon a cherub* (Ps. xviii. 9, 10). *Shepherd of Israel, Who sittest pon the cherubim, shine forth* (lxxx. 1). *Jehovah sitteth upon the cherubim* (xcix. 1). To *ride upon cherubs* and to *sit pon them*, means upon the ultimate sense of the Word. The Divine truth in the Word, and its quality, are described by the *cherubs*, in Ezekiel i., ix., and x.; and as none can know what is signified by the particulars in their description but one to whom the spiritual sense has been opened, it has for that reason been disclosed to me what is signified, in brief, by all the things which are related concerning the cherubs in the first chapter in Ezekiel, which are these : The external Divine sphere of the Word is described (vers. 4); it is represented as a man (vers. 5); conjoined with spiritual and celestial things (vers. 6); the natural of the Word, its quality (vers. 7); the spiritual and the celestial of the Word conjoined with its natural, their quality (vers. 8, 9); the Divine Love of the celestial, the spiritual, and the natural good and truth therein, severally and together (vers. 10, 11); they regard one end (vers. 12); the sphere of the Word from the Lord's Divine Good and Divine Truth, from which the Word is liVing (vers. 13, 14); the doctrine of good and truth in the Word and from the Word (vers. 15-21); the Divine of the Lord above the Word and in it (vers. 22, 23); and from it (vers. 24, 25); the Lord is above the heavens (vers. 26); Divine Love and Divine Wisdom are His (vers. 27, 28). These summaries have also been collated wiith the Word in heaven, and are in conformity with it.

THE LORD CAME INTO THE WORLD TO FULFIL
ALL THINGS OF THE WORD, AND THEREBY
TO BECOME THE DIVINE TRUTH OR THE
WORD IN ULTIMATES ALSO.

98. THAT the Lord came into the world to fulfil all things of the Word may be seen in the " Doctrine concerning the Lord " (n. 8-11). That He thereby became the Divine Truth or the Word in ultimates also, is meant by these words in John : *The Word became flesh, and dwelt among us, and we saw His glory, the glory as of the Only Begotten of the Father, full of grace and truth* (i. 14). To *become flesh* is to become the Word in ultimates. What the Lord was, as the Word in ultimates, He showed to the disciples when He was transfigured (Matt. xvii. 2, and the verses following; Mark ix. 2, and the following; Luke ix. 28, and the following) : and it is there said that Moses and Elias were seen in glory. By *Moses and Elias* is meant the Word, as may be seen above (n. 48). The Lord as the Word in ultimates is also described by John in the Apocalypse (i. 13-16); where all things of the description of Him signify the ultimates of Divine truth or of the Word. The Lord had indeed been the Word or the Divine truth before, but in first [principles]; for it is said, *In the beginning was the Word, and the Word was with God, and the Word was God; the same was in the beginning with God* (John i. 1, 2); but when the Word became Flesh, then the Lord became the Word in ultimates also. It is from this that He is called *the First and the Last* (Apoc. i. 8, I 1, 17; ii. 8; xxi. 6; xxii. 13).

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XI.

99. By the Lord's becoming the Word in ultimates also, the state of the church was wholly changed. All the churches which there were before His Coming were representative churches, which were not able to see Divine truth except in shadow; but after the Coming of the Lord into the world, a church was instituted by Him which saw Divine truth in light. The difference is as between evening and morning; and the state of the church before His Coming is also called the *evening*, and the state of the church after His Coming is called the *morning*. Before His Coming into the world, the Lord was indeed present with the men of the church, but mediately through heaven; since His Coming into the world He is present with the men of the church immediately; for in the world He put on the Divine Natural also, and He is present with men in this. The Lord's glorification is the glorification of His Human, which He took on in the world; and the Lord's Human, glorified, is the Divine Naturah

100. Few understand how the Lord is the Word; for they think that the Lord can enlighten and teach men by the Word, and yet cannot from this be called the Word. But let them know that every man is his own [*suus*] love, and thus his own good and his own truth. A man is not man from anything else; and nothing else in him is the man. Whereas a man is his own good and his own truth, angels and spirits also are men; for every good and truth that proceeds from the Lord is, in its own form, man. But the Lord is the Divine Good itself and the Divine Truth itself, and thus is THE MAN, from Whom every man is a man. That every Divine good and Divine truth is in its own form man, may be seen in the work on "Heaven and

Hell " (n. 460), and will be seen more clearly in treatises which are to follow, that will be concerning " Angelic Wisdom."*

* See the Author's Preface to the " Doctrine concerning the **Lord.**"

XII.

