

CONCERNING  
THE WHITE HORSE  
DESCRIBED IN THE APOCALYPSE  
CHAPTER XIX

AND CONCERNING

THE WORD  
AND ITS SPIRITUAL OR INTERNAL SENSE  
FROM THE "HEAVENLY ARCANA"

BY

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CHAPTER XIX.1

. In the Apocalypse, or Revelation, of John the Word is thus described as to its spiritual or internal sense: *And I saw heaven opened; and behold, a white horse; and He that sat upon him was called faithful and true; and in justice He doth judge and make war. And His eyes were as a flame of fire, and upon His head were many diadems; having a name written, which no one knew but Himself: and He was clothed with a vesture dipped in blood; and His name is called, The Word of God. And the armies in the heavens followed Him upon white horses, clothed in fine linen white and clean. . . . And He hath upon His vesture and upon His thigh a name written, King of kings and Lord of lords* (xix. 11-14, 16).

What is inly contained in these particulars no one can know except from the internal sense. It is manifest that each particular has its representation and significance — that heaven was opened, the horse which was white, He that sat upon him, that in justice He doth judge and make war, that His eyes were as a flame of fire, that upon His head were many diadems, that He had a name written which no one knew but Himself, that He was clothed with a vesture dipped in blood, that the armies in the heavens followed Him upon white horses, that they were clothed in fine linen white and clean, and that upon His vesture and upon His thigh He had a name written. It is openly declared that it is the Word which is

here described, and that it is the Lord Who

is the Word, for it is said, His name is called the Word of God; and then, He hath upon His vesture and upon His thigh a name written, King of kings and Lord of lords. from the interpretation of the several expressions it is plain that the Word is here described as to its spiritual or internal sense. That heaven was opened represents and signifies that the internal sense of the Word is seen in heaven, and hence by those in the world to whom heaven is opened. The horse that was white represents and signifies the understanding of the Word as to its interiors — that a white horse has this signification will be plain from what follows. That He that sat upon him is the Lord as to the Word, thus the Word, is evident; for it is said, His name is called the Word of God. He is called faithful and judging in justice, from truth; for the Lord Himself is justice. His eyes as a flame of fire signify Divine truth from the Divine good of His Divine love. Many diadems upon His head signify all goods and truths of faith. Having a name written which no one knew but Himself, signifies that what the Word is in the internal sense no one may see but Himself and he to whom He reveals it. Being clothed with a vesture dipped in blood, signifies the Word in the letter, on which violence has been brought. The armies in the heavens which followed Him upon white horses, signify those who are in the understanding of the Word as to its interiors. Clothed in fine linen white and clean, signifies the same in truth from good. Upon His vesture and upon His thigh a name written, signifies truth and good and their quality. From this and from what precedes and what follows it is plain that in this chapter is foretold that about the last time of the church the spiritual or internal sense of the Word will be opened; and what will then come to pass is described in the following verses (17-21).

That these things are signified by these words need not here be proved, since they have been shown in detail in the "Heavenly Arcana " — as, that the Lord is the Word, be

cause He is Divine truth (n. 2533, 2803, 2884, 5272, 7835). That the Word is Divine truth (n. 4692, 5075, 9987). That the Lord is described as sitting upon the horse, in justice judging and making war, because He is justice, and that He is called justice from having of His own power saved the human race (n. 1813, 2025-2027, 9715, 9809, 0019, 10152). That justice is the merit which belongs to the Lord alone (n. 9715, 9979). That His eyes as a flame of fire signify Divine truth from the Divine good of the Divine love, is because eyes signify the understanding and truth of faith (n. 2701, 4403-4421, 4523-4534, 6923, 9051, 0569); and a flame of fire the good of love (n.

934, 4906, 5215, 6314, 6832). That the diadems upon his head signify all goods and truths of faith (n. 114, 3858, 6335, 6640, 9863, 9865, 9868, 9873, 9905). That having a name written which no one knew but Himself, signifies that what the Word is in the internal sense no one sees but Himself and he to whom He reveals it, is because a name signifies the quality of the thing (n. 144, 145, 1754, 1896, 2009, 2724, 3006, 3237, 3421, 6674, 9310). That being clothed with a vesture dipped in blood, signifies the Word in the letter on which violence has been brought, is because vesture or clothing signifies truth, since truth invests or clothes good (n. 073, 2576, 5248, 5319, 5954, 9212, 9216, 9952, 10536); particularly truth in outmosts, thus the Word in the letter (n. 5248, 6918, 9158, 9212); and because blood signifies violence brought by falsity upon truth (n. 374, 005, 4735, 5476, 9127). That the armies in the heavens which followed Him upon white horses signify those who are in the understanding of the Word as to its interiors, is because armies signify those who are in the truths and goods of heaven and the church (see n. 3448, 7236, 7988, 8019); a horse signifies the understanding (n. 3217, 5321, 6125, 6400, 6531, 6534, 7024, 8146, 8318); and white signifies truth that is in the light of heaven, thus interior truth (n. 3301, 3993,

4007, 5319). That those clothed in fine linen white and clean signify the same in



truth from good, is because fine linen or clad in fine linen signifies truth from a celestial origin, which is truth from good (n. 5319, 9469). That upon the vesture and upon the thigh was a name written, signifies truth and good and their quality, is because vesture or clothing signifies truth, and name signifies quality — as above — and thigh signifies the good of love (n. 3021, 4277, 4280, 9961, 10485). King of kings and Lord of lords is the Lord as to Divine truth and as to Divine good; that the Lord is called King from Divine truth has been shown (n. 3009, 5068, 6148). And that He is called Lord from Divine good (n. 4973, 9167, 9194). From this it is apparent what the Word is in its spiritual or internal sense, and that there is not a word in it which does not signify something spiritual, that is of heaven and the church.

