

Apocalypse
Explained
and
Other Works

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

A posthumous work of

EMANUEL SWEDENBORG

Volume 6

(numbers 1029–1232)

Also containing the Shorts Works

On Divine Love and Divine Wisdom

The Athanasian Creed

Concerning the Lord and
Concerning the Holy Spirit

Translated from the Original Latin by
John C. Ager

Revised by
John Whitehead

STANDARD EDITION

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Critical Notes

Editor's Preface

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

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

Volume 6 of *Apocalypse Explained* concludes Swedenborg's verse-by-verse exposition, or commentary, of the biblical text of the Apocalypse, commonly known as Revelation or the Revelation of John. This volume covers chapters 17, 18, and the first part of 19, breaking off after verse 10.

To round out the volume, the reviser added three other posthumous documents: (1) *On Divine Love and Divine Wisdom*, a draft version of the later published work *Divine Love and Wisdom* (1763); (2) *Athanasian Creed*, which was first published as part of an appendix to the Latin-English edition of *Apocalypse Explained*, translated and edited by Samuel Worcester; and (3) *Concerning the Lord and Concerning the Holy Spirit* (generally identified by the Latin title *De Domino*), which Worcester also published as part of the appendix to the Latin-English *Apocalypse Explained*. None of these three documents had the usual paragraph numbers which Swedenborg consistently used in his published theological works. However, the Swedenborg Society, London, had assigned

paragraph numbers to these works some years ago. This volume of the Standard Edition has added these now widely recognized paragraph numbers to these documents.

As was the custom in his day, Swedenborg referred to the Psalms as the book of David, and to the Pentateuch (Genesis, Exodus, Leviticus, Numbers, and Deuteronomy) as the books of Moses. As with previous printings, the bold numerals in brackets, [2], [3], etc., indicate divisions of Swedenborg's longer numbered sections that were added for the convenience of the reader by J. F. Potts in his six-volume *Swedenborg Concordance* (London: Swedenborg Society, 1888–1902). The numbers in parentheses (6), (7), etc., are divisions of the exposition by the author. Italicized letters following a number (518*a*, 518*b*) are subdivisions added by the Latin editor, S. H. Worcester.

The critical notes were originally compiled by Worcester when he edited the Latin text for a Latin-English edition of *Apocalypse Explained* published by the Swedenborg Foundation between 1889 and 1897. These notes were used sparingly by Whitehead in this English edition, principally in cases where some difference in meaning is involved. All the notes, referenced by superscripts in the text, will be found at the end of the volume.

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Revelation 17

1. *And there came one of the seven angels that had the seven vials and spoke with me, saying unto me, Come, I will show thee the judgment of the great harlot that sitteth upon many waters;*

2. *With whom the kings of the earth committed whoredom, and they that dwell on the earth have been made drunk with the wine of her whoredom.*

3. *And he carried me away in the spirit into a wilderness; and I saw a woman sitting upon a scarlet beast, full of names of blasphemy, having seven heads and ten horns.*

4. *And the woman was arrayed in purple and scarlet, and inwrought with gold and precious stone and pearls, having in her hand a golden cup full of abominations and the uncleanness of her whoredom.*

5. *And upon her forehead a name written, Mystery, Babylon the great, the mother of the whoredoms and of the abominations of the earth.*

6. *And I saw the woman drunken with the blood of the saints, and with the blood of the witnesses of Jesus; and when I saw her I wondered with great wonder.*

7. *And the angel said unto me, Wherefore dost thou wonder? I will tell thee the mystery of the woman, and of the beast that carrieth her, which hath the seven heads and the ten horns.*

8. *The beast that thou sawest was and is not, and is about to come up out of the abyss, and to go into perdition; and they that dwell on the earth shall wonder, whose names have not been written in the book of life from the foundation of the world, seeing the beast that was and is not, and yet is.*

9. *This is the mind that hath wisdom. The seven heads are seven mountains, where the woman sitteth upon them.*

10. *And they are seven kings; the five have fallen, and the one is, the other is not yet come; and when he is come he must remain a short time.*

11. *And the beast which was and is not is himself the eighth, and is of the seven, and he goeth into perdition.*

12. *And the ten horns which thou sawest are ten kings who have not yet received a kingdom; but they receive authority as kings one hour with the beast.*

13. *These have one mind, and shall give over their power and authority unto the beast.*

14. *These shall fight with the lamb; but the lamb shall overcome them, for he is Lord of lords, and king of kings; also those who are with him are called, chosen, and faithful.*

15. *And he saith unto me, The waters which thou sawest, where the harlot sitteth, are peoples and multitudes and nations and tongues.*

16. *And the ten horns which thou sawest upon the beast, these shall hate the harlot and shall make her desolate and naked, and shall eat her flesh, and shall burn her up with fire.*

17. *For God gave into their hearts to do his mind, and to do one mind, and to give their kingdom unto the beast, until the words of God shall be consummated.*

18. *And the woman whom thou sawest is the great city, which hath a kingdom over the kings of the earth.*

EXPOSITION

1029a. As this chapter and the following treat of Babylon, before these chapters are explained, what is meant by Babylon in general and in particular shall be told; also what it is in the beginning, and what it becomes afterwards by degrees. "Babylon" (or Babel) means the church consisting of those who by means of the holy things of the church strive to gain dominion over the whole world, and this by dominion over the souls of men, claiming to themselves authority to save whomsoever they will; and these finally seek dominion over heaven and hell and make it their own. And to this end they draw and transfer to themselves all the Lord's authority, as if it had been given them by him. The church consisting of such is very different in the beginning from what it becomes in process of time. In the beginning they are as it were in zeal for the Lord, for the Word, for love and faith, and especially for the salvation of men. But in that zeal the fire of domineering lies hidden; and in process of time as dominion increases this breaks forth; and so far as it comes into act the holy things of the church become the means, and dominion itself the end; and when dominion becomes

the end the holy things of the church are applied to that end, and thus to themselves; and then they not only ascribe the salvation of souls to their own authority, but they also appropriate to themselves all the Lord's Divine power. And when they do this they pervert every good and every truth of the church, and thus profane the holy things of the church. These things are "Babylon."

[2] That this is so has been shown me in a vivid way. In the spiritual world there were those who strove to gain such dominion; and as they knew that the Lord alone has all power, they put on a seeming zeal for him and for heaven and for the church, and they labored with all their might to worship the Lord alone, and to observe in a holy way all things of the Word; and they arranged to have sanctity and integrity prevail in all. But it was granted to know that in such zeal an ardent desire of domineering over all others lay hidden, believing that the things they arranged would be acceptable to the Lord. For just as soon as they began to gain dominion, their end was gradually disclosed, which was that they and not the Lord should rule, and thus that the Lord should serve them and not they the Lord; and they were indignant if they were not permitted, like gods, to dispose everything at their will; and it was perceived also that they thought lightly of the Lord, and even rejected him if he did not grant them authority to do all things as they pleased, and unless he assented to every decision of theirs. It was also perceived that if they dared, they would, under some pretext, transfer his Divine authority to themselves; but they were afraid of being for this reason cast down into hell. By this it was shown how Babylon begins and how it ends. The conclusion to be drawn from this was that when dominion becomes the end, and the holy things of the church become the means, the worship of God is turned, under various pretexts, into the worship of men; so that they themselves are actually gods, and the Lord is not actually God, but is so called for the sake of form.

[3] Now because dominion by means of the holy things of the church over the souls of men, over heaven, and over the Lord himself, is inwardly profane, it follows that it is infernal; for the devils who are in hell desire nothing so much as to have dominion

over heaven, and over the Lord himself; and this they attempt to do under various pretexts, but as soon as they attempt it they are swallowed up by hell. And since those who in the world cast the Lord down from the seat of his kingdom and place themselves upon it, are in heart like devils, it is evident that a church made up of such must in process of time be devastated as to all its good and all its truth; and this is its end. That such are devils is evident from the same in the spiritual world. Those who have exercised the Lord's Divine authority in the world talk about the Lord after death in a most holy manner, and worship him with all external devotion. But when their interiors are looked into (for in the spiritual world these can be uncovered and looked into) they are seen to be profane, because they are godless and full of diabolical craft; and from this it becomes clear that their holy externals had served them as means to an end, which was dominion. At one time the question arose among spirits whether any devil in hell could do the like; one of the worst was therefore summoned, and was told that he would receive dominion over many if he would worship the Lord with sanctity and acknowledge his Divine to be equal to the Divine of the Father, and at the same time would observe all things of worship. When he heard of dominion over many he immediately disposed his interiors to craft and his exteriors to holiness, and worshiped the Lord in a more holy manner than many angels, burning with anger against all who would not adore him. But as soon as he observed that dominion was not given to him, he burned with anger against the Lord himself, and denied both his Divine and the Divine of the Father, and even cast reproaches upon both; for he was an atheist.

[4] That such is Babylon at this day is clearly evident from the fact that under the pretext of the keys having been given to Peter, they have transferred to themselves all the Divine authority of the Lord, that they have shut up Divine truth from the people by taking away the Word, and that they have ascribed to the decrees of the pope a holiness equal and even superior to the holiness of the Word; also that they teach little, if at all, the fear and worship of God, but only a fear and worship of themselves, and also a worship of the saints for the sake of themselves. All this makes clear that

Babylon in its end is a church empty and void of all the good of love to God, and of all the good of love towards the neighbor, and consequently of all truth. It is therefore no longer a church but an idolatry, and as such it differs but little from the heathenisms of the ancients, who worshiped Baal, Ashtaroth, Beelzebub, and others, and yet had temples, appointed feasts, altars, sacrifices, incense, libations and other things like those of the Jewish church. These things have been said about Babylon in its beginning and at its end, to make known why in the Word Babylon is sometimes extolled even to heaven, and sometimes cast down even to hell.

1029b. [5] That Babylon is such can be seen fully from the descriptions and representations of it in the prophets, and especially in Daniel. First, from the statue of king Nebuchadnezzar, in Daniel:

There appeared to king Nebuchadnezzar in a dream, a statue standing opposite the king; its head was of good gold, its breast and arms of silver, its belly and thighs of brass, its legs of iron, and its feet part of iron and part of clay. Afterwards a stone was cut out, not by hands, which smote the statue upon its feet, which were of iron and clay, and brake them in pieces; and then the iron, the clay, the brass, the silver, and the gold, were broken in pieces together, and became like the chaff of the summer threshing floors, so that the wind carried them away, and no place was found for them. But the stone that smote the statue became a great rock (Dan. 2:31–35).

From the interpretation of this dream by Daniel, it is clear that it describes the state of the church that becomes Babylon, from its beginning to its end. It is Babylon that is described, for these things were seen by the king of Babylon in a dream, and he saw a statue opposite to him; also Daniel said plainly to the king:

Thou art its head which is gold (Dan. 2:38).

The successive states of this church even to the last are depicted by the head, breast, arms, belly, thighs, legs, and feet of that statue; likewise by the gold, silver, brass, iron and clay, of which the statue consisted from top to bottom. All this makes clear that this church in its beginning was full of wisdom from the good of love to the

Lord. For its “head,” which is the highest part, signifies wisdom, and “gold” signifies the good of love to the Lord. That the toes of its feet were “part of iron and part of clay” signifies that the last state of that church would be without any good of love and without any wisdom; for this is thus interpreted by Daniel:

Whereas thou sawest iron mixed with miry clay, they shall mingle themselves with the seed of man; but they shall not cohere one with the other, even as iron doth not mingle with clay (Dan. 2:43).

“The seed of man” signifies the Divine truth, thus the truth of the Word; and by this no coherence is effected, because at the end of the church it is falsified by application to the worship of men. The destruction of this church is described by “the stone brake in pieces all parts of the statue.” “Stone” signifies the Divine truth; and the “rock” which the stone became signifies the Lord as to the Divine truth. Its destruction is the last judgment. The new church that will then be established by the Lord is described by these words:

The God of the heavens shall make a kingdom to arise which shall not perish for ages, and his kingdom shall not be committed to another people. It shall break in pieces and consume all those kingdoms, but itself shall stand for ages (Dan. 2:44).

Here and elsewhere in the Word “kingdom” signifies the church; so, too, does a “man,” in the form of which the statue was.

[6] The church that afterwards became Babylon is also described by the “tree” seen by King Nebuchadnezzar in a dream, in Daniel:

I was looking, when behold a tree in the midst of the earth, and the height thereof was great; the tree grew and became strong, and the height thereof reached even unto heaven, and the sight thereof even unto the end of all the earth; the leaf thereof was beautiful, and the flower thereof much; the beast of the field had shadow under it, and the birds of heaven dwelt in the branches of it, and all flesh was nourished by it. But behold, a watcher and an holy one came down from heaven, crying with all might, saying thus, Hew down the tree and cut off his branches, and scatter his flower, let the beast flee from under him, and the birds from his branches; but leave the stump of his root in the earth, even with a band of iron and brass, in the herb of the field, and let him

be wet with the dew of the heavens, and let his portion be with the beast in the grass of the earth; they shall change his heart from man's, and the heart of a beast shall be given to him, until seven times shall pass over him, until the living shall know that the Lord is the most high in the kingdom of man (Dan. 4:10–17).

That King Nebuchadnezzar, consequently Babylon itself, is meant by that tree and all things of it, is plainly declared in verses 20–22; and that the things that were heard happened to the king, namely, that he was driven out from man, dwelt with the beast of the field, ate the herb like oxen, until seven times had passed over him, is evident from verses 32–34, of the same chapter. That these things came upon him because of the love of self and the pride of his own dominion is evident from these words of his:

Is not this great Babylon, which I have built for the house of the kingdom, by the might of my power and for the glory of mine honor? (Dan. 2:30.)

And afterwards when he was restored:

I, Nebuchadnezzar, honor the king of the heavens, all whose works are truth, and his ways judgment; and those that walk in pride he is able to humble (Dan. 2:37).

This state of Nebuchadnezzar depicts the state of those after death who exalt themselves as gods over all things of the church, namely, “they are driven out from man,” which means that as to the understanding they are no longer like men; “they become beasts and eat grass like oxen,” and “their hairs grow like eagles’ feathers and their nails like birds’ claws” signifies that they are wholly sensual, that in place of intelligence they have foolishness and in place of wisdom insanity; “to eat grass, to have hair like eagles’ feathers, and nails like birds’ claws” signifies to become sensual.

1029c. [7] The successive states of the church which at length became Babylon are described also by “the four beasts coming up out of the sea,” in Daniel:

There appeared to him four beasts coming up out of the sea, the first was like a lion, but it had eagle's wings, but the wings were plucked out, and it was lifted up from the earth and raised up on the feet as a man, and a man's heart was given to it. Afterwards another beast, a second, like a bear, and it raised itself up on one side, and it had three ribs in its mouth between its teeth; and they said thus unto it, Arise, devour much flesh. After this, behold another like a leopard, which had upon its back four wings like those of birds, and four heads; and dominion was given to it. Afterwards a fourth beast, dreadful and terrible and exceedingly strong and it had great teeth of iron, it devoured and brake in pieces, and trampled the residue with its feet (Dan. 7:3-7).

That by these beasts also the successive states of the church from its first to its last are described may be seen above (n. 316, 556, 650, 780, 781). That in the first state they were in truths, and thus in intelligence, is signified by "the lion that had an eagle's wings," and that afterwards appeared "like a man, and a man's heart was given to it." That in the last state they are in falsities from evil of every kind is signified by "the fourth beast, that was dreadful, that devoured and brake in pieces, and trampled the residue with its feet." Of this beast other things are said in verses 23-25.

[8] That the church that has become Babylon will then be destroyed, and a new church established that will worship the Lord, is meant by these words:

I was seeing, and behold with the clouds of the heavens one like the son of man. And there was given him dominion and glory and a kingdom, that all peoples, nations, and tongues might worship him. His dominion is the dominion of an age, which shall not pass away; and his kingdom that which shall not perish. And the kingdom and the dominion and the majesty of kingdoms under all the heavens shall be given to the people of the saints of the most high, whose kingdom is the kingdom of an age; and all dominions shall worship him and obey (Dan. 7:13-14, 27).

"The son of man" means the Lord as to the Divine human and as to the Word. That a church is to be established by him that will worship him is meant by the words, "there was given him dominion and glory and a kingdom, and his dominion is the dominion of an age, which shall not pass away"; and the church

that is to be established by him is meant by “the kingdom given to the people of the saints.” This would come to pass when the church had become Babylon, that is, so devastated that there is no longer any good or truth remaining in it, because then is its end, that is, there is then no longer a church. This end is meant by the end of Babylon. Not that the idolatrous worship of such in the world will be destroyed and themselves with it, for this will remain, but not as the worship of any church, but as the worship of paganism; consequently such after death will come among pagans, and be no longer among Christians. But from those who have adored the Lord, and not the pope or saints or graven images, a new church will be gathered up by the Lord.

[9] The Babylonish idolatry is described in Daniel:

By the high statue which king Nebuchadnezzar set up and which he decreed all should fall down to and adore; and those who did not should be cast into the midst of a burning fiery furnace (Dan. 3:1-7).

This idolatry is described also in the same:

By the statute that Darius the Mede decreed, that no one should ask any petition from any god or from any man, but from the king; and that whosoever should ask anything from god or from man within thirty days, should be cast into a den of lions (Dan. 6:7-9).

By this “Babel” or “Babylon” is depicted as to dominion over holy things, and the assumption of Divine authority; and the destruction of such is described by all who persuaded Darius to make that statute being cast into the den of lions and devoured.

[10] Babylon is described also in Daniel:

By Belshazzar the king, his nobles, his wives, and his concubines, drank wine out of the vessels of gold and silver that Nebuchadnezzar his father had brought from the temple of Jerusalem, and at the same time they praised the gods of gold and silver, of brass, iron, wood, and stone, and then the writing on the wall appeared to him; after which the king was slain that same night (Dan. 5:1 to the end).

This represented and thus signified the profanation of the holy things of the church by those who are of Babylon, and who extend their dominion even unto heaven; for it is said:

Thou hast exalted thyself above the Lord of the heavens, when they brought the vessels of his house before thee (Dan. 5:23).

From these passages in Daniel it can be seen that “Babylon” or “Babel” means in the Word the love of dominion over the entire globe, likewise over heaven and over the Lord himself, and that the church of the Lord successively becomes Babylon, and that as it becomes Babylon so it is devastated as to all the good of love and all the truth of faith; and that this is its end, that is, it is no longer a church; and when it is no longer a church it is reckoned among the idolatrous nations, except those in it who worship the Lord, regard the Word as holy, and admit instruction from it.

1029d. [11] “Babel” or “Babylon” is described also in Isaiah:

Jehovah will have compassion on Jacob, and will again choose Israel, that he may set them in their own land. It shall come to pass in the day that Jehovah shall give thee rest from thy sorrow that thou shalt declare this parable concerning the king of Babylon. How hath the exactor ceased, the lust of gold ceased. Jehovah hath broken the staff of the wicked, the rod of the rulers, therefore the whole earth is at rest and is quiet; they have broken forth into singing. Even the oaks rejoice on account of thee, the cedars of Lebanon, saying, Since thou art laid down no woodcutter hath come upon us. Hell beneath is moved for thee, to meet thee at thy coming; it hath stirred up Rephaim for thee, all the mighty of the earth; it hath raised up from their thrones all the kings of the nations. All they shall answer and say unto thee, Art thou also become weak as we? Art thou become like unto us? Thy magnificence is brought down into hell, the noise of thy psalteries; the worm is spread under thee, and the little worms cover thee. How hast thou fallen from heaven, O Lucifer, son of the dawn. Thou hast been cut down to the earth, thou hast been weakened below the nations. And thou hast said in thine heart, I will ascend into the heavens, I will exalt my throne above the stars of heaven, and I will sit on the mount of assembly, on the sides of the north, I will ascend above the heights of the cloud, I will become like the most high. Yet in truth thou hast been brought down to hell, to the sides of the pit. They that see thee consider thee. Is this the man that moveth the earth, that maketh kingdoms to tremble, that hath made the world a wilderness, and destroyed the cities thereof? Thou hast

been cast out of thy sepulcher, like an abominable shoot, a garment of those that are slain, thrust through with the sword, that go down to the stones of the pit, like a carcass trodden under foot. Thou shalt not be joined with them in the sepulcher, for thou hast destroyed thy land, thou hast slain thy people; the seed of the wicked shall not be named forever. Prepare slaughter for his sons for the iniquity of their fathers, that they rise not up and possess the land, and fill the faces of the land with cities. For I will rise up against them, saith Jehovah of Hosts, and I will cut off from Babylon name and remnant, and son and son's son. I will make thee¹ a heritage for the bitter and pools of waters, and I will sweep her with the besom of destruction. And I will break the Assyrian in my land, and upon my mountains will I trample him (Isa. 14:1–25).

All this is said of Babylon, and not of any devil who was created an angel of light, and became a rebel and was cast into hell, and from his first state was called “Lucifer, son of the dawn.” That Babylon is here described is evident from the fourth and twenty-second verses of this chapter, where the king of Babylon and Babylon are mentioned, for it is said, “Thou shalt declare this parable concerning the king of Babylon,” and afterwards, “I will cut off from Babylon name and remnant.” It is to be known that a king has a like signification in the Word as his kingdom. Babylon is called “Lucifer, son of the dawn,” because, as has been said above, Babylon in the beginning is the church that is in zeal for the Lord, for the good of love, and for the truths of faith, although inwardly in the zeal of its pastors lies hidden the fire of dominating by means of the holy things of the church over all whom they can subdue to themselves. This is why Babylon is called “Lucifer, son of the dawn.” For the same reason it is called:

King of kings, into whose hand all things are given (Dan. 2:37);

The head of the statue which was gold (Dan. 2:38);

A tree in the midst of the earth, great in height (Dan. 4:10, 22).

[12] Again, Babylon in its beginning is meant by:

The lion that had the wings of an eagle, and afterwards appeared like a man, and a man's heart was given to it (Dan. 7:4);

and is called:

The ornament of the kingdoms and the glory of the magnificence of the Chaldeans (Isa. 13:19);

and is mentioned among:

Those that know Jehovah (Ps. 87:4).

Now as Babylon in its beginning signifies such a church, the king of Babylon is here called “Lucifer, son of the dawn,” “Lucifer” because of the light of truth at that time, and “son of the dawn” because of the beginning of light or of day, for “dawn” means the church in its beginning. But this chapter describes this church as to its state even to the end, when it has become “Babylon the harlot,” which is its state when there is no longer any good of love nor any truth of faith left. This state of it is what is meant by its destruction and condemnation to hell. Their destruction in the world means nothing else than that after death hell is for those who have arrogated to themselves the Divine authority, and have exercised it, and to that end have held the peoples of the earth in dense thick darkness or blindness, and in idolatrous worship; especially those who have led men away from the worship of the Lord.

[13] As these are the things described in this chapter I will explain briefly the passages quoted from it. “Jehovah will have compassion on Jacob, and will again choose Israel, that he may set him upon their own land” signifies a new church to be established by the Lord after the end of Babylon. “In that day thou shalt declare this parable concerning the king of Babylon, and say, How hath the exactor ceased, the lust for gold ceased” signifies deliverance from the spiritual captivity and servitude in which those were who were under its dominion. “Jehovah hath broken the staff of the wicked, the rod of those having dominion” signifies that they no longer have any power by means of truths from good, because they are in mere falsities from evil; such is their impotence in the spiritual world. “The whole earth is quiet; they have broken forth into singing, even the oaks rejoice on account of thee, the

cedars of Lebanon, saying, Since thou art laid down no woodcutter hath come upon us” signifies that those who are in the knowledges of good and truth will no longer be infested by such, “earth” meaning a new church that will be at rest from them, “oaks” and “cedars of Lebanon” meaning the knowledges of good and truth in the external and the internal sense, “the woodcutter not coming upon them” meaning no more infestation. “Hell beneath is moved for thee to meet thee at thy coming; it has stirred up Rephaim for thee, all the mighty of the earth; it hath raised up from their thrones all the kings of the nations” signifies the delight of revenge of those who are in hell. “All shall answer and say, Art thou also become weak as we? Art thou become like unto us? Thy magnificence is brought down into hell, the noise of thy psalteries” signifies such delight on this account that the church has become like them, and is likewise in the falsities of evil. “How hast thou fallen from heaven, O Lucifer, son of the morning, thou hast been cut down to the earth, thou hast been weakened below the nations” signifies derision because of its having become such, although in the beginning it was in heaven, because in the good of love and in the truths of faith. This was said by those who are in hell, because to those in hell nothing is more delightful than to be able to draw one down from heaven and destroy him by falsities of evil. “And thou hast said in thine heart, I will exalt my throne above the stars of heaven, and I will sit on the mount of assembly, on the sides of the north, I will ascend above the heights of the cloud, I will become like the most high,” are also words of derision respecting their pride of dominion, that they spread out even to heaven, and arrogate to themselves the Divine authority, and thus subject all things of heaven and all things of the church to their will, to the end that they may be worshiped and adored as gods, “the mount of assembly on the sides of the north” being where there is ascent into the heavens, “over the stars and over the heights of the cloud” being over the Divine truth, “stars” being the knowledges of good and truth, and “heights of the cloud” the interior truths of the Word. “Yet in truth thou hast been brought down to hell, to the sides of the pit; they that see thee consider thee. Is this the man that moveth the earth, that maketh kingdoms to tremble, that hath made the world a wilderness, and destroyed the cities thereof?” is a continuation of the derision of those who are in hell, and also of

their glorying that the church has been cast down from heaven, “the sides of the pit” being places in hell where there are mere falsities of evil, “the earth, the kingdoms, and the world” signifying the church, and “cities” doctrinals. “Thou hast been cast out of thy sepulcher like an abominable shoot, a garment of those that are slain, thrust through with the sword, that go down to the stones of the pit, like a carcass trodden under foot” signifies the state of their damnation, “a garment of those that are slain, thrust through with the sword, and a carcass trodden under foot” signifying the condemnation of the profanation of truth. “Thou shalt not be joined with them in the sepulcher, for thou hast destroyed thy land, thou hast slain thy people; the seed of the wicked shall not be named forever” signifies more grievous condemnation than that of the rest, because all things of the church have been extinguished. “Prepare slaughter for his sons for the iniquity of their fathers, that they rise not up and possess the land, and fill the faces of the land with cities” signifies their eternal destruction. “I will cut off from Babylon name and remnant, and son and son’s son” signifies total destruction, because they have no longer anything of good or of truth. “I will make thee² a heritage for the bittern, and pools of waters, and I will sweep her with the besom of destruction” signifies infernal falsity through destruction of truth. “I will break the Assyrian in my land, and upon my mountains will I trample him” signifies that in the new church there shall spring up no reasonings from falsities against truths and goods. Furthermore, the things in this chapter may be seen more particularly explained in other parts of this work (as n. 208*b*, 223*b*, 304*d*, g, 331*b*, 386*b*, 405*e*, 539*b*, 589, 594*d*, 608*a*, 659*e*, 687*b*, 697*c*, 724*e*, 727*b*, 730*b*, 741*d*, 768*e*, 811*d*).

1029e. [14] In the same:

So shall Babylon, the ornament of kingdoms and the adornment of the magnificence of the Chaldeans, be as God’s overthrowing Sodom and Gomorrah; it shall not be inhabited forever; it shall not be dwelt in even from generation to generation; that the Arabian may not abide there, and the shepherds shall not make to lie down; but the ziim shall lie down there, and their houses shall be full of ochim, and the daughters of the owl shall dwell there, and the satyrs shall dance there. And the ijim shall answer in her palaces and dragons in her palaces of

delights. Her time is near to come, and her day shall not be prolonged (Isa. 13:19–22).

This entire chapter treats of the total devastation of all things of good and all things of truth of the church, with those who are of Babylon. “So shall Babylon be” means in the sense of the letter the great city called Babylon; but in the spiritual sense it means the church that has become Babylon. Babylon is called “the ornament of kingdoms and the adornment of the magnificence of the Chaldeans,” because of the wisdom of that church in its beginning, as has been said before; but in general “Babel” or “Babylon” means the church in which all the goods of love have been destroyed and finally profaned, and “Chaldea” the church in which all the truths of faith are destroyed and finally profaned; and this is why it is said “as God’s overthrowing Sodom and Gomorrah,” “Sodom” also signifying the destruction of all good by the love of self, and “Gomorrah” the destruction of all truth therefrom. “It shall not be inhabited forever, it shall not be dwelt in even from generation to generation” signifies its destruction to eternity, “not to be inhabited forever” relating to the destruction of good, and “not to be dwelt in from generation to generation” relating to the destruction of truth; for those who destroy good and truth and afterwards embrace in place of these evil and falsity cannot be reformed. It is otherwise with those who are in evils and falsities but have not destroyed good and truth, as are the Gentiles that have no knowledge of good and truth. “The Arabian shall not abide there, and the shepherds shall not make to lie down” signifies that the church will become such a desert, “the Arabian” meaning one who lives in a desert, but does not abide there, because there is no corn or fruit; and it is the same with the flocks of shepherds when there is no pasture. “The ijim³ shall lie down there, and the houses shall be full of ochim” signifies the infernal falsities and evils pertaining to them, “ijim” meaning infernal falsities, and “ochim” infernal evils, and “house” the mind of those who are such. “The daughters of the owl shall lie down there, and the satyrs shall dance there” signifies that falsified truths and adulterated goods shall be there, “daughters of the owl” meaning falsified truths, and “satyrs” adulterated goods, and “to dance” meaning the joy from filthy love which has adulterated the good of love. “The ijim shall answer in her palaces, and dragons in

the palaces of delights” signifies these adulterated and falsified things in their doctrines.

[15] Babylon is likewise described in other passages in the prophets. As in Jeremiah:

O sword against Babylon, a sword against her treasures, that they may be spoiled; a drought upon her waters, that they may be dried up; for it is a land of graven images, and they glory in horrible things; therefore the ziim with the ijim shall dwell there, and the daughters of the owl shall dwell therein; she shall not sit anymore forever, nor shall she be inhabited even from generation to generation; according to God’s overthrowing Sodom and Gomorrah, and its neighboring cities, not a man shall dwell there, neither shall a son of man tarry therein (Jer. 50:35, 37–40).

Flee out of the midst of Babylon, and deliver a man his soul, lest ye be cut off for her iniquity. Babylon is a cup of gold in the hand of Jehovah, making the whole earth drunken; the nations have drunk of her wine, therefore the nations are mad. Babylon is fallen suddenly, and is broken in pieces. Behold I am against thee, O destroying mountain, saith Jehovah, destroying the whole earth. And I will stretch out my hand against thee, to roll thee down from the rocks, and to make thee a mountain of burning. And they shall not take from thee a stone for a corner. Babylon shall become heaps, a habitation of dragons, an astonishment and a hissing, without inhabitant (Jer. 51:6–8, 25, 26, 37).

In Isaiah:

Hear now, O Babylon, sitting securely, saying in her heart, I and none like me besides; I shall not sit a widow, neither shall I know bereavement. But these two things shall come to thee in a moment, in one day, bereavement and widowhood. They shall come upon thee fully because of the multitude of thy sorceries and the great abundance of thine enchantments. For thou hast trusted in thy wickedness, saying, No one seeth me. Thy wisdom and thy knowledge hath seduced thee, when thou hast said in thy heart, I and none like me besides. Therefore evil shall come upon thee which thou knowest not how to ward off, and calamity shall fall upon thee which thou shall not be able to expiate; and devastation shall come upon thee suddenly which thou knewest not (Isa. 47:8–11).

Thus the destruction of Babylon is described not only here, but also in the whole of chapter 47 of Isaiah; also in the whole of chapters 50 and 51 of Jeremiah; also in Isaiah 21:8, 9; and in David (Ps. 137:1, 8, 9). Again, the adulteration of good and the falsification of truth by the Jews is described by their whoredoms in Egypt, and afterwards with the daughters of Assyria, and finally with the daughters of Babylon and with the Chaldeans (Ezek. 16:1 to the end; 23:1 to the end). “Whoredom in Egypt” means falsification of truth from the natural man, which is effected by fallacies, appearances, and knowledges. Their whoredom with the daughters of Assyria signifies falsification of truth from the rational man, which is effected by reasonings and sophistries from fallacies, appearances, and knowledges. Their whoredom with the daughters of Babylon and with the Chaldeans signifies the adulteration of good and the profanation of truth.

[16] When, therefore, the sons of Israel wholly departed from the statutes which were representative of the spiritual things of the church, through which they had communication with heaven, they were all given into the hands of the king of Assyria; for there was no longer with them any representative church and consequently no communication with heaven. Respecting their offenses and their being carried away by the king of Assyria into his cities, and also into Babylon, see 2 Kings 17:1 to the end. The same thing happened to the Jews. When they had adulterated and profaned all the statutes, judgments, and laws that represented good and truth of faith, to the extent that there was no longer anything of good and truth left, and when their church thus became Babylon, then not only their kings and princes and the whole people, but also all the treasures of the house of Jehovah, and afterwards all its golden vessels, were given into the hand of Nebuchadnezzar, king of Babylon; and moreover the temple itself was burned (respecting this see 2 Kings 24:1–20; 25:1–26; also Isa. 20:17, 18; 39:6, 7; Jer. 20:4, 5; 21:4–10; 25:1–12; 27:6–22; 28:1–16; 29:1–21; 32:1–5; 34:1–7, 18–22; 35:11; 38:17–23; 39:2–18; 41:1–12; 52:1 to the end). Their transgressions were:

That they filled Jerusalem with innocent blood (2 Kings 24:4);

That they offered incense unto Baal, poured out drink offerings unto other gods, set abominations in the house of Jehovah, built high places to Baal in the valley of Hinnom, delivered up their sons and daughters to Molech (Jer. 32:29–35).

All these signify the profanation of the holy things of the church. Such profanation is signified also by “Babylon.” That the land, therefore, which signified the church might no longer be profaned by them, and also that Babylon might thus fully put on its representation, it was said to them by Jeremiah that they should surrender themselves voluntarily into the hands of the king of Babylon, and those who did not surrender themselves, but remained in the land, should die by the sword, famine, and pestilence (Jer. 25:1–11).

[17] But since the Lord was to be born in that nation and make himself manifest where the church then was and where his Word was, so that nation after a captivity of seventy years was brought back from Babylon, and the temple was rebuilt. And yet no other church remained with them except a church like that called Babylon, as can be seen from many things which the Lord himself said about that nation, and from the way they received him; and for this reason Jerusalem was again destroyed, and the temple burnt with fire.

[18] It is to be known in general that every church in its beginning is like a virgin, but in process of time it becomes a harlot. For it enters gradually into a life of evil and thus embraces a doctrine of falsity, as gradually it begins to love self and the world; and then from being a church it becomes either Babylon or Philistia, Babylon with those who love self above all things, and Philistia with those who love the world above all things. For as these two loves increase, the men of the church adulterate and falsify the goods and truths of the Word, which is from being a virgin to become a harlot.

[19] The first church after the flood would have become Babylon, if the Lord by the dispersion of their religion had not prevented the attempt, represented and signified by the tower that

was to reach even to heaven, which the posterity of Noah began to build (see respecting this in Genesis 11:1–9, and an explanation of the particulars in *Arcana Coelestia*, n. 1283–1328). It having thus been shown from the Word what is signified in general and in particular by “Babylon,” we are now prepared to pass on to the explanation of those things which are foretold in this and the following chapter about Babylon and its destruction.

1030. Verses 1–2. *And there came one of the seven angels that had the seven vials and spoke with me, saying unto me, Come, I will show thee the judgment of the great harlot that sitteth upon many waters, with whom the kings of the earth committed whoredom; and they that dwell on the earth have been made drunk with the wine of her whoredom.* 1. “And there came one of the seven angels that had the seven vials and spoke with me” signifies a manifestation of the state of the church with the Papists (n. 1031); “saying unto me, Come, I will show thee the judgment of the great harlot” signifies the religious persuasion of those in whom all the good and truth of the church has been adulterated and profaned (n. 1032); “that sitteth upon many waters” signifies that has dominion over all things of the Word, and thus over the holy things of the church (n. 1033). 2. “With whom the kings of the earth committed whoredom” signifies that it has falsified all the truths of the church (n. 1034); “and they that dwell on the earth have been made drunk with the wine of her whoredom” signifies that from falsifications those who are of the church have become insane (n. 1035).

1031. Verse 1. *And there came one of the seven angels that had the seven vials and spoke with me,* signifies a manifestation of the state of the church with the Papists. This is evident from the signification of “the angel that had the vial,” as being the manifestation by the Lord of the state of the church (as above, n. 869, 878, 883). It means manifestation of the state of the church with the Papists, because this chapter and the following treat of “Babylon,” by which is meant the religious persuasion of the Papists. One of the seven angels came, because “the seven angels that have the seven vials” mean in the preceding chapter the manifestation of the state of the

church with the Reformed, and now here with the Papists; so when the seventh angel poured out his vial it is said:

And great Babylon came into remembrance before God, to give unto her the cup of the wine of the fury of his anger (Rev. 16:19).