BEFORE THE WORD WHICH IS IN THE WORLD
AT THIS DAY,
THERE WAS A WORD WHICH IS LOST.

101. THAT worship by sacrifices was known, and that men prophesied from the mouth of Jehovah, before the Word was given to the nation of Israel through Moses and the prophets, may be evident from what is related in the books of Moses. *That worship by sacrifices was known*, is evident from this : It was commanded that the sohs of Israel should overthrow the altars of the nations, break in pieces their images, and cut down their groves (Ex. xxxiv. 13; Deut. vii. 5; xii. 3). Israel in Shittim began to commit whoredom with the daughters of Moab; and they called the people to the sacrifices of their gods, and the people did eat, and bowed themselves down to their gods, and especially joined themselves to Baalpeor; and the anger of JehoVah was kindled against Israel on that account (Num. xxv. 1-3). Balaam, who was from Syria, caused altars to be built, and sacrificed oxen and sheep (xxii. 40; xxiii. 1, 2, 4, 29, 30). *That they also prophesied from the mouth of Jehovah*, is evident from the prophecies of Balaam (Num. xxiii. 7-10, 18-24; xxiv. 3-9, 16-24). He also prophesied concerning the Lord, that *a Star should rise out of jacob and a Sceptre out of Israel* (xxiv. 17). And he prophesied from the mouth of JehoVah (xxii. 13, 18;

xxiii. 3, 5, 8, 16, 26; xxiv. 1, 13). From which it is manifest that there was among the nations Divine worship similar to the worship instituted by Moses with the nation of Israel. That it was also before the time of Abraham,

is shown in some degree from the words in Moses, Dent. xxxii. 7, 8; but more manifestly from what is said of Melchizedek king of Salem, that he brought out bread and wine and blessed Abram, and that Abram gave him tithes of all (Gen. xiv. 18-20); and that Melchizedek represented the Lord, for he is called *priest of the Most High God* (Gen. xiv. 18); and it is said in David concerning the Lord, *Thou art a priest for ever, after the order of Melchizedek* (Ps. cx. 4). Hence it was that Melchizedek brought out bread and wine, as holy things of the church, even as they are the holy things in the sacrament of the Supper; and that Melchizedek was able to bless Abram, and that Abram gave him tithes of all.

102. I have been told by the angels of heaven that there was a Word among the ancients written by correspondences and these alone, and that it was lost; but they said that that Word was still preserved among them, and was in use in that heaven, with the ancients who had that Word when they were in the world. The ancients with whom that Word is still in use in heaven were in part from the Land of Canaan and from the kingdoms on its borders; as from Syria, Mesopotamia, Arabia, Chaldea, Assyria, Egypt, and from Zidon, Tyre, and Nineveh; the inhabitants of all these kingdoms were in representative worship and hence in the knowledge of correspondences. The wisdom of that time was from that knowledge, and by means of it they had interior perception, and communication with the heavens. Those who had an interior acquaintance with the correspondences of that Word, were called wise and intelligent; and later, diviners and magi. But because that Word was full of correspondences that were signifi- cative of celestial and

spiritual things in a remote manner, and hence began to be falsified by many, therefore in the Lord's Divine Providence it disappeared in process of time, and at length was lost; and another Word was given, written by correspondences less remote, and this

through the prophets among the children of Israel. But in this Word there were retained many names of places which were in the Land of Canaan, and in the parts of Asia round about; and in this Word their signification is like that which they had in the ancient Word. For this reason Abram was commanded to go into that land; and his posterity from Jacob were introduced into it.