2. In the prophecies of the Word a horse is often named, but hitherto no one has known that a horse signifies understanding, and a rider one who is intelligent; for the reason perhaps that it seems strange and wonderful that a horse should have such a meaning in the spiritual sense, and thus in the Word. But that it is really so may be evident from many passages in the Word, of which I would here adduce only a few. In the prophecy of Israel about Dan: *Dan shall be a serpent upon the way, an arrow-snake upon the path, biting the horse's heels, and his rider shall fall backward* (Gen. xlix. 17, 18). What is signified by this prophecy about one tribe of Israel, no one is able to understand unless he knows what is signified by a serpent, also what by a horse, and by his rider. That a spiritual meaning is involved, no one can doubt; and what each particular signifies may be seen in the "Heavenly Arcana" (n. 6398-6401), where this prophecy is unfolded. In Habakkuk: *Thou, God, dost ride upon Thy horses, Thy chariots were salvation. . . . Thou hast made Thy horses to tread on the sea* (iii. 8, 15). These horses here have a spiritual meaning is plain, because this is said of God. What otherwise could it mean that God

rode upon His horses, and made His horses to tread upon the sea? In Zechariah: *In that day shall there be upon the bells of the horse, HOLINESS UNTO JEHOVAH* (xiv. 20); of which the same may be said. And in the same: *In that day, saith Jehovah, I will smite every horse with astonishment, and his rider with madness: and I will open Mine eyes upon the house of Judah, and will smite every horse of the peoples with blindness* (xii. 4, 5). The subject here is the vastation of the church, which comes about when there is no longer the understanding of any truth; as is here described by the horse and his rider. What else could be meant by every horse being struck with astonishment, and the horse of the peoples being struck with blindness? what would this be to the church? In Job: *God made her to forget wisdom, and hath not imparted to her understanding. What time she hath lifted up herself on high, she scorneth the horse and his rider* (xxxix. 17-19). That by horse is here signified understanding, is plainly manifest. Likewise in David, where God is said to *ride upon the word of truth* (Ps. xlv. 5) — besides many other passages. Moreover, who will know whence it is that Elijah and Elisha were called the chariot of Israel and the horsemen thereof? and why the lad of Elisha saw the mountain full of horses and chariots of fire? unless it be known what chariots and horsemen signify, and what Elijah and Elisha represented. For Elisha said to Elijah, *My father, my father, the chariot of Israel and the horsemen thereof* (2 Kings ii. 11, 12). And King Joash said to Elisha, *My father, my father, the chariot of Israel, and the horsemen thereof* (2 Kings xiii. 14). And of the lad of Elisha it is said, *Jehovah opened the eyes of the lad of Elisha; and he saw; and, behold, the mountain was full of horses and chariots of fire round about Elisha* (2 Kings vi. 17). That Elijah and Elisha were called the chariot of Israel and

the horsemen thereof, is because both represented the Lord as to the Word, and by chariots is signified doctrine from the Word, and by horsemen intelligence. That Elijah and

Elisha represented the Lord as to the Word, may be seen in the "Heavenly Arcana " (n. 5247, 7643, 8029, 9327); and that chariots signify doctrine from the Word (n. 5321, 8215).

3. That a horse signifies the understanding comes not otherwise than from representatives in the spiritual world. Oftentimes horses are seen there and riders upon them, and also chariots, when all know them to signify matters of understanding and of doctrine. I have often seen when any were thinking from their understanding, that they appeared as if riding on horses. In such way did their meditation represent itself before others, without their own knowledge. And there is a place there to which many come together who think and speak from their understanding in regard to truths of doctrine; and when others come near they see the whole field full of chariots and horses. Newly arrived spirits who wonder at the reason of this, are instructed that it is an appearance from the intellectual thought of those who are assembled. The place is called the assembly of the intelligent and wise. I have seen also shining horses and fiery chariots when certain ones were taken up into heaven; which was a sign that they had been instructed in the truths of heavenly doctrine and had become intelligent, and had thus been taken up. From seeing this it came into my mind what was signified by the fiery chariot and horses with which Elijah was taken up into heaven, and what by the horses and chariot of fire seen by the lad of Elisha when his eyes were opened.

4. That such was the signification of chariots and horses was well known in the Ancient Churches, since they were representative churches, and those who were in them held the knowledge of correspondences and representation as the most important of knowledges. From these churches the signification of a horse, as the understanding, was handed down to the wise all around, even into Greece. It was for this reason that when they described the sun, in which they

placed the god of their intelligence and wisdom, they attributed to it a chariot and four fiery horses. And when they described the god of the sea, as by the sea were signified knowledges of the understanding, they gave the sea also horses. And when they described the rise of sciences from the understanding, they imagined a winged horse which with his hoof broke open a fountain, at which were nine virgins, who were the sciences. For they knew from the Ancient Churches that by a horse was signified the understanding, by wings spiritual truth, by a hoof knowledge from the understanding, and by a fountain doctrine from which comes knowledge, or the sciences. By the Trojan horse no other was signified than a contrivance of their understanding for destroying the walls. Even at this day when the understanding is pictured after the manner handed down from antiquity, it is often represented as a flying horse, or Pegasus, doctrine by a fountain, and sciences by virgins. But scarce any one knows that a horse in the mystic sense signifies the understanding, much less that these significatives came down from Ancient Representative Churches to the pagans.

5. Since by the White Horse is signified the understanding of the Word as to the spiritual or internal

sense, there will now be added what has been shown concerning the Word and that spiritual sense in the "Heavenly Arcana," in which are unfolded according to their spiritual or internal sense all the things contained in Genesis and Exodus.