1032. *Saying unto me, Come, I will show thee the judgment of the great harlot*, signifies the religious persuasion of those in whom all the good and truth of the church has been adulterated and profaned. This is evident from the signification of “judgment,” as being all that concerns their religious persuasion, and finally its condemnation. Also from the signification of “the great harlot,” as being the adulteration and profanation of the good and truth of the church (see above, n. 141*b*, 161, 717*d*, 881). This is the meaning of “the great harlot” because by her Babylon is meant, as is evident from the fifth verse of this chapter, where it is said, “Upon the forehead” of the harlot “a name written, Mystery, Babylon the great, the mother of the whoredoms and abominations of the earth”; and “Babylon” signifies the adulteration and profanation of good and truth (as has been fully shown above in article 1029).

[2] Babylon is called “the great harlot” and “the mother of the whoredoms and abominations of the earth,” because a love of having dominion over all things of the world, and still further, over all things of heaven and the church, and finally over the Lord himself, cannot do otherwise than wholly change Divine truths into falsities and Divine goods into evils, thus the church into a religious persuasion in which all its good and truth is adulterated and profaned. For by that love a man wholly turns himself away from the Lord, and turns only towards self; and thus he can no longer be led by the Lord, but is led by what is his own [*proprium*]; and to be led by what is his own is to be led by hell. Man is either led from heaven or he is led from hell; he cannot be led by both at the same time; and he is led from heaven when he is led by the Lord, and from hell when he is led by self. For man was so created as to be capable of being raised above what is his own and of thinking in that elevated state. He is raised above what is his own and thinks in that elevated state when he is raised up by the Lord;

and this is effected when he acknowledges the Lord and his Divine power over heaven and earth; and by that confession and faith of the heart he has conjunction with the Lord; and when conjunction is effected, the interiors, which belong to his mind, that is, to his understanding and will, are held by the Lord under his view. This is effected by an elevation above what is his own; and when man thinks in that elevated state he thinks truth from the Lord and does good from him.

[3] The opposite comes to pass when a man strives to gain dominion over the world, over heaven, and over the Lord; for he then immerses the interiors of his mind which belong to his thought and will in what is his own; and when a man is immersed in what is his own he thinks and wills from hell; consequently he thinks and wills falsities and evils; and for the reason that what is man's own is nothing but evil, for it is his inherited evil itself. Such then are the Babylonians; and therefore they have adulterated and profaned all the goods and truths of the church; and this is why Babylon is called a "harlot," and "the mother of the whoredoms and abominations of the earth."

1033. *That sitteth upon many waters*, signifies that has dominion over all things of the Word, and thus over the holy things of the church. This is evident from the signification of "to sit," as being to subject to her judgment and to bring under her jurisdiction, and thus to have dominion over. This is why the expressions "sitting in judgment" and "sitting upon a throne" are used (see above, n. 687). Also from the signification of "waters," as being truths (see n. 71, 483, 518, 854), but here all things of the Word, because it is said "many waters," and has reference to the "harlot," which is Babylon, by which is meant adulteration and profanation of the Word from which comes every good and truth of the church. "Many waters" signify also the holy things of the church, because all holy things of the church have reference to goods and truths, which are from the Word.

[2] "To dwell upon many waters" has a like signification in Jeremiah:

Jehovah shall do that which he spoke against the inhabitants of Babylon. O thou that dwellest upon many waters, upon many treasures, thine end is come, the measure of thy gain (Jer. 51:12–13).

Because “many waters” signify the truths of the Word, and thus the holy things of the church, it is here added, “upon many treasures”; for “treasures” signify Divine truths, which are in the Word. “Many waters” here signify also the holy things of the church, as will be evident from the explanation of the fifteenth verse, where it is said, “The waters which thou sawest, where the harlot sitteth, are peoples and multitudes, nations and tongues,” and “peoples, multitudes, nations, and tongues,” there mean all things of the church; because the “earth” in the Word signifies the church, and thus those on the earth signify all things of the church. But on this more will be said in the explanation of that verse. That the Babylonians have subjected the truths of the Word and the holy things of the church to their judgment, jurisdiction, and dominion, can be seen from this, that they persuade the people that the Word is understood by them alone and not by any who have not been inaugurated into the ministry; and by this means they subject all things of the Word and thus all things of the church to their dominion.

[3] Moreover, the Word is such in the sense of its letter that it may be drawn aside to confirm any heresy whatever; for the sense of the letter consists of appearances of truth, which hold enclosed in them the genuine truths of heaven, which are called spiritual truths; and unless these truths are revealed and laid bare, that is, unless they are taught in the doctrines of the church, the appearances they present may be drawn over and perverted to favor any falsity whatever, and even to favor evil. For the genuine truths of the Word are like a man, and the appearances of truth, of which the sense of the letter consists, are like his garments, from which alone no judgment can be formed respecting who the man is or what he is. If a man were judged from his garments alone, a king might be called a servant, and a servant a king, and a good man might be called an evil man, and an evil man a good man; and so on. So those who arrogate to themselves dominion over all things of the church and heaven can apply the sense in its letter a

thousand ways to favor their dominion. And this is an easy task, because all things of the church, which are called holy, they place above the human understanding, and when this is assented to and no genuine truth is taught, infernal falsities may be called truths, and devilish evils may be called goods; and the simple may even be persuaded that the edicts of the pope are just as holy as the commandments of the Word, and even more holy; and yet these are from heaven, while those edicts are for the most part from hell. For every edict respecting government, faith, and worship in the church, that has for an end dominion in the world, however it may appear in the external form, and may sound as if from the Word, is from hell; while every commandment from the Word, because it has for its end the salvation of souls by the Lord, is from heaven. From all this it can be seen that “sitting upon many waters,” when predicated of Babylon as a harlot, signifies having dominion over all things of the Word, and thus over the holy things of the church.

1034. Verse 2. *With whom the kings of the earth committed whoredom*, signifies that they have falsified all the truths of the church. This is evident from the signification of “committing whoredom,” as being to falsify (see n. 141, 161, 817c, 881); also from the signification of “the kings of the earth,” as being the truths of the church, “kings” being truths, and the “earth” the church. “Kings” are mentioned in many places in the Word, and it is supposed that kings or their kingdoms are thereby meant; but in the Word “kings” mean all who are in truths from good from the Lord, and in an abstract sense, in which is the spiritual sense, they mean truths from good. That this is the meaning of “kings” may be seen above (n. 29, 31, 553, 624e, 625). This can be further seen from the following in Revelation:

Jesus Christ, the Prince of the kings of the earth, who hath made us kings and priests (Rev. 1:5–6).

The lamb made us kings and priests, that we might reign upon the earth (Rev. 5:10; likewise 16:12, 14).

[2] Because “kings” signify truths from good, they also signify in the contrary sense falsities from evil. For most expressions in the Word have also a contrary sense. Such is the signification of “kings” in the following passages in this chapter:

The seven heads of the beast are seven kings; the five are fallen, and the one is, and the other is not yet come; and when he is come he must continue a little while (Rev. 17:10).

The ten horns that thou sawest are ten kings (Rev. 17:12).

The woman is the great city which hath kingship over the kings of the earth (Rev. 17:18).

So, too, in a subsequent passage, where it is said:

That the beast, the kings of the earth, and their armies, made war with him that sat on the white horse (Rev. 19:19).

All this makes clear the signification of the words “the kings of the earth committed whoredom with the harlot that sitteth upon many waters,” namely, that the truths of the church have been falsified by those who are of Babylon. So again in a subsequent passage, where it is said that:

The kings of the earth committed whoredom with that woman, and the merchants of the earth are waxed rich from the abundance of her delicacies. The kings of the earth, who have committed whoredom and lived deliciously with her, shall weep and lament over her (Rev. 18:3, 9, 11).

“Kings” have a like signification in Daniel:

As for the ten horns of the fourth beast, out of this kingdom ten kings shall arise; and another shall arise after them, and he shall be diverse from the former, and he shall put down three kings (Dan. 7:24).

[3] “Kings” signify those who are in truths from good, and in an abstract sense truths from good, because the Lord is called “king” from Divine truth, and “priest” from Divine good; and therefore

the heaven where Divine truth reigns is called “his throne.” For the same reason angels in the heavens and men on earth who are in truths from good from the Lord are called “sons of the king,” also “sons of the kingdom” and “heirs”; consequently such are meant by “kings” where the Lord is called “king of kings” (as in the fourteenth verse of this chapter, and in chapter 19:16; and elsewhere).

1035. *And they that dwell on the earth have been made drunk with the wine of her whoredom*, signifies that from falsifications those who are of that church have become insane. This is evident from the signification of “made drunk,” as being to be insane in spiritual things (see n. 376f); also from the signification of “wine,” as being spiritual truth (see also n. 376); also from the signification of “whoredom,” as being the falsification of truth (see just above); also from the signification of “they that dwell on the earth,” as being those who are of the church. (That the “earth” in the Word signifies the church, has been frequently shown above.) From all this it is clear that “they that dwell on the earth have been made drunk with the wine of her whoredom” signifies that from falsifications those who are of that church have become insane.

[2] In regard to the insanity that is signified in the Word by “intoxication” and “drunkenness,” it is not from falsities but from truths falsified, for the reason that truth from heaven acts into the understanding, and at the same time falsity from hell; and this gives rise to dissension in the mind, and to an insanity like that of a drunkard in the world. But only those are subject to this insanity who are in evil, and who have confirmed falsities of evil by means of the Word; for all things of the Word are truths and communicate with heaven, while falsities of evil are from hell. But from falsities that are not from evil there is no spiritual intoxication, for such falsities do not pervert and destroy the spiritual truths that lie hidden within the truths of the sense of the letter, since from falsities not from evil, they cannot produce evil, as they can by falsities from evil.

[3] Falsities not from evil may be compared to impure waters, which do not when drunk induce drunkenness; but falsities from evil may be compared to wine or strong drinks, which induce drunkenness. Such insanity therefore is said in the Word to be produced by wine that is called “the wine of whoredom” and “the wine of Babylon” in Jeremiah:

Babylon is a cup of gold in the hand of Jehovah, making the whole earth drunken; the nations have drunk of her wine, therefore the nations are mad (Jer. 51:7).

1036. Verses 3–5. *And he carried me away in the spirit into a wilderness, and I saw a woman sitting upon a scarlet beast, full of names of blasphemy, having seven heads and ten horns. And the woman was arrayed in purple and scarlet, and inwrought with gold, precious stone and pearls, having in her hand a golden cup full of abominations and the uncleanness of her whoredom. And upon her forehead a name written, Mystery, Babylon the great, the mother of the whoredoms and of the abominations of the earth.* 3. “And he carried me away in the spirit into a wilderness” signifies into a place appearing in vision that corresponded to the state of that religious persuasion (n. 1037); “and I saw a woman sitting upon a scarlet beast” signifies the dominion of that religious persuasion over the holy things of the Word (n. 1038); “full of names of blasphemy” signifies which are adulterated and falsified (n. 1039); “having seven heads” signifies and profaned (n. 1040); “and ten horns” signifies the power of the Word from truths (n. 1041). 4. “And the woman was arrayed in purple and scarlet” signifies the appearance of that religious persuasion in externals as if it were from celestial good and truth, and yet in internals it is from devilish evil and falsity (n. 1042); “and inwrought with gold and precious stone” signifies the appearance of that religion in externals, as if it were from spiritual good and truth, and yet in internals it is from infernal evil and falsity (n. 1043); “and pearls” signifies its appearing in externals to be in the knowledges of good and truth (n. 1044); “having in her hand a golden cup full of abominations and the uncleanness of her whoredom” signifies having doctrine from profaned goods and truths (n. 1045). 5. “And upon her forehead a name written, Mystery, Babylon the great” signifies

having in heart the love of dominion over the world and heaven, which the holy things of the Word, of the church, and of worship, are made to serve as means (n. 1046); “the mother of the whoredoms and of the abominations of the earth” signifies a religious persuasion which is the source of adulterations of good and truth, and profanations of the holy things of the church (n. 1047).

1037. Verse 3. *And he carried me away in the spirit into a wilderness*, signifies into a place appearing in vision that corresponded to the state of that religious persuasion. This is evident from the signification of “wilderness,” as being a state of the church in which there is no longer any good or truth (see n. 730). But as a church in which there is no longer any good or truth is not a church, it is called a religious persuasion. Also from the signification of “in the spirit,” as being in vision, for what John saw in the spirit he saw in vision. To see in vision is to see such things as exist with angels in heaven, which are representative and thus significative of things spiritual. When these appear to man they do not appear before the sight of his body, but before the sight of his spirit. For the spirit of man has eyes as well as his body; but the eyes of his spirit see the things that are in the spiritual world, because all things that appear there are from a spiritual origin, and the spiritual man sees spiritual things with the understanding, and with the eyes he sees the same in a form like the natural. But the eyes of the body see the things that are in the material world, because all things that appear there are from a natural origin; and with his understanding the material man sees natural things, while with his eyes he sees the same in a material form. So when the eyes of the spirit were opened with the prophets they saw such things as represented and thus signified the celestial Divine and spiritual Divine things of the church, and sometimes such things as represented and thus signified things that were to come to pass in the churches in the future; and such were the things that John saw. He now saw a wilderness, because a “wilderness” signifies a state of the church devastated of all good and truth; and this state corresponds to the church that had become Babylon. This is why

Babylon is described in many passages of the Word as a wilderness, as in the following:

Art thou he that hath made the world a wilderness, and destroyed the cities thereof? (Isa. 14:17).

Babylon shall be as God's overthrowing Sodom and Gomorrah; it shall not be inhabited forever; it shall not be dwelt in even from generation to generation; that the Arabian may not abide there. The daughters of the owl shall dwell there, and the satyrs shall dance there (Isa. 13:19–22; also Jer. 50:37–40; 51:2, 25–26, 37, 41–43; and elsewhere).

1038. *And I saw a woman sitting upon a scarlet beast*, signifies the dominion of that religious persuasion over the holy things of the Word. This is evident from the signification of a “woman,” as being the church (see n. 555, 707, 721*a*, *c*, 730*a*), here Babylon, which is not a church but a religious persuasion devastated of all the truth and good of the church. That Babylon is meant by this “woman” is clearly evident from the fifth verse of this chapter. Also from the signification of “sitting,” as being to have dominion (see just above, n. 1033); also from the signification of “a scarlet beast,” as being the Word as to the holy things of it, which the woman that is Babylon had profaned by dominion over them. That “the scarlet beast” signifies the Word as to the holy things of it that have been profaned by Babylon can be seen from what follows in this chapter, where it is said that “it was and is not, and is about to come up out of the abyss and to go into perdition” (verses 8–11); and afterwards, that “the ten horns of the beast were ten kings, who hated the harlot, and would make her desolate and naked, and would eat her flesh, and burn her up with fire, and would give the kingdom unto the beast” (verses 12, 16, 17). From these words viewed in the spiritual sense it is clear that “the scarlet beast” signifies the Word as to the holy things of it.

[2] The Divine Word can be signified by a “beast,” because many of the holy things of the church are signified in the Word by “beasts,” as:

The cherubim that appeared as four beasts (Ezek. 1 and 10).

And the four beasts, or four animals, that also were cherubim, were seen by John sitting and standing before the throne (Rev. 4:6–10; 5:6–12; 7:11; 14:3).

And these as cherubim signify providence and protection that the Lord be not approached except by the good of love, and thus also they signify the Word in the letter, since that protects (see above, n. 277, 278*a*, 717*c*). Moreover, all beasts that were sacrificed, as oxen, bullocks, goats, she-goats, kids, rams, sheep, and lambs, signified the holy things of the church (as can be seen from what has been shown above, n. 279, 283, 362, 552, 650*a*, *g*, 781*d*, 817*d*, *e*). And this is why men because of charity are called “sheep,” and even the Lord himself because of the Divine innocence is called a “lamb,” and because of the Divine power is called a “lion.” This has been said that it may not seem strange that the “beast” here signifies the Word, but the Word in the letter, where it is natural. Also, in a general sense, “beast” signifies in the Word the natural as to affection. The beast appeared scarlet in color, because “scarlet” signifies truth from a celestial origin, such as the truth of the Word is in the sense of its letter, that is, in its natural sense, which is what is meant by its holiness. Nearly the same is signified by “the harlot seen sitting upon many waters” (in the first verse of this chapter), also “upon many treasures” (in Jer. 51:13). For “many waters” and “many treasures” there signify the truths of the Word, and thus the holy things of the church which have been adulterated (see above, n. 1033). The signification of “scarlet” will be seen in the explanation of the following verse.

1039. *Full of names of blasphemy*, signifies which are adulterated and falsified. This is evident from the signification of “name,” as being what a thing is or what a state is (see n. 102, 148, 676, 695*b*, 841); therefore “full of names” signifies what the holy things of the Word were to it; also from the signification of “blasphemy,” in reference to the Word, as being its adulteration and falsification (see n. 778).

1040. *Having seven heads*, signifies and profaned. This is evident from the signification of the “head,” as being intelligence and wisdom; and in the contrary sense, insanity and folly and also cunning (see n. 553, 715). And as these heads were the heads of the scarlet beast, which signifies the Word as to its holy things (see above, n. 1038), and seven of them were seen, so “the seven heads” signify the holy things of the Word profaned, for the number “seven” signifies what is holy, and in the contrary sense what is profane. In the sense nearest to the letter “the head” of this beast signifies the Word as to the understanding of it, and thus as to the intelligence and wisdom in it and from it. But when its truths and goods, from which intelligence and wisdom come, have been falsified and adulterated, its “heads,” when seven were seen, signify the holy things of the Word profaned. That this is the signification of “the seven heads” is evident also from the ninth and tenth verses of this chapter, where it is said, “The seven heads are seven mountains, where the woman sitteth upon them, and they are seven kings,” which signifies profanation of the good of love and of the truth of faith.

1041. *And ten horns*, signifies the power of the Word from truths. This is evident from the signification of “horns,” as being the power of truth against falsity; and in the contrary sense the power of falsity against truth (see n. 316, 567, 776); here the power of truth from the Word against falsity, because it is said in what follows:

The ten horns that thou sawest are ten kings. These shall hate the harlot, and shall make her desolate and naked, and shall eat her flesh, and burn her up with fire. And God gave into their hearts to give their kingdom unto the beast (Rev. 17:12, 16–17).

This makes clear that “the ten horns” that the scarlet beast had signify the power of truth, thus of the Word, against falsities; for it is said that they “will hate the harlot and will burn her up with fire,” and the “harlot” signifies the truth of the Word falsified, which in itself is falsity, and this can be hated and burned up only by the truth of the Word in its power, thus by those who are in truths from the Word, and who think of the Word alone as holy,

and acknowledge it to be the Divine truth, without regard to the decrees of the pope. But on this more will be said hereafter. Ten horns were seen because “ten” signifies much, so “ten horns” signify much of power.

1042. Verse 4. *And the woman was arrayed in purple and scarlet*, signifies the appearance of that religious persuasion in externals, as if it were from celestial good and truth, and yet in internals it is from devilish evil and falsity. This is evident from the signification of the “woman,” as being the religious persuasion of the Papists; also from the signification of “arrayed,” as being what it is in externals, for “garments” are external things that clothe; therefore “to be arrayed” means the appearance in externals. Also from the signification of “purple,” as being good from a celestial origin, and also the evil opposite thereto, which is called devilish evil (of which presently). Also from the signification of “scarlet,” as being truth from a celestial origin, and also the falsity opposite thereto, which is called devilish falsity. That these goods and truths differ from goods and truths that are from a spiritual origin, and that the like is true of the evils and falsities opposite to them, which are called infernal evils and falsities, will be shown in the following article.

[2] This woman, who is a harlot, and is Babylon, is thus described, because those who are in evils and in falsities therefrom are described in the Word from their external appearance, thus such as they are in the eyes of the men who worship them. They are so described because the sense of the letter of the Word consists of appearances; while the spiritual sense puts off those appearances, and presents interior things naked, without clothing, and when these appear, they appear in a wholly different form; as here the woman seen in external appearance “arrayed in purple and scarlet,” is called, as to her internal form, “the mother of the whoredoms and of the abominations of the earth”; and the like is said of:

The rich man clothed in purple and fine linen, who, nevertheless, was cast into hell (Luke 16:19);

also of the Assyrians, with whom Ohola and Oholibah, that is, Samaria and Jerusalem, committed whoredom, who are called:

Officers and leaders, horsemen clothed in blue riding upon horses
(Ezek. 23:6, 12).

So in other passages. Babylon is here described as a harlot appears in the world, splendidly clothed and yet abominable, because full of uncleanness.

[3] Before proving from the Word that “purple and scarlet” signify goods and truths from a celestial origin, something shall be said about such goods and truths. The Divine good that proceeds from the Lord is united with his Divine truth, as heat from the sun is with light in the time of spring. But the angels, who are recipients of the Divine good and Divine truth proceeding from the Lord, are distinguished into celestial and spiritual. Those who receive more of the Lord’s Divine good than of his Divine truth are called celestial angels; because these constitute the kingdom of the Lord that is called the celestial kingdom. But the angels who receive more of the Lord’s Divine truth than of his Divine good are called spiritual angels, because the Lord’s spiritual kingdom consists of these. This makes clear that goods and truths have a twofold origin, namely, a celestial origin and a spiritual origin.

Those goods and truths that are from a celestial origin are the goods and truths of love to the Lord; while those goods and truths that are from a spiritual origin are the goods and truths of love towards the neighbor. The difference is like that between higher and lower, or between interior and exterior; thus like that between things that are in a higher or interior degree, and those that are in a lower or exterior degree; and what this difference is can be seen from what has been said in *Heaven and Hell* about the three degrees of the heavens, and thus of the angels, and of their wisdom and intelligence (n. 33–34, 38–39, 208–209, 211, 435).

[4] That “purple” signifies in the Word that good, and “scarlet” that truth, can be seen from the passages in the Word where they are mentioned. As in Ezekiel:

Fine linen of embroidered work from Egypt was thy spreading forth, blue and purple from the isles of Elishah was thy covering (Ezek. 27:7).

This is said of Tyre, which signifies the church as to the knowledges of truth and good, “blue and purple” standing for such knowledges from a celestial origin, and “covering and spreading forth” signifying the externals of that church. In Luke:

There was a certain rich man, who was clothed in purple and fine linen and indulged in delicacies every day (Luke 16:19).

The “rich man” means the Jewish nation and the church therein, which was called “rich” from the knowledges of good and truth from the Word that they had, “in purple” meaning the knowledges of good, and “in fine linen” the knowledges of truth, both from a celestial origin. In Lamentations:

They that did eat delicacies are laid waste in the streets; they that were brought up in scarlet have embraced a dunghill (Lam. 4:5).

“To be brought up in scarlet” means to be instructed from infancy in truths from celestial good.

[5] As the Tent of meeting represented heaven, and the garments of Aaron represented the holy things of heaven, and purple and scarlet signify the goods and truths of heaven, so the curtains and veils of the Tent, as well as the garments of Aaron, were wrought with blue, purple, scarlet double-dyed, and fine linen woven together; as:

The curtains of the habitation (Exod. 26:1);

The veil before the ark (Exod. 26:31);

The covering for the door of the Tent (Exod. 26:36);

The covering at the gate of the court (Exod. 27:16);

The ephod (Exod. 28:6);

The belt (Exod. 28:8);

The breastplate of judgment (Exod. 28:15);

The fringes of the robe of the ephod (Exod. 28:33).

Because “scarlet double-dyed” signified the truth of celestial good, therefore:

A cloth of scarlet double-dyed was spread over the table upon which was the bread of faces, and afterwards it was covered with a covering of the skin of the badger (Num. 4:8).

For the inmost things of the celestial kingdom were signified by the things that were upon the table, which were loaves; but the exterior things by the coverings, which have reference to truths from good.

[6] As truth from celestial good, which is the truth of the sense of the letter of the Word, is signified by “scarlet,” it was used for remembrances, as that:

The sons of Israel should make for themselves a train on the borders of their garment, and should put upon the train of the border a cord of scarlet, that by it they might remember all the commandments of Jehovah and do them (Num. 15:38–39).

And for the same reason it was a custom in ancient times, when significatives were in use, to tie a scarlet cord as a reminder or remembrance of a thing, as is said of Perez the son of Tamar, that:

The midwife tied scarlet upon his hand (Gen. 38:28, 30);

and of the harlot Rahab, that:

She tied in the window a scarlet cord, that the spies might remember their promise (Josh. 2:17, 21).

[7] As all purifications from evils are effected by truths from the Word, therefore:

Cedar wood, scarlet and hyssop were used in cleansings (Lev. 14:4-7, 49-52).

And scarlet was used for the waters of separation and expiation from a red heifer (Num. 19:6).

Purple and scarlet derive their signification from the nature of these colors. For there are colors in heaven far more brilliant than in the world, originating from the light there; and as red has its origin there from what is fiery or flame-like, and what is fiery and flame-like has its origin there from the good of love, so “purple” signifies good from a celestial origin. But scarlet derives its color from what is flame-like and at the same time glistening, and glistening from light signifies truth; consequently that color signifies the truth of celestial good.

[8] As most things in the Word have a contrary sense, so have purple and scarlet; and in that sense they signify the evils and falsities opposite to those goods and truths. As in Isaiah:

Although your sins have been as scarlet they shall become white like snow; although they have been red as purple they shall be as wool (Isa. 1:18).

Since “scarlet,” the same as “snow” signifies truth, and “purple,” the same as “wool” signifies good, and since “scarlet and purple” signify in the contrary sense falsity and evil (falsity and truth, and evil and good corresponding by opposition), so it is said “Although your sins have been as scarlet they shall become white like snow, and although they have been red as purple they shall be as wool.”

1043. *And inwrought with gold and precious stone*, signifies the appearance of that religious persuasion in externals as if it were from spiritual good and truth, and yet in internals it is from infernal evil and falsity. This is evident from the signification of “gold,” as being spiritual good and the evil opposite thereto, which is called infernal evil. That “gold” signifies good may be seen above (n. 242). Also from the signification of “precious stone,” as being both truth from a spiritual origin and the falsity opposite thereto, which is called infernal falsity. That “precious stone” means truth from a spiritual origin may be seen above (n. 717).

[CONCERNING PROFANATION]

[2] Something has been said about good and truth from a celestial origin, and good and truth from a spiritual origin; and something shall now be said about the evil and falsity that are opposite to these. As the heavens are divided into two kingdoms, namely, into a celestial kingdom and a spiritual kingdom, so are the hells divided into two dominions opposite to those kingdoms. The dominion opposite to the celestial kingdom is called devilish, and the dominion opposite to the spiritual kingdom is called infernal. These dominions are distinguished in the Word by the names devil and satan. There are two dominions in the hells, because the heavens and the hells are opposite to each other; and opposite must fully correspond to opposite that there may be equilibrium. For the existence and subsistence of all things, both in the natural world and in the spiritual world, depend upon an exact equilibrium between two activities that are opposite; and when these act against each other manifestly, they act by forces, but when not manifestly they act by endeavors [*conatus*]. By means of equilibriums all things in both worlds are preserved; without this all things would perish. In the spiritual world the equilibrium is between good from heaven and evil from hell; and thus between truth from heaven and falsity from hell. For the Lord continually arranges that all kinds and species of good and truth in the heavens shall have opposite to them in the hells evils and falsities of kinds that correspond by opposition; thus goods and truths from a celestial origin have for their opposites evils and falsities that are called devilish; and in like

manner goods and truths from a spiritual origin have for their opposites evils and falsities that are called infernal.

[3] The cause of these equilibriums is to be found in the fact that the Divine goods and the Divine truths that the angels in the heavens receive from the Lord, the spirits in the hells turn into evils and falsities. All angels, spirits, and men are kept by the Lord in equilibrium between good and evil, and thus between truth and falsity, in order that they may be in freedom; and thus may be led from evil to good and from falsity to truth easily and as if by themselves, although in fact they are led by the Lord. For the same reason they are led in freedom from good to evil, and from truth to falsity, and this, too, as if by themselves, although the leading is from hell.

1044. *And pearls*, signifies their appearance in externals to be in the cognitions of good and truth, and yet in internals they are in the knowledge of evil and falsity. This is evident from the signification of “pearls,” as being the cognitions of good and truth (of which presently); therefore in the contrary sense “pearls” signify the knowledges of evil and falsity, which are the source of their craft and cunning. That the Babylonian nation is such, namely, that they wish to appear to be in sanctity, and thus in every good and truth and in the knowledges of these, and to appear in consequence to be intelligent above all others in the world, although in fact they are in no good or truth nor in any knowledges of these, and thus not in any intelligence or wisdom in spiritual things. That they are not in these, but are instead insane in respect to them, is clearly seen in the spiritual world, where the interiors of every man are laid bare and thus clearly appear. In the case of the monks, and especially the Jesuits, who from their cleverness were considered to be more intelligent than all others in the world, their interiors were found to be so empty and void that they did not know a single truth that leads to heaven. These have been explored, and have been found to be such.

[2] They appear in externals to be in goods, truths, knowledges, intelligence, and wisdom, because they have made subject to their

dominion all the holy things of the Word, of the church, and of worship, and therefore from dominion they speak with the common people, persuading them that they hold the mysteries of heaven, and that their pope utters his edicts from inspiration, like that of the prophets and apostles; and this they can declare in a haughty manner, because they speak from the authority of dominion over souls, and over heaven and hell; and from a persuasion of their holiness it can be accepted by the common people with no repugnance of heart, since the common people are kept for this very purpose in dense thick darkness respecting spiritual things. And in that thick darkness they inspire spurious goods and foolish truths, which they call Divine and heavenly; and in such thick darkness in which the common people are kept, they are even able to inspire devilish and infernal evils and falsities, and to induce a faith in them as if they were celestial and spiritual goods and truths; for thus and not otherwise can they be adored as deities, and subject countries and possessions to their command and disposal. Such are the things that lie hidden inwardly in them, while outwardly they appear as if “arrayed in purple and scarlet, and inwrought with gold, precious stones, and pearls.”

[3] That “pearls” signify the knowledges of good and truth can be seen from the following passages. In Matthew:

The kingdom of the heavens is like unto a merchant seeking beautiful pearls, who, when he had found one precious pearl, going away sold all that he had and bought it (Matt. 13:45–46).

“The kingdom of the heavens” means both heaven and the church; the “merchant” means those who acquire for themselves the goods and truths through which heaven and the church come; “pearls” signify the knowledges of good and truth, for these are the truths of the natural man; “the one precious pearl” means the knowledge respecting the Lord and his Divine; “going away he sold all that he had and bought it” signifies to reject what is one’s own [*proprium*] in order to receive life from the Lord.

[4] In the same:

Give not that which is holy unto the dogs, neither cast your pearls before the swine, lest they trample on them with their feet, and turn and rend you (Matt. 7:6).

“Dogs” signify lusts and appetites; “swine” signify filthy loves, such as are those in the hells of adulterers. Because such are in the infernal marriage, which is the marriage of falsity and evil, they utterly reject goods and truths and the knowledges of these, and moreover treat them with scorn and scoffing; therefore it is said, “Cast not your pearls before the swine, lest they trample on them with their feet, and turn and rend you,” “to trample with the feet” being to wholly reject as filth, and “to turn and rend” being to treat with scorn and scoffing.

[5] “Pearls” also signify the knowledges of good and truth in the following passages in Revelation:

The merchants of the earth shall weep and wail over Babylon, for no one buyeth their merchandise any more, merchandise of gold and silver, and of precious stone and pearl (Rev. 18:11–12).

The twelve gates of the wall of the new Jerusalem were twelve pearls; each one of the gates was one pearl (Rev. 21:21).

As “the gates to the new Jerusalem” signify such things of doctrine from the Word as introduce man into the church, and these are the knowledges of truth and good from the Word, so the gates were seen to be “of pearls.”

1045. *Having in her hand a golden cup, full of abominations and the uncleanness of whoredoms,* signifies having doctrine from profaned goods and truths. This is evident from the signification of a “cup,” as being falsity from hell, for a “cup” has a similar signification as “wine,” and “wine” signifies truth from heaven, and in the contrary sense falsity from hell (see n. 887, 960*a, b*, 1022). And as a “cup” signifies truth or falsity, and the doctrine of every church is either of truth or of falsity, for all truth or falsity of the church is contained in doctrine, so a “cup” also signifies doctrine, and “a golden cup” the doctrine of falsity from evil.

[2] As in Jeremiah:

Babylon is a golden cup in the hand of Jehovah, making the whole earth drunken (Jer. 51:7).

It is called “a golden cup” for the same reason that the woman is said to be “arrayed in purple and scarlet, and inwrought with gold, precious stones and pearls,” that is, from the appearance in externals; and yet in internals it is like a cup “full of abominations and uncleanness.” For it is like what the Lord says of the externals and internals with the scribes and Pharisees:

Woe unto you scribes and Pharisees, who cleanse the outside of the cup and of the platter, but within they are full of extortion and excess. And ye make yourselves like unto whited sepulchers, which outwardly appear beautiful, but within are full of bones of the dead and all uncleanness (Matt. 23:25–27).

The above is evident also from the signification of “abominations,” as being the profanations of good (of which presently); also from the signification of “the uncleanness of whoredom,” as being the profanation of truth. For “whoredom” signifies falsification of truth (see above), therefore its “uncleanness” signifies profanation.

[3] In regard to the profanations that are signified by “abominations,” they are perversions of the holy things of the church, thus conversions of its goods into evils, and of its truths into falsities. They are called “abominations” because the angels abominate them; for so far as they have been holy things of the church, derived from goods and truths from the Word, they ascend into heaven; but so far as they have been applied to evils, and thus profaned, they carry with them what is infernal, which lies hidden within; and consequently they are perceived as things dead, in which there was once a living soul; and this is why heaven abominates and detests them.

[4] That this is the meaning of “abominations” in the Word is evident from the account of the abominations of Jerusalem in Ezekiel:

As that she took of the garments of her adorning which were given to her, and made for herself high places of various colors, and committed whoredom upon them;

That of the gold and silver given to her, she made herself images of a male, and committed whoredom with them;

That the oil, incense, bread, fine flour, and honey, that were given to her, she gave for an odor of rest;

That they sacrificed their sons and daughters;

That she committed whoredom first in Egypt, and afterwards with the sons of Assyria, and finally with the Chaldeans; besides other things that are there called abominations. (Ezek. 16:2–63).

All these things signify profanations of the Word, of the church, and of worship. So in other passages where abominations are either recounted or mentioned (as Jer. 7:9, 10; 16:18; 32:35; Ezek. 5:11; 7:19, 20; 8:6–18; 11:21; 14:6; 20:7, 8; Deut. 7:25, 26; 12:31; 18:9, 10; Matt. 24:15; Mark 13:14; Dan. 9:27; 11:31; and elsewhere).

1046. Verse 5. *And upon her forehead a name written, Mystery, Babylon the great*, signifies having in heart a love of dominion over the world and heaven, which the holy things of the Word, of the church, and of worship are made to serve as means. This is evident from the signification of “a name written upon the forehead,” as being what she is as to love, for “name” signifies what a thing or a state is, and “forehead” signifies love. That “name” means what a thing or a state is may be seen n. 102, 148, 676, 695*b*, 841, 892; and that “forehead” corresponds to the good of love, n. 427*a*, 852*a*. Also from the signification of “mystery,” as being that which lies hidden in the heart and is not evident to the common people. That this is the love of dominion over the world and over heaven, which the holy things of the church are made to serve as means, and that the cupidity and government of that love is Babylon, has been fully shown in the introduction to this chapter (n. 1029). And as that love devastates the church of all truths and goods, that devastation is also meant by “Mystery, Babylon the great.”

1047. *The mother of the whoredoms and of the abominations of the earth*, signifies a religious persuasion which is the source of adulterations of good and truth, and profanations of the holy things of the church. This is evident from the signification of “mother,” as being the church, but here a religious persuasion which in the general sense is meant by “Babylon”; also from the signification of “whoredoms,” as being adulterations of good and falsifications of truth (see n. 141, 161, 817c, 881); also from the signification of “abominations,” as being profanations (see n. 1045); also from the signification of the “earth,” as being the church, here as to its holy things. That in the Word “earth” signifies the church may be seen (n. 29, 304, 413b, 417a, 697, 741c, d, 742, 752, 876).

(Continuation respecting Profanation)

[2] Profanations are of many kinds. The most grievous kind is when one acknowledges and lives according to the truths and goods of the Word, of the church, and of worship, and afterwards denies them and lives contrary to them, or even lives contrary to them and does not deny them. Such profanation effects a conjunction and coherence of good with falsity, and of truth with evil, and from this it comes to pass that man is at the same time in heaven and in hell; consequently, when heaven wills to have its own, and hell wills to have its own, and yet they cohere, they are both swept away, and thus the proper human life perishes, and the man becomes like a brute animal, continually delirious, and carried hither and thither by fantasy like a dragon in the air, and in his fantasy shreds and specks appear like giants and crowds, and a little platter like the universe; and so on.