03. That there was a Word among the ancients, is evident from Moses, by whom it is mentioned, and who took something from it (Num. xxi. 14, 15, 27-30); also that the historical parts of that Word were called the *Wars of Jehovah*, and its prophetic parts the *Enunciation*. From the historical parts of that Word the following passage was taken by Moses : *Wherefore it is said in the BOOK OF THE WARS OF JEHOVAH, At Vabeb in Suphab, and by the watercourses of Arnon, and by the ravines of the water-courses which go down to the dwelling-places of Ar, and touch on the border of Moab* (Num. xxi. 14, 15). By the *wars of Jehovah*, in that Word as in ours, were meant and described the combats of the Lord with the hells, and His Victories over them, when He should come into the world. The same combats are also meant and described in many places in the historical portions of our Word; as by the wars of Joshua with the nations of the Land of Canaan, and by the wars of the judges and of the kings of Israel. From the prophetic parts of that Word, these passages were taken *Wherefore the ENUNCIATORS say, Come into Heshbon; let the city of Siban be built and strengthened; for there is a fire gone out of Heshbon, a flame from the city of Siban; it hath consumed Ar of Moab, and the lords of the high places of Arnon. Woe to thee, Moab; thou hast perished, O people of Chemosb; he hath given his sons that escaped, and his daughters, into captivity unto Siban, king of the Amorite. With weapons have*

*we destroyed them. Heshbon hath perished even unto Dibon, and
we have laid them waste even to Naphah, which reacheth unto
Medeba (Num. xxi. 27-30).*

Translators say, "Composers of Proverbs " [" they that speak in proverbs "], but the rendering ought to be *Enunciators*, or Prophetical Enunciations, as may be evident from the signification of the Word *m' shalim* in the Hebrew tongue, which means not merely proverbs, but also prophetic enunciations, as in Num. xxiii. 7, 18; xxiv. 3, 15, where it is said that Balaam uttered *his enunciation*, which was prophetic and also concerning the Lord. His enunciation is called *mashal*, in the singular. It may be added, that the things taken therefrom by Moses are not proVerbs but prophecies. That that Word was likewise Divinely inspired, is manifest from Jeremiah, where almost the same words occur : *A fire hath come forth out of Hesbbon, and a flame from the midst of Sibon, which hath devoured the corner of Moab, and the crown of the head of the sons of tumult. Woe be unto thee, O Moab; the people of Chemosh have perished; for thy sons are taken captives, and thy daughters captives* 45, 46). Besides these, a prophetic book of the ancient Word, called the *Book of Dasher*, or the *Book of the Upright*, is mentioned by David and by Joshua. By David : *David lamented over Saul and over Jonathan, and made the inscription, To teach the sons of*

Judah the bow; behold it is written in the Boot(OF JASHER (2 Sam. i. 17, 18). And by Joshua : Joshua said, Sun, rest not in Gibeon, and Moon in the valley of Ajalon; is not this written in the BOOK OF JASHER ? (Josh. x. 12.) Moreover, it has been told me that the first seven chapters 01 Genesis are in that ancient Word, and that not even a little word is

wanting.

XIII.

BY MEANS OF THE WORD THOSE ALSO HAVE
LIGHT WHO
ARE OUT OF THE CHURCH AND HAVE NOT THE
WORD.

04. CONJUNCTION with heaven cannot be given unless there is somewhere on earth a church where the Word is, and the Lord is known by it; because the Lord is the God of heaven and earth, and without the Lord there is no salvation. It is enough that there be a church, where the Word is, although it consist of comparatively few; still by the Word the Lord is present in the whole world, for by it heaven is conjoined with the human race. That there is conjunction by means of the Word, may be seen above (n. 62-69).