## THE WORD

## AND ITS INTERNAL OR SPIRITUAL SENSE

## FROM THE HEAVENLY ARCANA

6. *The necessity and excellence of the Word.* From the light of nature nothing can be known concerning the Lord, heaven and hell, the life of man after death, and Divine truths by which man receives spiritual and eternal life —  
 8944, 0318, 0320. This may be manifest from this, that  
 and among them men of learning, do not  
 believe those things, though they are born in a country  
 where the Word is, and are instructed by it concerning  
 them —n. 0319. Therefore it was necessary that there  
 should be some revelation from heaven, forasmuch as  
 man was born for heaven — n. 1775. Therefore in every  
 age of the world there has been a revelation — n. 2895.  
 Of the various kinds of revelation which have  
 successively been made to the inhabitants of this earth —  
 n. 0355, 0632. To the most ancient men, who lived  
 before the flood, whose time was called the golden age,  
 there was an immediate revelation, and thereby Divine  
 truth was inscribed on their hearts—n. 2896. The  
 Ancient Churches, which existed after the flood, had a  
 historic and prophetic Word — n. 2686, 2897;  
 concerning which churches see the "New Jerusalem and  
 its Heavenly Doctrine"— n. 247. Its historic parts were  
 called the Wars of Jehovah, and its prophetic parts,  
 Enunciations—n. 2897. That Word, with respect to  
 inspiration, was like our Word, but accommodated to  
 those churches — n. 2897. It is mentioned by

Moses —n. 2686, 2897. That Word is lost — n. 2897.

Prophetic revelations were also made to others, as appears from the prophecies of Balaam— n. 2898.

The Word is Divine in all and every part — n. 639, 680, 0321, 0637. The Word is Divine and holy as to every point and iota, from experience — n. 9349. How it is explained at this day that the Word is inspired as to every iota — n. 1886.

The church in a special manner is where the Word is, and where the Lord is thereby known, and Divine truths are revealed— n. 3857, 10761. It does not follow from this that they are of the church who are born where the Word is, and where the Lord is thereby known; but they who, by means of truths from the Word, are regenerated by the Lord, who are they who live according to the truths therein, thus who live a life of love and faith— n. 6637, 0143, 0153, 10578, 0645, 0829.

7. *The Word cannot be understood except by those who are enlightened.* The human rational cannot receive Divine, nor even spiritual things, unless it be enlightened by the Lord— n. 2196, 2203, 2209, 2654. Thus they only who are enlightened comprehend the Word — n. 0323. The Lord enables those who are enlightened to understand truths, and to see how to reconcile those things which appear contradictory to each other — n. 9382, 10659. The Word in its literal sense appears inconsistent, and in some places it seems to contradict itself — n. 9025. And therefore by those who are unenlightened it may be so explained and applied as to confirm any opinion or heresy, and to defend any lust, however worldly and corporeal — n. 4783, 10339, 0401. They are enlightened from the Word who read it from the love of truth and goodness, but not they who read it from the love of fame, of gain, or of honor, that is, from the love of self — n. 9382, 10548-0551. They are enlightened who are in the good of life, and thereby in affection for truth — n. 8694. They are enlightened whose internal is open, or who as to



their internal man are capable of being elevated into the light of heaven — n. 0400, 0402, 0691, 0694. Illustration is an actual opening of the interiors of the mind, and also an elevation into the light of heaven — n. 10330. There is an influx of sanctity from the internal, that is, from the Lord, through the internal, with those who esteem the Word holy, they being ignorant of it — n. 6789. They are enlightened and see truths in the Word who are led by the Lord, but not they who are led by themselves — n. 0638. They are led by the Lord who love truth because it is truth, who also are they that love to live according to Divine truth — n. 10578, 10645, 10829. The Word is made alive with man according to the life of his love and faith — n. 1776. The things derived from self-intelligence have no life in themselves, because from man's proprium there is nothing good — n. 8941, 8944. They cannot be enlightened who have much confirmed themselves in false doctrine — n. 0640.

It is the understanding which is enlightened — n. 6608, 9300. The understanding is the recipient of truth — n. 6222, 6608, 10659. In regard to every doctrine of the church, there are ideas of the understanding and of the thought thence, according to which the doctrine is perceived—n. 3310, 3825. The ideas of man during his life in the world are natural, because he then thinks in the natural; but still spiritual ideas are concealed therein, with those who are in affection for truth for its own sake, and man comes into these ideas after death — n. 3310, 550, 6201, 0237, 0240, 0551. Without ideas of the understanding and of the thought thence on any thing, there is no perception — n. 3825. Ideas concerning the things of faith are laid open in another life, and their quality is there seen by angels, and man is then conjoined with others according to those ideas, so far as they proceed from the affection which is of his love — n. 1869, 330, 550, 6201, 8885. Therefore the Word can be understood by none but a rational man; for to believe any thing without an idea of the thing and without a perception of reason, is only

to retain in the memory words destitute of all life of perception, and affection, which is not believing — n. 2533. It is the literal sense of the Word which is enlightened — n. 3436, 9824, 9905, 10548.

8. *The Word cannot be understood but by means of doctrine from the Word.* The doctrine of the church must be from the Word — n. 3464, 5402, 6832, 10763, 10765. The Word is not understood without doctrine — n. 9025, 9409, 9424, 9430, 10324, 10431, 0582. True doctrine is a lamp to those who read the Word — n. 10400. Genuine doctrine must be from those who are in enlightenment from the Lord -11. 2510, 2516, 2519, 9424, 1005. The Word is intelligible by means of doctrine formed by one who is enlightened —n. 10324. They who are in enlightenment form for themselves doctrine from the Word—n. 9382, 0659. What the difference is between those who teach and learn from the doctrine of the church,, and those who teach and learn from the literal sense of the Word alone— n. 9025. They who are in the literal sense of the Word without doctrine, do not come into any understanding concerning Divine truths — n. 9409, 9410, 0582. They fall into many errors — n. 10431. They who are in affection for truth for the sake of truth, when they come to years of maturity and are able to see from their own understanding, do not implicitly abide in the doctrines of their church, but examine from the Word whether they be true — R. 5402, 5432, 6047. Otherwise every one's truth would be from another, and from his native soil, whether he were born a Jew or a Greek — n. 6047. Nevertheless such things as become matters of faith from the literal sense of the Word, are not to be extinguished till after a full view - R. 9039.