[3] As such have no longer any human life they are not called spirits, but something profane, nor are they called he or she, but it; and when they are seen in the light of heaven they appear like dried skeletons. But this kind of profanation is rare, since the Lord provides against a man’s entering into a belief in truth and a life of good unless he can be kept in them continually even to the end of

his life. But this profanation, and other kinds of profanations, will be further treated of in the following articles.

1048. Verse 6. *And I saw the woman drunken with the blood of the saints and with the blood of the witnesses of Jesus; and when I saw her I wondered with great wonder.* 6. “And I saw the woman drunken with the blood of the saints” signifies a religious persuasion that is insane from the falsities of evil, from which violence is done to Divine truths (n. 1049); “and with the blood of the witnesses of Jesus” signifies violence done to those truths of the Word that teach that the Lord alone is to be adored (n. 1050); “and when I saw her I wondered with great wonder” signifies an astonishing vision in which were arcana of heaven, that were unknown to him (n. 1051).

1049. Verse 6. *And I saw the woman drunken with the blood of the saints,* signifies a religious persuasion that is insane from falsities of evil, from which violence is done to Divine truths. This is evident from the signification of “the woman,” as being the religious persuasion that is meant in a general sense by “Babylon” (as above, n. 1042); also from the signification of “to be drunken,” as meaning to be insane in spiritual things from falsities of evil (see above, n. 376f, 1035); also from the signification of “the blood of the saints,” as being Divine truths, here violence done to them, because it is meant that the blood was shed. (That “blood” signifies the Divine truth may be seen n. 30, 328a, 329, 476, 748; and that “shedding blood” signifies violence done to Divine truth, n. 329f, g.) It is said “the blood of the saints,” because the Divine truths of the Word are what are called holy, and because by “saints” in the spiritual sense saints are not meant, but things holy; for in the spiritual sense of the Word there is no idea of person, place or time; but it is otherwise with its natural sense.

[2] How these two senses differ from each other can be clearly seen in many passages of the Word, as here where it is said that he “saw the woman drunken with the blood of the saints, and the blood of the witnesses or martyrs of Jesus,” and in the natural sense these words mean that Babylon shed the blood of the saints, and the blood of those who bore witness to the Lord; while in the

spiritual sense these words mean that Babylon did violence to Divine truths, and also to testification concerning the Lord. That this sense is contained in these words can also be seen or concluded from this, that the modern Babylon has not slain the saints nor the witnesses of the Lord, for it worships saints even to idolatry, and the Lord with supreme though external sanctity, but the pope with internal sanctity; which makes clear that this is not what is to be understood, but that something more interior lies hidden in these words, which is, that they have done violence to Divine truths, and also to the Lord's Divine authority; for they have done violence to Divine truths by falsifying, adulterating, and profaning the Word; and it is known that they have done violence to the Lord's Divine authority by transferring it to themselves.

(Continuation respecting Profanation)

[3] It has been said that the most grievous kind of profanation is when the truths of the Word are acknowledged in faith and confirmed in the life, and man afterwards recedes from faith and lives in evil, or if he does not recede from faith he nevertheless lives in evil. But one who is in faith and in the life according to it from childhood to youth, and afterwards in adult age recedes from faith and from the life of faith, does not profane, for the reason that the faith of childhood is the faith of the memory, and is the master's faith in the child; while the faith of adult age is the faith of the understanding, and thus man's own faith. This faith man can profane if he recedes from it and lives contrary to it, but not the former. For nothing enters the life of man and affects it except what comes into the understanding and from that into the will; and man does not think from his own understanding and act from his own will until he arrives at adult age. Before that he has thought merely from knowledge and has acted merely from obedience; and this does not make a part of his life, and therefore cannot be profaned.

[4] In a word, whatever a man thinks, speaks, and does from the understanding with the will favoring it, this belongs to his life or comes to be of his life; and if this is holy it is profaned by his

receding. But the profanations of this kind are more grievous or are lighter according to the quality of the truth and the consequent faith, and according to the quality of the good and the consequent life, and according to the quality of the withdrawal from these; and therefore there are many specific differences in this profanation.

1050. *And with the blood of the witnesses of Jesus*, signifies violence done to those truths of the Word that teach that the Lord alone is to be adored. This is evident from the signification of “blood,” as being the Divine truth of the Word and violence done to it (as has been said just above); also from the signification of “the witnesses of Jesus,” as being those who in heart acknowledge the Lord, and worship and adore him only. That “to bear witness” means to acknowledge in heart, and that “the testimony of Jesus” means the acknowledgment of the Lord’s Divine in his human, and that he alone is to be worshiped and adored, may be seen (n. 10, 27, 228, 392*b–e*, 635, 649, 749). That the Babylonians do violence to the truths of the Word that teach about the Lord can be clearly seen from this, that they have transferred the Lord’s Divine authority to the pope as his vicar, and worship and adoration along with it; also with this end in view they have separated the Lord’s Divine from his human, that they might say that they have not assumed his Divine but his human authority; not being willing to know that the Divine authority consists chiefly in the power to save the human race; although the Babylonians appropriate even this power to themselves. But on this more will be said elsewhere.

(Continuation respecting Profanation)

[2] Why the state of profaners after death is so horrible shall be disclosed. Man has two minds, the natural and the spiritual. The natural mind is opened to him by the knowledges and cognitions of truth and good, and the spiritual mind is opened by a life according to these; and this is effected in those who know, acknowledge, and believe the truths of the Word and live according to them. In others that mind is not opened. When the spiritual mind has been opened, the light of heaven, which is Divine truth, flows through it into the natural mind, and there arranges truths in

a corresponding order. Therefore when a man passes over into a contrary state, and either in faith or life denies the truths of the Word that he has previously acknowledged, the things that are in the natural mind no longer correspond with those that are in the spiritual mind; consequently heaven with its light flows in through the spiritual mind into things that do not correspond, or into things opposite in the natural man; and from this a fantasy arises that is so direful that they seem to themselves to fly in the air like dragons, while shreds and specks appear to them like giants and crowds, and a little ball like the whole globe, and other like things. The reason of this is that they have heaven in the spiritual mind and hell in the natural mind, and when heaven, which is in the spiritual mind, acts into hell, which is in the natural mind, such things appear. And as this destroys all things pertaining to the understanding, and the will with the understanding, the man comes to be no longer a man. And this is why a profaner is no longer called a man, nor he or she, but it, for he is a brute.

1051. *And when I saw her I wondered with great wonder*, signifies an astonishing vision, in which were arcana of heaven that were unknown to him. This is evident from the signification of “wondering with great wonder” at those things that he saw, as being to be astonished respecting the vision, in which lay hidden arcana unknown to him, therefore the angel said to him, “I will tell thee the mystery of the woman, and of the beast that carrieth her.”

(Continuation respecting Profanation)

[2] This kind of profanation exists especially with those who acknowledge the Lord and his Divine, and the Word and its holiness; and for the reason that the Lord alone by means of truths from the Word opens heaven to the man who lives according to those truths; and unless heaven is opened such profanation is not possible. And this shows why the Gentiles, who are ignorant of the Lord and know nothing about the Word, cannot bring upon themselves such profanation; neither can the Jews, for they deny the Lord from their infancy, and heaven is not opened to them by means of the Word; neither can the impious who have been such

from childhood; for, as has been said, those only profane who believe well and live well, and afterwards believe wrongly and live wrongly. Besides this kind of profanation there are other kinds of it, which shall be treated of in the following articles.

1052. Verses 7–8. *And the angel said unto me, Wherefore, dost thou wonder? I will tell thee the mystery of the woman, and of the beast that carrieth her, which hath the seven heads and the ten horns. The beast that thou sawest was and is not, and is about to come up out of the abyss, and to go into perdition; and they that dwell upon the earth shall wonder, whose names have not been written in the book of life from the foundation of the world, seeing the beast that was and is not, and yet is.*

7. “And the angel said unto me, Wherefore dost thou wonder? I will tell thee the mystery of the woman, and of the beast that carrieth her, which hath the seven heads and the ten horns” signifies manifestation of all things (n. 1053). 8. “The beast that thou sawest was and is not” signifies the Word which in the beginning was received in the church and read, and afterwards was taken away from the people and not read (n. 1054); “and is about to come up out of the abyss, and to go into perdition” signifies that it is acknowledged as Divine and yet is rejected (n. 1055); “and they that dwell upon the earth shall wonder” signifies those of that religion who reject the Word (n. 1056); “whose names have not been written in the book of life from the foundation of the world” signifies that there are those who do not acknowledge the Lord’s Divine authority over heaven and earth, but regard it as transferred to a certain vicar, and from him to his vicars (n. 1057); “seeing the beast that was and is not” signifies knowing that the Word has been received, and yet is rejected (n. 1058); “and yet is” signifies that it still is because it is Divine and has not been rejected except by profaners (n. 1059).

1053. Verse 7. *And the angel said unto me, Wherefore dost thou wonder? I will tell thee the mystery of the woman, and of the beast that carrieth her, which hath the seven heads and the ten horns,* signifies manifestation of all things, as is evident without explanation; but what each particular signifies, as “to wonder,” “the mystery of the woman,” “the scarlet beast,” “the seven heads,” and “the ten

horns," has been told in the preceding pages, and will be further explained in what follows.

(Continuation: the Second Kind of Profanation)

[2] There is another kind of profanation of holy things that those come into who have domination as their end, and regard the holy things of the Word, of the church, and of worship, as means. The Divine order is that heaven and the church, and consequently the holy things of these, be the end, and domination the means for promoting that end. For when holy things are the end and domination the means, the Lord is worshiped and adored; but when domination is the end and holy things the means, instead of the Lord man is worshiped and adored. For the means look to the end as servants look to their master, and the end looks to the means as a master looks to his servants; consequently as a master esteems and loves his servants according to the compliance they render to his will, so a man who has domination as his end esteems and loves the holy things of the Word, of the church, and of worship, according to the compliance they render to his end, which is domination. And on the other hand, as a lord despises and dismisses servants and takes others in their place when they are not subservient to his will, so a man who has domination as his end despises and rejects the holy things of the church, and takes other things in their place when they are not subservient to his end, which is domination.

[3] From this it is clear that in those who have domination as their end, holy things are of no account except so far as they are subservient to the end, and also that they are not holy, but are profane when they are subservient to this end; and for the reason that the end, when it is domination, is the man himself, and as this end is love of self it is the man's own [*proprium*]; and man's own when viewed in itself is nothing but evil, and indeed is profane, and the end joins to itself the means that they may be as one. In this kind of profanation are all those who are in sacred ministries, and who are seeking by means of the holy things of the church to gain honor and glory, and these and not use, which is the salvation of souls, are what give them joy of heart.

1054. Verse 8. *The beast that thou sawest was and is not*, signifies that the Word in the beginning was received in the church and read, and afterwards was taken away from the people and not read. This is evident from the signification of “the scarlet beast,” as being the Word in the letter as to its holy things (see n. 1038); also from the signification of “was,” as being that in the beginning it was received in the church and read; also from the signification of “is not,” as being that afterwards it was taken away and not read. That this is the meaning of these words is evident from the fact that the Word was so treated, namely, that in the beginning they acknowledged it as Divine, taught from it, and read it before the people; but that afterwards, as they extended their dominion over the church and over heaven, while they acknowledged it to be Divine they no longer taught from it as before. For they interdicted the people from reading it, and instead of doctrine from it they put forth their doctrine from the Papal throne as Divine, they instituted Divine worship in masses not understood by the common people, and they preached the adoration of the pope and of dead men whom they call saints, instead of the Lord whom they previously adored. All this makes clear that the Word is what is meant by “the scarlet beast, which was and is not, and is about to come up out of the abyss, and go into perdition.” That Babylon in the beginning was a church that worshiped the Lord, and preached the Divine truth from the Word, but afterwards, while it retained an adoration of the Lord it was an external, that is, a formal adoration, and the internal which is the essential adoration they transferred to the pope as the Lord’s vicar, and consequently to the ministering body as vicars under him; this may be seen above (n. 1029).

(Continuation respecting the Second Kind of Profanation)

[2] Those who are in this kind of profanation cannot do otherwise than adulterate the goods of the Word and falsify its truths, and thus pervert the holy things of the church; for these are not in accord with the end, which is the domination of man over them, for they are Divine things that cannot be mere servants; therefore from necessity, that the means may be in accord with the

end, goods are turned into evils, truths into falsities, and thus holy things into things profane, and this in an increasing degree as dominion, which is the end, is increased.

[3] That this is so can be clearly seen from the Babylon of the present day, to which the holy things of the Word, of the church, and of worship, are means, and domination is the end. So far as they have amplified domination they have weakened the holiness of the Word, and have actually exalted above it the holiness of the pope's decrees; they have claimed to themselves authority over heaven, and even over the Lord himself, and they have instituted the idolatrous worship of men, both living and dead, and this until there is nothing left of Divine good and Divine truth.

[4] That the holy things of the Word, of the church, and of worship, have been so changed is of the Lord's Divine providence; not of his providence that this should be so done, but of his providence that when men wish to have dominion and do have dominion by means of holy Divine things, they should choose falsity in place of truth and evil in place of good, for otherwise they would defile holy things, and render them abominable before angels; but when holy things no longer exist this cannot be done. Take as an example what has been done with the holy supper instituted by the Lord; they have separated the bread and the wine, giving the bread to the people and drinking the wine themselves. For "bread" signifies the good of love to the Lord, and "wine" the truth of faith in him; and good separated from truth is not good, nor is truth separated from good truth, for truth is truth from good, and good is good in truth. And so in other things.

1055. *And is about to come up out of the abyss, and go into perdition*, signifies that it is acknowledged as Divine for form's sake, and yet is rejected. This is evident from the signification of "coming up out of the abyss," as being, in reference to the Word with those who are of Babylon, to be accepted and acknowledged as Divine for form's sake (of which presently); also from the signification of "going into perdition," as being not to be acknowledged but to be rejected. That the Word has been thus

treated by those who are of Babylon is known. For the Word is acknowledged as Divine on account of the Lord's words to Peter respecting the keys, on account of the stories of the passion, of Mary, and of the apostles, and some passages which they can pervert to favor their dominion. Since all these are from the Word, and upon these their religion is founded, so if the Word were not acknowledged as Divine the religion itself would fall, and they could no longer rule over holy things, nor even be called Christians. But that the Word, nevertheless, is rejected by them is also known, for it is not read by the common people, and but little by the monks who teach; and many invalidate its holiness, as is evident from their writings and sayings, for the reason that it contains things that are not in accord with the decrees and bulls of the pope, also because Babylon is there described vividly and condemned to hell. These are the causes of its rejection. All this makes clear that the Word is acknowledged as Divine only for form's sake. And that this is what these words signify can be clearly seen when it is seen that "the scarlet beast" means the Word, and the "harlot or the woman that sitteth upon it" means the religious persuasion that regards dominion as its end, and the holy things of the Word, of the church, and of worship as the means.

(Continuation respecting the Second Kind of Profanation)

[2] Those who are in the love of self, and from that in the love of having dominion, and who covet, acquire, and afterwards exercise domination by means of the holy things of the Word, of the church, and of worship, are those who profane. For the delight of the love of having dominion for self's sake, that is, for the sake of eminence, and consequent homage, and a kind of adoration of self, is an infernal delight. Moreover, this reigns in hell, for in hell everyone wills to be the greatest, while in heaven everyone wills to be the least; and to have dominion over holy things from an infernal delight is to profane them.

[3] But this second kind of profanation of the holy things of the church is not like the former kind of the profanation of them. Those fall into the former kind in whom a communication with

heaven has been effected by the opening of their spiritual mind; while this second kind of profanation those have with whom the spiritual mind has not been opened, or communication with heaven effected through it. For so long as the delight of the love of having dominion resides in man, that mind cannot be opened, and communication with heaven is not possible to him.

[4] Moreover, the lot of these profaners after death differs from the lot of the former. The former, as has been said, are in an unceasing delirium of fantasy; but these hate the Lord, hate heaven, hate the Word, hate the church, and hate all its holy things; and they come into such hatred because their dominion is taken away from them, and thus their state is changed into its opposite. They appear like something fiery, and their hell appears like a conflagration; for infernal fire is nothing else than the lust of having dominion from the love of self. These are among the worst, and are called devils; while the others are called satans.

1056. *And they that dwell upon the earth shall wonder*, signifies those of that religious persuasion who reject the Word. This is evident from the signification of “they that dwell upon the earth,” as being those who are of that religious persuasion; for the “earth” signifies the church, but here a religious persuasion because there is no church, since there is a church only where the Lord is worshiped and the Word is read. That those who reject the Word are meant is clear from what follows, namely, that they are those “whose names have not been written in the book of life from the foundation of the world,” and are those “who saw the beast that was and is not, and yet is,” “beast” signifying the Word (as above); therefore they wonder that the Word still is, although it was and is not.

(Continuation respecting the Second Kind of Profanation)

[2] The love of having dominion by the holy things of the church as means wholly shuts up the interiors of the human mind from the inmosts towards the outmosts, according to the kind and extent of that love. But to make clear that they are shut up, something shall first be said about the interiors belonging to the human mind. Man

has a spiritual mind, a rational mind, a natural mind, and a sensual mind. By means of the spiritual mind man is in heaven and is a heaven in its least form. By means of the natural mind he is in the world and is a world in its least form. Heaven with man communicates with the world in him by means of the rational mind, and with the body by means of the sensual mind. The sensual mind is the first to be opened with man after his birth; after that the natural mind, and as he seeks to become intelligent the rational mind, and as he seeks to become wise the spiritual mind. And at length, as man becomes wise the spiritual mind becomes to him as the head, and the natural mind as the body, and the rational mind serves as a neck to join this to the head, and then the sensual mind becomes like the sole of the foot.

[3] With infants the Lord so arranges all these minds by means of the inflow of innocence from heaven that they can be opened. But with those who begin from childhood to be inflamed with the lust of having dominion by means of the holy things of the church as means, the spiritual mind is wholly shut; so, too, is the rational mind, and finally the natural mind, even to the sensual mind, or as it is said in heaven, even to the nose. And thus they become merely sensual, and are the most stupid of all in things spiritual and thus in things rational, and the most crafty of all in worldly and thus in civil matters. That they are so stupid in spiritual things they do not themselves know, because in heart they do not believe these things, and because they believe craft to be prudence and malice to be wisdom. And yet all of this kind differ according to the kind and extent of their lust of having dominion and of exercising it, also according to the kind and extent of the persuasion that they are holy, and according to the kind of good and truth from the Word that they profane.

1057. *Whose names have not been written in the book of life from the foundation of the world*, signifies that there are those who do not acknowledge the Divine authority of the Lord over heaven and earth, but regard it as transferred to a certain vicar, and from him to his vicars. This is evident from the signification of “names not written in the book of life,” as being those who are not received in

heaven (see n. 199, 222*a*, 299); and as those are not received into heaven who do not acknowledge the Lord's Divine authority over heaven and earth, such are here meant. Also from the signification of "from the foundation of the world," as being from the establishment of the church. In the sense of the letter or the natural sense "the foundation of the world" means the creation of the world; but in the internal spiritual sense it means the establishment of the church; for the spiritual sense treats of spiritual things, while the natural sense treats of natural things which pertain to the world. For this reason the creation of the heaven and the earth in the first chapter of Genesis describes in the spiritual sense the new creation or establishment of the first and most ancient church on this earth. (That this is described by the creation of heaven and earth in the first chapter of Genesis may be seen in *Arcana Coelestia*, where the contents of that chapter are explained.) Moreover, "to create" signifies in the Word to reform; and "the creator" means the Lord as reformer and savior. (That "to create" signifies to reform, and that the creation of heaven and earth in the first chapter of Genesis in the spiritual sense describes the establishment of the most ancient church can be seen above, n. 294, 739.)

[2] The establishment of the church is meant by "the foundation of the world" in these passages in the Word:

The king shall say to them on the right hand, Come and possess as an inheritance the kingdom prepared for you from the foundation of the world (Matt. 15:34).

Jesus praying said, Father, for thou lovedst me before the foundation of the world (John 17:24).

Jesus said, The blood of all the prophets shed from the foundation of the world shall be required of this generation (Luke 11:50).

That the establishment of the church is meant by "the foundation of the world" is evident from passages in the Word where mention is made of "founding the earth," "the founding of the earth," and

“the foundation of the earth,” which do not mean the founding or creating of the earth, but the establishment or creation of the church upon the earth. As in Zechariah:

Jehovah spreadeth abroad the heavens, and foundeth the earth, and formeth the spirit of man in the midst of him (Zech. 12:1).

Here “spreading abroad the heaven and founding the earth,” does not mean the spreading abroad of the visible heaven and the founding of the habitable earth, but the church as to its internals, which are called spiritual, and as to its externals, which are called natural. “To found” this and “to spread abroad” that means to establish; and therefore it is added, “and formeth the spirit of man in the midst of him,” which signifies his reformation and regeneration.

[3] In Isaiah:

Hearken unto me, O Jacob and Israel, my hand hath founded the earth, and my right hand hath spanned the heavens (Isa. 48:12–13).

“Founding the earth with the hand, and spanning the heavens with the right hand,” has a similar signification here as above, as can be seen from what precedes and what follows in this chapter where the establishment of a new church by the Lord is treated of. In the same:

Thou hast forgotten Jehovah thy maker, that stretcheth forth the heavens and foundeth the earth (Isa. 51:13).

Here again, “the heavens and the earth” signify the church as to its internal or spiritual things and its external or natural things; and “to stretch forth and found” signifies to establish.

[4] In the same:

I will put my words in thy mouth, and will cover thee with the shadow of my hand, to plant the heavens and to found the earth, and to

say unto Zion, thou art my people. Awake, awake, arise, O Jerusalem (Isa. 51:16–17).

Here “to plant the heavens and to found the earth” evidently stands for the establishment of the church; for this is said to the prophet, that “the word should be put in his mouth, and that he should be covered with the shadow of the hand, to plant the heavens and to found the earth”; and a prophet cannot found the earth, but he can found a church; therefore it is also added, “to say unto Zion, thou art my people. Awake, awake, arise, O Jerusalem,” “Zion and Jerusalem,” in the Word, meaning the church. In David:

The heaven is thine and the earth is thine; the world and the fullness thereof thou hast founded them (Ps. 89:11).

Here too, “heaven and earth” signify the church; “the world” signifies the church as to good, and “the fullness thereof” signifies all the goods and truths of the church.

[5] In the same:

The earth and the world Jehovah hath founded upon the seas, and established upon the rivers. Who shall ascend into the mountain of Jehovah, and who shall stand in the place of his holiness? (Ps. 24:2–3).

The establishment of the church is described by “founding the earth and the world upon the seas, and establishing them upon the rivers,” as can be seen above (n. 304*c*, 518*d*, 741*b*). That the establishment of the church is signified is evident from what here follows, namely, “Who shall ascend into the mountain of Jehovah, and who shall stand in the place of his holiness?” “The mountain of Jehovah” means Zion, which signifies where the Lord reigns by means of the Divine truth, and “the place of his holiness” means Jerusalem, where the temple was, which signifies the church as to doctrine. All this makes clear that “the founding of the world” signifies the establishment of the church. For the “world” has a similar meaning as “heaven and earth”; and the expression “to found the earth” is used because the “earth” signifies the church on earth, and upon this heaven as to its holy things is founded. This

also makes clear the signification of “the foundations of the earth” in the following passages. In Isaiah:

Do ye not know, do ye not hear, hath it not been declared to you from the beginning, do ye not understand the foundations of the earth? (Isa. 40:21).

The foundations of the earth are corrupted (Isa. 24:18; likewise 63:12; Jer. 31:37; Micah 6:2; Ps. 18:7, 15; 82:5; and elsewhere).

(Continuation respecting the Second Kind of Profanation)

[6] Profaners of this kind are stupid and foolish in spiritual things, but are crafty and keen in worldly things, because they make one with the devils in hell; and because, as has been said above, they are merely sensual, and are therefore in what is their own [*proprium*], which draws its delight of life from the unclean effluvia that exhale from waste matters in the body, and that are emitted from dunghills; and these cause a swelling of their breasts when their pride is active and the titillation of these causes delight.

[7] That such is the source of their delight is made evident by their delights after death when they are living as spirits; for then more than the sweetest odors do they love the rank stench arising from the gases of the belly and from outhouses, which to their smell are more fragrant than thyme. The approach and touch of these close up the interiors of their mind, and open the exteriors pertaining to the body, from which comes their quickness in worldly things, and their dullness in spiritual things. In a word, the love of having dominion by means of the holy things of the church corresponds to filth, and its delight to a stench indescribable by words, and at which angels shudder. Such is the exhalation from their hells when they are opened; but they are kept closed because of the oppression and occasional swooning which they produce.

1058. *Seeing the beast that was and is not*, signifies the knowledge that the Word has been received, and yet is rejected. This is evident from the signification of “seeing,” as being to know and cognize (see n. 260, 529); also from the signification of the “beast,” as being the Word (see n. 1038); also from the signification of “that

was and is not,” as being that it has been received, and yet rejected (see n. 1054–1056).

(Continuation: the Third Kind of Profanation)

[2] In this kind of profanation are those who with devout gestures and a pious utterance adore Divine things, and yet in heart and spirit deny them; thus who venerate the holy things of the Word and of the church and of worship outwardly or before the world, and yet at home or in secret deride them. When those of this class are in a holy external, and are teaching in a temple or conversing with the common people, they do not know otherwise than that what they say is true; but as soon as they return into themselves they think the opposite. Because these are such they can counterfeit angels of light, although they are angels of darkness. From this it is clear that this kind of profanation is a hypocritical kind. They are not unlike images made of filth and gilded, or like fruits rotten within but with a beautiful skin, or like nuts eaten by worms within but with a whole shell. From all this it is evident that their internal is diabolical, and therefore that their holy external is profane.

[3] Such are most of the rulers in the Babylon of the present day, and many of a certain society in Babylon, as those of them know who claim to themselves dominion over the souls of men and over heaven. For to believe as they do, that authority has been given them to save and to admit into heaven, is the very opposite of acknowledging in heart that there is a God, and for the reason that man, in order to be saved and admitted into heaven must look to the Lord and pray to him. But a man who believes that such authority has been given to him looks to himself, and believes the things that are the Lord's to be in himself; and to believe this, and at the same time to believe that there is a God or that God is in him, is impossible. For a man to believe that God is in him when he thinks himself to be above the holy things of the church, and heaven to be in his power, is like ascribing that belief to Lucifer, who burns with the fire of ruling over all things. If such a man thinks that God is in him he cannot think this otherwise than from himself; and thinking from himself that God is in him is thinking

not that God is in him, but that he himself is God, as is said of Lucifer in Isaiah (14:13, 14), by whom is there meant Babylon, as is evident from the fourth and twenty-second verses of the same chapter.

[4] Moreover, such a man, of himself, when power is given him, shows forth what he is of himself, and this by degrees according to his elevation. From this it is clear that such are atheists, some avowedly, some clandestinely, and some ignorantly. And as they regard dominion as an end, and the holy things of heaven and the church as means, they counterfeit angels of light in face, gesture, and speech, and thus profane holy things.

1059. *And yet is*, signifies that it still is, because it is Divine, and has not been rejected except by profaners. This is evident from the signification of the “beast” of which this is said, as being the Word. That this still is, and that it is commonly acknowledged to be Divine, and its sanctity to be equal to that of the decrees and bulls of the pope is known; and that it is nevertheless rejected by those who deny Divine truths in heart, and thus profane the holy things of the church, has been shown above. The expression “and yet is” is a hidden saying, that has respect to those who acknowledge the Word to be Divine, of whom we shall speak in the explanation of the sixteenth and seventeenth verses of this chapter.

(Continuation respecting the Third Kind of Profanation)

[2] Those who are in this kind of profanation, which is hypocritical, differ in this respect, that there are those who have less ability and those who have more ability to conceal the interiors of their mind, that they may not be disclosed, and to shape the exteriors, which pertain to the face and mouth, into an expression of sanctity. When such after death become spirits they appear encompassed with a cloud, in the midst of which is something black, like an Egyptian mummy. But as they are raised up as it were into the light of heaven, that bright cloud changes to a diabolical duskiness, not from any shining through it, but from a breathing through it, and the consequent darkening. In hell, therefore, these

are black devils. The differences in this kind of profanation are known from the blackness, as being more or less foul and horrid.

1060. Verses 9–11. *This is the mind that hath wisdom. The seven heads are seven mountains, where the woman sitteth upon them. And they are seven kings; the five have fallen, and the one is, the other is not yet come; and when he is come, he must remain a short time. And the beast which was and is not is himself an eighth, and is of the seven, and he goeth into perdition.* 9. “This is the mind that hath wisdom” signifies the understanding of these things in the natural sense from the spiritual (n. 1061). “The seven heads are seven mountains, where the woman sitteth upon them” signifies the goods of the Word adulterated and profaned by those who are in dominion from that religious persuasion (n. 1062). 10. “And they are seven kings” signifies the truths of the Word falsified and profaned by such (n. 1063); “the five have fallen” signifies that nothing is here said about the rest of the truths profaned, but only about the two that are the heads of religion (n. 1064); “and the one is” signifies the adulterated truth that the Lord’s authority over heaven and earth, thus over men to save them, has been transferred to their head, and from him to the others who are under him (n. 1065); “the other is not yet come; and when he is come he must remain a short time” signifies the profaned truth that the Lord’s authority over heaven and earth, assumed by them, is said not to be Divine, and yet it is Divine (n. 1066). 11. “And the beast which was and is not is himself an eighth, and is of the seven, and he goeth into perdition” signifies that the truth that the Word is Divine has also been profaned, and yet it has been rejected (n. 1067).

1061. Verse 9. *This is the mind that hath wisdom,* signifies the understanding of these things in the natural sense from the spiritual. This is evident from the signification of “this is the mind,” as being the understanding of these things; also from the signification of “having wisdom,” as being one who is able to see what is represented and thus signified by the vision, particularly by “the scarlet beast” and “its seven heads and ten horns.” But in a sense abstracted from person, “having wisdom” means the explanation from the spiritual sense of the thing represented in the

natural sense, thus the explanation of what is meant by “the seven mountains” and “the seven kings,” which are signified by “the seven heads.” For the explanation given by the angel, that the “seven heads” are “seven mountains upon which the woman sitteth,” and that they are “seven kings, five of whom have fallen, and the one is, and the other is not yet come,” with what follows, is not an explanation from the spiritual sense in the natural sense, but is an explanation in a sense merely natural, in which the spiritual sense lies concealed, and this sense must be unfolded; and it is unfolded when it is explained what is signified by “the seven mountains,” “the seven kings,” “the five that have fallen,” and “the one that is,” and so on; therefore this is what is meant by “having wisdom,” as also above:

Here is wisdom. He that hath intelligence let him count the number of the beast (Rev. 13:18).

The angel did not explain the vision in the natural sense from the spiritual, because his explanation constitutes the Word in the letter; and the Word in the letter must be natural, in every particular of which the spiritual sense must be stored up; otherwise the Word would not serve the heavens as a basis; nor would it serve the church as the means for its conjunction with heaven.

For the same reason when angels explain visions elsewhere in the Word, as in Daniel and the rest of the prophets, they explain them in a sense merely natural, and not at all in the natural sense from the spiritual. The natural sense from the spiritual is when the signification of “the seven mountains,” “the seven kings,” and the other things is explained, namely, that “mountains” signify the goods of the Word, and “seven mountains” these profaned; and that “kings” signify the truths of the Word, and “seven kings” these profaned. This is the natural sense from the spiritual sense, which is called the internal sense, also the spiritual-natural sense.

(Continuation respecting the Fourth Kind of Profanation)

[2] The fourth kind of profanation is to lead a life of piety, by frequenting temples, listening devoutly to preachings, observing the sacrament of the supper, and the other appointed forms of worship, reading the Word at home, and sometimes books of devotion, and habitually praying morning and evening, and yet making the precepts of life that are in the Word, and particularly in the Decalogue, of no account, by acting dishonestly and unjustly in business and in judgments for the sake of gain or influenced by friendship; committing whoredom and adultery when lust inflames and urges; burning with hatred and revenge against those who do not favor their gain or honor; lying and speaking wickedly of the good, and well of the evil, and so on. When a man is in these evils, and has not been purified from them by turning away from them and hating them, and still worships God devoutly, as has been said above, then he profanes; for he mingles his internals which are impure with externals that are pious, and these he defiles. For there can be nothing external that does not proceed and exist from internals. The actions and speech of man are his externals, and thoughts and volitions are his internals. Man can speak only from thought, and can act only from volition. When the life of the thoughts and of the will is imbued with cunning, malice, and violence, it must needs be that these, as interior crimes of the life, will flow into the speech and actions pertaining to worship and piety, and defile them as filth defiles waters.

[3] This worship is what is meant by “Gog and Magog” (Rev. 20:8), and is thus described in Isaiah:

What is the multitude of sacrifices unto me, meal offerings, incense, sabbaths, new moons, appointed feasts, and prayers, when your hands are full of bloods? Wash you, make you clean, put away the wickednesses of your doings; cease to do evil (Isa. 1:11–19).

This kind of profanation is not hypocritical like the former, because the man who is in it believes that he will be saved by external worship separate from internal, and does not know that the worship by which he is saved is external worship from internal.

1062. *The seven heads are seven mountains, where the woman sitteth upon them,* signifies the goods of the Word adulterated and profaned by those who are in dominion from that religious persuasion. This is evident from the signification of “the seven heads of the beast,” as being the holy things of the Word profaned (see n. 1040); also from the signification of “seven mountains,” as being the goods of the Word adulterated and profaned. (That “mountains” signify the goods of love, and in the contrary sense evils pertaining to the love, see n. 405, 510, 850*a*, 1025; also that “seven” is predicated of what is holy, and in the contrary sense of what is profane, n. 1040; therefore “seven mountains” signify the goods of love, which are the goods of the Word, adulterated and profaned.) Also from the signification of “where the woman sitteth upon them,” as being where there is dominion from that religious persuasion. (That “the woman” signifies the religious persuasion of those that belong to Babylon, may be seen above, n. 1038; and that “to sit” signifies to have dominion, see above, n. 1033, 1038, where the woman is said “to sit upon many waters,” and “to sit upon a scarlet beast.”) Dominion from that religious persuasion is meant because those who are in dominion over the holy things of the church, and exercise that dominion, are the ones meant by this “woman,” who is called a “harlot,” and “the mother of the whoredoms and the abominations of the earth,” and not those who are in worship according to that religious persuasion and are not in dominion. When such live according to the statutes of the pope, and acknowledge him to be the Lord’s vicar, and observe the holy things of worship as they have been instituted, they are not dissimilar to upright pagans, who know not otherwise than that they are truths, goods and holy things which their ministers and monks teach; and this the more because they do not read the Word, some because it has been taken away from them, and some because under persuasion they depend upon the mouth of their monks, and believe that these alone and no others understand the Word.

[2] But those of their people who look to the Lord, and to the pope only as to the head of the church, and who are in some affection for truth, are indeed in Babylon, but are not of it; for after

death these can be drawn away from the vanities of that religious persuasion and from idolatries, and can be led to worship and adore the Lord; and they also receive truths from the Lord through the Word or through those who teach it. For this reason, after the last judgment many societies, which are so many churches, were instituted from these by the Lord (of which in what follows). In regard to “the seven mountains” upon which the woman was seen to sit, it is believed that they are the seven mountains of Rome, where the Papal throne is. But admitting that Rome is meant, still “the seven mountains” signify the goods of the Word adulterated and profaned; for the Word is spiritual in every part, and this is the spiritual of it. That “the seven mountains” signify the goods of the Word adulterated and profaned is evident also from what immediately follows, where it is said that “the seven heads of the beast” mean also “seven kings”; and “seven kings” signify in the spiritual sense the truths of the Word falsified and profaned.

(Continuation respecting the Fourth Kind of Profanation)

[3] Those who give themselves up wholly to a life of piety, who walk continually in pious meditations, who pray frequently upon their knees, and talk about salvation, faith, and love at all times and in all places, and yet do not shun frauds, adulteries, hatreds, blasphemies, and the like, as sins against God, nor fight against them, are the kind that more fully profane; for by the impurities of their minds they defile the piety of their lips, especially when they renounce the world, and lead solitary lives. Of this kind there are some who still more fully profane; these are like those just described, but by reasonings and by the Word falsely interpreted they defend their vices, as adulteries and lusts that belong to their nature, and thus to their enjoyment. Such first regard themselves as free from danger, afterwards as blameless, and at length as holy; and thus under the veil of sanctity they cast themselves into uncleannesses with which they pollute both themselves and their garments.