05. But it shall be told how the presence and conjunction of the Lord and of heaven are given in all lands by means of the Word. The whole heaven, before the Lord is as one man; and so also is the church. That they also actually appear as a man, may be seen in the work on "Heaven and Hell" (n. 59-86). In that man, the church where the Word is read and the Lord is known by it, is as the *heart* and as the *lungs*; the celestial kingdom as the heart, and the spiritual kingdom as the lungs. As all the other members and viscera subsist and live from these two fountains of life in the human body, so also it is

from the conjunction of the Lord and heaven with the church by means of the Word that all those subsist and live, in all the earth, who have a religion, worship one God, and live a good life; and who are thus in that man, belonging to the members and viscera that are outside of the thorax

which contains the heart and lungs. For the Word in the church, although it is with comparatively few, is life from the Lord through heaven to all the rest, just as the life of the members and viscera of the whole body is from the heart and lungs; there is also similar communication. This also is the reason why the Christians among whom the Word is read constitute the breast of that man. They are also in the midst of all, and around them are the Papists; around these are the Mohammedans who acknowledge the Lord as the greatest Prophet and as the Son of God; after these are the Africans; and the nations and peoples of Asia and the Indies make the outermost circumference. Concerning this arrangement, something may be seen in the little work on the " Last Judgment " (n. 48). All who are in that man also look towards the middle region where the Christians are.

106. The greatest light is in the middle, where the Christians who have the Word are; for the light in the heavens is the Divine Truth proceeding from the Lord as the Sun there. And because the Word is the Divine Truth, the light is greatest where those are who have the Word. From this as a centre the light extends itself around, into all circumferences, even to the outermost; and hence there is an enlightenment of nations and peoples out of the church, through the Word. That the light in the heavens is the Divine Truth that proceeds from the Lord, and that that light gives intelligence not only to the angels but to men also, may be seen in the work on "Heaven and Hell" (n. 126-140).

107. That such is the case universally in heaven, may be concluded from what is like it in any one society there; for every society of heaven is a heaven in a smaller form, and is as a man also; that this is so, may be seen in the work on " Heaven and Hell " (n. 41-87). In every society of heaven, they who are in the middle in like manner answer to heart and lungs; and the greatest light is with

them. The light itself, and from this the perception of truth, extends itself from this centre toward the circumferences, in eVery direction; and thus it extends to all who are in the society, and makes their spiritual life. It was shown me that when those were taken away who were in the middle and who constituted the province of heart and lungs, and with whom was the greatest light, they who were round about were in shade, and then in perception of truth so little as scarcely to be any; but as soon as the others returned, the light was seen, and they had perception of truth as before.

08. The same may also be illustrated by the following experience. There were African spirits with me, from Abyssinia. Their ears were once opened to hear the singing in some temple in the w0rld, from a Psalm of David; by which they were affected with such enjoyment that they, too, sang with those whom they heard. But soon the ears were closed, so that they no longer heard anything from them. But they were then affected with enjoyment still greater, because it was spiritual; and they were at the same time filled with intelligence, because that Psalm treated of the Lord and of redemption. The cause of the increasing enjoyment was, that communication was given them with tbe society in heaven which was in conjunction with those who were singing that Psalm in the world. From this experience and much beside, it was made manifest that by the Word communication is given with the universal heaven. For this reason, by the Divine Providence of the Lord there is a universal commerce of the kingdoms of Europe (and chiefly of those where the Word is read) with the nations out of the church.

109. Comparison may be made with the heat and light

from the sun of the world, which give vegetation to trees and shrubs, even to those which are out of its direct rays and in the shade, provided the sun has risen and shown itself in the world. So with the light and heat of heaven,

from the Lord as the Sun there; which light is Divine truth, from which is all the intelligence and wisdom of angels and of men. It is therefore said concerning the Word, *that it was with God and was God; that it enlighteneth every man that cometh into the world* (John i. 1, **9**); *and that the light also shineth in darkness* (verse 5).