The true doctrine of the church is the doctrine of charity and faith—n. 2417, 4766, 10763, 0764. The doctrine of faith does not constitute the church, but the life of faith, which is charity — n. 809, 1798, 1799, 1834, 4468, 4672, 4766, 5826, 6637. Doctrines are nothing unless the life be directed

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thereby, and every one may see they are for the sake of life, and not merely for the memory, and thought thence derived - n. 1515, 2049, 2116. In the churches at this day is the doctrine of faith, and not the doctrine of charity, and the doctrine of charity has been degraded to a science, which is called moral theology - n. 2417. The church would be one if men were acknowledged to be of the church from their life, thus from charity - n. 1285, 1316, 2982, 3267, 3445, 3451, 3452. How much superior the doctrine of charity is to that of faith separate from charity -n. 4844. They who know nothing concerning charity are in ignorance concerning heavenly things- n. 2435. They who only hold the doctrine of faith and not that of charity, fall into errors - n. 2388, 2417, 3146, 3325, 3412, 3413, 3416, 3773, 4672, 4730, 4783, 4925, 5351, 7623-7677, 7752-7762, 7790, 8094, 8313, 8530, 8765, 9186, 9224, 10555. They who are only in the doctrine of faith and not in the life of faith, which is charity, were formerly called the uncircumcised, or Philistines -n. 3412, 3413, 3463, 8093, 8313, 9340. The ancients held the doctrine of love to the Lord and of charity toward the neighbor, and made the doctrine of faith subservient thereto - n. 2417, 3419, 4844, 4955.

Doctrine formed by an enlightened person may afterward be confirmed by things rational and scientific; and thus it is more fully understood and corroborated- n. 2553, 2719, 2720, 3052, 3310, 6047. See more on this subject in the "New Jerusalem and its Heavenly Doctrine" - n. 51. They who are in faith separate from charity would have the doctrines of the church implicitly believed without any rational intuition - n. 3394.

It is not the part of a wise man to confirm a received opinion, but to see whether it be true before he confirms it; and this is the case with those who are in enlightenment -n. 1017, 4741, 7012, 7680, 7950. The light of confirmation is a natural light, and not spiritual, and may be given even with the evil - n. 8780. Everything, however false, may be so far

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confirmed as to acquire the appearance of truth — n. 2480, 2490, 5033, 6865, 8521.

9. *In the Word there is a spiritual sense, which is called the internal sense.* No one can know what the spiritual or internal sense of the Word is, unless he know what correspondence is — n. 2895, 4322. All and every thing, even the most particular, in the natural world, correspond to spiritual things and thence are significative of them — n. 1886-1889, 2987-3003, 3213-3227. The spiritual things to which natural things correspond, assume another appearance in the natural, so that they are not distinguished— n. 1887, 2395, 8920. Scarce any one knows wherein is the Divine in the Word, when nevertheless it is in its internal and spiritual sense, which at this day is not known to have any existence — n. 2899, 4989. That the mysteries [*mysticum*] of the Word are no other than the contents of its internal or spiritual sense, which treats of the Lord, of the glorification of His Humanity, of His kingdom, and of the church, and not of the natural things of this world —n. 4923. The prophetic writings are in many places unintelligible, and therefore of no use, without the internal sense, from examples— n. 2608, 8020, 8398. As for instance with respect to what is signified by the White Horse in the Revelation— n. 2760, etc.: what by the keys of the kingdom of the heavens, that were given to Peter— see preface to twenty-second chapter of Genesis and n. 940: what by flesh, blood, bread, and wine, in the Holy Supper—n. 8682: what by the prophecies of Jacob concerning his sons, in the forty-ninth chapter of Genesis — n. 6306, 6333-6465: what by many prophecies concerning Judah and Israel, which by no means tally with that nation, nor in the literal sense have any coincidence with their history

n. 6333, 6361, 6415, 6438, 6444: besides many other instances— n. 2608. More may be seen of the nature of

correspondence in the treatise on "Heaven and Hell"—  
n. 87**102**, 104-115, and 303-30.  
The internal Or spiritual sense of the Word in general—.

n. 1767-1777, 1869-1879. In all and every particular Of the Word there is an internal sense — n. 1143, 1984, 2135,2333, 2395, 2495, 2619. Such things do not appear in the literal sense, but nevertheless they are really contained within it — n. 444<sup>2</sup>.

1C). *The internal sense of the Word is principally intended for the use of angels, and it is also intended for the use of men.*

In order that it may be known what the internal sense is, its quality, and whence it is, it may here be observed in general that men think and speak in heaven differently from what they do in the world; in heaven spiritually, in the world naturally; wherefore, when man reads the Word, angels with him perceive it spiritually, whilst men understand it naturally; that hence angels are in the internal sense, while men are in the external sense; but nevertheless these two make one by correspondence. That angels not only think spiritually, but also speak spiritually, that they are likewise present with man, and that their conjunction is by means of the Word, may be seen in the work on "Heaven and Hell," where it treats of the wisdom of the angels of heaven —6.265-275; of their speech — n. 234-245; of their conjunction with man— n. 291-302; and of conjunction by means of the Word — n. 303-310.