1063. Verse 10. *And they are seven kings*, signifies the truths of the Word falsified and profaned by such. This is evident from the

signification of “kings,” as being the truths of the Word (see n. 29, 31, 625, 1034); also from the mention of “seven,” which has reference to what is holy, and in the contrary sense to what is profane; therefore “seven kings” signify the truths of the Word falsified and profaned. “Seven kings” have this signification because the “seven mountains” just mentioned signify the goods of the Word adulterated and profaned. For in the Word where good is treated of truth is also treated of, because of the heavenly marriage, which is the marriage of good and truth in all the particulars of it (see above, n. 238, 660, 775).

[2] One who does not know that in the Word “kings” signify truths can by no means know what is meant by “kings” in many passages in the Word, as in Daniel where it is said:

The heads and the horns of the beasts are kings or kingdoms (Dan. 7:17, 24; also in Rev. 16:12, 14; 18:3; 19:19; 21:24; and elsewhere).

And in this chapter:

The seven heads are seven kings; the five have fallen, and one is, and the other is not yet come. And the beast that was and is not is the eighth king, and is of the seven, and he goeth into perdition. And the ten horns are ten kings, who have not yet received a kingdom; and other things that follow (Rev. 17:10–12).

For if kings were here meant by “kings” it could not possibly be divined by any conjecture what these expressions mean. But when it is known that “kings” signify the truths of the Word and thus the truths of the church, the meaning is plainly evident. Moreover, by the numbers so many truths are not to be understood, but such truths as are signified by the number in the spiritual sense. For if seven truths were signified by the “seven kings,” and five truths by “the five kings who have fallen,” and ten truths by the “ten kings” and as many “horns,” from all this no spiritual sense could in any way result; therefore it must be altogether known that all numbers signify in the Word the qualities of the things which are described.

(Continuation respecting the Fourth Kind of Profanation)

[3] In this kind of profanation are those especially who read the Word and know about the Lord; because from the Lord through the Word are all things holy that can be profaned; things not from that source cannot be profaned. That is said to be profane that is the opposite of what is holy, and that offers violence to what is holy and destroys it. From this it follows that those do not belong to this kind of profanation who do not read the Word and do not approach the Lord, as is the case with the Papists, still less those who know nothing about the Lord and the Word, like the Gentiles. Those who belong to this kind of profanation appear after death at first with a face of human color, around which float many wandering stars; and those of them that had been leaders sometimes appear shining about the mouth. But as they are brought into the light of heaven, the stars and the shining of the mouth vanish, and the color of the face is changed to black, and likewise their garments. But the blackness of these profaners draws something from blue, as the blackness of the other kind of profaners draws something from red, for the reason that the latter profane the goods of the Word and of the church, while the others profane the truths of the Word and of the church. For red derives from the sun its signification of good, while blue derives from the sky its signification of truth.

1064. *The five have fallen*, signifies that nothing is here said about the rest of the truths profaned, but only about the two that are the heads of religion. This is evident from the signification of “the five have fallen,” as being that of the rest nothing is here said. For when five in the Word follows after ten it signifies some persons or things, or the remaining persons or things, or few persons or things; but when it does not follow after ten it signifies many persons or things. (On the signification of this number see n. 584.) That “the five have fallen” signifies that nothing is said of the rest is evident also from what follows, “The one is, and the other is not yet come, and when he is come he must continue a little while,” which signifies that the two profaned truths that are the heads of the rest must here be spoken of; and of the other it is further said in

the following verse, “And the beast that was and is not is himself an eighth king, and is of the seven”; from which it is evident that all this signifies that these profaned truths alone, and not the others, are here to be spoken of.

[2] Consequently the “five” that have fallen signify the remaining things of that religion that have been profaned, for five kings of the seven are meant, and the “seven kings” signify all the truths of the Word falsified and profaned by them (see just above, n. 1063). Therefore the two profaned truths here treated of, that are the heads of the rest, are that they have transferred to themselves the Lord’s Divine authority, and that they have rejected the Word. The transferring of the Lord’s Divine authority to themselves is signified by the “one king who is,” and by “the other who is to come”; and their rejection of the Word by the “beast” that is the eighth king, and yet among the seven.

(Continuation respecting the Fifth Kind of Profanation)

[3] This kind is not like the others that have been treated of, for it consists in jesting from the Word and about the Word. For those who make jokes from the Word do not regard it as holy, and those who joke about it hold it in no esteem. And yet the Word is the very Divine truth of the Lord with men, and the Lord is present in the Word, and heaven also; for every particular of the Word communicates with heaven, and through heaven with the Lord; therefore to jest from the Word and about the Word is to bespatter the holy things of heaven with the dust of the earth.

1065. *And the one is*, signifies the adulterated and profaned truth that the Lord’s authority over heaven and earth, thus over men to save them, is transferred to their head, and from him to the others who are under him. This is evident from the series of things regarded in the internal sense. For as the “seven kings” signify all the truths of the Word profaned, and “the five have fallen” signifies that nothing is here said about the rest of the truths, or that they are to be passed by, only the two that are heads of the rest, namely, that respecting the Lord’s authority over heaven and earth, and that

respecting the Word, so it follows that “the one king who is” and “the other who is to come” signify the transference of the Lord’s authority to their head; and that “the beast that is the eighth king” signifies the acknowledgment of the Word as Divine, and yet its rejection.

[2] In respect to the matter itself, namely, that they have transferred the Lord’s authority over heaven and earth, thus over men to save them, to their head and from him to the others who are under him, this is well known; and it is evident from this that with all the heart and mind they aspire to be gods over the earth, consequently to be adored with Divine worship. That their head is adored as a god in place of the Lord is evident from their venerating him upon the knees, from the holy kissing of his shoes, also of his footsteps. This veneration or rather adoration follows from this, that he is able to open heaven by the keys of Peter, and thus to give heaven to whomsoever he pleases; also by the same means to close heaven, thus to cast into hell whomsoever he pleases. Nor is this enough; they aspire to dominion over the earth, and to this end under various pretenses of sanctity they scrape together and bring into their monasteries, which are so many treasuries, the wealth of the kingdoms of the world, thus subjecting to themselves both the souls of men and their resources; consequently not only the things of heaven but also those of the world with men. For they know that he who possesses the souls of men and also their wealth, possesses men as God does, and can transfer to himself a kind of Divine worship. From this it is clear that those who belong to the Babylon of the present day aspire with the whole heart and mind to be gods, and to be adored with Divine worship. But although they aspire to this they deny that they have transferred anything Divine to themselves, as will be shown in the following article.

CONCERNING THE WORD

[3] In what now follows the Word and its holiness shall be treated of as a supplement. It was said of old that the Word is from God, divinely inspired, and thus holy; and yet it has not been known heretofore where in the Word the Divine is. For the Word appears in the letter like a common writing in a strange style, not so sublime or so lucid as appears in the writings of the present age. For this reason a man who worships nature more than God, or in place of God, and thus thinks from himself and what is his own [*proprium*], and not from the Lord out of heaven, can easily fall into error respecting the Word, and into contempt for it, saying in his heart when he reads it, "What is this? What is that? Is this Divine? Can God who has infinite wisdom speak in this manner? Where is its holiness, and from what source, unless from the religious persuasion whose ministers it serves?" And other like things. But that they may know that the Word is Divine, not only in every sentence but also in every expression, its internal sense, which is spiritual, and which is in its external sense, which is natural, as a soul in its body, has now been revealed. This sense can bear witness to the Divinity and consequent holiness of the Word; and can convince even the natural man that the Word is Divine if he is willing to be convinced.

1066. *The other is not yet come, and when he is come he must remain a short time*, signifies the profaned truth that the Lord's authority over heaven and earth, assumed by them, is said not to be Divine, and yet it is Divine. This is evident from the signification of "the other king" of the two that remained besides "the five" of the seven that "had fallen," as being here the other truth profaned, which nevertheless is one with the former, with the difference that the Lord's authority over heaven and earth, which they have transferred to themselves, is said not to be Divine, and yet it is Divine. And because it is Divine, although this is denied, it is said that "this king," that is, this profaned truth, "is not yet come"; and that "when he is come he must remain a short time," which signifies that that authority is Divine, although it is said that it is not Divine. This is the signification of "that other king," because

he acts as one with the former king, only with the difference as to whether that authority is Divine or not. That he acts as one with the former with this difference is evident from the following verse, in which the beast is said to be “the eighth king, and yet of the seven”; therefore as the beast is said to be one king of the seven, it follows that these two that remain after five of the seven had fallen, and that are called “the one” and “the other,” have respect to one matter, that is, to one profaned truth; and that the other profaned truth is what is signified by the beast, so far as that is said to be “one king of the seven.”

[2] In respect to the thing itself it is well known that they claim that the authority over heaven, and over the souls of men to save them, is not Divine, since it was the authority of the Lord’s human transferred to him from God the Father, and from the Lord to Peter. But this is said from a fear that the common people may withdraw from them. Nevertheless, that authority is Divine as is clearly evident from this, that after God had created the universe, the chief object of the Divine power is to deliver men from hell and to save them. For man is not saved in a single moment, since he is reformed and regenerated by the Lord by successive steps from infancy even to the end of his life in the world, and afterwards to eternity; and to this no human power can contribute in the least. That man is thus reformed and regenerated by the Lord they do not know, because they do not wish to know it; consequently they persuade themselves that salvation is instantaneous, and is simply an admission into heaven, which is a huge falsity. But on this more will be said elsewhere.

(Continuation respecting the Word)

[3] In a summary: The Word is Divine truth itself, which gives wisdom to angels and enlightens men. As Divine truth proceeds from the Lord, and as what proceeds is himself out of himself, the same as light and heat proceed from the sun and are the sun, that is, are of the sun out of it, and as the Word is the Divine truth, it is also the Lord, as it is called in John (1:1–3, 14). Inasmuch as the Divine truth, which is the Word, in its descent into the world from

the Lord, has passed through the three heavens, it has become accommodated to each heaven, and lastly to men also in the world. This is why there are in the Word four senses, one outside of the other from the highest heaven down to the world, or one within the other from the world up to the highest heaven. These four senses are called the celestial, the spiritual, the natural from the celestial and the spiritual, and the merely natural. This last is for the world, the next for the lowest heaven, the spiritual for the second heaven, and the celestial for the third. These four senses differ so greatly from one another that when one is exhibited beside the other no connection can be recognized; and yet they make one when one follows the other; for one follows from the other as an effect from a cause, or as what is posterior from what is prior; consequently as an effect represents its cause and corresponds to its cause, so the posterior sense corresponds to the prior; and thus it is that all four senses make one through correspondences.

[4] From all this these truths follow. The ultimate sense of the Word, which is the sense of its letter, and the fourth in order, contains in itself the three interior senses, which are for the three heavens when a man on the earth is reverently reading the Word. Therefore the sense of the letter of the Word is that from which and through which there is communication with the heavens, also from which and through which man has conjunction with the heavens. The sense of the letter of the Word is the basis of Divine truth in the heavens, and without such a basis the Divine truth would be like a house without a foundation; and without such a basis the wisdom of the angels would be like a house in the air. It is the sense of the letter of the Word in which the power of Divine truth consists. It is the sense of the letter of the Word through which man is enlightened by the Lord and through which he receives answers when he wishes to be enlightened. It is the sense of the letter of the Word by which everything of doctrine on the earth must be confirmed. In the sense of the letter of the Word is the Divine truth in its fullness. In the sense of the letter of the Word the Divine truth is in its holiness.

1067. Verse 11. *And the beast which was and is not is himself the eighth, and is of the seven, and he goeth into perdition*, signifies that the truth that the Word is Divine has also been profaned; and yet it has been rejected. This is evident from the signification of “the beast,” as being the Word (see above, n. 1038); also from the signification of “which was and is not,” as being that the Word in the beginning was received and read, but afterwards was taken away, and not read (see above, n. 1054); also from the signification of “is himself the eighth, and is of the seven,” as being that the good and truth that the Word to them is Divine has been profaned (of which presently); also from the signification of “going into perdition,” as being that this is acknowledged for the sake of form, and still has been rejected (see above, n. 1055). From all this it can be seen that these words signify this profaned truth of good that the Word is Divine, and still it has been rejected. It has been received and acknowledged as Divine chiefly because their religion is founded on the keys given to Peter, as described in the Word. Nevertheless, that it has been rejected is well known, for it is taken away from the common people, it is not read in the temples, and the same holiness and inspiration are attributed to the decrees of the pope as to the Word; but as these are not in harmony with the Word, the Word in general is invalidated, and even blasphemed, by the claim that it is allowable to change it according to the state of the church. From this it is clear that the truth that the Word is Divine has been profaned by them.

[2] That this is the signification of these words can be seen from this, that “the beast” treated of in this chapter signifies the Word, and is called the “eighth king,” and yet is “of the seven.” It is called “the eighth king” because a “king” signifies truth, and the number “eight” signifies good, and “seven” the truth of good profaned. For the Word is truth conjoined to good; therefore in every particular of it there is the marriage of good and truth. When this is seen to be the signification of these words their meaning is clearly evident; but otherwise no one could perceive nor indeed surmise what is meant by “the beast is the eighth king and yet of the seven, and he goeth into perdition,” for to be the eighth and yet to be of the seven would be a contradiction. Nor could anyone perceive or

surmise what is meant by “the seven kings,” of whom “five have fallen and one is, and the other is not yet come”; also what is signified by what is said of the beast, namely, that “it was and is not, and yet is,” and afterwards that “the ten kings shall give over their authority unto the beast, and shall make the harlot desolate.” These would have been mysteries forever, deeply hidden from mankind, if it had not been revealed that the things recorded in this chapter describe what Babylon is as to the Word.

(Continuation respecting the Word)

[3] That the Word is the Divine truth itself, which gives wisdom to angels and enlightens men, can be apperceived or seen only by a man enlightened. For to a worldly man, whose mind has not been raised above the sensual sphere, the Word in the sense of the letter appears so simple that scarcely anything could be more simple; and yet the Divine truth, such as it is in the heavens, and from which angels have their wisdom, lies concealed in it as in its sanctuary. For the Word in the letter is like the adytum in the midst of a temple covered with a veil, within which lie deposited arcana of heavenly wisdom such as no ear hath heard. For in the Word and in every particular of it there is a spiritual sense, and in that a Divine celestial sense, which regarded in itself is the Divine truth itself, which is in the heavens and which gives wisdom to angels and enlightens men. The Divine truth in the heavens is light proceeding from the Lord as a sun, which is the Divine love. And as the Divine truth proceeding from the Lord is the light of heaven, so it is the Divine wisdom. This illuminates both the minds and the eyes of angels, and also enlightens the minds of men, but not their eyes, and enables them to understand truth and also to perceive good when man reads the Word from the Lord and not from self; for he is then in consort with angels, and interiorly has a perception like the spiritual perception of angels; and that spiritual perception which the man-angel has flows into his natural perception, which is his own while in the world, and enlightens it. Consequently the man who reads the Word from the affection of truth has enlightenment through heaven from the Lord.

1068. Verses 12–14. *And the ten horns which thou sawest are ten kings, who have not yet received a kingdom, but they receive authority as kings one hour with the beast. These have one mind, and shall give over their power and authority unto the beast. These shall fight with the lamb, and the lamb shall overcome them, for he is the Lord of lords, and king of kings; also those who are with him are called and chosen and faithful.* 12. “And the ten horns which thou sawest are ten kings” signifies the truths of the Word as to power (n. 1069); “who have not yet received a kingdom, but they receive authority as kings one hour with the beast” signifies with those who have not thus acknowledged that the Lord’s authority over heaven and earth has been transferred to man, but have ascribed Divine holiness to the Word, and not to the decrees of the pope (n. 1070). 13. “These have one mind, and shall give over their power and authority unto the beast” signifies the unanimity of such that the Word is the Divine truth, on which the church must depend as to its doctrine (n. 1071). 14. “These shall fight with the lamb, and the lamb shall overcome them” signifies that these must contend with those meant by the “harlot” concerning the holiness of the Word and the Lord’s authority to save men, and that the Lord has delivered those who have been willing to be led by him by means of the Word, and not by the woman the harlot (n. 1072); “for he is the Lord of lords and king of kings” signifies for the Lord is good itself and truth itself, and thus omnipotent (n. 1073); “also those who are with him are called and chosen and faithful” signifies that those who are in love to the Lord, in love towards the neighbor, and in the faith of charity, have the truth respecting the Lord’s Divine power and Divine holiness of the Word (n. 1074).

1069. Verse 12. *And the ten horns which thou sawest are ten kings,* signifies the truths of the Word as to power. This is evident from the signification of “horns,” as being the power of truth (see n. 316, 567, 776, 1041). There were “ten horns” because “ten” signifies many persons and many things, likewise all persons and all things (see above, n. 675); therefore “ten horns” signify, in reference to the truths of the Word, all power. Also from the signification of “ten kings,” as being the truths of the Word and thus of the church (of which frequently above). In these three verses, and in verses 16

and 17, the signification of “the ten horns of the beast” is explained, namely, that they are those Divine truths that the Babylonish nation has profaned, which are especially, that the Lord has authority over heaven and earth, and that the Word alone is holy and Divine; for these two truths make the church itself of the Lord on earth, for the church is a church from this that the Lord is adored and that the Word is read. For the Lord reforms man, and the Word teaches how man must live that he may be reformed by the Lord; therefore if these two truths are not acknowledged and received the church itself perishes, for upon these two truths the church is founded. It was for this reason that it came to pass through the Divine providence of the Lord that certain churches separated themselves from the Babylonish, and these acknowledge the Lord’s Divine power over heaven and earth to be equal to the power of God the Father, and also attribute Divine holiness to the Word alone. This was provided by the Lord in order that the Christian church in the European world might not be utterly overthrown. That this is the signification of “the ten horns which are ten kings” will appear from what follows.

(Continuation respecting the Word)

[2] Since the Word is the Divine truth, and this proceeds from the Lord’s Divine being [*esse*] as light proceeds from the sun, it follows as a consequence that the Lord is the Word because he is the Divine truth. The Lord is the Word because he is the Divine truth, and this proceeds from his Divine being, which is the Divine love, because the Divine love was in him when he was in the world as the soul is in its body; and as the Divine truth proceeds from the Divine love as light proceeds from the sun, as has been said, therefore the Lord’s human in the world was the Divine truth proceeding from the Divine love that was in him. That the Divine itself, which is called “Jehovah” and the “Father,” and which is the Divine love, was in the Lord from conception, is evident in the gospels of Matthew and Luke. In Matthew from these words:

When Mary the mother of Jesus had been betrothed to Joseph, before they came together she was found with child of the Holy Spirit.

And the angel said to Joseph in a dream, Fear not to take unto thee Mary thy wife, for that which is begotten in her is of the Holy Spirit. This came to pass that it might be fulfilled which was said of the Lord by the prophet, Behold the virgin shall be with child, and shall bring forth a son. And Joseph knew her not until she had brought forth her firstborn son; and he called his name Jesus (Matt. 1:18–25).

And in Luke from these words:

The angel said to Mary, Behold thou shalt conceive in the womb, and bring forth a son, and shall call his name Jesus; he shall be great, and shall be called the son of the most high. But Mary said unto the angel, How shall this be, seeing I know not a man? The angel answered her, The Holy Spirit shall come upon thee, and the power of the most high shall overshadow thee; wherefore also the holy one that shall be born of thee shall be called the son of God (Luke 1:30–35).

It was because he was conceived of Jehovah that he is so frequently called in the Word “the son of God,” and Jehovah is called his “Father.” Jehovah as to his being [*esse*] is the Divine love, and as to his existing [*existere*] he is the Divine good united to the Divine truth.

[3] From this it can be seen what is meant by:

The Word that was with God and that was God, and also was the light that enlighteneth every man (John 1:1–10),

namely, that it was the Divine truth proceeding from the Lord, thus the Lord as to his existing. That the Lord as to his existing was Divine truth, and that this was his Divine human, because this existed from his Divine being as the body from its soul, these words in John clearly certify:

The Word became flesh and dwelt among us, and we beheld his glory, the glory as of the only-begotten of the Father (John 1:14).

“The Word” is the Divine truth, which also is “glory”; “flesh” means the Divine human, “the only-begotten of the Father” means that which exists or proceeds from the Divine being in him.

1070. *And have not yet received a kingdom, but they receive authority as kings one hour with the beast,* signifies with those who have not thus acknowledged that the Lord's authority over heaven and earth has been transferred to man, but have ascribed Divine holiness to the Word and not to the decrees of the pope. This is evident from the signification of "kings," as being the truths of the Word, here those two primary truths that have been treated of in the verses just preceding; also from the signification of "kingdom," as being the church, here the church called Babylon, where these two truths have been profaned; and yet those truths have not been profaned by such as are meant by "the kings that have not yet received a kingdom," but have been accepted by them. Also from the signification of "one hour," as being some part, for "hour," like times in general and in particular, signifies in the Word the thing as to the quality of its state; so here "one hour" signifies some part, and thus that these in some degree reigned with the woman the harlot. Therefore from all this there comes this meaning, that these two primary truths of the church (namely, that the Lord's authority over heaven and the church, and thus over the souls of men to save them, has been transferred to a certain man, and that the voice of the mouth of the pope has equal power and holiness with the Word), have not been acknowledged and thus have not been profaned. That this sense is contained in these words can be seen especially from what follows, namely, that "they shall give over their authority to the beast," which signifies that Divine holiness must be attributed to the Word; also that "the lamb shall fight with them," and "the lamb shall overcome them," which signifies that they will acknowledge that the Lord has power to save, thus that he, and not the pope, has dominion over heaven, the church, and the souls of men.

[2] It has been said above that there are two things that constitute the church, namely, the acknowledgment and belief that the Lord has the power to save, and that the Word is Divine; and that where these two are not acknowledged and believed there is no church; and for the reason that the Lord reforms man and gives him faith and love, and the Word teaches the way in which man must go to the Lord that he may receive faith and love from him. Unless these

two truths are recognized in a church it is not a church. But that the church in the European world might not wholly perish, it has been provided by the Lord that not only within the kingdom of Babylon, but also outside of it, there should be societies that should not make one with the Babylonians in these two primary truths, which are the pillars and the foundations of the church itself. Within Babylon there are those in the kingdom of France, and many in Holland, England, Scotland, and Ireland, who have not taken away from the Lord the power to save men, nor from the Word Divine holiness, and ascribed these to some vicar; as may appear from the contest between the Gallican church and the Roman, which has so long continued and still continues. These are the things especially treated of in verses 12–14 of this chapter. Since outside of the kingdoms of Babylon there are churches that ascribe all power to save to the Lord, and none to the pope, and acknowledge the Word alone to be Divine, and have wholly withdrawn from the papal dominion, and are consequently called Protestants and Reformed, so these also are treated of in this chapter. For it is of these that it is said, that “they shall hate the harlot and shall make her desolate and naked, and also shall eat her flesh, and burn her up with fire,” and “shall give the kingdom to the beast” (verses 16, 17). (But of this presently.)

(Continuation respecting the Word)

[3] But as the world does not know how the words in John (1:1, 2, 14) that the Lord is the Word, are to be understood, this shall be further explained. It is known in the church that God is good itself and truth itself, and thus that all the good that an angel has and that a man has is from God, and likewise all truth. Now since the Lord is God, he is also the Divine good and the Divine truth; and this is what is meant by “the Word, that was with God, and was God,” and also was “the light that enlighteneth every man,” and that also “became flesh,” that is, man in the world. That when the Lord was in the world he was the Divine truth, which is the Word, he himself teaches in many passages where he calls himself “the Light,” also where he calls himself “the way, the truth, and the life”; and where he says that “the spirit of truth” proceeds from

him. "The spirit of truth" is the Divine truth. When the Lord was transfigured he represented the Word, "his face that shone as the sun" represented its Divine good; and "his garments, which were bright as the light" and "white as snow," represented its Divine truth. "Moses and Elijah," who then talked with the Lord, also signified the Word, "Moses" the historical Word, and "Elijah" the prophetic Word. Moreover, all things of the Lord's passion represented the kind of violence that the Jewish nation offered to the Word. Again, the Lord from Divine truth, which he is, is called "God," "king," and "angel," and is meant by "the rock in Horeb," and "the rock" where Peter is spoken of. All this makes clear that the Lord is the Word, because he is the Divine truth. The Word in the letter, which is with us, is the Divine truth in ultimates.

1071. Verse 13. *These have one mind, and shall give over their power and authority to the beast*, signifies the unanimity of such that the Word is the Divine truth, on which the church as to its doctrine must depend. This is evident from the signification of "having one mind," as being unanimity; also from the signification of "giving over their power and authority to the beast," as being that the Word is the Divine truth, on which the church as to its doctrine must depend; for "the beast" signifies the Word (see above, n. 1038); and "to give over to it power and authority" signifies to acknowledge it to be the Divine truth, from which is the doctrine of the church. It has been said above that the Gallican church acknowledges the Word to be the Divine truth, and ascribes a Divine inspiration to all the particulars of the Word, and not an equal Divine inspiration to the decrees of the pope as to those things which are means of salvation; and the same is true of others in the European world; and this has come to pass from the Divine providence of the Lord, that the Christian church might not be wholly destroyed, because by means of the Word man has communication and conjunction with heaven, and through heaven with the Lord; and communication and conjunction with heaven and with the Lord cannot possibly be given through the declarations and decrees of the pope, since these have not for their end the salvation of souls, but dominion; and all edicts and statutes that have dominion as their end, especially over the things of

heaven and the church, have communication with hell, and effect conjunction with hell. From all this the signification of “the ten kings who gave over their power and authority to the beast” is evident.

(Continuation respecting the Word)

[2] As it cannot but transcend the comprehension that the Lord in relation to his human in the world was the Word, that is, the Divine truth, according to these words in John:

And the Word became flesh, and dwelt among us, and we saw his glory, the glory as of the only-begotten of the Father (John 1:14),

it shall be again explained to the comprehension as far as possible. It can be said of every regenerate man that he is his own truth and his own good, since the thought which belongs to his understanding is from truths, and the affection which belongs to his will is from goods. Whether you say, therefore, that a man is his own understanding and his own will, or that a man is his own truth and his own good, it amounts to the same thing. The body is mere obedience; for it speaks that which man thinks from the understanding, and does that which he wills from affection. Thus these things and the body mutually correspond and make one, like an effect and its effecting cause; and these taken together constitute the human.

[3] As it can be said of the regenerate man that he is his own truth and his own good, so it can be said of the Lord as man, that he is the truth itself or the Divine truth, and good itself or the Divine good. All this makes evident the truth that the Lord as to his human in the world was the Divine truth, that is, the Word; and that everything that he then spoke was the Divine truth, which is the Word; and that afterwards when he went to the Father, that is, became one with the Father, the Divine truth proceeding from him is the spirit of truth, which goes forth and proceeds from him, and at the same time from the Father in him.

1072. Verse 14. *They shall fight with the lamb, and the lamb shall overcome them*, signifies that these must contend with those meant by “the harlot” respecting the holiness of the Word, and the Lord’s power of saving men, and that the Lord has delivered those who have been willing to be led by him by means of the Word, and not by the woman the harlot. This is evident from the signification of “fighting with the lamb,” as being to contend about the holiness of the Word and the power of the Lord to save men; for those who contend about these things fight with the Lord, but not against the Lord, for the Lord is the Word and the Lord is salvation. Also from the signification of “and the lamb shall overcome them,” as being that he will deliver those who are willing to be taught and led by him by means of the Word. That such are those whom the Lord conquers is evident from what follows in this verse, that they are “those who are with him, who are called, and chosen, and faithful.” These are all such, in the kingdoms subject to the papal dominion, who call the pope merely the head of the church, and not a vicar in any such sense as would put him in the place of the Lord in the world, as to the power of opening and shutting heaven at will, since that power is the Divine power that cannot be transferred to any man; and they also hold that it is not allowable for the pope to change the holy things of the Word, and to issue new decrees that are not in harmony with it. These are the ones here meant.

(Continuation respecting the Word)

[2] That the Word is holy and Divine from inmosts to outermosts is not evident to the man who leads himself, but is evident to the man whom the Lord leads. For the man who leads himself sees only the external of the Word, and judges from its style; but the man whom the Lord leads judges of the external of the Word from the holiness that is in it. The Word is like a garden, that may be called a heavenly paradise, in which are dainties and delightful things of every kind, dainties from the fruits, and delightful things from the flowers; and in the middle of it trees of life, and near them fountains of living water, and round about trees of the forest, and near them rivers. The man who leads himself judges of that paradise, which is the Word, from its circumference,

where the trees of the forest are; but the man whom the Lord leads judges of it from the middle of it, where the trees of life are. The man whom the Lord leads is actually in the middle of it, and looks to the Lord; but the man who leads himself actually sits down at the circumference, and looks away from it to the world.

[3] Again, the Word is like fruit within which there is a nutritious pulp, and in the middle of it seed vessels, in which inmostly is a living germ that germinates in good soil. Again, the Word is also like a most beautiful infant, which, except the face, is enveloped in wrappings upon wrappings; the infant itself is in the inmost heaven, the wrappings are in the lower heavens, and the general covering of the wrappings is on the earth. As the Word is such it is holy and Divine from inmosts to the externals.

1073. *For he is Lord of lords, and king of kings*, signifies because the Lord is good itself and truth itself, and thus omnipotent, as is evident from the fact that the Lord is called "Lord" from the Divine good, and "king" from the Divine truth. There are two things that proceed from the Lord, namely, the Divine good and the Divine truth. These two proceed from the Lord united, but in heaven they are received by the angels not so united. In the highest or third heaven more Divine good than Divine truth is received; in the middle or second heaven more Divine truth than Divine good is received. Therefore the third heaven is called the Lord's dominion, and the second heaven is called the Lord's kingdom; and thence also the angels who are in the third heaven are called sons of the Lord, and also lords, and the angels in the second heaven are called sons of the kingdom and sons of the king, and also kings. These two classes of angels are meant by "lords" and by "kings," when the Lord is called "Lord of lords and king of kings." So, too, when he is called "God of gods," the Lord is meant by "God," and the angels by "gods." But in general "lords" in the spiritual sense mean all who are in the good of love to the Lord from the Lord, and "kings" those who are in the doctrine of truth from that love, whether in the heavens or on the earth. Now as all the good of love and thus of charity, and all the truth of doctrine and thus of faith, is given to man by the Lord through the Word,

and this they know, who attribute to the Lord the Divine power of saving men, and who attribute to the Word a Divine holiness, so it is here said that “the lamb shall overcome them, for he is Lord of lords and king of kings,” that is, because the Lord alone is the Divine good and the Divine truth, and thus also the Word. Because all things are done by the Lord from the Divine good by means of the Divine truth, “Lord of lords and king of kings” means also the Lord as omnipotent.

(Continuation respecting the Word)

[2] The Word is such because in its origin it is the Divine itself that proceeds from the Lord, and is called the Divine truth; and when this descended to men in the world it passed through the heavens in their order according to their degrees, which are three; and in each heaven it was written there in accommodation to the wisdom and intelligence of the angels. Finally it was brought down from the Lord through the heavens to men, and there it was written and promulgated in adaptation to man’s understanding and apprehension. This, therefore, is the sense of its letter, and in this the Divine truth such as it is in the three heavens, lies stored up in distinct order. From this it is clear that all the wisdom of the angels in the three heavens has been imparted by the Lord to our Word, and in its inmost there is the wisdom of the angels of the third heaven, which is incomprehensible and ineffable to man, because full of arcana and treasures of Divine verities. These lie stored up in each particular and in all the particulars of our Word. And as the Divine truth is the Lord in the heavens, so the Lord himself is present, and may be said to dwell in all the particulars and each particular of his Word, as he does in his heavens; and in the same way as he has said of the ark of the Covenant, in which were deposited only the Ten Commandments written on the two tables, the first fruits of the Word, for he said that he would speak there with Moses and Aaron, that he would be present there, that he would dwell there, and that it was his holy of holies, and his dwelling place as in heaven.

1074. *Also those who are with him are called, and chosen, and faithful*, signifies that those that are in love to the Lord, in love towards the neighbor, and in the faith of charity, have the truth respecting the Lord's Divine authority and the Divine holiness of the Word. This is evident from the signification of the "called," as being in reference to the Lord those who are in love to the Lord; also from the signification of the "chosen," as being those who are in love towards the neighbor; also from the signification of the "faithful," as being those who are in the faith of charity. That this is the meaning of "the called, the chosen, and the faithful," is evident from the Word where "the called, the chosen, and the faithful," are mentioned; and also from the fact that the angels of the third heaven, who are in love to the Lord, are called the "called," the angels of the second heaven, who are in love towards the neighbor, are called the "chosen," and the angels of the first heaven, who are in the faith of charity, are called the "faithful." And since in the Lord's church on earth there are those who belong to the third, the second, and the first heaven, and who therefore become after death angels of those heavens, so "the called, the chosen, and the faithful," mean all those in the kingdoms under the dominion of the pope who ascribe to the Lord the power of saving men, and ascribe to the Word alone Divine holiness and inspiration, and in these two doctrines recede from the vicarship of the pope.

(Continuation respecting the Word)

[2] As the Divine truth, when passed from the Lord himself through the three heavens down to men in the world, was written and became the Word in each heaven, therefore the Word is the union of the heavens with each other, and the union of the heavens with the church in the world. For the Word is the same everywhere, differing only in the perfection of glory and wisdom according to the degrees in which the heavens are; consequently the holy Divine from the Lord flows in through the heavens with the man in the world who acknowledges the Lord's Divine and the holiness of the Word when he reads it; and so far as such a man loves wisdom, he can be instructed and can imbibe wisdom from the Word as from the Lord himself, or from heaven itself, and can

thus be nourished with the food with which the angels themselves are nourished, and in which there is life; according to these words of the Lord:

The words that I speak unto you are spirit and are life (John 6:63).

The water that I will give you shall become a fountain of water springing up unto eternal life (John 4:14).

Man doth not live by bread alone, but by every word that proceedeth out of the mouth of God (Matt. 4:4).

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

Such is the Word.

1075. Verse 15. *And he saith unto me, The waters which thou sawest, where the harlot sitteth, are peoples and multitudes and nations and tongues.* 15. “And he saith unto me, The waters which thou sawest, where the harlot sitteth, are peoples and multitudes and nations and tongues” signifies the doctrinals from the papal consistory in general, that is, all the other doctrinals, that they are falsities and evils interior and exterior (n. 1076, 1077).

1076. Verse 15. *And he saith unto me, The waters which thou sawest, where the harlot sitteth,* signifies the doctrinals from the papal consistory in general, that is, all the other doctrinals. This is evident from the signification of “waters,” as being the truths of the Word, and thus of the church, consequently doctrinals (see n. 71, 483, 518, 854); here truths falsified and profaned, because they are those upon which “the harlot sitteth,” by which is signified Babylon, where all the holy things of the church are profaned. Also from the signification of “where the harlot sitteth,” as being where the dominion of Babylon is, the “harlot” signifying the church that has become Babylon by the profanation of all things of good and truth (see above, n. 1032); and to “sit” signifying to have dominion (see above, n. 1033, 1038, 1062). And as “waters” signify the doctrinals that are in Babylon, and these proceed from the papal

consistory, therefore “the waters where the harlot sitteth” signify the doctrinals that are from the papal consistory; here all except the two that have just been mentioned. For the series of things from verses 12 to 17 is as follows: verses 12–14 treat of the profanation of the two truths which are the primary truths of the church, namely, the Lord’s Divine authority over heaven and the church, and the Divine holiness of the Word; that is, that there are many within the kingdom of Babylon who have not profaned these, because they have not accepted them. Verse 15 treats of profaned goods and truths in general, thus of all other truths. Verses 16 and 17 treat of those who are outside of Babylon, who have acknowledged the Lord’s Divine authority over the holy things of the church, and also the Divine holiness of the Word, who are those called the Reformed. This is the series of things in the internal sense from verses 12 to 17.

(Continuation respecting the Word)

[2] It has been said that the Divine truth proceeds from the Lord, and that the Word is from that, and that through the Word angels and men have wisdom. But so long as it is unknown how the Divine truth proceeds from the Lord, this may be said but it cannot be understood. The Divine truth, which is the same as the Divine wisdom, proceeds from the Lord as light and heat do from the sun. The Lord is the Divine love itself, and love appears in the heavens from correspondence as fire, and the Lord’s Divine love as a sun, glowing and resplendent like the sun of the world. From that sun, which is high above the heavens where the angels are, and which is the Divine love, heat and light proceed; the heat therefrom is the Divine good, and the light therefrom is the Divine truth. The heat is the Divine good, because all the heat of life proceeding from love is felt as good, for it is spiritual heat; and the light is the Divine truth, because all the light proceeding from love is felt as truth, for it is spiritual light; consequently it is from that light that the understanding sees truths, and it is from that heat that the will is sensible of goods; and this is why in the Word love is meant by heavenly fire and wisdom by heavenly light. It is the same with a man and with an angel. Every angel and man is his own love, and a

sphere flowing out from his love encompasses every man and angel. That sphere consists of the good of his love and of the truth of his love, for love produces both, as fire produces both heat and light; from the will of a man or angel it produces good, and from his understanding it produces truth. This sphere, when the man or angel is good, has an extension into the heavens in every direction according to the quality and the amount of the love, and into the hells in every direction when the man or angel is evil. But the sphere of the love of a man or an angel has a finite extension into a few societies only of heaven or hell, while the sphere of the Lord's love, because it is Divine, has an infinite extension, and creates the heavens themselves.