I 10. From this it may be evident that the Word which is in the church of the Reformed enlightens all nations and peoples, by spiritual communication; also that it is provided by the Lord that there should always be on the earth a church where the Word is read, and by it the Lord is known. Wherefore, when the Word was almost rejected by the Papists, from the Lord's Divine Providence the Reformation took place, whereby the Word was again received; and also that the Word is held holy by a noble nation among the Papists.

111. Since without the Word there is no recognition of the Lord and thus no salvation, therefore when the Word was wholly falsified and adulterated with the Jewish nation, and hence was as it were made naught, then it pleased the Lord to descend from heaven, and to come into the world, and to fulfil the Word, and thereby to restore and re-establish it, and again to give light to those who dwell on the earth; according to the words of the Lord, *The people which sat in darkness saw great light; and to them which sat in the region and shadow of death light is sprung up* (Matt. iv. 16; Isa. ix. 2).

112. Since it was foretold that at the end of this church also, darkness would arise, owing to the want of knowledge and acknowledgment of the Lord as the God of heaven and earth, and owing to the separation of faith from charity, lest the genuine understanding of the Word should thereby perish, therefore it has pleased the Lord now to reveal the spiritual sense of the Word, and to make manifest that the Word in that sense, and from it in the natural sense, treats of the Lord and of the church, and indeed of

them alone; and many other things, also, by means of which the light of truth from the Word, almost extinguished, may be restored. That at the end of this church the light of truth would be almost extinguished, is foretold in many places in the Apocalypse, and it is also meant by these words of the Lord : *Immediately after the affliction of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken; and then they shall see the Son of Man coming in the clouds of heaven, with glory and power* (Matt. xxiv. 29, 30). By *sun* here is meant the Lord as to Love; by *moon*, the Lord as to Faith; by *stars*, the Lord as to cognitions of good and truth; by the *Son of Man*, the Lord as to the Word; by *cloud*, the sense of the letter of the Word; by *glory*, the spiritual sense of the Word and its transporence in the sense of the letter.

13. It has been given me to know by much experience that man has communication with heaven by the Word. While I read the Word through from the first chapter of Isaiah to the last of Malachi, and the Psalms of David, it was giVen me to perceiVe clearly that eVery

verse communicated with some society of heaven, and
thus the whole Word with the uniVersal heaven.

XIV.

IF THERE WERE NOT A WORD, NO ONE
WOULD HAVE A KNOWLEDGE OF GOD, OF
Heaven AND HELL, OF THE LIFE AFTER
DEATH, AND STILL LESS OF THE LORD.

114. THIS follows as a general conclusion from all that has thus far been said and shown : as, that the Word is the Divine Truth itself (n. 1-4); the Word is the medium of conjunction with the angels of heaven (n. 62-69); there is everywhere in the Word the marriage of the Lord and the church, and hence the marriage of good and truth (n. 80-89); the church is such in quality as its understanding of the Word is (n. 76-79); the Word is also in the heavens, and from it the angels have their wisdom (n. 70-75); the nations and peoples out of the church, also, have spiritual light by means of the Word (n. 04-113); and much more besides. From which it may be concluded that without the Word no one would have spiritual intelligence, which is, to have a knowledge of God, of heaven and hell, and of the life after death; and would know nothing at all of the Lord, of faith in Him and love to Him; and thus nothing concerning redemption, by which nevertheless is salvation. The Lord also says to His disciples, *Without Me ye can do nothing* (John xv. 5); and John said, *A man can receive nothing, except it be given him from heaven* (John iii. 27).