The Word is understood differently by angels in the heavens and by men upon the earths, the former perceiving the internal or spiritual sense while the latter see the external or natural sense — n. 1887, 2395. Angels perceive the Word in its internal sense, and not in its external sense, proved from the experience of those who have conversed with me from heaven when I was reading the Word — n. 1769-1772. The ideas of the thought and also the speech of angels are spiritual, but the ideas and speech of men natural; therefore the internal sense, which is spiritual, is for angels, illustrated from experience — n. 2333•Nevertheless the literal sense of the Word serves the spiritual ideas of angels as a medium, comparatively as the words of speech do with men

to convey the sense of a subject - n- 2143. The things • which are of the internal sense of the Word fall into those which are of the light of heaven, thus into the perception of angels - n. 2618, 2619, 2629, 3086.

Therefore those things which angels perceive from the Word, are of high estimation with them - n. 2540, 2541, 2545, 2551. Angels do not understand a single syllable of the Word in its literal sense - n- 64, 65, 1434, 1929. They are unacquainted with the names of persons and places recorded in the Word - n. 1434, 1838, 4442, 4480.

Names cannot enter into heaven, nor be pronounced there-n. 1876, 1888. All names in the Word signify things and in heaven they are changed into the ideas of the things-n. 768, 1888, 430, 4442, 5225, 5287, 0329. Angels also think abstractly from persons-n. 6613, 8343, 8985, 9007. How elegant the internal sense of the Word is, even where nothing but mere names occur, shown by examples from the Word - n. 1224, 1888, 2395. Many names also in series express one thing in the internal sense - n. 5905. Likewise all numbers in the Word signify things- n. 482, 287, 647, 648, 755, 813, 1963, 1988, 2075, 2252, 3252, 4264, 6175, 9488, 9659, 0217, 10253. Spirits also have a perception of the Word in its internal sense, in proportion as their interiors are open to heaven-n.1771. The literal sense of the Word, which is natural, is instantly changed into the spiritual with angels, from the correspondence there is between the two senses - n. 5648. And this without their hearing or knowing what is in the literal or external sense - n. 0215. Thus the literal or external sense is confined to man, and proceeds no further - n. 2015.

There is an internal sense in the Word, and likewise an inmost or supreme sense - n- 9407, 10604, 10614, 0627. The spiritual angels, or those who are in the spiritual kingdom of the Lord, perceive the Word in its internal

sense; and the celestial angels, who are in the celestial kingdom of the Lord, perceive the Word in its inmost sense - n. 2157, 2275.



The Word is for men, and also for angels, being accommodated to both — n. 7381, 8862, 10322. The Word is the uniting of heaven and earth — n. 2310, 2395, 9212, 9216, 9357. The conjunction of heaven with man is by means of the Word — n. 9396, 9400, 9401, 10452. Therefore the Word is called a covenant — n. 9396; because covenant signifies conjunction — R. 665, 666, 1023, 1038, 1864, 1996, 2003, 2021, 6804, 8767, 8778, 9396, 10632. There is an internal sense in the Word, because the Word descended from the Lord through the three heavens even to man — n. 2310, 6597. And thereby it is accommodated to the angels of the three heavens, and also to men — n. 7381, 8862. Hence it is that the Word is Divine — n. 4279, 4989; and is holy — n. 0276; and is spiritual — n. 4480; and is inspired from the Divine — 11. 9094. This is inspiration — n. 9094.

Man also, when regenerate, is actually in the internal sense of the Word, though he knows it not, inasmuch as his internal man is open, which is endowed with spiritual perception — n. 10400. But with him the spiritual of the Word flows into natural ideas, and thus is represented naturally, because while he lives in the world he thinks in the natural man, so far as it comes to perception — n. 5614. Hence the light of truth, with such as are enlightened, is derived from their internal, that is, through the internal, from the Lord — n. 0691, 0694. Also by the same way there is an influx of sanctity with those who esteem the Word holy — n. 6789. Inasmuch as the regenerate man is actually in the internal sense of the Word, and in the sanctity thereof, though he knows it not, therefore after death he comes into it of himself, and is no longer in the sense of the letter — n. 3226, 3342, 3343. The ideas of the internal man are spiritual; but man during his life in the world does not attend to them inasmuch as they are within his natural thought and give it its rational faculty — n. 10236, 0240, 0551. But man after death comes into those spiritual ideas, because they are proper to his spirit, and then not only thinks but

also speaks

therefrom— n. 2472, 2479, 2480, 10568, 10604. Hence, as was said, the regenerate man knows not that he is in the spiritual sense of the Word, and that he receives enlightenment therefrom.

11. *In the internal or spiritual sense of the Word there are innumerable arcana.* The Word in its internal sense contains innumerable things which exceed human comprehension — n. 3085, 3086. It also contains things ineffable and inexplicable— n. 1965; which are manifested only to angels, and understood by them — n. 167. The internal sense of the Word contains arcana of heaven, which relate to the Lord and His kingdom in the heavens and earths — n. 1-4, 937. Those arcana do not appear in the sense of the letter — n. 937, 1502, 2161. Many things in the writings of the prophets appear to be unconnected, which yet in the internal sense continuously cohere in a beautiful series— n. 7153, 9022. Not a single expression, nor even a single iota, in its original language, can be taken from the literal sense of the Word without an interruption in the internal sense; and therefore, by the Divine providence of the Lord the Word is preserved so entire as to every point — n. 7933. Innumerable things are contained in every part of the Word — n. 6617, 8920; and in every expression — n. 1869. There are innumerable things contained in the Lord's Prayer and in every particular thereof — n. 6619. And in the precepts of the Decalogue; in the external sense of which, notwithstanding, some things are such as are known to every nation without revelation — n. 8867, 8900. In every title of the letter of the Word in the original language there is a sanctity, shown from heaven—see the treatise on "Heaven and Hell " — n. 260, where these words of the Lord are explained: *Not one jot or one tittle shall pass away from the law* (Matt. v. 18).