1077. *Are peoples and multitudes and nations and tongues*, signifies which are falsities and evils interior and exterior. This is evident from the signification of "peoples," as being those who are in truths, and in the contrary sense those who are in falsities (see n. 175*b*, 331, 625); also from the signification of "multitudes," as being also those who are in truths or in falsities, for "multitudes" mean people of a lower kind; also from the signification of "nations," as being those who are in goods, and in the contrary sense those who are in evils (see n. 175, 331*a, b*; 452; 455*a, b*; 625); also from the signification of "tongues," as being those who are in various confessions and perceptions of good (see n. 455, 625, 657, 990).

"Peoples, multitudes, nations, and tongues" signify falsities and evils interior and exterior, because the truly spiritual sense comprehends things abstracted from persons; and thus when you take away from "peoples," who are those who are in truths or falsities, all idea of person, truths or falsities are signified instead. The same is true of "multitudes, nations, and tongues." Falsities and evils are signified, because the "earth" signifies the church, and therefore "peoples, multitudes, nations, and tongues" signify the things of which the church consists, which are either truths and goods or falsities and evils; and as every church is internal and external, because its truths and goods or falsities and evils are interior and exterior, therefore these are the things that are signified

by these words. This follows also from the signification of the “waters upon which the harlot sitteth,” which it is here said are “peoples, multitudes, nations, and tongues,” as meaning the holy things of the church that have been profaned (see above, n. 1033), and the holy things of the church which have been profaned are falsities and evils, for they are the truths of the Word falsified and its goods adulterated.

(Continuation respecting the Word)

[2] The Word of the Lord is wonderful in this, that in every particular of it there is a reciprocal union of good and truth, which testifies that the Word is the Divine proceeding from the Lord, which is the Divine good and the Divine truth reciprocally united; and also testifies that in the Word there is a marriage of the Lord with heaven and the church, which also is reciprocal. There is a marriage of good and truth, also of truth and good, in every particular of the Word, in order that it may be a source of wisdom to angels and of intelligence to men, for from good alone no wisdom or intelligence is born, neither from truth alone, but from their marriage when the love is reciprocal. This reciprocal love the Lord teaches in John:

He that eateth my flesh and drinketh my blood abideth in me and I in him (John 6:56).

In that day ye shall know, that ye are in me and I in you. He that hath my commandments and doeth them, he it is that loveth me; and I will love him (John 14:20–21).

The reciprocal is that they are in the Lord and the Lord is in them, also that whoever loves the Lord, the Lord also will love him. “To have his commandments” is to be in truths, and “to do them” is to be in good.

[3] The reciprocal is also described by the Lord in his union with the Father, in these words:

Philip, How sayest thou, Show us the Father? Believest thou not that I am in the Father and the Father in me? Believe me, that I am in the Father and the Father in me (John 14:9–11).

From this reciprocal union of the Divine and the human in the Lord proceeds the reciprocal union of the Divine good and the Divine truth; and this proceeds from the Lord's Divine love; and the same is true of the Lord's reciprocal union with heaven and the church, and in general the reciprocal union of good and truth with an angel of heaven and with a man of the church. And as good is of charity and truth is of faith, and as charity and faith make the church, it follows that the church is in a man when there is a reciprocal union of charity and faith in him. Again, as good is of the will and truth is of the understanding, and as the will and understanding make man, it follows that man is man according to the union of the will and all things belonging to it with the understanding and all things belonging to it, and this reciprocally. This union is what is called marriage, which from creation is in every particular of heaven and in every particular of the world; and from this is the production and the generation of all things. That in every particular of the Word there is such a marriage that good loves truth and truth loves good, thus mutually and in turn, the spiritual sense of the Word reveals; and it is from this marriage that good and truth are one and not two, and are one when good is of truth and truth is of good.

1078. Verses 16–18. *And the ten horns which thou sawest upon the beast, these shall hate the harlot, and shall make her desolate and naked, and shall eat her flesh, and shall burn her up with fire. For God gave into their hearts to do his mind, and to do one mind,⁴ until the words of God shall be consummated. And the woman whom thou sawest is the great city, which hath dominion over the kings of the earth.* 16. “And the ten horns which thou sawest upon the beast” signifies the truths of the church from the Word with the Reformed, especially respecting the Lord's Divine authority and the Divine holiness of the Word (n. 1079); “these shall hate the harlot” signifies an entire rejection of the dogmas by which the papal consistory has falsified the truths and adulterated the goods of the Word, and has thus profaned the holy things of the church (n.

1080); “and shall make her desolate and naked” signifies rejection of its falsities, which are falsified truths, and then manifestation that they were without any truth (n. 1081); “and shall eat her flesh” signifies rejection of its evils, which are adulterated goods, and then the manifestation that they were without any good (n. 1082); “and shall burn her up with fire” signifies rejection of the whole of that religion, which has profaned the holy things of the church by the love of having dominion over them and over heaven (n. 1083). 17. “For God gave into their hearts to do his mind” signifies things from the Lord, causing them to recede altogether (n. 1084); “and to do one mind” signifies unanimously (n. 1085); “and to give their kingdom unto the beast” signifies acknowledgment that the Word is Divine, and the founding of the church upon it (n. 1086); “until the words of God shall be consummated” signifies even to the last state of the church, when there is a judgment, and after that what is new (n. 1087). 18. “And the woman whom thou sawest is the great city” signifies the heinous doctrine of the church (n. 1088); “which hath dominion over the kings of the earth” signifies its dominion over the truths of the church (n. 1089).

1079. Verse 16. *And the ten horns which thou sawest upon the beast*, signifies the truths of the church from the Word with the Reformed, especially respecting the Lord’s Divine authority and the Divine holiness of the Word. This is evident from the signification of “the ten horns upon the beast,” as being the truths of the church from the Word (see above, n. 1069; that “horns” mean truths as to power, see n. 316, 567, 776, 1041; and that the “beast” means the Word, n. 1038). That “the ten horns of the beast” signify here the truths of the Word as to power with the Reformed, is evident from what is said in these two verses, namely, that “they shall hate the harlot, shall make her desolate and naked, shall eat her flesh, and burn her up with fire,” which signifies they have altogether rejected all the statutes and decrees of the pope, thus his falsifications and profanations, especially the two treated of above, namely, respecting his authority over the holy things of the church and over the souls of men to save them, which is called the authority to open and shut heaven, also respecting the authority to interpret the Word, and to change things in it to favor his own dominion; these

being the two heads of their religion which the Reformed have wholly rejected and burned with fire. That this recession is described in this and the following verse can be seen from the series of things in the internal sense; for verses 12–14 treat of those within Babylon who have rejected those two profane dogmas, while these two verses treat of those outside of Babylon who have rejected them, and the rest of their profanations are treated of in verse 15. That this is so is clearly evident when the Word is meant by “beast,” its truths by “the horns of the beast,” and the Babylonish profanations by the “harlot.”

(Continuation respecting the Word)

[2] The Word in the sense of the letter appears very simple, and yet there is stored up in it the wisdom of the three heavens, for each least particular of it contains interior and more interior senses; an interior sense such as exists in the first heaven, a still more interior sense such as exists in the second heaven, and an inmost sense such as exists in the third heaven. These senses are in the sense of the letter, one within the other, and are evolved therefrom one after the other, each from its own heaven, when a man who is led by the Lord reads the Word. These interior senses differ in the degree of light and wisdom according to the heavens, and yet they make one by influx, and thus by correspondences. How they thus make one shall be told in what follows. All this makes clear how the Word was inspired by the Divine, and that it was written from such an inspiration to which nothing else in the world can in anywise be compared. The arcana of wisdom of the three heavens contained in it are the mystical things of which many have spoken.

1080. *These shall hate the harlot*, signifies the entire rejection of the dogmas by which the papal consistory has falsified the truths and adulterated the goods of the Word, and has thus profaned the holy things of the church. This is evident from the signification of “hating,” as being to reject altogether; also from the signification of the “harlot,” as being Babylon, which is called a “harlot” from its falsification and adulteration of the Word, and consequent profanation of the holy things of the church. (That “harlots” and

“whoredoms” have this signification in the Word may be seen n. 141*b*, 817*c*, 881, 1032.) “Those who hate the harlot” mean the Reformed, who have altogether rejected the dogmas that have proceeded from the papal consistory, which, because they had for their end the enlargement of dominion, and not the salvation of man, could not but be against the truths and goods of the Word, and thus could not but falsify and adulterate them.

(Continuation respecting the Word)

[2] It has been said that there is a Word in each heaven and that these Words are in our Word in their order, and that they thus make one by influx and consequent correspondences. Here, therefore, it shall be told what correspondence is and what influx is; otherwise it cannot be comprehended what the Word is inwardly in its bosom, thus as to its life from the Lord, which is its soul. But what correspondence is and what influx is shall be illustrated by examples. The changes of the face that are called the countenance correspond to the affections of the mind; consequently the face changes as to the countenance just as the affections of the mind change as to their states. These changes in the face are correspondences, as consequently the face itself is; and the action of the mind into it, that the correspondences may be exhibited, is called influx. The sight of man’s thought, which is called the understanding, corresponds to the sight of his eyes; and consequently the quality of the thought from the understanding is made evident from the light and flame of the eyes. The sight of the eye is a correspondence, as consequently the eye itself is; the action of the understanding into the eye, by which the correspondence is exhibited, is influx. The active thought, which belongs to the understanding, corresponds to speech, which belongs to the mouth. The speech is a correspondence, likewise the mouth and everything belonging to it, and the action of thought into speech and into the organs of speech is influx. The perception of the mind corresponds to the smell of the nostrils. The smell and the nostrils are correspondences, and the action is influx. For this reason a man who has interior perception is said to have a keen nose, and perceiving a thing is called scenting it out.

[3] Harkening, which is obedience, corresponds to the hearing of the ears; consequently both the hearing and the ears are correspondences, and the action of obedience into the hearing, that a man may raise his ears and attend, is influx; therefore harkening and hearing are both significative, harkening and giving ear to anyone being to obey, and harkening and hearing anyone meaning to hear with the ears. The action of the body corresponds to the will, the action of the heart corresponds to the life of the love, the action of the lungs, which is called respiration, corresponds to the life of the faith, and the whole body as to all its members, viscera, and organs, corresponds to the soul as to all the functions and powers of its life. From these few examples it can be seen what correspondence is and what influx is; and that when the spiritual, which belongs to the life of man's understanding and will, flows into the acts which belong to his body, it exhibits itself in a natural effigy, and there is correspondence; also that thus the spiritual and the natural act as one by correspondences, like interior and exterior, or like prior and posterior, or like the effecting cause and the effect, or like the principal cause which belongs to man's thought and will, and the instrumental cause which belongs to his speech and action. There is such a correspondence of natural things and spiritual not only in each and every thing of man, but also in each and every thing of the world; and the correspondences are produced by an influx of the spiritual world and all things of it into the natural world and all things of it. From all this it can be seen in some measure how our Word, as to the sense of the letter, which is natural, makes one by influx and correspondences with the Words in the heavens, the senses of which are spiritual.

1081. *And shall make her desolate and naked*, signifies rejection of its falsities, which are falsified truths, and then the manifestation that they were without any truth. This is evident from the signification of "making desolate and naked," as being to reject its falsities, which are falsified truths; and when these have been rejected it is manifest that there is no truth, this also is signified. "To be desolate and naked" signifies to be without any truth, for spiritual vastation and nakedness are signified; and spiritual vastation is like that in a desert where there is no grain and no fruit

trees, and spiritual nakedness is like that of a man who has no garments. “Grain and fruit trees” signify knowledges of truth and good, and “garments” signify truths investing; therefore to be without these means to be without any truth. That “nakedness” means deprivation of truth may be seen (n. 240*a-c*, 1008); and that “vastation,” such as exists in a desert, means where there is no truth may be seen (n. 730*a, b*).

(Continuation respecting the Word)

[2] What the Word is as to influx and correspondences can now be illustrated. It is said in John:

He hath blinded their eyes and hardened their heart, lest they should see with their eyes and understand with their heart, and should turn themselves and I should heal them (John 12:40).

The “eyes” that are blinded signify the understanding of truth and the belief in it; the “heart” that is hardened signifies the will and the love of good; and “to be healed” signifies to be reformed. They were not permitted “to turn themselves and be healed” lest they should commit profanation; for an evil man who is healed and who returns to his evil and falsity commits profanation; and so it would have been with the Jewish nation.

[3] In Matthew:

Blessed are your eyes, for they see; and your ears, for they hear (Matt. 13:16).

Here, too, the “eyes” signify the understanding of truth and the belief in it; so “to see” signifies to understand and believe, and the “ears” signify obedience, thus a life according to the truths of faith, and “to hear” signifies to obey and live. For no one is blessed because he sees and hears, but because he understands, believes, obeys, and lives.

[4] In the same:

The lamp of the body is the eye; if the eye be sound the whole body is lucid; if the eye be evil the whole body is darkened. If, therefore, the light [*lumen*] is darkness, how great is the darkness (Matt. 6:22–23).

Here, again, the “eye” signifies the understanding of truth and the belief in it, which is called a lamp from the light of truth that man has from understanding and belief. And because a man becomes wise from understanding and believing in truth, it is said “if the eye be sound the whole body is lucid.” The “body” means the man, and “to be lucid” means to be wise. But it is the reverse with the “evil eye,” that is, understanding and believing in falsity. “Darkness” means falsities, “if the light [*lumen*] be darkness” signifies if the truth be false or falsified, and because truth falsified is worse than any other falsity, it is said, “If the light be darkness, how great is the darkness.”

[5] These few examples make clear what correspondence is and what influx is, namely, that the eye is a correspondence of the understanding and faith, the heart a correspondence of the will and love, the ears a correspondence of obedience, the lamp and light correspondences of truth, and darkness a correspondence of falsity, and so on; and as the one is spiritual and the other natural, and the spiritual acts into the natural and forms it to an image of itself that it may appear before the eyes or before the world, therefore that action is influx. Such is the Word in each and every particular.

1082. *And shall eat her flesh*, signifies rejection of its evils, which are adulterated goods, and then the manifestation that they were without any good. This is evident from the signification of “flesh,” as being the good of the Word and of the church, and in the contrary sense the evil thereof. Here “flesh” means evils, which are adulterated goods. Also from the signification of “to eat,” as being to consume, but here to reject wholly, because this is said of the Reformed, who have rejected the works or goods of Babylon, which consist especially in gifts to the idols of their saints, to their sepulchers, also to monasteries, and to the monks themselves, given as offerings for various expiations. It follows that the same words mean also the manifestation that they were without any good, for when spurious and meritorious goods are rejected, which are

signified by the “flesh that they should eat,” it is then manifest that they are without any good.

[2] “Flesh” has various significations in the Word. It signifies what is man’s own [*proprium*], thus either his good or evil, and from this it signifies the whole man. But in the highest sense it signifies the Lord’s Divine human, and particularly the Divine good of the Divine love that proceeds from him. That “flesh” signifies the Divine human as to the good of love is evident in John:

Jesus said, I am the living bread, which cometh down out of heaven; if anyone eat of this bread he shall live forever; and the bread which I will give is my flesh, which I will give for the life of the world. The Jews, therefore, strove one with another, saying, How can this one give his flesh to eat? Jesus therefore said unto them, Verily, verily, I say unto you, except ye eat the flesh of the son of man and drink his blood ye shall not have life in yourselves. He that eateth my flesh and drinketh my blood hath eternal life, and I will raise him up at the last day; for my flesh is truly food, and my blood is truly drink. He that eateth my flesh and drinketh my blood abideth in me and I in him. This is the bread which cometh down out of heaven (John 6:51–58).

It is clearly evident that “flesh” here means the own of the Lord’s Divine human, which is the Divine good of the Divine love, and is that which is called in the holy supper the body. (That the “body” there, that is, the “flesh,” is the Divine good, and the “blood” is the Divine truth, may be seen above, n. 329*b*.) And as “bread and wine” have the same signification as “flesh and blood,” “bread” meaning the Divine good, and “wine” the Divine truth, therefore these were commanded in place of flesh and blood.

[3] Divine good from the Lord was signified also by the flesh of the sacrifices that Aaron, his sons, and those who sacrificed, and others who were clean, might eat:

And that this was holy (may be seen in Exod. 12:7–9; 29:31–34; Lev. 7:15–21; 8:31; Deut. 12:27; 16:4);

Consequently if an unclean person ate of that flesh he would be cut off from his people (Lev. 7:21).

That those sacrifices were called bread (Lev. 22:6–7).

That that flesh was called the flesh of holiness (Jer. 11:15; Hag. 2:12),

And the flesh of the offering, which was to be upon the table in the Lord's kingdom (Ezek. 40:43).

The Lord's Divine human is also called "flesh" in John:

The Word was made flesh, and dwelt among us; and we saw his glory, the glory as of the only-begotten of the Father (John 1:14).

[4] That "flesh" signified also the good with man can be seen from the following passages. In Ezekiel:

I will give them one heart, and I will give a new spirit in the midst of you, and I will take away the heart of stone out of their flesh, and I will give them a heart of flesh (Ezek. 11:19; 36:26).

"Heart of flesh" means the will and love of good. In David:

O God, thou art my God, in the morning I seek thee; my soul thirsteth for thee; my flesh longeth for thee in a land of drought and weariness without waters (Ps. 63:1).

My soul longeth for the courts of Jehovah; my heart and my flesh cry out unto the living God (Ps. 84:2).

The "flesh" that longeth for Jehovah, and that crieth out unto the living God, signifies man as to good of the will, for the "flesh" of man corresponds to the good or evil of his will, and the "blood" to the truth or falsity of his understanding; here "flesh" means the good of the will, because it longeth for Jehovah and crieth out unto God.

[5] In Job:

I have known my redeemer, he liveth, and at the last he shall rise upon the dust; and afterwards these things shall be encompassed by my skin, and from my flesh I shall see God (Job 19:25–27).

To see God from one's flesh signifies from one's own voluntary made new by the Lord, and thus good. In Ezekiel:

Upon the bones seen in the midst of the valley, I will put sinews, and I will cause flesh to come up upon them, and I will cover them with skin, and I will give spirit unto them that they may live (Ezek. 37:6, 8).

Here, too, "flesh" signifies what is one's own [*proprium*] of the will made new by the Lord, and thus good. What "bones" and the rest signify here may be seen above (n. 418*b*, 419, 665). In Revelation:

Come and gather yourselves together unto the supper of the great God, that ye may eat the flesh of kings, and the flesh of commanders of thousands, 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, small and great (Rev. 19:17–18; Ezek. 39:17–19).

That "flesh" here does not mean flesh but goods of every kind, is clearly evident.

[6] But on the other hand, that "flesh" signifies man's own voluntary, which regarded in itself is evil, is evident from the following passages. In Isaiah:

They shall eat every man the flesh of his own arm (Isa. 9:20).

I will feed thine oppressors with their own flesh (Isa. 49:26).

In Jeremiah:

I will feed you with the flesh of their sons and with the flesh of their daughters; and they shall eat every man the flesh of his companion (Jer. 19:9).

In Zechariah:

The rest shall eat everyone the flesh of another (Zech. 11:9).

In Moses:

I will chastise you sevenfold for your sins, and ye shall eat the flesh of your sons and the flesh of your daughters (Lev. 26:28–29).

[7] In Jeremiah:

Cursed is the man who trusteth in man and maketh flesh his arm (Jer. 17:5).

Here “flesh” signifies what is man’s own [*proprium*] which in itself is evil; to appropriate this to oneself is signified by eating and feeding upon it. Again, “flesh” signifies what is man’s own in Matthew:

Jesus said, Blessed art thou, Simon, for flesh and blood hath not revealed it unto thee (Matt. 16:17).

In John:

As many as received, to them gave he power to become sons of God, who were born, not from bloods nor from the will of the flesh, but from God (John 1:12–13).

In Ezekiel:

Jerusalem committed whoredom with the sons of Egypt her neighbors, great in flesh (Ezek. 16:26).

In Isaiah:

Egypt is man and not God, and his horses are flesh and not spirit (Isa. 31:3).

In John:

It is the spirit that quickeneth, the flesh profiteth nothing (John 6:63).

That which is born of the flesh is flesh, that which is begotten of the spirit is spirit (John 3:6).

In David:

God remembered that they were flesh, a breath that passeth away and returneth not (Ps. 78:39).

The evil of man's will, which is what is his own from birth, is what is signified in these passages by "flesh"; also by:

The flesh that the sons of Israel lusted after in the desert, and on account of which they were smitten with a great plague, and from which the place was called graves of lust (Num. 11:4–34).

Moreover, in the Word the expression "all flesh" is frequently used as meaning every man (as in Gen. 6:12, 13, 17, 19; Isa. 40:5, 6; 49:26; 66:16, 23, 24; Jer. 25:31; 32:27; 45:5; Ezek. 20:48; 21:4, 5; and elsewhere).

(Continuation respecting the Word)

[8] The spiritual by influx presents what is correspondent to itself in the natural, in order that the end may become a cause, and the cause become an effect, and thus the end through the cause may present itself in the effect as visible and sensible. This trine, namely, end, cause, and effect, is given from creation in every heaven. The end is the good of love, the cause is truth from that good, and the effect is use. That which produces is love, and the product therefrom is of love from good by means of truth. The final products, which are in our world, are various, as numerous as the objects are in its three kingdoms of nature, animal, vegetable, and mineral. All products are correspondences.

[9] As this trine, namely, end, cause, and effect, exists in each heaven, there must be in each heaven products that are correspondences, and which in form and aspect are like the objects in the three kingdoms of our earth; from which it is clear that each

heaven is like our earth in external appearance, differing only in excellence and beauty according to degrees. Now in order that the Word may be full, that is, may consist of effects in which are a cause and an end, or may consist of uses, in which truth is the cause and good is the end and love is that which produces, it must needs consist of correspondences; and from this it follows that the Word in each heaven is like the Word in our world, differing only in excellence and beauty according to degrees. What this difference is shall be told elsewhere.

1083. *And shall burn her up with fire,* signifies rejection of the whole of that religious persuasion which has profaned the holy things of the church by the love of having dominion over them and over heaven. This is evident from the signification of “burning with fire,” as being to destroy the things of the church that have been profaned by the love of having dominion. The punishment for profaning the holy things of the church was burning with fire, for the reason that that “fire” represented the fire of hell, and “to be burned” signified to perish thereby, and the fire of hell is the love of having dominion. “To be burned up with fire” is here the punishment for profaning the holy things of the church, since the harlot is here referred to, and “Babylon” as a “harlot” signifies profanation of the holy things of the church by the diabolical love of having dominion over them. “To be burned up with fire” has a like signification as “Tophet” in the valley of Hinnom, where they burned sons and daughters, and which signified in the spiritual sense the profanation of the truths and goods of the church, “sons” its truths, and “daughters” its goods. The valley of Achor, where Achan, who took of the devoted thing, was burned with fire after he had been stoned, has nearly the same signification. From all this it can be seen that “burning the harlot with fire” signifies the rejection of the whole religious persuasion that has profaned the holy things of the church by the love of having dominion over them and over heaven. This means rejection by the Reformed, as above.

(Continuation respecting the Word)

[2] As there is a trine, one within another, in every least particular of the Word, and this trine is like that of effect, cause, and end, it follows that there are three senses in the Word, one within another, namely, the natural, the spiritual, and the celestial; the natural for the world, the spiritual for the heavens of the Lord's spiritual kingdom, and the celestial for the heavens of his celestial kingdom. (That all the heavens are divided into two kingdoms, the spiritual and the celestial, may be seen in *Heaven and Hell* n. 20–28.) Now as there is one sense within another, the first which is the sense of the letter for the natural world, the second which is the internal sense for the spiritual kingdom, and the third which is the inmost for the celestial kingdom, it follows that the natural man draws from it his sense, the spiritual angel his sense, and the celestial angel his sense, thus everyone what is analogous to and in agreement with his own essence and nature. This takes place whenever a man who is led by the Lord is reading the Word.

[3] But let this be illustrated by examples. When this commandment of the Decalogue is read: "Thou shalt honor thy father and thy mother," a man in the world understands by "father and mother" a father and mother on the earth, and also all who are or may be in the place of father or mother; and by "honoring" he understands to hold such in honor. But an angel of the spiritual kingdom understands by "father" the Divine good, and by "mother" the Divine truth, and by "honoring" loving; while an angel of the celestial kingdom understands by "father" the Lord, and by "mother" heaven and the church, and by "honoring" doing.

[4] When the fifth commandment of the Decalogue, "Thou shalt not steal," is read, by "stealing" a man understands stealing, defrauding, and taking away under any pretense his neighbor's goods. But an angel of the spiritual kingdom by "stealing" understands depriving another of his truths and goods by means of falsities and evils, while an angel of the celestial kingdom by "not to steal" understands not to attribute to himself the things that are the

Lord's, as the good of love and the truth of faith; for thereby good becomes not good, and truth not truth, because they are from men.

[5] When the sixth commandment, "Thou shalt not commit adultery," is read, a man by "committing adultery" understands committing adultery and whoredom, also thinking filthy thoughts, speaking lasciviously, and doing obscene things. But an angel of the spiritual kingdom by "committing adultery" understands falsifying the truths of the Word and adulterating its goods, while an angel of the celestial kingdom by "committing adultery" understands blaspheming against the Lord, heaven, and the church.

[6] When the seventh commandment "Thou shalt not kill," is read, by "killing" a man understands hating and desiring revenge, even to murder. But an angel of the spiritual kingdom by "killing" understands the killing of a man's soul by stumbling blocks to the life and by reasonings, whereby a man is led into spiritual death, while an angel of the celestial kingdom by "killing" understands seducing a man into believing that there is no God and no heaven and no hell, for thus man perishes as to eternal life.

[7] When the eighth commandment, "Thou shalt not bear false witness," is read, a man by "false witness" understands lying and defamation. But an angel of the spiritual kingdom by "false witness" understands asserting, confirming, and persuading that falsity is truth and evil is good, or on the other hand that truth is falsity and good is evil, while an angel of the celestial kingdom by "false witness" understands every falsity against the Lord, and against heaven in favor of hell.

[8] All this makes clear how a man draws and calls forth from the Word in the letter the natural sense, a spiritual angel the spiritual sense, and a celestial angel the celestial sense, much as the wood of a tree draws its sap, the leaf its sap, and the fruit its sap, from the same soil. And what is wonderful, this is done instantly, without the angel's knowing what the man thinks, or the man what the angel thinks, and yet their thoughts are one by correspondences, as end, cause, and effect are one. Moreover, ends are actually in the

celestial kingdom, causes in the spiritual kingdom, and effects in the natural world.

1084. Verse 17. *For God gave into their hearts to do his mind,* signifies things from the Lord, causing them to recede altogether. This is evident from the signification of “giving into their hearts,” as being to inspire affection, for the “heart” signifies the will and the love, that is, the affection, which is the will and the love in its continuity. God, of whom this is said, means the Lord, because there is no other God of heaven and earth. Also from the signification of “doing his mind,” that is, in reference to the “harlot,” as being the things said in the preceding verse, that “they should make the harlot desolate and naked, eat her flesh, and burn her up with fire,” which signifies in brief that they would wholly reject the profane things of Babylon and recede from them, as was done by the Reformed.

(Continuation respecting the Word)

[2] Since it is from creation that end, cause, and effect shall together make one, so it is from creation that the heavens shall make one with the church on the earth, but by means of the Word, when it is read by man from the love of truth and good. For the Word was given by the Lord to this end, that there might be a perpetual conjunction of the angels of heaven with men on the earth, and a perpetual communication according to conjunction. Without this medium there would not be any conjunction and communication with heaven on this earth. The conjunction and communication are instantaneous, and for the reason that all things of the Word in the sense of the letter are as effects, in which the cause and the end exist together, and the effects, which are in the Word, are called uses, their causes truths, and their ends goods; and the Divine love, which is the Lord, unites these three together in the man who is in the affection for uses from the Word. How a man draws and calls forth from the Word in the letter the natural sense, a spiritual angel the spiritual sense, and a celestial angel the celestial sense, and this instantly, from which there is communication and conjunction, shall be illustrated by

comparisons; first by something in the animal kingdom, afterwards by something in the vegetable kingdom, and finally by something in the mineral kingdom.

[3] From the animal kingdom: From the food, when it has become chyle, the vessels draw and call forth their blood, the fibers of the nerves their fluid, and the substances that are the origins of fibers their spirit, which is called the animal spirit; and this is done through the vital heat, which in its essence is love. The vessels, the fibers, and the substances which are their origins, are distinct from each other, and yet they act as one throughout the body, and they act together and in an instant.

[4] From the vegetable kingdom: The tree, with its trunk and branches, leaves and fruits, stands upon its root, and from the soil where its root is draws and calls forth its sap, a coarser sap for the trunk and branches, a purer for the leaves, and a still purer and also nobler for the fruits and for the seeds in them; and this is done by means of heat from the sun. Here the branches, leaves, and fruit although they are distinct, yet they extract together and instantly and from the same soil foods of such different purity and nobleness.

[5] From the mineral kingdom: In the bosom of the earth in certain places there are minerals impregnated with gold, silver, copper, and iron. From vapors stored up in the earth the gold attracts its element, silver its element, copper and iron theirs, distinctly together and on the instant, and this by means of some power of unknown heat.

[6] As it is allowable to illustrate spiritual things by means of comparisons drawn from natural things, these will serve to illustrate how interior things, which are spiritual and celestial, and by which a man of the church has communication and conjunction with the heavens, can be drawn and called forth and extracted and eliminated from the Word in its ultimates, which is, the sense of the letter.

Comparisons can be made with these, because all things in the three kingdoms of nature, animal, vegetable, and mineral, correspond to the spiritual things that are the three heavens, as the food of the body, with which a comparison has been made, corresponds to the food of the soul, which is knowledge, intelligence, and wisdom; a tree, with which also a comparison has been made, corresponds to man, the tree to man himself, the wood to his good, the leaves to his truths, and the fruits to his uses; so, too, gold, silver, copper, and iron correspond to goods and truths, gold to celestial good, silver to spiritual truth, copper to natural good, and iron to natural truth. Moreover, these things have these significations in the Word. And what is wonderful, the purer are contained in the grosser and are drawn from them, as the animal spirit and the nerve fluid are contained in the blood from which the original substances and nerve fiber draw and extract their distinct portions. So, again, fruits and leaves draw theirs from the gross fluid that is brought up from the soil by the wood and its bark, and so on. Thus comparatively, as has been said, the purer senses of the Word are drawn and called forth from the sense of the letter.

1085. *And to do one mind*, signifies unanimously. This is evident from the signification of “doing one mind,” as being unanimously, for “it was given into their hearts to do the mind of the harlot” signifies that they should wholly withdraw from the profane things of Babylon; consequently “to do one mind” signifies unanimity in it. That there is unanimity in this is evident from the Reformed, who are divided into three churches, one of which has embraced the doctrine of Luther, another that of Calvin, and the third that of Melancthon; nevertheless all three have wholly withdrawn from the profane things of Babylon. This, therefore, is what is here signified by “doing one mind” (see just above, n. 1084).

(Continuation respecting the Word)

[2] As there are three senses in the Word, the natural, the spiritual, and the celestial, and as its natural sense, which is the sense of the letter, is a container of the two senses, the spiritual and

the celestial, it follows that the sense of the letter of the Word is the basis of those senses. And as the angels of the three heavens receive their wisdom from the Lord through the Word with them, and as their Words make one with our Word by correspondences, it also follows that the sense of the letter of our Word is the basis, support, and foundation of the wisdom of the angels of heaven. For the heavens rest upon the human race as a house rests upon its foundation; so the wisdom of the angels of heaven rests in like manner upon the knowledge, intelligence, and wisdom of men from the sense of the letter of the Word; for as has been said above, communication and conjunction with the heavens are effected through the sense of the letter of the Word. Thence it is, that of the Lord's Divine providence it has come to pass, that the Word as to the sense of the letter from its first revelation has not been mutilated,⁵ not even as to an expression and letter in the original text, for every expression is a support, and in some measure the letters. From all this it is clear what a profanation it is to falsify the truths and adulterate the goods of the Word, and how infernal it is to deny or to weaken its holiness. As soon as that is done, for that man of the church heaven is closed. The blasphemy against the Holy Spirit, which cannot be forgiven, is the blasphemy of the Word by those who deny its holiness. Since the Word is the basis of the heavens, and since the Word has been wholly falsified and adulterated by the Jewish nation by traditions and by applications of the sense of the letter to favor their evil loves, lest the heavens should be endangered and the wisdom of the angels there should become foolishness, it has pleased the Lord to come down from heaven and to put on the human and to become the Word (as is evident from John 1:14), and thus to restore the state of heaven.

1086. *And to give their kingdom unto the beast,* signifies acknowledgment that the Word is Divine, and the founding of the church upon it. This is evident from the signification of "giving a kingdom," as being the church; for "kingdom" signifies in the Word the church as to truth, and "dominion" the church as to good. Also from the signification of "the beast," as being the Word (see above, n. 1038). Therefore "to give a kingdom to the beast" signifies to give the church to the Word, or what is the same, to

acknowledge the Word, and to establish and found the church upon it. From what is related in this verse, also in verses 11, 12, 13, 16 above respecting the beast, and which is there explained, it is clearly evident that “the beast” signifies the Word received by those who are meant by “the harlot,” and yet rejected, and nevertheless defended by others both within Babylon and without it.

[2] The Word can be meant by a “beast,” for a lion and a lamb are beasts, and yet by them the Lord is meant throughout the Word; also sheep, kids, rams, goats, and heifers are beasts, and yet by them the holy things of heaven and the church are signified throughout the Word; and again, “the beast out of the earth,” mentioned above, signified confirmations from the Word in favor of faith separated (see n. 815). That nothing else can be signified by this beast is clearly evident from what is said about it (verse 13), that “the ten kings would give their power and authority unto the beast”; also in verses 16 and 17, that “they would give their kingdom to the beast”; although they were those who “made the harlot desolate, ate her flesh, and burnt her up with fire.”

[3] The harlot was seen sitting upon the beast because Babylon has founded her dominion upon certain passages in the Word; as upon those things which were said by the Lord to Peter. That the harlot would sit “upon many waters,” and elsewhere “upon treasures,” also that she was seen “arrayed in purple and scarlet, and inwrought with gold and precious stone and pearls, having in her hand a golden cup” (verses 1–4 of this chapter, and Jer. 51:13), has a like signification.

(Continuation respecting the Word)

[4] There is successive order and there is simultaneous order. In successive order things pure and perfect appear above, and those less pure and perfect appear below. The three heavens are in successive order, one above another; and in the higher heavens all things are pure and perfect, while in the lower they are less pure and perfect. Simultaneous order exists in lower things, and fully in the lowest; for higher things let themselves down and place

themselves in the order that is called simultaneous, in which the pure and perfect things, which were the higher, are in the middle or center, and the less pure and perfect, which were the lower, are in the circumferences. Therefore all things that have existed in successive order are together in ultimates in their order.

[5] And as all higher things place themselves in what is lowest in simultaneous order, it follows that in the ultimates of the Word, which constitute the sense of its letter, are all things of the Divine truth and of the Divine good, even from their firsts. And as all things of the Divine truth and the Divine good are together in their ultimate, which is the sense of the letter of the Word, there evidently is the power of Divine truth, yea, the omnipotence of the Lord in saving man. For when the Lord operates he operates not from first things through mediates into ultimates, but from first things through ultimates and thus into mediates. This is why the Lord is called in the Word the first and the last; and this is why the Lord assumed the human, which in the world was the Divine truth or the Word, and glorified it even to the ultimates, which are the bones and the flesh, in order that he might operate from first things through ultimates, and not as before from man, but from himself. This power in ultimates was represented by the hair with the Nazirites, as with Samson, for the hair corresponds to the ultimates of the Divine truth. And for this reason, to produce baldness was regarded in ancient times as disgraceful.