115. But because they have also confirmed themselves in their opinion who insist that without the Word man would be able to know of the existence of God, and also of heaven and hell, and to have some knowledge concern-

jug the other things taught by the Word, — and because they thus invalidate the authority and holiness of the Word, if not with the mouth, yet in the heart, — it therefore is not proper to argue with them from the Word, but from rational light [*lumen*]; for they do not believe in the Word, but in themselves. From the light [*lumen*] of reason then make inquiry, and you will find that there are two faculties of life in man, which are called the *understanding* and the *will*, and that the understanding is subject to the will, and not the will to the understanding; for the understanding merely teaches and shows the way. Inquire further, and you will find that the will of man is his *proprium* [or his very nature], and that this regarded in itself is merely evil, and that thence there is falsity in the understanding. When you have found out these things, you will see that a man of himself does not wish to understand anything but what is from the proprium of his will; also that it is not possible for him to do so, unless there be some other source from which he may know it. A man from the proprium of his will does not wish to understand anything but what is of himself and the world; whatever is above, is in thick darkness to him. Thus when he sees the sun, moon, and stars, if by chance he should then think of their origin, could he think otherwise than that they exist of themselves? Could he raise his thoughts higher than many learned men in the world, who still acknowledge Nature although they know from the Word that God created all things? What then would the same persons have thought if they had known nothing from the Word? Do you believe that the wise men of old, as Aristotle, Cicero, Seneca, and others, who wrote about God and about the immortality of the soul,

took it first from their own understanding ? No; but
from others, who had it by tradition from those who first
knew it from the [ancient]* Word.

* The word within brackets has been supplied from
the "True Christian Religion" (n. 273).

Neither do writers on natural theology derive any such thing from themselves; but they merely confirm by rational arguments those things which they know from the church in which the Word is; and there may be some among them who confirm, and yet do not believe them.

116. It has been granted me to see people who were born in islands, and who were rational as to civil matters, but who knew nothing at all concerning God. In the spiritual world these appear like apes, and their life is very similar to theirs. But as they were born men, and hence with capacity to receive spiritual life, they are instructed by the angels; and they are made alive by means of cognitions concerning the Lord as Man. What man is of himself, appears manifestly from those who are in hell, among whom are also some leaders in the church and learned men who are not willing even to hear of God, and therefore cannot speak His name; I have seen such, and conversed with them. And I have also conversed with those who went into a blaze of anger and wrath when they heard any one speak of God. Consider, therefore, what a man would be who had heard nothing about God, when such is the character of some who have talked about God, written about God, and preached about God. They are such from the will, which is evil; and this, as said before, leads the understanding, and takes away the truth which is in it from the Word. If man had been able of himself to know that there is a God and that there is a life after death, why has he not known what a man is a man after death? Why does he believe that his soul or spirit is as the wind or the ether, and that it does not see with eyes, nor hear with ears, nor speak with a mouth, until it is joined and united with its dead body and its skeleton? Suppose then a doctrine in regard to worship put forth solely from rational light [*lumen*], would it not be that oneself should be worshipped? as was done for ages, and is done_ at this day also by those who know from the Word that God alone is to be worshipped. There can be

no other worship from what is proper to man; not even the worship of the sun and moon.

117. That there has been some religion from the most ancient times, and that the inhabitants of the world everywhere have known about God, and something about a life after death, has not been from themselves, and from their own penetration, but from the ancient Word, spoken of above (n. 101-03); and at a later period, from the Israelitish Word. From these two Words, religious systems emanated into the Indies and their islands; through Egypt and Ethiopia into the kingdoms of Africa; from the maritime parts of Asia into Greece; and thence into Italy. But because the Word could not be written otherwise than by representatives, which are such things in the world as correspond to heavenly things and hence signify them, therefore the religions of many gentile nations were turned into idolatries, and in Greece into fable; and the Divine attributes and properties into as many gods, over whom they set one supreme, whom they called *love*, [perhaps]* from *Jehovah*. It is known that they had a knowledge of paradise, of the flood, of the sacred fire, and of the four ages, from the first or golden age to the last or iron age, as in Daniel (ii. 31-35). It is also known that the Mohammedan religious system, which succeeded and destroyed the former systems of many nations, was taken from the Word of both Testaments.

118. Lastly I will tell what they become after death who ascribe all things to their own intelligence, and little or nothing to the Word. First they become as if drunk, then like fools, and at last they become stupid and sit in darkness. Let them therefore beware of such madness.

* The word within brackets is from the " True Christian Religion" (n. 275).

THE END.