In the Word, particularly in the prophetic parts, there are two expressions as it were of the same thing; but one has relation to good, and the other to truth — n. 683, 707, 2516, 8339- In the Word goods and truths are conjoined in a

wonderful manner, and such conjunction is only apparent to him who is acquainted with the internal sense - n. 0554. And thus in the Word, and in every part thereof, there is a Divine marriage and a celestial marriage - n. 683, 793, 801, 2173, 2516, 2712, 5138, 7022- The Divine marriage is the marriage of Divine good and Divine truth, thus the Lord in heaven, in Whom alone that marriage exists there - n. 3004, 3005, 3009, 5138, 5194, 5502, 6343, 7945, 8339, 9263, 9314. By Jesus also is signified Divine good, and by Christ Divine truth, and thus by both is signified the Divine marriage in heaven- n. 3004, 3005, 3009. This marriage is in every particular of the Word in its internal sense, and thus the Lord is therein as to Divine good and Divine truth- n. 5502. The marriage of good and truth from the Lord in heaven and in the church is what is called the celestial marriage - **n. 2508**, 2618, 2803, 3004, 3211, 3952, 6179. Therefore in this respect the Word is as it were heaven - n. 2173, 0126. Heaven is compared in the Word to a marriage, from the marriage of good and truth therein - n. 2758, 3132, 4434, 4835.

The internal sense is the very doctrine of the church - 13. 9025, 9430, 10400- They who understand the Word according to the internal sense, know the true doctrine of the church, inasmuch as it is contained in the internal sense - n. 9025, 9430, 10400. The internal of the Word is also the internal of the church, as it is likewise the internal of worship - n. 10460. The Word is the doctrine of love to the Lord, and of charity toward the neighbor- n. 3419, 3420.

The Word in the literal sense is as a cloud, and in the internal sense it is glory-see preface to the eighteenth chapter of Genesis, and n. 5922, 6343, where these words are explained: *The Lord shall come in the clouds of heaven with glory*. Clouds also in the Word signify the Word in its literal sense, and glory the Word in its

internal sense-see preface to the eighteenth chapter of  
Genesis, and n. 4060, 4391, 5922, 6343, 6752, 8106,  
8781, 9430, 10551, 10574. The

things contained in the literal sense, compared to those which are in the internal sense, are like rough bits scattered in a polished optical cylinder, from which nevertheless is exhibited in the cylinder a beautiful image — n. 1871. In the spiritual world they who admit and acknowledge only the literal sense of the Word, are represented by an uncomely old woman; but they who admit and acknowledge the internal sense together with the literal sense, are represented by a virgin in beautiful clothing— n. 1774. The Word in its whole complex is an image of heaven; for the Word is Divine truth, and Divine truth constitutes heaven, and heaven presents one man, and therefore in this respect the Word is as it were an image of man— n. 187. That heaven in one complex resembles one man, may be seen in the treatise concerning "Heaven and Hell"— n. 59-67. And that the Divine truth proceeding from the Lord constitutes heaven—n. 126-140, 200-212. The Word is represented before the angels under the most beautiful and agreeable forms— n. 1767, 1768. The literal sense is as the body, and the internal sense as the soul of that body — n. 8943. Hence the life of the Word is from the internal sense — n. 1405, 4857. The Word is pure in the internal sense, but it does not appear so in the literal sense — n. 2362, 2395. The things which are in the literal sense are holy from the internals—n. 10126, 10728.

The historic parts of the Word also have an internal sense, but within them— n. 4989. Thus the historic as well as the prophetic parts of the Word contain arcana of heaven - n. 755, 1659, 1709, 2310, 2333. Angels do not perceive those parts historically, but doctrinally, because spiritually — n. 6884. The interior arcana contained in the historic parts are less evident to man than in the prophetic parts, by reason that the mind is engaged in viewing and considering the historic subjects— n. 2176,

6597.

The nature of the internal sense of the Word further shown — n. 1756, 1984, 2004, 2663, 3035, 7089, 0604, 0614; and illustrated by comparisons — n. 1873,

12. *The Word is written by correspondences, and thus by representatives.* The Word as to its literal sense is written by mere correspondences, that is, by such things as represent and signify the spiritual things of heaven and the church

— n. 1404, 1408, 1409, 1540, 1619, 1659, 1709, 1783, 2179, 2763, 2899. This was done for the sake of the internal sense, in every part — n. 2899. Thus for the sake of heaven, inasmuch as they who are in heaven do not understand the Word according to its literal sense, which is natural, but according to the internal sense, which is spiritual — n. 2899. The Lord spake by correspondences, representatives, and significatives, because from the Divine — n. 9048-9063, 9086, 10126, 10728. The Lord thus spoke to the world and at the same time to heaven — n. 2533, 4807, 9048, 9063, 9086. The things spoken by the Lord went through the whole heaven — n. 4637. The historic parts of the Word are representative, and the expressions significative — n. 1540, 1659, 1709, 1783, 2686. The Word could not be written in any other style, so that by it there might be communication and conjunction with the heavens — n. 2899, 6943, 9481. They greatly err who despise the Word on account of the apparent simplicity and rudeness of its style, and who think that they should receive the Word, if it were written in a different style—n. 8783. The method and style of writing which prevailed amongst the most ancient was by correspondences and representatives—n. 605, 1756, 9942. The ancient wise men were delighted with the Word, because of the representatives and significatives therein — from experience — n. 2592, 2593. If a man of the Most Ancient Church had read the Word, he would have seen clearly the things contained in the internal sense, and but obscurely the things

contained in the external sense — n. 4493. The sons of Jacob were brought down into the land of Canaan because all places in that land, from the most ancient



times, were made representative — n. 1585, 3686, 4447,  
5136, 6516. And thus the Word might be there written,  
wherein places

should be mentioned for the sake of the internal sense - n. 3686, 4447, 5136, 6516. But nevertheless the Word as to the external sense was changed for the sake of that nation, but not as to the internal sense - n. 0453, 10461, 10603, 10604. Many passages adduced from the Word concerning that nation, which must be understood according to the internal sense, and not according to the sense of the letter - n. 7051. Inasmuch as that nation represented a church, and the Word was written with them and concerning them, there fore Divine celestial things were signified by their names, as by Reuben, Simeon, Levi, Judah, Ephraim, Joseph, and the rest; and by Judah in the internal sense is signified the Lord as to celestial love, and His celestial kingdom - n. 3564, 3881, 3882, 5583, 5782, 6362-6381.