[6] The boys who called Elisha “bald head” were torn in pieces by bears, because Elisha and Elijah represented the Word; and the Word without the sense of the letter, which is like a head without hair, is without any power, and thus is no longer the Word. “Bears” signify those that have strength from the ultimates of truth. The power of the Word in the sense of the letter is the power to open heaven, whereby communication and conjunction are effected, and also the power to fight against falsities and evils, thus against the hells. A man who is in genuine truths from the sense of the letter of the Word can disperse and scatter the whole diabolical crew and their devices in which they place their power, which are innumerable, and this in a moment, merely by a look and by an

effort of the will. In brief, in the spiritual world nothing can resist genuine truths confirmed by the sense of the letter of the Word.

1087. *Until the words of God shall be consummated*, signifies even to the last state of the church, when there is a judgment, and after that what is new. This is evident from the signification of “to be consummated,” as being to have an end; or specifically, when there is no longer any good and truth of doctrine and of life remaining, that is, when the last state of the church has come. (That consummation signifies the last state of the church can be seen n. 624*b*, 911.) And as the last judgment comes in the last state of the church, and after that the new church is established by the Lord, so “to be consummated” signifies the last state of the church when judgment takes place, and afterwards that which is new. Also from the signification of “the words of God,” as being predictions in the Word; therefore “the words of God shall be consummated” signifies when the predictions are fulfilled. It is said that those signified by “the ten horns of the beast” will “make the harlot desolate, eat her flesh, and burn her up with fire,” and “will give the kingdom to the beast, until the words of God shall be consummated,” because those also who have wholly withdrawn from Babylon and have rejected her profane things are then devastated as to all the goods and truths of heaven, that is, they have equally falsified the Word, not from the principle of having dominion over the holy things of the church and over heaven, but from the principle of separating works from faith, and when these have been separated there is no longer any living from the Lord, but only a living from self and the world, and that life is a life of evil from falsity, therefore “the words of God shall be consummated” also means when these, too, have been devastated.

(Continuation respecting the Word)

[2] Now since all interior things, that is, the spiritual and celestial things that are in the Words of the three heavens, are together in the ultimate sense of the Word, which is called the sense of the letter (for in its inmosts there are the things that are in the Word with the angels of the third heaven, and in its middle parts the

things that are in the Words of the angels of the lower heavens, and these are encompassed by such things as exist in the nature of our world and are included in these), so the sense of the letter of our Word is from all these. From this it can be seen that the Divine truth is in its fullness in the sense of the letter of our Word. That is said to be full which contains in itself all things prior, even from the first, or all things higher even from the highest; the ultimate is what includes these. The fullness of the Word is like a general vessel of marble, in which are countless lesser vessels of crystal, and in these still more numerous vessels of precious stones, in and about which are the most delightful things of heaven which are for those who perform noble uses from the Word. That the Word is such is not evident to man while he is in the world; but it is evident to him when he becomes an angel. Because the Word is such in ultimates it follows that it is not the Word until it is in that ultimate, that is, until it is in the sense of the letter. The Word not in that ultimate would be like a temple in the air and not on the earth, or like a man having flesh but without bones.

[3] As the Divine truth is in its fullness and also in its power in its ultimate, for when it is in that it is in all things at once, therefore the Lord never works except from first things through ultimates, and thus in fullness. For he reforms and regenerates man only through truths in ultimates, which are natural. And this is why a man after his departure out of the world remains to eternity such as he has been in the world. For the same reason heaven and hell are from the human race, and angels are not created immediately; for in the world a man is in his fullness, consequently he can there be conceived and born, and afterwards be imbued with knowledge, intelligence, and wisdom, and become an angel. To create angels in any other way is not given.

[4] Because the Lord works all things from things first through ultimates, and is in his power and in his fullness in ultimates, therefore it pleased the Lord to take upon him the human and to become the Divine truth, that is, the Word, and thus from himself to reduce to order all things of heaven and all things of hell, that is, to execute a last judgment. This the Lord could accomplish from

the Divine in himself, which was in things first, through his human which was in ultimates, and not, as before, from his presence or abode in the men of the church; for these had wholly forsaken the truths and goods of the Word, in which the Lord had previously had his dwelling place with men. This was the chief reason for the Lord's coming into the world, also for making his human Divine; for by this he put himself into the power of holding all things of heaven and all things of hell in order to eternity. This is meant by:

Sitting at the right hand of God (Mark 16:19).

“The right hand of God” means the Divine omnipotence, and “to sit at the right hand of God” means to be in that omnipotence through the human. That the Lord ascended into heaven with his human glorified even to the ultimates he testifies in Luke:

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

This the Lord said just before⁶ his resurrection. “Flesh and bones” are the ultimates of the human body, on which its strength depends.

1088. Verse 18. *And the woman whom thou sawest is the great city,* signifies the heinous doctrine of the church. This is evident from the signification of “the woman,” as being the church, here a church in which the truths and goods of the Word are profaned, which is no longer a church, but a religious persuasion that is called Babylon. Also from the signification of “city,” as being the doctrine of the church (see n. 223), here the doctrine of Babylon, which doctrine is heinous, because it is from the truths and goods of the Word, from which are the holy things of the church, which have been profaned. This woman, by whom is signified the church, is called “a great city,” which signifies doctrine, because only from doctrine can there be a church, and such as the doctrine is such is the church, here such is the religious persuasion. It is Babylon that is here meant by the “city”; and “Babylon” as a metropolis has a

similar signification as “Babylonia” which is a kingdom; as also in Daniel, where it is called “Babel.” Other metropolitan cities have a like signification as their kingdoms, as the Jewish kingdom and Jerusalem, the Israelitish kingdom and Samaria, the kingdom of Syria and Damascus. But while the kingdom signifies the church, the metropolitan city signifies the church as to doctrine.

(Continuation respecting the Word)

[2] The Divine truth is what is called holy, but only when it is in its ultimate, and its ultimate is the Word in the sense of the letter; therefore the Divine truth there is holy, and may be called a sanctuary, and for the reason that that sense contains and encloses all the holy things of heaven and the church. The appearance is that the Divine truths in the heavens, which are called spiritual and celestial, are more holy than the Divine truths in the sense of the letter of the Word, which are natural; but the Divine truths in the heavens, which are called spiritual and celestial, are comparatively like the lungs and heart in man, which form the chest only when they are encompassed by ribs, and enclosed in the pleura and diaphragm; for without these integuments they could not perform their vital functions, and even unless connected with them by bonds. The spiritual things of the Word are like the breathing of the lungs, its celestial things are like the systole and diastole of the heart, and its natural things are like the pleura, the diaphragm, and the ribs, with the moving fibers attached, by which the motions are made reciprocal.

[3] Again, the spiritual and celestial things of the Word are comparatively like the holy things of the tabernacle, which were the table upon which was the show bread, the golden altar upon which was the incense, the perfumes and the censer, also the lampstand with the lamps, and still further within the cherubim, the mercy seat and the ark. All these were the holy things of the Jewish and Israelitish church; nevertheless they could not be called holy and the sanctuary until they had been covered by curtains and veils, for without those coverings they would have stood under the naked sky, exposed to showers and storms, to the birds of heaven and the

wild beasts of the earth, and also to robbers that would violate, plunder, and scatter them. So would it be with the Divine truths in the heavens, which are called spiritual and celestial, unless they were enclosed in natural truths, like the truths of the sense of the letter of the Word.

[4] Natural truths, which are the truths of the sense of the letter of the Word, are not the very truths of heaven, but are appearances of them; and appearances of truth encompass, enclose, and contain the truths of heaven, which are genuine truths, and cause them to be in connection and order and to act together, like the cardiac and pulmonary organs with their coverings and ribs, as has been said above; and when these truths are held in connection and in order they are holy, and not till then. This the sense of the letter of our Word does by means of the appearances of truth of which its ultimate consists; and this is why that sense is the holy Divine itself and the sanctuary.

[5] But he is greatly mistaken who separates appearances of truth from genuine truths and calls these appearances holy by themselves and from themselves, and not the sense of the letter holy by genuine truths and from them and together with them. He separates these who sees only the sense of the letter and does not explore its meaning, as those do who do not read the Word from doctrine. The “cherubim” mean in the Word a guard and protection that the holy things of heaven be not violated, and that the Lord be approached only through love; consequently these signify the sense of the letter of the Word, because that is what guards and protects. It guards and protects in this manner that man can think and speak according to the appearances of truth so long as he is well-disposed, simple, and as it were an infant; but he must take heed not to so confirm appearances as to destroy the genuine truths in the heavens.

1089. *Which hath a kingdom over the kings of the earth*, signifies its domination over the truths of the church. This is evident from the signification of “having a kingdom,” as being domination, and as being predicated of truths or falsities. That “kingdom” means the

church in respect to truths or falsities, may be seen (n. 48, 684*a*, 685). Also from the signification of “kings of the earth,” as being truths (see n. 31, 625, 1034, 1063, 1073). Also from the signification of “earth,” as being the church (of which frequently above). This makes clear that “having a kingdom over the kings of the earth” signifies domination over the truths of the church. There is domination over the truths of the church because their chief, who is called pope and pontiff, ascribes to his own decrees an equal holiness and a like inspiration with the truths of the Word. It is also a part of this doctrine that it is lawful for him to change the truths of the Word according to the changes of the state of the church, and thus to turn them into such things as may be means of domination, and these are falsities; for all things that have regard to domination are falsities, or truths falsified, since the end chooses the means and applies them to itself; and means that are applied to an end which is domination over the souls of men, over all things of the church and over heaven, cannot be truths, and if they are truths the end falsifies them, but with those only who are in dominion.

(Continuation respecting the Word)

[2] It is an invariable truth that no one can understand the Word without doctrine; for he may be led away into any errors to which he may be inclined from some love, or to which he may be drawn from some principle, whereby his mind becomes unsettled and uncertain, and at length as it were destitute of truth. But he who reads the Word from doctrine sees all things that confirm it, and many things that are hidden from the eyes of others, and does not permit himself to be drawn away into strange things; and thus his mind becomes so settled as to see with certainty. The Word may be drawn away to confirm heresies unless it is read from doctrine, for the reason that the sense of its letter consists of mere correspondences, and these are in great part appearances of truth, and in part genuine truths, and unless there be doctrine for a lamp these cannot be seen and cannot be distinguished from each other.

[3] But doctrine can be acquired from no other source than from the Word, and it can be acquired only by those who are in enlightenment from the Lord. Those are in enlightenment who love truths because they are truths and make them to be of their life. Moreover, all things of doctrine must be confirmed by the sense of the letter of the Word, because the Divine truth is in its fullness and in its power in that sense, and through it man is in conjunction with the Lord and in consociation with the angels. In brief, he who loves truth because it is truth can inquire of the Lord, as it were, in doubtful matters of faith, and can receive answers from him, but nowhere except in the Word, for the reason that the Lord is the Word.

Revelation 18

1. *And after these things I saw an angel coming down out of heaven, having great authority, and the earth was lightened by his glory.*

2. *And he cried out mightily with a great voice, saying, Fallen, fallen is Babylon the great, and is become a habitation of demons and a hold of every unclean spirit, and a hold of every unclean and hateful bird.*

3. *For all nations have drunk of the wine of the anger of her whoredom, and the kings of the earth have committed whoredom with her; and the merchants of the earth have become rich from the abundance of her luxuries.*

4. *And I heard another voice from heaven saying, Come forth out of her, my people, that ye become not partakers of her sins, and that ye receive not of her plagues.*

5. *For her sins have reached even unto heaven, and God hath remembered her injustices.*

6. *Render unto her even as she hath rendered unto you, and double unto her double according to her works; in the cup that she hath mingled mingle to her double.*

7. *How much she hath glorified herself and lived luxuriously, so much torment and mourning give her, for in her heart she saith, I sit a queen, and a widow I am not, and mourning I shall not see.*

8. *For this reason in one day shall her plagues come, death and mourning and famine, and she shall be burned up in fire; for strong is the Lord God who judgeth her.*

9. *And the kings of the earth shall weep for her and wail over her, who have committed whoredom and lived luxuriously with her, when they shall see the smoke of her burning;*

10. *Standing afar off for the fear of her torment, saying, Woe, woe, that great city Babylon, that mighty city; for in one hour is thy judgment come.*

11. *And the merchants of the earth shall weep and mourn over her, because no one buyeth their merchandise anymore;*

12. *Merchandise of gold and of silver, and of precious stones and of pearl, and of fine linen, and of purple, and of silk and scarlet, and of*

all thyine wood, and every vessel of ivory and every vessel of precious wood, and of brass, and of iron, and of marble;

13. And cinnamon and incense, and ointment and frankincense, and wine and oil, and fine flour and wheat, and beasts of burden and sheep, and horses and carriages, and slaves, and souls of men.

14. And the fruits of the desire of thy soul have departed from thee; and all fat and splendid things have departed from thee, and thou shalt find them no more.

15. The merchants of these things, who became rich by her, shall stand afar off for fear of her torment, weeping and mourning;

16. And saying, Woe, woe, that great city, arrayed in fine linen and purple and scarlet, and inwrought with gold, precious stone and pearls; for in one hour were devastated so great riches.

17. And every pilot, and all that are employed on ships, and sailors, and as many as work at sea, stood afar off;

18. And cried out as they saw the smoke of her burning, saying, What city is like this great city?

19. And they cast dust upon their heads, and cried out weeping and mourning, saying, Woe, woe, that great city, wherein all that had ships in the sea were made rich by her costliness; for in one hour they were devastated.

20. Exult over her, O heaven, and ye holy apostles and prophets, for God hath judged your judgment upon her.

21. And one strong angel took up a stone like a great millstone and cast into the sea, saying, Thus with violence shall Babylon, that great city, be cast down and shall be found no more.

22. And the voice of harpers, and musicians, and pipers, and trumpeters, shall not be heard in thee anymore; and no craftsman of whatsoever craft shall be found in thee anymore, and the voice of a millstone shall not be heard in thee anymore;

23. And the light of a lamp shall not shine in thee anymore, and the voice of bridegroom and of bride shall not be heard in thee anymore, because thy merchants were the great men of the earth, because by thy sorcery have all nations been seduced.

24. And in her was found the blood of prophets and of saints, and of all that had been slain on the earth.

EXPOSITION

1090. Verse 1. *And after these things I saw an angel coming down out of heaven, having great authority, and the earth was lightened by his glory.* 1. “After these things” signifies what was done after the last judgment upon those meant by the “harlot” (n. 1091); “I saw an angel coming down from heaven” signifies the Divine proceeding from the Lord in heaven and in the world (n. 1092); “having great authority” signifies which now has omnipotence, as in the heavens so upon the earth (n. 1093); “and the earth was lightened by his glory” signifies the church now in light from the influx and reception of Divine truth (n. 1094).

1091. Verse 1. *After these things* signifies what was done after the last judgment upon those meant by the “harlot.” This is evident from what follows in this chapter, namely, from the cry of the angel that came down out of heaven, that Babylon the great had fallen, and had become “a habitation of demons, a hold of every unclean spirit, and a hold of every unclean and hateful bird,” which means its downfall, thus the last judgment; also from what follows that they who stood afar off on account of the fear of her torment said, “Alas, alas, the great city Babylon, the strong city, for in one hour her judgment is come” (verses 10, 15, 16, 19), and from the rest. But what was to be done after this, that is, after the last judgment upon these, is related in this chapter, namely, that their religious persuasion would be wholly condemned, nor would it ever rise again to eternity. But this must be thus understood, that this religious persuasion will continue in the world, because the love of ruling is so implanted in everyone that it cannot be rooted out, and so long as that love is present it is impossible for that religious persuasion to come to an end in the world; and yet in the spiritual world, into which everyone comes after death, it will come to an end, for then all who are of that religion and have exercised dominion from the delight of the love of ruling, do not as they previously did, make for themselves seeming heavens in the world of spirits, which is in the midst between heaven and hell, and dwell there for a time, but as soon as they arrive there they are sent away and cast into their hells. This is what is meant by the destruction of

Babylon, as predicted both here in Revelation, and in many passages in the prophets. Since the Babylonians have transferred the Lord's authority over heaven and the church to their chief pontiff, whom they call the successor of Peter, and thus the vicar of the Lord, declaring that the authority over heaven and hell was transferred by the Lord to Peter, and that it was not the Lord's Divine authority but his human authority given him from God the Father, I will show at the end of the articles of this chapter that the Lord even as to his human was God, that is, that his human was Divine; and from this it follows that the Babylonians did transfer his Divine authority to him whom they call the Lord's vicar, and thus they have made him God upon earth, and that he has made his ministers deities, which can be nothing else than horrible. In the first place, then, at the end of the articles the doctrine of the trinity that is accepted in the whole Christian world, and is called the creed of Athanasius, also the Athanasian Faith, according to the decree of the Council of Nice, shall be examined; and here the creed itself, as adopted in England from the decree of the council, shall be quoted entire.

THE ATHANASIAN SYMBOLIC FAITH

[2] "Whosoever will be saved, before all things it is necessary that he hold the Catholic faith;

Which faith except everyone shall keep it whole and entire, without doubt he shall perish everlastingly.

The Catholic faith is this:

That we worship one God in trinity, and trinity in unity;

Neither confounding the persons, nor dividing the substance (essence).

For there is one person of the Father, another of the Son, and another of the Holy Spirit;

But the Godhead of the Father, of the Son, and of the Holy Spirit, is one and the same, the glory equal, and the majesty co-eternal.

Such as the Father is, such is the Son, and such is the Holy Spirit.

The Father is uncreate, the Son is uncreate, and the Holy Spirit is uncreate.

The Father is infinite, the Son infinite, and the Holy Spirit infinite.

The Father eternal, the Son eternal, and the Holy Spirit eternal.

And yet there are not three eternals, but one eternal;

Also there are not three infinities, nor three uncreates, but one uncreate and one infinite.

So likewise the Father is almighty, the Son almighty, and the Holy Spirit almighty;

And yet there are not three almighties, but one almighty.

As the Father is God, so the Son is God, and the Holy Spirit is God;

And yet there are not three gods, but one God.

So likewise the Father is Lord, the Son is Lord, and the Holy Spirit is Lord;

And yet there are not three lords, but one Lord.

For like as we are compelled by the Christian verity to acknowledge every person by himself to be God and Lord;

So we are forbidden by the Catholic religion to say there be three gods or three lords (others, we cannot from the Christian faith make mention of three gods or of three lords.)

The Father was made of none, neither created nor begotten;

The Son is of the Father alone, not made nor created, but begotten.

The Holy Spirit is of the Father and of the Son, neither made, nor created, nor begotten, but proceeding.

So there is one Father, not three Fathers; one Son, not three Sons; one Holy Spirit, not three Holy Spirits.

And in this trinity none is before or after another; none is greater or less than another;

But the whole three persons are co-eternal and co-equal. So that in all things, as before said, the unity in trinity, and the trinity in unity is to be worshiped (others, three persons in one Godhead, and one God in three persons is to be worshiped.)

He, therefore, that will be saved must thus think of the trinity.

Furthermore, it is necessary for salvation that he believe rightly the incarnation of our Lord Jesus Christ (others, that he constantly believe that our Lord Jesus Christ is true man.)

For the true faith is that we believe and confess that our Lord Jesus Christ, the Son of God, is God and man.

God of the substance (or essence; others, nature) of the Father, begotten before the world, and man of the substance (others, nature) of the mother, born in the world.

Perfect God and perfect man, consisting of a reasonable soul and a human body;

Equal to the Father as touching the Divine, and inferior to (others, lesser than) the Father as touching the human.

Who although he be God and man, yet he is not two but one Christ; one not by conversion of the Divine essence into the human (or, of the Godhead into the flesh) but by a taking of the human essence into the Divine (or into God).

One altogether, not by confusion of essence (or substance) but by unity of person (others, because they are one person).

For as the reasonable soul and body are one man, so God and man is one Christ.

Who suffered for our salvation, descended into hell, and rose again on the third day from the dead;

He ascended into heaven, and sitteth on the right hand of the Father God almighty;

From whence he shall come to judge the quick and the dead.

At whose coming all men shall rise again with their bodies;

[And shall give account for their own works:]

And they that have done good shall go into life everlasting, and they that have done evil into everlasting fire.

This is the Catholic faith, which except a man believe faithfully he cannot be saved.

Glory be to God the Father and to the Son and to the Holy Spirit.

As it was in the beginning, is now, and shall be forever;

world without end. Amen.

1092. *I saw an angel coming down out of heaven*, signifies the Divine proceeding from the Lord in heaven and in the world. This is evident from the signification of “an angel coming down out of heaven,” as being the Lord as to the Divine proceeding, for in the internal sense an angel means not an angel, but either the Lord or something pertaining to the Lord (see n. 130*b*, 302, 593, 910), here the Lord, because it is said that “he had great authority, and the earth was lightened by his glory,” which means the power and presence of the Divine truth now in heaven and in the world; for it is now made clear that Babylon has been destroyed, and when she has been destroyed there is an accession of power and light to the Divine that proceeds from the Lord. The reason of this will be explained hereafter.

(Continuation respecting the Athanasian Faith)

[2] This is the doctrine respecting God that is accepted in the whole Christian world, because it is from a council. But before that doctrine is examined, a certain arcanum respecting the state of man’s faith and love in this world, and afterwards in the other world into which he comes after death shall be disclosed; for until this has been disclosed man can have no other idea than that everyone, whatever his faith may have been, can by the Divine mercy be admitted into heaven and saved, which is the source of the erroneous belief of the Babylonish race, that man has heaven from the good pleasure of the pope, and by the favor of his vicars.

[3] The arcanum is this, that all the thoughts of man pour themselves forth into the spiritual world in every direction, much the same as rays of light from a flame. As the spiritual world consists of heaven and hell, and as heaven as well as hell consists of innumerable societies, the thoughts of man must needs pour themselves forth into societies; spiritual thoughts, which relate to the Lord, to love and faith in him, and to the truths and goods of heaven and the church, into heavenly societies; but merely natural thoughts, which relate to self and the world and the love of these, and not at the same time to God, into infernal societies.

[4] That there is such an extension and determination of all man's thoughts has not been known heretofore, because it has not been known what heaven is and what hell is, thus that they consist of societies, consequently that there is an extension of man's thoughts into another world than this natural world, into which the sight of his eyes extends. Thus it is the spiritual world into which thought extends, and the natural world into which sight extends, because the thought of the mind is spiritual while the sight of the eye is natural. That all thoughts of man extend into the societies of the spiritual world, and that without such extension no thought is possible, has been made so evident to me by the experience of many years that I can with all faith affirm it to be true.

[5] In a word, man is in the spiritual world with his head as he is in the natural world with his body, head meaning here his mind, which consists of understanding, thought, will, and love, and body here meaning his senses, which are seeing, hearing, smelling, taste, and touch. And as a man is in the spiritual world as to his head, that is, as to his mind, so he is either in heaven or in hell; and where the mind is there the whole man with the head and body is when he becomes a spirit. Moreover, man is wholly such as his conjunction is with the societies of the spiritual world, such an angel as his conjunction is with the societies of heaven, and such a devil as his conjunction is with the societies of hell.

1093. *Having great authority*, signifies which has omnipotence, as in the heavens so upon the earth. This is evident from the signification of “great authority,” as being, in reference to the Lord, omnipotence. “Great authority” here signifies omnipotence because according to the idea that man has of angels, great authority can be predicated of an angel, but not omnipotence; but when the Lord as to his Divine proceeding is meant by an angel, then “great authority” means omnipotence. Moreover, omnipotence belongs to the Lord because he is the God of heaven and the God of the earth, and by the Divine that proceeds from him as a sun heaven and earth were created, and by it heaven with the earth is held together and subsists. The Divine proceeding is what is called in John, “the Word that was with God and that was God, by which all things were made that have been made, and by which also the world was made” (John 1:1, 2, 10). The Lord’s omnipotence as in the heavens so upon the earth, is what is meant by “the great authority of the angel,” because it is added, that “the earth was lightened by his glory”; for when the last judgment upon those who are meant by “the harlot or Babylon” was accomplished, the darkness that was interposed between heaven and earth was removed. But more upon this below.

(Continuation respecting the Athanasian Faith)

[2] From what has been said it is clear that the thoughts of man are extensions into societies either heavenly or infernal, and that if there were no extensions there would be no thoughts. For man’s thought is like the sight of his eyes; if sight had no extension out of itself, either there would be no sight or there would be blindness. But it is a man’s love that determines his thoughts into societies, good love determining them into heavenly societies, and evil love into infernal societies; for the entire heaven is arranged into societies, generally, particularly, and most particularly, according to all the varieties of affections belonging to the love; while on the other hand, hell is arranged into societies according to the cupidities of the love of evil, which are opposite to the affections of the love of good.

[3] Man's love is comparatively like fire, and his thoughts are like rays of light therefrom. If the love is good, the thoughts, which are like rays, are truths. If the love is evil, the thoughts, which are like rays, are falsities. Thoughts from a good love, which are truths, tend towards heaven; while thoughts from an evil love, which are falsities, tend towards hell and conjoin themselves with homogeneous societies, that is, with societies of like love, and adapt themselves to them, and ingraft themselves into them, and so intimately that the man is wholly one with them.

[4] Through love to the Lord man is an image of the Lord. The Lord is the Divine love; and in heaven before the angels he appears as a sun. From that sun light and heat proceed; the light is the Divine truth and the heat is the Divine good. From these two is the whole heaven, and from them are all the societies of heaven. The Lord's love in a man who is an image of him is like the fire from that sun, from which fire also light and heat proceed; the light is the truth of faith and the heat is the good of love; both of these are from the Lord, and both are implanted in the societies with which the man's love acts as one. That man from creation is an image and likeness of God is evident from Genesis (1:26); and he is an image and likeness of the Lord by means of love, because by means of love he is in the Lord and the Lord is in him (John 14:20, 21). In a word, not the least thought can exist unless it finds reception in some society, not in the individuals or angels of the society, but in the affection of love from which and in which that society is; and for this reason the angels are not aware of the influx at all, and such influx in no way disturbs the society.

[5] From all this the truth is clear that while man is living in the world he is in conjunction with heaven and also in consociation with angels, although both men and angels are unconscious of it. They are unconscious of it because man's thought is natural and an angel's thought is spiritual, and these make one only by correspondence. Because man is inaugurated into societies either of heaven or hell by means of the thoughts of his love, so when he comes into the spiritual world, as he does immediately after death, his character is known merely by the extensions of his thoughts

into societies; and thus everyone is explored; and he is reformed by the admissions of his thoughts into the societies of heaven, and is condemned by the immersions of his thoughts in the societies of hell.

1094. *And the earth was lightened by his glory*, signifies the church now in light from the influx and reception of Divine truth. This is evident from the signification of “the earth,” as being the church (of which frequently); also from the signification of “to be lightened,” as meaning to be in light; also from the signification of “glory,” as being, in reference to the Lord who is here meant by the angel, the Divine truth (see n. 33, 288, 345, 874). That “glory” means the Divine truth, since that is the light of heaven and from it angels have all their wisdom and happiness, and also magnificence, may be seen (n. 678). It is said of the angel coming down out of heaven, that he had “great authority,” and that “the earth was lightened by his glory,” because the last judgment was effected on those who are meant by “the harlot or Babylon,” for this is the meaning of the words of the angel:

Fallen, fallen is Babylon, and is become a habitation of demons, and a hold of every unclean spirit, and a hold of every unclean and hateful bird (Rev. 18:2).

And when judgment had been effected upon these, the Divine truth proceeding from the Lord came into its power and into its light; for so long as the Babylonians were tolerated under heaven they were like the dense and dusky clouds between heaven and earth by which the rays of light from the sun are intercepted and the day is darkened; and this for the reason that the Divine truth, which is the Word, was not only falsified but also rejected; and moreover, by transferring the Lord’s Divine authority to themselves they annihilated it. These and many other things, so long as they were permitted to make dwelling places for themselves under the heavens, were like dusky clouds between heaven and earth, through which the Divine truth could not pass to enlighten any man of the church. But as soon as they had been driven away and cast into hell, there was an accession of power and light to the Divine truth that proceeded from the Lord as a sun, to the extent that the Lord

could lead more powerfully and enlighten more clearly not only the spirits who are under the heavens, but also the men in the church. This is why the spiritual sense of the Word was not revealed and the state of heaven and hell manifested until the last judgment had been accomplished, for if before there would have been no power and light in the Divine truth.

(Continuation respecting the Athanasian Faith)

[2] Since man when born is not in any society either heavenly or infernal, being without thought, and yet is born for eternal life, it follows that in the course of time he either opens heaven or opens hell to himself, and enters into societies, and becomes an inhabitant either of heaven or of hell even while he is in the world. Man becomes an inhabitant of the spiritual world, because that is his real dwelling place, and as it is called, his native land, for there he is to live to eternity after he has lived some years in the natural world. From this it may be concluded how necessary it is for a man to know what it is in him that opens heaven and leads him into its societies, and what it is that opens hell and leads him into its societies. This will be told in the appendices to the following articles. Here let it be said that a man lets himself more and more into the societies of heaven successively according to the increase of wisdom, and into more and more interior societies successively according to the increase of the love of good; also that so far as heaven is opened to him hell is closed. But it is man who opens hell to himself, while it is the Lord who opens heaven to man.

1095. Verse 2. *And he cried out mightily with a great voice, saying, Fallen, fallen is Babylon the great, and is become a habitation of demons, and a hold of every unclean spirit, and a hold of every unclean and hateful bird.* 2. “And he cried out mightily with a great voice,” signifies manifestation before heaven and in the church from joy of heart (n. 1096); “saying, Fallen, fallen is Babylon the great,” signifies that the last judgment has been effected upon those who had profaned the holy things of heaven and the church by the dominion they had assumed over them (n. 1097); “and is become a habitation of demons” signifies where there are direful falsities from

the profaned truths and goods of the church (n. 1098); “and a hold of every unclean spirit,” signifies where there are nothing but evils from the adulterated goods of the Word (n. 1099); “and a hold of every unclean and hateful bird” signifies where there are nothing but falsities from the falsified truths of the Word (n. 1100).

1096. Verse 2. *And he cried out mightily with a great voice,* signifies manifestation before heaven and in the church from joy of heart. This is evident from the signification of “crying out,” as being to make manifest, namely, that the last judgment has been effected upon Babylon, for it is added, “Fallen, fallen is Babylon the great.” Also from the signification of “mightily,” as being in power before heaven and in the church (of which in what follows). Also from the signification of “a great voice,” as being joy of heart, for from joy of heart the voice becomes great. The joy of heart was from this, that after the last judgment upon those who are meant by the “harlot” (or “Babylon”), power and light came to the Divine truth that proceeds from the Lord, according to those things which have been said in a preceding article. A “great voice” signifies joy of heart, because every great voice crying out comes from some affection, more intense according to the affection or degree of love. “Mightily” signifies in heaven and on earth, because might signifies power, and there was now the power to make these things manifest before heaven and before the world. That there was now this power, may be seen above (n. 1093).

(Continuation respecting the Athanasian Faith)

[2] The first and foremost thought that opens heaven to man is thought about God, and for the reason that God is the all of heaven, even to the extent that whether we say heaven or God it is the same thing. The things Divine that make the angels of whom heaven consists to be angels are, when taken together, God; and this is why thought about God is the first and foremost of all the thoughts that open heaven to man, for it is the head and sum of all truths and loves celestial and spiritual. But there is thought from light, and there is thought from love; thought from light alone is

knowledge that there is a God, which appears like acknowledgment but is not.

[3] By thought from light man has presence in heaven, but not conjunction with heaven, for the light of thought alone does not conjoin, but presents man as present to the Lord and the angels. For such light is like winter light, in which man sees with the same clearness as in summer light, and yet that light does not join itself to the earth, nor to any tree, shrub, flower, or blade of grass. Moreover, every man has implanted in him the faculty of thinking about God, and also of understanding in the light of heaven the things relating to God; but thought alone from that light, which is intellectual thought, merely causes his presence with the Lord and with angels, as has been said.

[4] When a man is in mere intellectual thought about God and about things relating to God, he appears to angels at a distance like an image of ivory or marble that can walk and utter sounds, but in whose face and in whose voice there is as yet no life. Also to the angels he appears comparatively like a tree in winter time, with naked branches without leaves, and yet of which some hope is cherished that it will be covered with leaves and afterwards with fruit, when to the light heat is joined, as in the spring time. As thought about God is what primarily opens heaven, so thought against God is what primarily closes heaven.

1097. *Saying, Fallen, fallen is Babylon the great*, signifies that the last judgment has been effected upon those who have profaned the holy things of heaven and the church by the dominion they have assumed over them. This is evident from the signification of "Fallen, fallen," as being utter overthrow and downfall, thus the last judgment, for through the last judgment utter overthrow and downfall are effected, since such then are cast into hell. Also from the signification of "Babylon," as being those who have profaned the holy things of heaven and the church by the dominion they have assumed over them; for by "Babylon" the same is meant as by "the harlot sitting on the scarlet beast," and the same as by "the mother of whoredoms and of the abominations of the earth" in the

preceding chapter, which mean those who have profaned the holy things of the church. These and the profanations wrought by them are treated of in that chapter.

(Continuation respecting the Athanasian Faith)

[2] Thought about one God opens heaven to man, since there is but one God, while on the other hand thought about many gods closes heaven, since the idea of many gods destroys the idea of one God. Thought about the true God opens heaven, since heaven and everything belonging to it is from the true God, while on the other hand thought about a false God closes heaven, since no other than the true God is acknowledged in heaven. Thought about God the creator, the redeemer, and the enlightener opens heaven, for this is the trinity of the one and true God. Again, thought about God infinite, eternal, uncreate, omnipotent, omnipresent, and omniscient opens heaven, for these are attributes of the essence of the one and true God, while on the other hand thought about a living man as God, of a dead man as God, or of an idol as God closes heaven, because they are not omniscient, omnipresent, omnipotent, uncreate, eternal, and infinite, nor was creation or redemption wrought by them, nor is there enlightenment by them.

[3] Thought about God as man, in whom is the Divine trinity, that is, the trinity called the Father, the Son, and the Holy Spirit, alone opens heaven; while on the other hand thought about God as not man, which idea is presented in appearance as a little cloud, or as nature in her least parts, closes heaven, for God is man, as the whole angelic heaven in its complex is man, and every angel and every spirit is in consequence a man. For this reason thought about the Lord as being the God of the universe is what alone opens heaven, for the Lord says:

The Father hath given all things into the hand of the Son (John 3:35).

The Father hath given the Son power over all flesh (John 17:2).

All things have been delivered to me by the Father (Matt. 11:27).

All authority hath been given unto me in heaven and on earth (Matt. 28:18).

[4] All this makes clear that man without such an idea of God as exists in heaven cannot be saved. The idea of God in heaven is the Lord, for the angels of heaven are in the Lord and the Lord is in them; consequently to think of any other God than the Lord is to them impossible (see John 14:20, 21). Allow me to add that the idea of God as man has been implanted from heaven in every nation throughout the whole world, but what I lament, it has been destroyed in Christendom. The causes of this will be told below.

1098. *And is become a habitation of demons*, signifies where there are direful falsities from the profaned truths and goods of the church. This is evident from the signification of “habitation,” as being where those have been since the last judgment who are meant by “Babylon” as a harlot. Also from the signification of “demons,” as being those who are in direful falsities from profaned truths and goods (see above, n. 586, 1001). Here the hell of such is described, namely, that it is “a habitation of demons, a hold of every unclean spirit, and a hold of every unclean and hateful bird.” That their hell is such is evident from the exhalations therefrom, which are the profaned truths and goods of heaven and the church, for in speech, countenance, and gesture they are in holy externals, which they raise heavenward, and yet in soul and heart they do not look to any God, but only to themselves as deities of the earth. Thus they make one with those who are in hell. They profane holy things, because their interiors, which pertain to the soul and heart, flow into exteriors that are disposed in a holy manner. Such are here meant by “demons.”

(Continuation respecting the Athanasian Faith)

[2] The thought alone that there is a God and that the Lord is the God of heaven opens heaven and presents man as present there, and yet so slightly as to be almost unseen, appearing afar off as in

the shade. But in proportion as his thought of God becomes more full, true, and just, he appears in the light. Thought becomes more full by the knowledges of truth from the Word that pertain to faith and of good that pertain to love; for all things from the Word are Divine, and Divine things taken together are God. A man who thinks merely that there is a God and who gives no thought to what God is, is like one who thinks that the Word exists and that it is holy, and yet knows nothing of its contents; or like one who thinks that the law exists, but knows nothing of what is in the law. But the thought of what God is, is so great that it fills heaven, and makes all the wisdom of the angels, which is ineffable, for in itself it is infinite, because God is infinite. The thought that there is a God, derived from what he is, is what is meant in the Word by “the name of God” (see above, n. 102, 135, 148, 695*b*, 959).

1099. *And a hold of every unclean spirit*, signifies where there is nothing but evils from the adulterated goods of the Word. This is evident from the signification of a “hold,” as being where those are who are meant by “Babylon,” “hold” being the same here as “habitation” above. Also from the signification of “unclean spirits,” as being those who are in evils from the adulteration of good, thus abstractly the evils themselves that are adulterated goods. Goods that have been applied to evils are called adulterated, as for instance, the goods of love to the Lord applied to the loves of self, and the goods of love towards the neighbor applied to the loves of the world. Love to the Lord and love towards the neighbor are pure and holy loves, but the loves of self and of the world, such as they are in those who have claimed to themselves the Lord’s dominion over heaven and over the church, are impure and profane loves; therefore to change holy loves into profane loves is to adulterate the goods of the Word, especially when they call their profane things holy and their evil things good. Those who have been such in the world become after death unclean spirits; and their hell is meant by “the hold of every unclean spirit.”

(Continuation respecting the Athanasian Faith)

[2] It has been said that man has thought from light and thought from love, and that thought from light makes man's presence in heaven, but thought from love makes man's conjunction with heaven, and for the reason that love is spiritual conjunction. Therefore, when man's thought from light becomes his thought from love he is introduced into heaven as to a marriage, and so far as love is the primary agent in thought from light or leads that thought, man enters heaven as a bride enters the bride chamber, and is wedded. For the Lord is called in the Word a "bridegroom" and a "husband," and heaven and the church are called a "bride" and a "wife." "To be wedded" means to be conjoined to heaven in some society of it; and one is so far conjoined to heaven as he has acquired in the world intelligence and wisdom from the Lord through the Word, thus so far as he has learned by means of Divine truths to think that there is a God, and that the Lord is that God. And yet one who thinks from few truths, thus from little intelligence, although he is conjoined with heaven when he thinks from love, is conjoined in its lower parts only.

[3] By love, love to the Lord is meant, and loving the Lord does not mean loving him as a person, for by such a love only man is not conjoined to heaven, but by the love of Divine good and Divine truth, which are the Lord in heaven and in the church; and these two are not loved by knowing them, thinking about them, understanding them, and speaking them, but by willing and doing them for the reason that they are commanded by the Lord, and thus because they are uses. Nothing prior is full until it has been done; and the end for the sake of which the thing is done is the love; consequently the love of knowing a thing, of thinking about it, and of understanding it springs from a love of willing and doing it. Tell me why you wish to know and understand anything except for the sake of an end which you love. The end that is loved is the deed. If you say, it is for the sake of faith, this is faith alone, or faith merely of the thought separated from actual faith which is the deed, which is nothing. You are greatly deceived if you think that

you believe in God, when you are not doing the things pertaining to God; for the Lord teaches in John:

He that hath my commandments and doeth them, he it is that loveth me, and I will make my abode with him. But he that loveth me not keepeth not my words (John 14:21, 23–24).

In a word, loving and doing are one; therefore where loving is mentioned in the Word doing is meant, and where doing is mentioned loving also is meant; for what I love, that I do.

1100a. *And a hold of every unclean and hateful bird,* signifies where there are nothing but falsities from the falsified truths of the Word. This is evident from the signification of a “hold,” as being where the falsifiers are, thus hell (as above); also from the signification of “every unclean and hateful bird,” as being falsities from the falsified truths of the Word; for “birds” signify things rational and intellectual, thoughts, ideas, and reasonings, thus truths or falsities, and “unclean” means what flows forth from a filthy love, and especially from the love of having dominion, for this constitutes uncleanness in hell; and “hateful” signifies what flows forth from a false principle, thus from a religious principle confirmed by the sense of the letter of the Word falsified. It is from correspondence that “birds” signify such things as pertain to man’s thought, both spiritual and infernal, thus both truths and falsities, for these pertain to thought. That this is from correspondence is evident from the birds seen in the spiritual world, where all things that appear before the eyes and the other senses are correspondences. All sorts of animals of the earth, also flying things of heaven, both beautiful and unbeautiful, are seen there, and they appear from the affections and thoughts of angels or of spirits, the animals from affections, and the flying things from thoughts. It is known to everyone there that these are correspondences; and they know also to what affections and thoughts they correspond. That they are correspondences of affections and thoughts is made to appear most clearly; since they are instantly dissipated when the spirit or the angel goes away or stops thinking about the matter. As birds are correspondences of thoughts both rational and not rational, thus of both verities and falsities, therefore they have this

signification in the Word, for all things of the Word are correspondences.

1100b. [2] That “birds” signify thoughts that are from truths, both rational and spiritual, can be seen from the following passages. In David:

Let them praise the name of Jehovah, the wild beast and every beast, creeping thing and winged bird (Ps. 148:5, 10).

That “the wild beast and beast” signify the affections of the natural man, both of truth and of good, and in the contrary sense the cupidities of falsity and evil, may be seen above (n. 522, 650, 781); therefore “winged bird” signifies thoughts. This is why it is said that they should praise Jehovah, for it is man who must praise from affections and thoughts, thus from goods and truths.

[3] In Hosea:

In that day will I make a covenant for them with the wild beast of the field, and with the bird of the heavens, and with the creeping thing of the earth; and I will break the bow and the sword and the war from the earth (Hos. 2:18).

This is said of the Lord’s coming and of the state of heaven and the church from him. “In that day” means the Lord’s coming; “the covenant” that he will then make signifies conjunction with those who believe in him; therefore, “the wild beast of the field and the bird of heaven” cannot mean wild beasts and birds, but must mean the things to which they correspond, which are the affections of good and truth and consequent thoughts. That there will then be no infestation from falsities and evils from hell is signified by “the bow, the sword, and the war shall be broken in the earth.”

[4] In David:

Thou madest him to have dominion over the works of thy hands, thou hast put all things under his feet, flocks and herds, yea, the beasts of the fields, the birds of heaven, and the fish of the sea (Ps. 8:6–8).

This treats of the Lord, of whom it is here said that “he shall have dominion over all the works of Jehovah’s hands,” which does not mean terrestrial things, such as flocks, herds, beasts, birds, and fishes. For what have these things to do with his dominion, which is in the heavens, and from the heavens over men on the earth, whom he will lead to life eternal? Therefore the spiritual things of the church are what are meant, “flock” signifying in general all things spiritual with man, “herd” all things natural with him that correspond to things spiritual, “beasts of the fields” affections of good in the natural man that pertain to the church (for “field” signifies the church), “birds of heaven” signify the thoughts of the rational man, and “fishes of the sea” knowledges.

[5] In Ezekiel:

I will take of the shoot of a high cedar, in the mountain of the height of Israel will I plant it, that it may lift up the bough and bear fruit and become a magnificent cedar; that under it may dwell every bird of every wing, in the shades of its branches shall they dwell (Ezek. 17:22–23).

This means the establishment of a new church by the Lord; its establishment anew or from its first rise is meant by “the shoot of a high cedar,” “cedar” here as elsewhere in the Word signifies the spiritual rational church, such as was the church with the ancients after the flood. “To plant a shoot in the mountain of the height of Israel” signifies in spiritual good, which is the good of charity, “the mountain of the height of Israel” signifying that good; “to become a magnificent cedar” signifies the full establishment of that church; “that under it may dwell every bird of every wing” signifies that there will be rational truths of every kind in that church; “to dwell in the shade of its branches” signifies these terminated in natural truths, since these cover and guard rational truths that are from a spiritual origin.

[6] In the same:

Ashur a cedar in Lebanon, which has become high. In his branches have all the birds of the heavens built their nests, and under his branches

all the beasts of the field have brought forth, and in his shade have dwelt all great nations (Ezek. 31:3, 5–6).

Here, too, “cedar” signifies the spiritual rational church, since “Assyria” signifies the rational; and as “cedar” signifies the church, it follows that “the birds of the heavens that have built their nests in its branches,” and “the beasts of the field that have brought forth under them,” mean rational thoughts respecting the truths of the church, and the affections of them; and this being the meaning it is added, “In his shade have dwelt all great nations.”

[7] In Daniel:

Nebuchadnezzar in a dream saw a tree in the midst of the earth, and the height thereof was great; and it grew and became strong, and the height thereof reached even unto heaven, and the sight thereof unto the end of the earth; the leaf thereof was beautiful, and the flower thereof much; and in it was food for all. The beast of the field had shade under it, and the birds of the heavens dwelt in the branches of it, and all flesh was nourished by it. But a watcher and a holy one came down from heaven, crying out, Hew down the tree, and cut off his branches, shake off his leaf, and scatter his flower; let the beast flee away from under it, and the birds from his branches (Dan. 4:10–14, 20–21).

Here, too, “tree” signifies the church called Babylon in its beginning and progress, and here that church in the knowledges of truth and good. Its beginning and progress is described in the words, “it became great and strong, the leaf thereof was beautiful, and the flower thereof much, and in it was food for all”; its affections of good and thoughts of truth are signified by “the beast of the field that had shade under it, and the birds that dwelt in its branches.” That it lifted up its dominion over the holy things of the church and of heaven, is meant by “a watcher and a holy one came down from heaven, and cried out, Hew down the tree and cut off his branches.” That “beast and bird” here signify affections and thoughts is evident from its being said, when the tree was cut down, “let the beast flee away from under it, and the birds from his branches.”

1100c. [8] “The birds of heaven” have a similar signification in the gospels:

Jesus said, The kingdom of the heavens is like unto a grain of mustard seed, which a man took and sowed in his field, and it becometh a tree, so that the winged things of heaven come and build nests in the branches thereof (Matt. 13:31–32; Mark 4:31–32; Luke 13:19).

“A tree from a grain of mustard seed” signifies a man of the church, and also a church beginning from a very little spiritual good by means of truth; for if only a very little spiritual good takes root with a man it grows like a seed in good ground. And as a “tree” thus signifies a man of the church, it follows that “the winged things of heaven” that made nests in its branches signify the knowledges of truth and thoughts therefrom. Anyone can see this is not a mere comparison, for if it were, what would be the need of such things in the Word and of like things in the Prophets?

[9] So again in David:

Jehovah sendeth forth fountains into the streams, they go between the mountains. They give drink to every wild beast of the fields; the wild asses quench their thirst; by them the bird of the heavens dwells, from among the boughs they utter their voices. The trees of Jehovah are satisfied, the cedars of Lebanon which he hath planted, where the birds make their nests; as to the stork her house is in the fir trees (Ps. 104:10–12, 16–17).

Such things as these also would not have been said in the Divine Word unless each particular of them had been a correspondence of things spiritual and celestial, and consequently holy. For otherwise why should it be said that “streams from fountains go between the mountains, and give drink to every wild beast of the field; that the wild asses quench their thirst, and by them the bird of the heavens dwells, and utters its voice among the boughs, and the stork in the fir trees”? But when by “fountains” truths of the Word are understood, by “rivers” intelligence therefrom, by “mountains” goods of love, by “wild beast of the fields” affections of truth, by “wild asses” the rational, and by “birds of the heavens” thoughts

from Divine truths, then the Word is the holy Divine; otherwise it would be merely human.

[10] In Job:

Ask, I pray, the beasts, and they shall teach thee, or the birds of heaven, and they shall tell thee, and the fishes of the sea shall declare unto thee. Who doth not know from all these that the hand of Jehovah doeth this? (Job 12:7–9).

Evidently “beasts, birds of heaven, and fishes of the sea,” do not mean here beasts, birds, and fishes, for these cannot be asked, or teach, or tell, or declare “that the hand of Jehovah doeth this”; but these signify the things that pertain to man’s intelligence, “beasts” meaning his affections, “birds of heaven” his thoughts, and “fishes of the sea” cognitions and knowledges. From these man can teach that the hand of Jehovah doeth it. Unless the things of man’s intelligence were signified by “beasts, birds, and fishes,” it could not be asked, “Who doth not know from all these?”

[11] In Ezekiel:

Son of man, Say to the bird of every wing, and to every wild beast of the field, Gather yourselves and come, gather yourselves from every side to a great sacrifice upon the mountains of Israel. And I will give my glory among the nations (Ezek. 39:17, 21).

This describes the establishment of the church among the nations, and the invitation and calling to it, for it is said, “So will I give my glory among the nations”; therefore “the bird of every wing,” and “every wild beast of the field,” signify all who are in the affection of good and the understanding of truth.

[12] So in Revelation:

An angel standing in the sun cried out with a great voice, saying to all the birds that fly in the midst of heaven, Come and be gathered together to the supper of the great God (Rev. 19:17).

Here “birds flying in the midst of heaven” cannot mean birds, but men who are rational and spiritual; for they are invited to the supper of the great God.

[13] In Jeremiah:

I beheld the mountains, and lo they were moved, and all the hills were overturned; I beheld, when lo there was no man, and all the birds of heaven were flown away. I beheld when Carmel was a wilderness, and all its cities were desolated (Jer. 4:24–26).

This was said of the devastation of the church as to all its good and truth. “Mountains and valleys” signify celestial and spiritual loves; and “to be moved and overturned” signifies to perish. For in the spiritual world, when there no longer exists in spirits any celestial or spiritual love, the mountains are actually moved and the hills overthrown upon which they dwelt. “All the birds were flown away” signifies that there was no longer any knowledge and consequent thought of truth; “there was no man” signifies no understanding of truth; “Carmel was a wilderness” signifies a church destitute of good and truth; and “its cities desolated” signifies that there were no longer any doctrinals of truth.

[14] In the same:

The habitations are laid waste, so that no man passeth through, neither do they hear the voice of cattle; from the bird of the heavens even to the beast they have flown away, they have gone; for I will make Jerusalem heaps, a habitation of dragons (Jer. 9:10–11; 12:9).

Here, too, the devastation of the church is described. “The habitations that are laid waste, so that no man passeth through,” signify the doctrinals of the church which were from the Word, in which now there is no good or truth; “the voice of cattle which they do not hear,” signifies good of charity and truth of faith, of which there is none; “the birds of the heavens and even the beasts are flown away, they have gone” signifies that there is no longer any thought of truth from the knowledge of it, nor any affection of good. This evidently does not mean the flying away of the birds of

heaven and the going away of the beasts of the earth, but the vastation of the church as to doctrine, for it is added, "I will make Jerusalem into heaps, a habitation of dragons," "Jerusalem" signifying the church as to doctrine, and "making it into heaps, and into a habitation of dragons," its devastation.

[15] In Hosea:

There is no truth and no mercy, and no knowledge of God in the land. Therefore the land shall mourn for the wild beast of the field, and for the bird of the heavens; yea, the fishes of the sea shall be gathered together (Hos. 4:1, 3).

Evidently "the wild beast of the field, the bird of the heavens, and the fishes of the sea," have the same signification here as above, for here, too, the devastation of the church is treated of, for it is said, "there is no truth, no mercy, and no knowledge of God in the land," and "the land" signifies the church.

[16] In Zephaniah:

I will consume man and beast, I will consume the bird of the heavens and the fishes of the sea, I will cut off man from the faces of the land (Zeph. 1:3).

"To consume man and beast" signifies to destroy spiritual and natural affection; "to consume the birds of the heavens and the fishes of the sea" signifies to destroy the perceptions and knowledges of truth; and as these signify things pertaining to the church it is said, "I will cut off man from the faces of the land," "man" signifying everything of the church.

[17] In David:

God said, I know every bird of the mountains, and the wild beast of my fields is with me (Ps. 50:11).

In Ezekiel:

There shall be a great earthquake upon the land of Israel, and the fishes of the sea, and the bird of the heavens, and the wild beast of the field, and every creeping thing that creepeth upon the earth, and every man who is upon the faces of the earth shall tremble before me (Ezek. 38:19–20).

Here “the bird of the heavens and the wild beast of the field” have the same signification as above. “Earthquake” signifies a change of state of the church.

[18] In Isaiah:

Woe to the land shadowed with wings, which is beyond the rivers of Cush. The bird of the mountains and the beasts of the earth shall be left, but the bird shall loathe it, and every beast of the earth shall despise it (Isa. 18:1, 6).

This treats of the establishment of the church with the nations and the devastation of the Jewish church; therefore “the bird and beast of the earth” signify the knowledges of truth and the affections of good.

[19] In the same:

I am God, and there is no God besides, and there is none like me, calling a bird from the east, a man of counsel from a land far off (Isa. 46:9, 11).

The “bird” called from the east signifies the truth of the Word, which is said to be “from the east” because it is from the good of love, “the east” being the good of love. Otherwise, what could be meant by “God shall call a bird from the east, and a man of counsel from a land far off”? “A man of counsel” means a man who is intelligent from truths that are from the good of love.

[20] In Hosea:

Ephraim, as a bird shall his glory fly away, from the birth and from the belly and from conception (Hos. 9:11).

I will not return to destroy Ephraim. They shall go after Jehovah. With honor shall they come as a bird out of Egypt, and as a dove from the land of Assyria (Hos. 11:9–11).

“Ephraim” signifies the understanding of the truths of the church; and this is why he is compared to a bird, and it is said, “as a bird shall his glory fly away.” Also in Hosea (7:12) he is compared to a bird, for a “bird” signifies everything pertaining to the understanding, including the knowing, the thinking, and the reasoning faculties; while everything that is delightful and pleasurable, thus that pertains to the will and affection, is signified by “beast and wild beast.” “The bird from Egypt” signifies the knowing faculty, which pertains to the natural man; and “the dove from Assyria” the rational faculty, since “Egypt” signifies the knowing faculty, and “Assyria” the rational faculty. Here a church to be established by the Lord is treated of.

1100d. [21] As most things of the Word have also a contrary sense, so have birds, and in that sense they signify fallacies from the sensual man, also reasonings from falsities against truths, and also falsities themselves, worse and more noxious according to the genera and the species of unclean birds; rapacious birds signifying especially the falsities that destroy truths. In many passages of the Word it is said that men “should be given for food to birds and wild beasts,” which signifies that they would altogether perish by fallacies, falsities, consequent reasonings, cupidities of evil, and in general by evils and falsities from hell. This is signified by “being given for food to the birds of heaven and the beasts of the earth” in the following passages. In Jeremiah:

The carcass of this people shall be for food to the bird of the heavens, none shall frighten them away (Jer. 7:33).

I will visit upon you in four kinds, with the sword to kill, and with dogs to drag about, and with the birds of the heavens and the beasts of the earth to devour and to destroy (Jer. 15:3).

They shall be consumed by the sword and by famine, that their carcass may become food for the birds of the heavens and the beast of the earth (Jer. 16:4; 19:7; 34:20).

In Ezekiel:

Upon the faces of the field thou shalt fall, thou shalt not be brought together nor gathered; I have given thee for food to the wild beast of the earth and the bird of heaven (Jer. 29:5).

Upon the mountains of Israel thou shalt fall; I have given thee for food to the bird of the heavens of every wing and to the wild beast of the field (Jer. 39:4).

This is said of Gog. In David:

The nations have come into thine inheritance, they have defiled the temple of thy holiness; they have laid Jerusalem in heaps, the carcass of thy servants have they given for food to the bird of the heavens, the flesh of thy saints to the wild beast of the earth (Ps. 79:1–2).

[22] Because of this signification of “the birds of the heavens and the wild beasts of the earth,” and because the nations of the land of Canaan signified the evils and the falsities of the church, it was customary for the Jewish nation to expose the carcasses of their enemies after their slaughter to the wild beasts and birds, by which they were devoured. This is why it was formerly regarded as horrible and profane, and is still so regarded, to leave dead men upon the face of the earth unburied, even after a battle. Also this is the signification in the Word of “not being buried,” and of “bones drawn out of the graves and cast forth.” Infernal falsities are signified also by:

The birds that came down upon the carcasses, that Abram drove away (Gen. 15:11).

Also by the birds in Revelation (19:21);

Also by the birds that devoured that which was sown on the hard way (Matt. 13:3, 4; Mark 4:4; Luke 8:5).

In Daniel:

In the midst of the week he shall cause the sacrifice and the meal offering to cease. At last upon the bird of abominations shall be desolation, and even to the consummation and decision it shall drop upon the devastation (Dan. 9:27).

This is said of the total devastation of the Jewish church which was when the Lord was born. Its devastation by horrible falsities is signified by “the bird of abominations”; that falsity is here meant by “bird” is clearly evident. It is to be known that there are many kinds of falsities, and that each of them is signified by its own kind of bird; and these are enumerated in Moses (Lev. 11:13 seq.; and Deut. 14:11–20), and are mentioned in various parts of the Word, as the eagle, the kite, the woodpecker, the raven, the screech owl, the spoonbill, the heron, the owl, the horned owl, the dragon, and others.

(Continuation respecting the Athanasian Faith)

[23] About God and about Divine things, which are called in heaven celestial and spiritual, and in the world ecclesiastical and theological, there is thought from light; there is also thought not from light about them. Those have thought not from light who know about these things but do not understand them. Such are all those at the present day who wish the understanding to be kept under obedience to faith, holding even that a thing must be believed and not understood, and claiming that intellectual faith is not true faith. But these are such as are not interiorly in the genuine affection of truth, and consequently are in no enlightenment; and many of them are in the pride of self-intelligence, and in the love of ruling over the souls of men by means of the holy things of the church, not knowing that truth wishes to be in the light, since the light of heaven is the Divine truth, and that a truly human understanding is moved by that light and sees from it, and that when the understanding does not see from that light it is the memory that has faith and not the man; and such faith is blind, because without an idea from the light of truth; for the understanding is the man, and the memory introduces.

If what is not understood must be believed a man might be taught like a parrot to speak and to remember, even that there is holiness in the bones of the dead and in sepulchers, that carcasses perform miracles, that man will be tormented in purgatory if he does not consecrate his wealth to idols or to monasteries, that men are gods because heaven and hell are in their power, with other like things which man must believe from a blind faith and from a closed understanding, and thus from the light of both extinguished. But be it known that all the truths of the Word, which are the truths of heaven and of the church, can be seen by the understanding, in heaven spiritually, in the world rationally; for a truly human understanding is the sight itself of these truths, for it is separated from what is material, and when separated it sees truths as clearly as the eye sees objects; it sees truths as it loves them, for as it loves them it is enlightened. The angels have wisdom in consequence of seeing truths; when, therefore, it is said to any angel that this or that must be believed although it is not understood, the angel answers, Do you think that I am insane, or that you are God whom I am to believe if I do not see? It may be falsity from hell.

1101. Verse 3. *For all nations have drunk of the wine of her whoredom, and the kings of the earth have committed whoredom with her, and the merchants of the earth have become rich from the abundance of her luxuries.* 3. “For all nations have drunk of the wine of the anger of her whoredom,” signifies the adulteration of all things of the good of heaven and of the church by direful falsities of evil (n. 1102); “and the kings of the earth have committed whoredom with her,” signifies the falsification of all things of the truth of heaven and the church (n. 1103); “and the merchants of the earth have become rich from the abundance of her luxuries,” signifies instruction in those things of heaven and the church, which draw their delightfulness and desirableness from the love of having dominion by the holy things of the church as means, and also from the love of possessing the world by the same means (n. 1104).

1102. Verse 3. *For of the wine of her whoredom all nations have drunk,* signifies the adulteration of all things of the good of heaven and the church by direful falsities of evil. This is evident from what has been explained above (n. 881), where there are like words. It is

there said that “she made all nations to drink,” but here that “all nations have drunk.”

(Continuation respecting the Athanasian Faith)

Now as to the doctrine of the trinity that was written by Athanasius, and established by a council at Nice. This doctrine is such that when it is read it leaves a clear idea that there are three persons, and thus that there are three unanimous gods, but an obscure idea that God is one; and yet, as has been said above, the idea of thought of one God is what primarily opens heaven to man, and on the other hand the idea of three gods closes heaven.

Whether this Athanasian doctrine, when it has been read, leaves a clear idea that there are three persons, and thus three unanimous gods, and whether this unanimous trinity gives rise to the thought that there is one God, let everyone consider from his own thought about it. For it is said in the Athanasian Faith in plain words, “There is one person of the Father, another of the Son, and another of the Holy Spirit. The Father is uncreate, infinite, eternal, almighty, God, Lord.” Likewise is the Son, and likewise the Holy Spirit. Also, “The Father was made and created of none; the Son was born of the Father; and the Holy Spirit proceedeth from both.

Thus there is one Father, one Son, and one Holy Spirit. And in this trinity the whole three persons are co-eternal and co-equal.” From all this no one can think otherwise than that there are three gods; neither could Athanasius nor the Nicene Council think otherwise; as is evident from these words inserted in the doctrine, “Like as we are compelled by the Christian verity to acknowledge every person by himself to be God and Lord, yet we cannot from Christian faith make mention of three gods or three lords.” This cannot be understood otherwise than that it is allowable to acknowledge three gods and lords, but not to name them, or that it is allowable to think that there are three gods and lords, but not to say it.

1103. *And the kings of the earth have committed whoredom with her,* signifies the falsification of all things of the truth of heaven and

the church, as can be seen from the explanation of the same words above (n. 1034).

(Continuation respecting the Athanasian Faith)

That the doctrine of the trinity that is called the Athanasian Faith when it has been read leaves an obscure idea that God is one, and so obscure as not to remove the idea of three gods, can be seen from this, that the doctrine makes one God out of three through a unity of essence, saying, "This is the Christian faith: that we worship one God in trinity, and trinity in unity, neither confounding the persons nor dividing the essence." And afterwards, "So that in all things the unity in trinity and the trinity in unity is to be worshipped." This was said to remove the idea of three gods, but it enters the understanding in no other way than that there are three persons, although they all have one Divine essence, that is, by Divine essence God is here meant; and yet essence, like divinity, majesty, and glory, which are also mentioned, is something predicated, and God because a person is the subject; consequently to say that the essence is God would be like saying that something predicated is the subject. But the essence is not God; it belongs to God, as majesty and glory are not God but belong to God, just as what is predicated is not the subject, but belongs to the subject. This makes evident that the idea of three gods as three persons is not removed. This may be illustrated by a comparison. Suppose that there are in one kingdom three rulers of equal power, each called king; then if power and majesty are meant by king, these might, if it were so commanded, be called and declared king, although it would not be easy to call them one king. But as a person is meant when a king is mentioned, it is impossible from any command for three kings to be thought of as one king. If, therefore, they should say to you, Speak to us as freely as you think, you would certainly say, Ye kings and Your Majesties. If you answer, As I am commanded to speak so do I think, you are deceived, because either you are pretending or you are compelling yourself, and if you are compelling yourself, your thought is not left to itself, but inheres in your words.

[2] That this is so was seen by Athanasius; therefore he explains the above words by the following: "Like as we are compelled by Christian verity to acknowledge every person by himself to be God and Lord, so we cannot by Christian faith name three gods or three lords." This can be understood only as meaning that it is allowable to acknowledge three gods and lords, but not to name them; or that it is allowable to think of three gods and lords, but not to speak of them, because it is contrary to the Christian faith; also that it is allowable to acknowledge and think of three infinites, eternals, uncreates, and almighties, because there are three persons, but not to name three infinites, eternals, uncreates, and almighties, but only one. Athanasius added the above words to the others, because no one, not even himself, could think otherwise. But everyone can speak otherwise, and ought so to speak in all things, because it is taught by the Christian religion, that is, from the Word, that there is one God and not three gods. Moreover, the properties assigned to each person as his special attribute, as to the Father creation, to the Son redemption, and to the Holy Spirit enlightenment, is not thus one and the same in the three persons, and yet they all enter into the Divine essence, for creation is Divine, redemption is Divine, and enlightenment is Divine.

[3] Furthermore, does any man who wishes to change the idea of three gods into an idea of one God, think that the trinity unity and the unity in trinity is to be worshiped, neither confounding the persons, nor dividing the essence? Who is able to do this even by metaphysical reasoning that transcends the comprehension? The simple are wholly unable to do it, while the learned hurry it over, saying to themselves, This is my doctrine and faith about God; nor do they retain therefrom in the memory by any obscure idea, or in thought from the memory, anything except that there are three persons and one God, and each one makes one out of three in his own way; but only when he speaks and writes, for when he thinks he can think only of three, and of one only from the unanimity of the three; and some are unable to do even this. But listen, my reader, and do not say to yourself that this is too harshly or too boldly spoken against the faith universally accepted in respect to the triune God, for you will see in what follows that each and every

thing that is written in the Athanasian Faith is in agreement with the truth, if only instead of three persons one person in whom is the trinity is believed in.

1104. *And the merchants of the earth have become rich from the abundance of her luxuries,* signifies instruction in the things of heaven and the church, which draw their delightfulness and desirableness from the love of having dominion by the holy things of the church as means, and also from the love of possessing the world by the same means. This is evident from the signification of “merchants,” as being those who acquire the knowledges of good and truth from the Word, that is, who either teach or learn them; for in the proper or natural sense he is called a merchant who buys and sells merchandise, and to buy and to sell signify to acquire and communicate, thus in the spiritual sense to learn and to teach; and “merchandise” signifies the knowledges of good and truth from the Word. (That this is the signification of “trading,” see above, n. 840.) “The merchants of the earth” signify instruction in the things of the church, because to teach is to instruct, and to be taught or to learn is to be instructed, and the term instruction is applicable to both; and as the spiritual sense of the Word is abstracted from persons, “merchant” signifies instruction, and the natural sense from the spiritual signifies those who instruct and who are instructed; for the spiritual sense has respect to goods and truths abstracted from persons, while the natural sense from the spiritual has respect to the persons in whom are these goods and truths. That “the earth” signifies the church has often been confirmed above from the Word.

The above is evident also from the signification of “the abundance of her luxuries,” as being the things of the church that are called knowledges, and that are said to be holy, and yet derive all that they are from the love of having dominion both over heaven and over the world. Such knowledges, which they call the holy things of the church, are what are meant by “the abundance of her luxuries” which are enumerated below (verses 11–15), and by which such things are signified. They are called “the abundance of luxuries” because they are delightful, for all things that flow forth

from the love of self and from the love of the world are delightful, for from his natural man or from his body everyone feels no other delight. When, therefore, these loves are ends, such means as favor them are devised; and these means are delightful because they belong to the ends. And because these loves are ends with those who are the heads and the primates in that religious persuasion that is meant by "Babylon," they devise the means that favor them, all of which are delightful (as will be shown below). From all this it can be seen that "the merchants of the earth have become rich from the abundance of her luxuries" signifies instruction in those things of the church that draw their delightfulness and desirableness from the love of having dominion by the holy things of the church as means, and from the love of possessing the world by the same means.

(Continuation respecting the Athanasian Faith)

[2] Another thing that the Athanasian doctrine teaches is that there are two essences in the Lord, the Divine and the human essence; and in this there is a clear idea that the Lord has the Divine and the human, that is, that the Lord is God and man, but an obscure idea that the Divine of the Lord is in his human as the soul is in the body. The clear idea that the Lord has the Divine and the human is drawn from these words, "The true faith is, that we believe and confess that our Lord Jesus Christ, the Son of God, is God and man; God of the substance of the Father, begotten before the world, and man of the substance of the mother, born in the world; Perfect God and perfect man, consisting of a reasonable soul and a human body; equal to the Father as to the Divine, and inferior to the Father as to the human." Here the clear idea stops and goes no farther, because it becomes from what follows an obscure idea, and what pertains to an obscure idea, since it does not enter the memory from thought from light, gains no other place there than among things not of light; and as these do not appear before the understanding they are hidden, and cannot be called forth from the memory in connection with things that belong to the light. In that doctrine the point that is in an obscure idea is that the Lord's Divine is in his human as the soul is in the body; for on

this it is said, "Who, although he be God and man, yet he is not two, but one Christ; one altogether by unity of person. For as the reasonable soul and the body is one man, so God and man is one Christ." The idea in this is indeed in itself clear, and yet it becomes obscure by what follows, "one, not by conversion of the Divine essence into the human, but by a taking of the human essence into the Divine; one altogether, not by confusion of essence but by unity of person."

[3] As a clear idea prevails over an obscure idea, so most people, both simple and learned, think of the Lord as they do of an ordinary man like themselves, and not at the same time of his Divine; or if they think of the Divine they separate it in their idea from the human, and thereby weaken the unity of person. And if they are asked where his Divine is, they answer according to their idea, In heaven with the Father. They thus say and think because they have an aversion to thinking that the human is Divine, and is in heaven united with its Divine, not knowing that when they thus separate in thought the Lord's Divine from his human they not only think contrary to their doctrine, which teaches that the Lord's Divine is in his human as the soul in the body, and that there is a unity of person, that is, that they constitute one person, but they also charge that doctrine undeservedly with the contradiction or fallacy that the Lord's human with its rational soul was from the mother alone, when in fact every man is rational from the soul, which is from the father. But that there is such a thought and such a separation is a result of the idea of three gods, according to which his Divine in the human is from the Divine of the Father, who is the first person, although it is his own Divine which descended from heaven and took on the human. If man does not rightly perceive this it might perhaps be supposed that the Father, who is the source, is not one Divine but threefold; and yet this cannot be accepted with any faith. In a word, those who separate the Divine from his human, and do not think that the Divine is in his human as the soul is in the body, and that the two are one person, may fall into strange ideas about the Lord, even into an idea like that of a man separated from his soul. Take heed, therefore, not to think of

the Lord as a man like yourself, but think of the Lord as man who is God.

[4] Listen, my reader: You may think when you read all this that you have never separated in thought the Lord's Divine from his human, nor in consequence his human from his Divine; but give attention, I pray you, to your thought when you have directed it to the Lord, and see whether you have ever thought that the Lord's Divine is in his human as the soul is in the body; and whether you have not thought instead, and even, if you please, are not now thinking, of his human separately and of his Divine separately? And when you are thinking of his human is it not in your thought like the human of any other man; and when you are thinking of his Divine, is it not, in your thought, with the Father? I have questioned very many about this, even primates of the church, and they have all answered that it is so; and when I have said that it is according to the doctrine in the Athanasian Faith, which is the very doctrine of their church respecting God and respecting the Lord, that the Lord's Divine is in his human as the soul is in the body, they have replied that they did not know it; and when I recited these words of the doctrine: "Our Lord Jesus Christ is the Son of God, although he be God and man, yet he is not two but one Christ; one altogether by unity of person. For as the reasonable soul and body is one man, so God and man is one Christ," they were silent, but afterwards confessed that they had not observed these words, and were indignant that they had passed over their own doctrine with eyes so closed; and some of them abandoned their mystical union of the Divine of the Father with the Lord's human.

[5] That the Divine is in the Lord's human as the soul is in the body the Word teaches and testifies in Matthew and in Luke. In Matthew:

When Mary had been betrothed to Joseph, before they came together, she was found with child of the Holy Spirit. And an angel said to Joseph in a dream, Fear not to take Mary thy bride, for that which is begotten in her is of the Holy Spirit. And Joseph knew her not till she had brought forth her firstborn son, and he called his name Jesus (Matt. 1:18, 20, 25).

And in Luke:

The angel said to Mary, Behold thou shalt conceive in the womb, and bring forth a son, and thou shalt call his name Jesus. Mary said to the angel, How shall this be, since I know not a man? The angel answered and said unto her, The Holy Spirit shall come upon thee, and the power of the Highest shall overshadow thee, therefore that holy one that is born of thee shall be called the Son of God (Luke 1:31–32, 34–35).

All this makes clear that the Divine was in the Lord from conception, and that the Divine was his life from the Father, which life is the soul. This will suffice for the time. More will be said on this subject in what follows, where it will be shown that even the things in the Athanasian doctrine that produce an obscure idea of the Lord are in harmony with the truth when the trinity, that is, the Father, Son, and Holy Spirit, is thought and believed to be in the Lord as in one person. Without this thought and belief it may be said, and in fact it is said, that Christians, differently from all other peoples and nations in the whole globe that have rationality, worship three gods; and yet the Christian world might surpass and ought to surpass all others in the clearness of the doctrine and belief that God is one both in essence and in person.

1105. Verse 4. *And I heard another voice from heaven saying, Come forth out of her, my people, that ye become not partakers of her sins, and that ye receive not of her plagues.* 4. “And I heard another voice from heaven saying,” signifies exhortation to those who are in truths and in the good of life to beware of such (n. 1106); “Come forth out of her, my people,” signifies that they should leave them and not communicate with them (n. 1107); “that ye become not partakers of her sins,” signifies lest they come into their evils, which are from the love of self and the love of the world (n. 1108); “and that ye receive not of her plagues,” signifies and thus come into falsities of evil, and consequently into destruction (n. 1109).

1106. Verse 4. *And I heard another voice from heaven saying,* signifies exhortation to those who are in truths and in the good of life to beware of such. This is evident from the signification of “a

voice from heaven,” as being exhortation to those who are in the truths of faith and in the goods of life to beware of such. That this is what is meant by “a voice from heaven” is evident from what follows, for it is said, “Come forth out of her, my people, that ye become not partakers of her sins, and that ye receive not of her plagues,” with other things besides; and after this is described what the wares of Babylon are, and what their state is; which makes clear that “a voice from heaven” means exhortation. There was heard “a voice from heaven,” because it means from the Lord through the Word; for everything that a man imbibes from the Word is a voice from heaven, and the Word teaches everyone what Babylon is, as is evident from the passages quoted from the Word respecting Babylon (n. 1029).