That it may be known what correspondences are and what is their quality, and what is the quality of representations in the Word, something shall also be said concerning them. All things which correspond likewise represent, and thereby signify, so that correspondences and representations are one-n. 2896, 2897, 2973, 2987, 2989, 2990, 3002, 3225. What correspondences and representations are, shown from experience and examples- n. 2763, 2987-3002, 3213-3226, 3337-3352, 3472-3485, 4218-4228, 9280. The knowledge of correspondences and representations was the chief of knowledges among the ancients- n. 3021, 3419, 4280, 4748, 4844, 4964, 4966, 6004, 7729, 10252. Especially among the people of the east - n. 5702, 6692, 7097, 7779, 9391, 10252, 10407. And in Egypt more than in other countries- n. 5702, 6692, 7097, 7779, 9391, 10407. Also among the Gentiles, as in Greece, and in other places- n. 2762, 7729. But at this day the knowledge of correspondences and representations is lost, particularly in Europe- n. 2894, 2895, 2994, 3630, 3632, 3747, 3749, 4581, 4966, 10252. Nevertheless this knowledge is more

excellent than all other knowledges, inasmuch as without it the Word is not understood, nor the signification of the rites of the Jewish Church which are recorded in the

Word, nor is it known what the quality of heaven is, nor what the spiritual is, nor how it is with spiritual influx in the natural, nor how the case is with the influx of the soul into the body, with many other things— n. 4280, and in the places above cited. All things which appear before spirits and angels are representative according to correspondences

1971, 3213-3226, 3349, 3475, 3485, 9481, 9574, 9576, 9577. The heavens are full of representatives — n. 1521, 1532, 1619. Representatives are more beautiful and more perfect in proportion as they are more interior in the heavens

n. 3475. Representatives there are real appearances, because from the light of heaven which is Divine truth; and this is the very essence of the existence of all things —n. 3485.

The reason why each and every particular thing in the spiritual world has its representation in the natural world, is because what is internal assumes to itself a suitable clothing in what is external, whereby it makes itself visible and apparent — n. 6275, 6284, 6299. Thus the end assumes a suitable clothing that it may exist as the cause in a lower sphere, and afterward that it may exist as the effect in a sphere still lower; and when the end, by means of the cause, becomes the effect, it then becomes visible, or appears before the eyes — n. 5711. This may be illustrated by the influx of the soul into the body, that the soul assumes a clothing of such things in the body as may enable it to express and make apparent all its thoughts and affections in a visible form; wherefore thought when it flows down into the body, is represented by such gestures and actions as correspond— n. 2988. The affections of the mind are represented in the face, by the variations of the countenance, so as to be there rendered visible — n. 479<sup>14805</sup>, 5695. Hence it is evident that each and every particular thing in nature has in it a latent cause and end from the spiritual world—n. 3562, 5711; inasmuch as the things which are in nature are ultimate effects, within

which are prior things — n. 4240, 4939, 5051, 6275,  
6284, 6299, 9216. Internal things are what are  
represented, and external things what

represent — n. 4292. Moreover, what correspondences and representations are may be seen in the treatise on "Heaven and Hell," where it treats of the correspondence of all things of heaven, with all things of man — n. 87-102; of the correspondence of heaven with all things of the earth— n. 103115; and of representatives and appearances in heaven — n. 170-176.

Because all things in nature are representative of spiritual and celestial things, therefore there were churches in ancient times in which all the externals, which were rituals, were representative, wherefore those churches were called representative churches — n. 519, 521, 2896. The church founded among the children of Israel was a representative church— n. 1003, 2179, 0149. All the rituals therein were external, which represented internals, that are of heaven and the church — n- 4288, 4874. The representatives of the church and of worship ceased when the Lord came into the world, and manifested Himself, because the Lord opened the internals of the church, and because all things of that church in a supreme sense looked to Him —  
n. 4832.

13. *The literal or external sense of the Word.* The literal sense of the Word is according to appearances in the world — n. 589, 926, 1408, 1410, 1832, 1874, 2242, 2520, 2533, 2719, 2720; and adapted to the simple— n. 2533, 9048, 9063, 9086. The Word in the literal sense is natural — n. 8783; because what is natural is the ultimate, wherein spiritual and celestial things terminate, and upon which they rest like a house upon its foundation; and otherwise the internal sense of the Word without the external would be like a house without a foundation — n. 9360, 9430, 9433, 9824, 0044, 10436. The Word being of such a nature contains both a spiritual and a celestial sense — n. 9407. And because it is such, it is holy and Divine in the literal sense, as to all and every part thereof, even to every single iota— n. 639, 680, 1869, 1870, 9198, 0321, 0637. The laws ordained for the

sons of Israel, though abrogated, are yet the holy Word, on account of the internal sense in them — n. 9211, 9259, 9349. Among the laws, judgments, and statutes, ordained in the Israelitish or Jewish Church, which was a representative church, there are some which are still in force both in their external and internal sense; some which ought to be wholly observed in their external sense; some which may be of use, if people are disposed to observe them; and some which are altogether abrogated — n. 9349. The Word is Divine even in those statutes which are abrogated, on account of the celestial things which lie concealed in their internal sense — n. 10637.

What the quality of the Word is in the literal sense, if not understood at the same time as to the internal sense, or what is the same thing, according to true doctrine from the Word — n. 10402. Innumerable heresies spring up from the literal sense of the Word without the internal sense, or without genuine doctrine from the Word — n. 10400. They who are in externals without internals, cannot bear the interior things of the Word — n. 10694. The Jews were such, and they are such also at this day — n. 301-303, 3479, 4429, 4433, 4680, 4844, 4847, 10396, 0401, 10407, 10694, 10701, 10707.

14. *The Lord is the Word.* In the inmost sense of the Word it treats solely of the Lord, and all the states of the glorification of His Human are described, that is, of its union with the Divine Itself, and likewise all the states of the subjugation of the hells, and the reducing to order of all things therein, as well as in the heavens — n. 2249, 7014. Thus in that sense is described the Lord's whole life in the world, and thereby the Lord is continually present with the angels — n. 2523. Therefore the Lord alone is in the inmost part of the Word, and the divinity and sanctity of the Word is thence

n. 1873, 9357. By the Lord's saying that the Scripture was fulfilled concerning Him, is signified that all things were fulfilled which are contained in the inmost sense — n. 7933.





The Lord is the Word, because He is Divine truth— n. 2533. The Lord is the Word also because the Word is from Him, and concerning Him — n. 2859; and in its inmost sense concerning the Lord alone; thus the Lord Himself is therein — n. 1873, 9357. And because in all and in every part of the Word there is the marriage of Divine good and Divine truth, which marriage is in the Lord alone—n. 3004, 3005, 3009, 5138, 5194, 5502, 6343, 7945, 8339, 9263, 9314. Divine truth is the only thing real; and that in which it is, which is from the Divine, is the only thing substantial — n. 5272, 6880, 7004, 8200. And since as Divine truth, proceeding from the Lord as the Sun in heaven, is light there, and Divine good is heat there; and since as from these all things there exist, as all things in the world from light and heat, which are also in their own substances and act by means of them; and since as the natural world exists by means of heaven or the spiritual world; it is plain that all things which were created, were created from Divine truth, thus from the Word, according to these words in John—*In the beginning was the Word, and the Word was with God, and the Word was God, and by it all things were made that were made; and the Word was made flesh* (chap. i. 1-3, 14) — n. 2803, 2894, 5272, 6880. Further particulars concerning the creation of all things from Divine truth, thus by the Lord, may be seen in the treatise on " Heaven and Hell " — n. 137; and more fully in the chapter concerning the Sun in Heaven, that it is the Lord, and that it is His Divine love — n. 116-125; and that Divine truth is light and Divine good is heat from that Sun in heaven — n.126-140.

Conjunction of the Lord with man is by the Word, through the medium of the internal sense — n. 10375. By each and every part of the Word there is conjunction, and hence the Word is to be admired beyond all writings — n. 10632-10634. Since the time of writing the Word

the Lord speaks through it with men— n. 10290. For further particulars respecting the conjunction of heaven with man by means of the Word, see the treatise on "Heaven and Hell" — n. 303-310.

15. *Those who are against the Word.* Those who despise, blaspheme, and profane the Word — n. 1878. Their quality in the other life — n. 1761, 9222. They represent the viscous parts of the blood — n. 5719. How great the danger is from profaning the Word— n. 571-582. How hurtful it is if principles of falsity, particularly those which favor self-love and the love of the world, are confirmed by the Word — n. 589. They who are in no affection of truth for the sake of truth utterly reject the things which are of the internal sense of the Word, and nauseate them — from experience of such in the world of spirits— n. 5702. Some in the other life who endeavored altogether to reject the interior things of the Word, are deprived of rationality — n. 1879.

16. *Which are the books of the Word.* The books of the Word are all those which have the internal sense; but those books which have not the internal sense, are not the Word. The books of the Word in the Old Testament are, the five books of Moses, the book of Joshua, the book of Judges, the two books of Samuel, the two books of Kings, the Psalms of David, the Prophets, Isaiah, Jeremiah, the Lamentations, Ezekiel, Daniel, Hosea, Joel, Amos, Obadiah, Jonah, Micah, Nahum, Habakkuk, Zephaniah, Haggai, Zechariah, Malachi: in the New Testament, the four Evangelists, Matthew, Mark, Luke, and John, and the Revelation. The rest have not the internal sense— n. 50325.

The book of Job is an ancient book, in which indeed is an internal sense, but not in continuous series— n. 3570, 9942.

17. *Further particulars concerning the Word.* Word, in the Hebrew tongue, signifies various things, as speech, thought of the mind, every thing that has a real existence, and also something — n. 9987. The Word signifies Divine truth and the Lord— n. 4692, 5075, 9987. Words

signify truths— n. 4692, 5075. They signify doctrinals—  
n. 1288. The ten words signify all Divine truths — n.  
10688.

In the Word, particularly in the prophetic parts, there  
are two expressions that signify one thing, the one  
referring to

good and the other to truth, which are thus conjoined — n. 683, 707, 2516, 8339. It can only be known from the internal sense of the Word, what expression refers to good and what to truth; for there are proper words by which the things appertaining to good are expressed, and proper words by which the things appertaining to truth are expressed — n. 793, 801. And this so consistently that it may be known merely from the words predicated whether the subject is good or truth — n. 2722.

Frequently also one expression implies a universal, and the other expression implies a certain particular from that universal— n. 2212. There is a species of reciprocation in the Word— n. 2240. Most expressions in the Word have also an opposite sense — n. 4816. The internal sense proceeds regularly according to the subject predicated — n. 4502.

They who have been delighted with the Word, in another life receive the heat of heaven, in which is celestial love, according to the quality and degree of their delight from love

—n. 1773.



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