[2] It is said “another voice,” because the former voice was that of the angel crying out that “Babylon had fallen, and was become the habitation of demons”; so this is an exhortation to all, both to those within Babylon who are in some affection of truth and in some life of good, that they should come forth out of her and have no faith in her witchcrafts and enchantments; and also to those who are out of Babylon, that they do not permit themselves to be led away by such. For it is the character of that nation to persuade by the delights of each one’s love, and thus close up the understanding, and thereby lead man into a belief in everything they say.

That the Babylonish nation is such has been made known to me by much experience; for they enter into the delights of each one’s life, and thereby captivate minds; and thus they as it were spread the bait, and ensnare, until they get into one’s life; and thus they lead him like one blind and powerless wherever they wish, leading him first to accept a blind faith by removing all light from the understanding in theological matters, in order that their ends may not become evident, which are that they may be lords not only over man’s interiors that pertain to his mind but also over the exteriors that pertain to the body; over the interiors pertaining to the mind by dominion over all things of the church and of heaven, thus over souls, and over the exteriors pertaining to the body by dominion

over their wealth. In a word, their ends are that they may themselves alone be lords and all others servants, for thus are they worshipped as gods, if not by open words, yet in silent acknowledgment; and this is their final end, which is concealed from men but is manifest to the angels in heaven.

That this is their final end is clearly evident from this, that they have taken away from the Lord himself all power to save, by transferring it to the pope and from him to his ministers; and yet the saving of man is the Lord's Divine itself; and he who is able to do this is not a man but God. But more will be said upon this subject in what follows.

(Continuation respecting the Athanasian Faith)

[3] It has been shown that the doctrine of faith that has its name from Athanasius, leaves a clear idea, when it is read, that there are three persons, and thus that there are three unanimous gods, and an obscure idea that God is one, so obscure that the idea of three gods is not removed. And again, this doctrine leaves a clear idea that the Lord has the Divine and the human, that is, that the Lord is God and man, but an obscure idea that the Divine and the human of the Lord are one person, and that his Divine is in his human as the soul is in the body. It has been also said that all things in that doctrine from beginning to end, both such as are clear and such as are obscure, nevertheless agree and coincide with the truth, if only instead of saying that God is one in essence and three in person, it is believed, as the truth really is, that God is one both in essence and in person.

[4] There is a trinity in God and there is also a unity. That there is a trinity is evident from the passages in the Word where the Father, Son, and Holy Spirit are mentioned; and that there is a unity, from the passages in the Word where it is said that God is one. The unity in which there is the trinity, or the one God in whom there is a trine, does not exist in the Divine that is called the Father, nor in the Divine that is called the Holy Spirit, but in the Lord alone. In the Lord alone there is a trine, namely, the Divine

which is called Father, the Divine human which is called the Son, and the Divine proceeding which is the Holy Spirit; and this trine is one because it is of one person, and may be called triune.

In what follows the agreement with this of all things of the Athanasian doctrine will be seen, first, respecting the trinity; second, respecting the unity of person in the Lord; third, that from the Divine providence it has come to pass that the doctrine was so written that while it disagrees with the truth it nevertheless agrees with it. Afterwards it will be established in general, that the trine is in the Lord; and next in particular, that the Divine that is called the Father is the Lord, that the Divine that is called the Son is the Lord, and that the Divine that is called the Holy Spirit is the Lord.

1107. *Come forth out of her, my people*, signifies that they should leave them and not communicate with them. This is evident from the signification of “coming forth out of Babylon,” as being to leave those who are meant by “Babylon,” also not to communicate with them. Also from the signification of “my people,” as being those who are in truths, and through truths in the good of life. (That “people” signifies those who are in truths from good may be seen, n. 175*b*, 331, 625.) These are the subjects of the exhortation that is meant by “the voice from heaven.” They were exhorted to leave such, and not to communicate with them, because interaction with such is dangerous, especially in the spiritual world, where they send out emissaries, as they do in the natural world, and these persuade others in various ways and entice them by promises that they may accede to their religion; for as a man acts in the world so he acts after his departure out of the world, for the ruling love with everyone remains, and the love of such is to bring all the world over to their religious persuasion, and this for no other end than that they may extend the boundaries of their empire for the sake of the infernal delight of the love of self and the infernal delight of the love of the world. It is for the sake of these delights that the devil, as it is said, walks about and leads astray, as can be seen from what is said in the Gospels about the Lord’s temptations by the devil, where the love of self in which he is, is described by his wishing to be adored, and his love of the world by his showing from a

mountain all the kingdoms of the world as his own. As everyone's love continues the same after death, so is it with the Babylonish nation when it has come into the spiritual world; then those who have exercised dominion from the delight of those loves, acquire arts unknown in the natural world, and by these they fascinate men's spirits and draw them over to their side against their will. And now since the last judgment has been accomplished upon these, they are strictly forbidden to send emissaries into societies in which the Reformed are, or to the Gentiles; and when any are sent they are sought out and punished. As the state of such after the last judgment, especially their state in the spiritual world, is here treated of, what is said here and in the following parts of this chapter about Babylon must be understood as said chiefly on their account. For as regards Babylon in the natural world or on our earth, those meant by Babylon there are not in the same state as those who are in the spiritual world, and yet the exhortation is also for them, that they may take heed to themselves.

(Continuation respecting the Athanasian Faith)

[2] Now in regard to the agreement of all things of the Athanasian doctrine with this truth, that God is one both in essence and person, in whom is a trine, to establish this agreement and make it clear I will proceed in the following order. The Athanasian doctrine first teaches thus: "the Catholic faith is this: that we worship one God in trinity, and trinity in unity; neither confounding the persons nor dividing the essence." When in place of three persons one person in whom is the trine is understood, this is in itself a truth, and in a clear idea is thus seen; the Christian faith is this: we worship one God in whom is a trine, and a trine in one God; and the God in whom is the trine is one person, and the trine in God is one essence; thus there is one God in a trinity, and a trinity in the unity; and neither are the persons confounded nor is the essence divided. That the persons are not confounded and the essence is not divided will appear more clearly from what follows.

The Athanasian doctrine further teaches: "for there is one person of the Father, another of the Son, and another of the Holy Spirit;

but the Godhead of the Father, of the Son, and of the Holy Spirit, is one and the same, and the glory equal." When in place of three persons one person, in whom is the trine, is understood, this also in itself is a truth, and in a clear idea is thus seen: the trine in the Lord as in one person is the Divine that is called the Father, the Divine human that is called the Son, and the Divine proceeding that is called the Holy Spirit; but the Godhead or Divine essence of the three is one, the glory equal. Again, "Such as the Father is, such is the Son, and such is the Holy Spirit." These words are to be understood thus: such as is the Divine that is called the Father, such is the Divine that is called the Son, and such is the Divine that is called the Holy Spirit.

[3] And further, "The Father is uncreate, the Son is uncreate, and the Holy Spirit is uncreate. The Father is infinite, the Son is infinite, and the Holy Spirit is infinite; the Father eternal, the Son eternal, the Holy Spirit eternal, and yet there are not three eternal, but one eternal. Also there are not three infinites, but one infinite; neither are there three uncreates, but one uncreate. As the Father is almighty the Son is almighty and the Holy Spirit almighty; and yet they are not three almighties, but one almighty." When in place of three persons one person in whom is a trine is understood, this also in itself is a truth, and in a clear idea is thus seen: as the Divine in the Lord that is called the Father is uncreate, infinite, almighty, so the Divine human that is called the Son is uncreate, infinite, almighty, and the Divine that is called the Holy Spirit is uncreate, infinite, and almighty; but these three are one; because the Lord is one God, both in essence and in person, in whom is a trine. Again, in the Athanasian doctrine this follows: "as the Father is God so the Son is God and the Holy Spirit is God; and yet there are not three gods, but one God. So likewise the Father is Lord, the Son is Lord, and the Holy Spirit is Lord; and yet there are not three Lords, but one Lord." Here again, when in place of three persons one person in whom is a trine is understood, this in a clear idea is thus seen: the Lord from his Divine that is called the Father, from his Divine human that is called the Son, and from his Divine proceeding that is called the Holy Spirit, is one God and one Lord; since the three

divines called by the names Father, Son, and Holy Spirit, are in the Lord, one in essence and in person.

[4] Still again: “for like as we are compelled by the Christian verity to acknowledge every person by himself to be God and Lord, so are we forbidden by the Catholic religion to say there be three gods or three lords.” Elsewhere thus: “like as we are bound by Christian truth to acknowledge every person to be God and Lord, so we cannot in Christian faith make mention of three gods or three lords.” This can be understood in no other way than that by Christian truth we cannot help acknowledging and thinking three gods and three lords, yet it is not permitted by the Christian faith and religion to speak of and name three gods or three lords. And this is what is done, for most people think of three gods who are of one mind, and consequently call them a unanimous trinity, and yet they are bound to say one God. But with the idea that there are not three persons but one person, in place of these words, which ought to be expunged from the Athanasian doctrine, this might be said: “when we acknowledge a trine in the Lord, then it is from truth, and thus from the Christian faith and religion, that we acknowledge both with the lips and the heart, one God and one Lord.” For if it were permissible to acknowledge and think of three it would be permissible also to believe in three, for believing or belief belongs to the thought and acknowledgment and to the speech therefrom, and not to the speech separately.

[5] Afterwards this follows: “the Father was made of none, neither created nor begotten. The Son is of the Father alone, not made nor created, but begotten. The Holy Spirit is of the Father and of the Son, neither made nor created nor begotten, but proceeding. So there is one Father, not three fathers; one Son, not three sons; one Holy Spirit, not three holy spirits.” This is wholly in agreement with the truth if by the Father the Divine of the Lord that is called the Father is meant, and if by the Son his Divine human is meant, and if by the Holy Spirit his Divine proceeding is meant; for from the Divine that is called the Father the Divine human that is called the Son was begotten, and from both the Divine that is called the Holy Spirit proceeds. But the Divine

human begotten of the Father will be spoken of particularly hereafter. All this makes clear that the Athanasian doctrine agrees with the truth that God is one both in essence and in person, if only in place of three persons one person, in whom is a trine that is called Father, Son, and Holy Spirit, is understood. In the following article a like agreement will be established respecting the unity of person in the Lord.

1108. *That ye become not partakers of her sins*, signifies lest ye come into their evils which are from the love of self and from the love of the world. This is evident from the signification of “becoming partakers,” as being in reference to sins to come into them, and thus to become guilty of them. Also from the signification of “sins,” as being here the evils that spring from the love of self and the love of the world. Such evils are here meant because the Babylonish nation is in those loves, and consequently in the evils that arise from them. That that nation is in such evils is evident, for those of that nation extend their dominion not only over all things of the church but also over heaven; nor are they content with that; they have extended their dominion over the Lord himself, for they have transferred to themselves his power over the souls of men to save them, which power is the Lord’s very Divine power, since it was for this end that the Lord came into the world and glorified his human, that is, made it Divine, that he might thereby save men. They have evidently extended their dominion over the Lord himself, for having transferred to themselves his Divine power, which is the power to save men, they believe that the Lord will do what they wish, and not that they are to do what the Lord wishes; thus their will rules and the Lord’s will serves; in a word, they have drawn down the Lord from his throne, and set themselves upon it, saying in their hearts, like Lucifer:

And thou hast said in thine heart, I will ascend into the heavens, I will exalt my throne above the stars of heaven, I will ascend above the heights of the cloud, I will become like the most high (Isa. 14:13–14).

That “Lucifer” here means Babylon may be seen above (n. 1029*d*), but the modern Babylon has made herself not merely like the Most High, but even higher. Now as those who are meant by “Babylon” are in the loves of self and of the world above all others in the

whole globe, and as all evils spring from these two loves, and the worst evils are from such a love of ruling, there is here an exhortation that they go out or depart from them “lest they become partakers of her sins.” (That all evils spring from these two loves, namely, love of self and love of the world, may be seen in *New Jerusalem and Its Heavenly Doctrine* n. 65–83; and that these loves reign in hell, *Heaven and Hell* n. 551–565.)

(Continuation respecting the Athanasian Faith)

[2] Now as to the agreement of the Athanasian doctrine with this truth, that the Lord’s human is Divine from the Divine that was in him from conception. That the Lord’s human is Divine appears as if it were not in the Athanasian doctrine, and yet it is, as is evident from these words in the doctrine: “our Lord Jesus Christ, the Son of God, is God and man; Who although he be God and man, yet he is not two but one Christ; one altogether by unity of person”(others, because they are one person). For as the reasonable soul and body are one man, so God and man is one Christ.” Now as the soul and body are one man, and thus one person, and such as the soul is such is the body, it follows that as his soul from the Father was Divine, his body also, which is his human, is Divine. He took, indeed, a body or a human from the mother, but this he put off in the world and put on a human from the Father, and this is the Divine human. It is said in the doctrine, “Equal to the Father as touching the Divine, and inferior to the Father as touching the human.” This, too, agrees with the truth when the human from the mother is meant, as it is here. Again, in the doctrine it is said, “God and man is one Christ, one not by conversion of the Divine essence into the human, but by the taking of the human essence into the Divine. One altogether, not by confusion of substance, but by unity of person.” This, too, agrees with the truth, since the soul does not change itself into body, nor so mingle itself with body as to become body, but it takes a body to itself. Thus soul and body, although the two are distinct, are still one man, and in respect to the Lord, one Christ, that is, one man who is God. More will be said on the Lord’s Divine human in what follows.

1109. *And that ye receive not her plagues*, signifies and thus come into the falsities of evil, and consequently into destruction. This is evident from the signification of “plagues,” as being such things as destroy man’s spiritual life (see above, n. 584), here falsities from evil, because these destroy that life. The appearance is that the evils themselves destroy man’s spiritual life, but they do not destroy it of themselves, but by means of falsities, and for the reason that evils without falsities do not enter the thought; for evils belong wholly to the will, and anything that belongs to the will and not at the same time to the thought cannot destroy, because it is without reason, and then man does not know that it is an evil. But when man confirms evils by the thought they do destroy, for they then are man’s. Confirmations of evils by the thought are falsities. “Plagues” here signify falsities, because “sins,” which are mentioned just before, mean evils of the love of self and of the world, and in the Word wherever evil is treated of falsity is also treated of. Now as evils destroy spiritual life by means of falsities, and “plagues” signify falsities from evil, so “plagues” signify destruction.

(Continuation respecting the Athanasian Faith)

[2] It was from the Divine providence that each and every thing of the Athanasian doctrine respecting the trinity and respecting the Lord is a truth and is harmonious, when in place of three persons one person in whom is the trinity is understood, and it is believed that the Lord is that person. For at that time, if the trinity of persons had not been accepted, they would have become either Arians or Socinians, and consequently the Lord would have been acknowledged as a mere man and not as God; and by this the Christian church would have been destroyed, and heaven would have been closed to the man of the church; for no one is conjoined with heaven, and after death admitted into heaven, unless in the idea of his thought he sees God as man, and at the same time believes God to be one both in essence and in person, for it is by this that the Gentiles are saved; also unless he acknowledges the Lord, his Divine and his human, for by this a man of the Christian church is saved, provided he lives at the same time as a Christian.

[3] It was by Divine permission that the doctrine respecting God and the Lord, which is the primary of all doctrines, was so conceived by Athanasius; for it was foreseen by the Lord that in no other way would the Roman Catholics have acknowledged the Divine of the Lord, and for the same reason even to this day they separate his Divine from his human. Neither would the Reformed have seen the Divine in the human of the Lord, for those who are in faith separated from charity do not see this.

Nevertheless both of them acknowledge the Divine of the Lord in a trinity of persons. And yet this doctrine that is called the Athanasian Faith was by the Lord's Divine providence so written that all things in it are truths, provided that in place of three persons one person in whom is a trine is recognized, and it is believed that the Lord is that person. Moreover, it was from providence that they are called persons, for a person is a man, and a Divine person is God who is man. This has been revealed at this day for the sake of the new church, which is called the holy Jerusalem.

1110. Verse 5. *For her sins have reached even unto heaven, and God hath remembered her injustices.* 5. "For her sins have reached even unto heaven," signifies for their evils have closed up heaven (n. 1111); "and God hath remembered her injustices" signifies that falsities from evils have separated them from the Lord (n. 1112).

1111. Verse 5. *For her sins have reached even unto heaven,* signifies for their evils have closed up heaven. This is evident from the signification of "sins," as being the evils springing forth from the loves of self and of the world (as above, n. 1108); also from the signification of "reaching even unto heaven," as being to close up heaven, for evils close up heaven, and especially the evils from such a love of self as reigns with them; for their love of self is the love of ruling over the world, over the Word and the church, over heaven, and over the Lord himself. "To reach even unto heaven" signifies to close up heaven, because evils when they reach to heaven close it up, for the angels because of the evils that are with those who are beneath heaven, come into a state either of sadness, or grief, or

horror, or irritation; not that angels see those who are in evils, and thus know that the evils have this effect; but when falsities from evil reach unto heaven they produce this result, for in the heavens all are in goods from love to the Lord and in charity towards the neighbor, and evils from the love of self and the love of the world are direct opposites of these goods, and when one opposite acts against another, as here, that is, diabolical evil against celestial good, those who are in celestial good are either made sad, or are grieved, or horrified, or provoked, and when this takes place they turn themselves away, and thus heaven becomes closed. Nevertheless, the Lord provides that those who are in evils, especially those who are in the evils that are the worst of all, be removed afar off from heaven, that the angels may not be infested by them.

(Continuation respecting the Athanasian faith and respecting the Lord)

[2] That there is in the Lord a trine, the Divine itself that is called the Father, the Divine human that is called the Son, and the Divine proceeding that is called the Holy Spirit, can be seen from the Word, from the Divine essence, and from heaven. From the Word: where the Lord himself teaches that the Father and he are one, and that the Holy Spirit proceeds from him and from the Father; also where the Lord teaches that the Father is in him and he in the Father, and that the spirit of truth, which is the Holy Spirit, does not speak from himself but from the Lord; and again, from passages in the Old Word where the Lord is called "Jehovah," "Son of God," and "the holy one of Israel."

[3] From the Divine essence: that one Divine by itself is not possible, but there must be a trine. This trine is being [*esse*], manifesting [*existere*], and proceeding [*procedere*], for being must necessarily be manifested, and when it is manifested it must proceed that it may produce. And this trine is one in essence and one in person, and is God. This may be illustrated by a comparison. An angel of heaven is trinal and thus one; the being of an angel is what is called his soul, his manifesting is what is called

his body, and the proceeding from both is what is called the sphere of his life, without which an angel has neither existence nor being. By this trine an angel is an image of God, and is called a “son of God,” and also an “heir,” and even a “god”; nevertheless, an angel is not life from himself, but is a recipient of life; God alone is life from himself.

[4] From heaven: the Divine trine, which is one in essence and in person, is such in heaven. The Divine called the Father, and the Divine human called the Son, appear in heaven before the angels as a sun, and the Divine that proceeds therefrom appears as light united to heat; the light is Divine truth, and the heat is Divine good. Thus the Divine called the Father is the Divine being, the Divine human called the Son is the Divine manifesting from that being, and the Divine called the Holy Spirit is the Divine proceeding from the Divine manifesting and from the Divine being. This trine is the Lord in heaven; his Divine love is what appears there as a sun.

1112. *And God hath remembered her injustices*, signifies that falsities from evils have separated them from the Lord. This is evident from the signification of “remembering,” in reference to God as being to separate him from themselves (of which presently); also from the signification of “injustices,” as being falsities from evil, for “the just” is truth from good, consequently “the unjust” is falsity from evil. “The just” is truth from good because civil justice is nothing else than civil truth, which is of the law, and civil equity is the good that is also of the law, since as the law wills justice so it wills equity; for as all truth must be from good so all justice must be from equity; and as all truth must be of good so all justice must be of equity, and conversely. The two cannot be separated, for if they are separated equity is no longer equity, nor is so-called justice justice; as good and truth cannot be separated, for if they are separated good is not good, nor is truth truth. This has been said to make clear that “injustices” here signify falsities from evil.

[2] “God hath remembered her injustices” signifies that falsities of evil have separated them from the Lord, because what precedes,

that “her sins have reached even unto heaven,” signifies that their evils had closed up heaven, for when heaven is closed to man the Lord is separated; and that being the meaning of the first part of the verse, this must be the meaning of what follows. It must be understood, however, that the Lord does not separate himself from such, but that they separate themselves from the Lord; for the Lord regards everyone from the face and not from the back of the head; and for this reason the angels of heaven have the Lord continually before their face, and this whichever way they turn, but evil spirits turn the face away from the Lord and turn to him the back part of the head, and thus they separate themselves from him. The falsities from evils that are with them are what do this. (That the angels of heaven thus turn to the Lord, and that the spirits of hell thus turn away from him, may be seen in *Heaven and Hell*, n. 17, 123, 142–145, 151, 251, 272, 548, 552, 561.)

(Continuation respecting the Athanasian Faith and respecting the Lord)

[3] It has been said that one Divine by itself is not possible, but that there must be a trine, and that this trine is one God in essence and in person. It may now be asked, What trine God had before the Lord took on the human and made it Divine in the world? God was then likewise man, and had the Divine, the Divine human, and the Divine proceeding, that is, the Divine being [*esse*], the Divine manifesting [*existere*], and the Divine proceeding [*procedere*], for as has been said, God without a trine is not possible. But the Divine human was not then Divine even to ultimates. Ultimates are meant by “flesh and bones,” and even these were made Divine by the Lord when he was in the world. This was what was added, and this is the Divine human that God now has. This, too, may be illustrated by this comparison. Every angel is a man, having a soul, having a body, and having a proceeding; and yet this does not make him a complete man, for he does not have flesh and bones as a man in the world has.

[4] That the Lord made his human Divine even to its ultimates, which are called “flesh and bones,” he made clear to the disciples, who when they saw him believed that they saw a ghost, saying:

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

From this it follows that now God is man more than an angel is. Comparison has been made with an angel and with a man; yet it must be understood that God has life in himself, while an angel does not have life in himself, for he is a recipient of life. That the Lord as to both the Divine and the Divine human is life in himself, he teaches in John:

As the Father hath life in himself so hath he given to the Son to have life in himself (John 5:26).

Here by “Father” the Lord means the Divine in himself; for he says elsewhere that the Father is in him, and that the Father and he are one.

1113. Verse 6. *Render unto her even as she hath rendered unto you, and double unto her double according to her works; in the cup that she hath mingled mingle to her double.* 6. “Render unto her even as she hath rendered unto you,” signifies infernal punishment corresponding to their evil deeds (n. 1114); “and double unto her double according to her works,” signifies as much retribution as they have profaned good (n. 1115); “in the cup that she hath mingled mingle to her double,” signifies as much retribution as they have profaned truth (n. 1116).

1114. Verse 6. *Render unto her even as she hath rendered unto you,* signifies infernal punishment corresponding to their evil deeds. This is evident from their signification of “rendering to one even as he hath rendered (or done),” as being to make retribution according to the law of retaliation, thus to render punishment corresponding to evil deeds. But as this was said to those who according to the exhortation have gone forth out of Babylon, that

is, have left that religious persuasion, and are on their guard against it, and as such are in charity, and consequently are not revengeful and therefore do not punish others, so these words signify infernal punishment corresponding to evil deeds. These expressions, that such “would render unto her,” also “would double unto her double according to her works,” and “would mingle to her double in the cup that she hath mingled,” are in accord with the style of the Word in the sense of its letter, which is according to appearances, that is, that they would avenge the injustices done to themselves; as also in the same sense it is attributed to the Lord himself that he is angry, that he punishes, and thus that he acts from revenge; and yet anger and revenge are not possible in the Lord, and consequently not in those who are led by the Lord and live from him.

(Continuation respecting the Athanasian Faith and respecting the Lord)

[2] Some in the Christian world have formed to themselves an idea of God resembling their idea of the universe, others like the idea of nature in her inmosts, others like the idea of a cloud in some ethereal space, others like the idea of a beam of light, and others no idea at all, and few an idea of God as man; and yet God is man. There are several reasons why Christians have formed such ideas of God. The first is that they believe from their doctrine in three Divine persons distinct from each other; in the Father as the invisible God, and in the Lord, but not God as to his human. The second reason is that they believe God to be a spirit, and they conceive of a spirit as wind or as air or ether, and yet every spirit is a man. The third reason is that Christians, in consequence of their faith alone without life, have become worldly, and from the love of self have become corporeal, and the worldly and corporeal man does not see God except from space, thus as the whole inmost in the universe or in nature, consequently as extended. But God must not be regarded from space, for in the spiritual world there is no space; space there is an appearance from something like it.

[3] In this way does every sensual man see God, because he has little thought above his speech; and the thought that pertains to

speech says to itself, "What the eye sees and the hand touches, that I know to be," and everything else it sets aside as mere words. These are the reasons why there is no idea of God as man in the Christian world. That there is no such idea, yea that there is a repugnance to it, will be seen if you will examine yourself, and think of the Divine human; and yet the Lord's human is Divine. But these ideas of God are not so much the ideas of the simple as of the intelligent, for many of the intelligent are blinded by the pride of self intelligence, and are in consequence infatuated by what they know, according to the Lord's words in Matthew (11:25; 13:13-15). But let it be known that all who see God as man see him from the Lord, and all others see him from self; and those who see from self do not see.

1115. *And double unto her double according to her works*, signifies as much retribution as they have profaned good. This is evident from the signification of "doubling double," as being to make much retribution, or to render much punishment (of which presently); also from the signification of "works," as being profanations of good, for the works of such are profanations; therefore "doubling double" signifies as much retribution as they have profaned good.

"Doubling double" has this signification because "two" does not signify two, nor does any number signify the quantity of the thing, but its quality, and two signifies the quality of a thing as to union, and is predicated of good and of evil (see above, n. 532, 984); and here "double" is predicated of the retribution of evil on account of the profanation of good; from which it is clear that "double" here does not mean double, but much of evil.

[2] That "double" is predicated of retribution and of remuneration, and signifies much, is evident from these passages in the Word. In Jeremiah:

Let my persecutors be ashamed, bring upon them the day of evil, and break them with a double breaking (Jer. 17:18).

“To bring upon them the day of evil and to break them with a double breaking” signifies much retribution of evil on account of persecution. In Zechariah:

Return to the stronghold, ye prisoner of hope, and this day do I declare that I will render double unto thee (Zech. 9:12).

“To render double,” signifies to give much reward.

[3] In Isaiah:

Comfort ye, my people, and speak unto the heart of Jerusalem that her warfare is accomplished and that her iniquity is pardoned, for she hath received from the hand double for all her sins (Isa. 40:1–2).

This is said of the Lord’s coming and of a new church to be established by him. That new church is meant by “Jerusalem,” unto whose heart they should speak; the “warfare” that is accomplished signifies combats against evils; the “iniquity” that is pardoned signifies evil removed by the Lord; “they received double for all sins” signifies to endure much in combat or temptation. In the same:

Ye shall be called priests of Jehovah, ministers of our God; it shall be said unto you, Ye shall eat the riches of the nations, and in their glory shall ye glory. For your shame double, and for reproach they shall sing in their portion; therefore in their land they shall possess double, the joy of eternity shall be unto them (Isa. 61:6–7).

Here, too, “double” signifies not double but much, and is predicated of retribution.

(Continuation respecting the Athanasian Faith and respecting the Lord)

[4] But I will relate what cannot but seem wonderful. In the thought of his spirit every man sees God as man, even he who in the thought of his body sees him like a cloud, a mist, air, or ether,

and even he who has denied that God is man. A man is in the idea of his spirit when he thinks abstractly, and in the idea of his body when he does not think abstractly. That every man in the idea of his spirit sees God as man has been made evident to me by men after death, who are then in the ideas of the spirit; for after death a man becomes a spirit, and then it is impossible for him to think of God otherwise than as man. An experiment was made whether they could think otherwise, and for this purpose they were let down into the state in which they had been in the world, and then they thought about God. The thought of some was that of the universe, others that of nature in her inmost, others that of a cloud in midair, others that of a beam of light, and others thought in other ways; but the moment they came out of that state into a state of the spirit they thought of God as man. At this they were surprised, and declared that it was something implanted in every spirit. But evil spirits who have denied God in the world deny him also after death, and yet in place of God they worship some spirit, who gains power over the rest by diabolical arts.

[5] It has been said that to think of God as man has been implanted in every spirit. That this comes through an influx of the Lord into the interiors of their thoughts is evident from the fact that the angels of all the heavens acknowledge the Lord alone. They acknowledge his Divine which is called the Father, they see his Divine human, and they are in the Divine proceeding, for the whole angelic heaven is the Lord's Divine proceeding. An angel is not an angel from what is his own, but from the Divine that he receives from the Lord. From this they are in the Lord; consequently when they think of God they can think of no other than the Lord in whom they are and from whom they think. Add to this that the whole angelic heaven in its complex before the Lord is as one man, which may be called the greatest man; consequently the angels in heaven are in the man that is the Lord's Divine proceeding, as has been said; and since their thoughts have direction there according to the form of heaven, they are unable when they think of God to think of any other than the Lord. In a word, all the angels of the three heavens think of God as man, and are unable to think otherwise. If they wished to think otherwise

thought would cease, and they would fall from heaven. This, then, is why to every spirit and to every man, when he is in the idea of his spirit, it is instinctive to think of God as man.

1116. *In the cup that she hath mingled mingle to her double,* signifies as much retribution as they have profaned truth. This is evident from the signification of “cup,” as being truth, and in the contrary sense falsity, for “cup” has a similar signification as “wine” (see above, n. 887, 1045). Also from the signification of “to mingle,” as being to profane, for he who mingles falsity with truth or truth with falsity profanes (of which presently). Also from the signification of “double,” as being much, and as said of retribution (see just above, n. 1115). “To mingle” signifies to profane, because it is predicated of the wine that is in the cup, which signifies truth, and in the contrary sense falsity; and when truth and falsity are mingled profanation takes place (see above, n. 1053–1063). “To mingle” has this signification in David:

There is a cup in the hand of Jehovah, and he hath mingled it with wine, he hath filled it with the mixture, and hath poured it out therefrom; but the dregs of it all the wicked of the earth shall suck out and drink (Ps. 75:8).

“The cup in the hand of Jehovah,” and the “wine,” signify the Divine truth; “to mingle” and “mixture” signify profanation, for the mingling of falsity with truth is meant; “he hath poured it out therefrom, but the dregs of it all the wicked of the earth shall suck out and drink,” signifies the punishment of profanation; all of which makes clear that “mingling the cup” has the same meaning here as in Revelation.

(Continuation respecting the Athanasian Faith and respecting the Lord)

[2] In consequence of this intuition the most ancient people worshiped God visible under the human form more than their posterity did. Moreover, the Word bears witness that they saw God as man; as that Adam heard the voice of Jehovah walking in the garden; and Moses spoke with Jehovah mouth to mouth; and

Abraham saw Jehovah in the midst of three angels, that Lot spoke with two of them. Jehovah also appeared as man to Hagar, to Gideon, to Joshua, to Daniel as “the ancient of days” and as “the Son of man”; likewise to John as “the Son of man in the midst of seven lampstands”; also to other prophets. That it was the Lord who was seen by these he himself teaches where he says:

That Abraham exulted to see his day, and that he saw and rejoiced (John 8:56);

Also that he was before Abraham was (John 8:58),

And that he was before the world was (John 17:5, 24).

[3] It was not the Father but the Son that was seen, because the Divine being [*esse*], which is the Father, cannot be seen except by means of the Divine manifesting [*existere*], which is the Divine human. That the Divine being, which is called the Father, was not seen, the Lord teaches in John:

The Father who hath sent me, he hath borne witness of me. Ye have neither heard his voice at any time nor seen his form (John 5:37).

Not that anyone hath seen the Father save he that is with the Father, he hath seen the Father (John 6:46).

No one hath seen God at any time; the only begotten son, who is in the bosom of the Father, he hath manifested him (John 1:18).

From this it is clear that the Divine being [*esse*], which is the Father, was not seen by the ancients, nor could it be seen; nevertheless it was seen by means of the Divine manifesting [*existere*], which is the Son.

[4] Since a being is in its manifesting as a soul is in its body, so he who sees the Divine manifesting or the Son sees also the Divine being or the Father, as the Lord confirms in these words:

Philip said, Lord, show us the Father. Jesus said unto him, Have I been so long time with you and hast thou not known me, Philip? He who hath seen me hath seen the Father; how sayest thou, Show us the Father (John 14:8, 9)?

These words show that the Lord is the Divine manifesting in which is the Divine being, thus the God-man who was seen by the ancients. From what has been cited it follows also that the Word is to be understood according to the sense of the letter in saying that God has a face, that he has eyes and ears, and that he has hands and feet.

1117. Verse 7. *How much she hath glorified herself and lived luxuriously, so much torment and mourning give her; for in her heart she saith, I sit a queen, and a widow I am not, and mourning I shall not see.* 7. “How much she hath glorified herself and lived luxuriously,” signifies how much of glory and consequent pleasure they have acquired for themselves from their dominion over heaven and over the world (n. 1118); “so much torment and mourning give her,” signifies so much of infernal punishment and desolation (n. 1119); “for in her heart she saith, I sit a queen,” signifies pride and boasting that heaven and the church are under their dominion (n. 1120); “and a widow I am not,” signifies that they are not without defense (n. 1121); “and mourning I shall not see,” signifies that they will never be in desolation and will not perish (n. 1122).

1118. Verse 7. *How much she hath glorified herself and lived luxuriously,* signifies how much of glory and consequent pleasure they have acquired for themselves from their dominion over heaven and over the world. This is evident from the signification of “glorifying herself,” as being to acquire glory, also from the signification of “living luxuriously,” as being to take pleasure; that it means from their dominion over heaven and over the world is evident, for this is the source of their glory and pleasure.

(Continuation respecting the Athanasian Faith and respecting the Lord)

[2] It is because the idea of God as man is implanted in everyone that many peoples and nations have worshiped gods who either were men or appeared to them as men, as Greece, Italy, and certain kingdoms under their rule worshipped Saturn, Jupiter, Neptune, Pluto, Apollo, Mercury, Juno, Minerva, Diana, Venus and her boy, and others, and ascribed to them the government of the universe. They distributed divinity among so many persons, because from intuition they saw God as man, and therefore viewed all the attributes, properties, and qualities of God as persons, and thence also the virtues, affections, inclinations, and knowledges as persons. It was also from intuition that the inhabitants of the countries round about Canaan, as well as those of the regions within it, worshiped Baalim, Ashtaroth, Beelzebub, Chemosh, Milcom, Molech, and others, some of whom had lived as men.

[3] Again, it is from intuition that in Christian gentilism at this day there are those who worship saints as gods, bending the knee before their idols, kissing them, baring the head before them in the ways where they are set up, and worshiping at their graves; and even doing the same to the pope, whose shoes and even his footsteps they press with their lips, and would salute him as a god if religion allowed it. These and other practices are from an intuition, that is, a desire to worship a visible god, and not an airy something which is nothing but smoke to them. But the idea of God as man that flows in from heaven is so perverted with many that either a man of the world or an idol is worshiped in place of God, comparatively as the bright light of the sun is turned into colors not beautiful, and its summer heat into foul stench, according to the objects upon which they fall. But it is for reasons stated above that the idea of God becomes an idea of a little cloud, or of a mist, or of the inmost of nature, ideas that exist among Christians, but rarely among other nations who enjoy any light of reason, as the Africans and some others.

1119. *So much torment and mourning give her*, signifies so much of infernal punishment and desolation. This is evident from the signification of “torment,” as being infernal punishment; also from the signification of “mourning,” as being desolation, which is from their no longer having anything of truth or good, but mere falsity and evil. It is said that “as much torment and mourning should be given as she glorified herself and lived luxuriously,” because all torment or infernal punishment corresponds exactly to the evils in which such persons are. Those, therefore, who have glorified themselves much and have taken delight in the love of having dominion over heaven and over the church, and for the sake of that glory and consequent delight have perverted the goods of heaven and the church which belong to the Word, have their lot in a hell more grievous in respect to torment; while those who have glorified and delighted themselves less in such things have their lot in a milder hell; and those who have not glorified themselves at all, and thus have not perverted the goods and truths of heaven and the church, which are from the Word, but have simply rendered obedience to them either ignorantly or from persuasion, do not have their lot in hell; and such people as have no part in dominion, especially those who look to the Lord and have some affection of truth, have their lot in the heavens, where they are taught by the angels. From all this it can be seen that here, where Babylon is treated of, only those are meant who exercise dominion from the delight of the love of it for the sake of self.

(Continuation respecting the Athanasian Faith and respecting the Lord)

[2] That God is man and that the Lord is that man is made evident by all things that are in the heavens and that are beneath the heavens. In the heavens all things that proceed from the Lord in greatest and in least things are either in the human form or have reference to the human form; the whole heaven is in the human form; every society of heaven is in the human form; every angel is in the human form; and also every spirit beneath the heavens; and it has been revealed to me that all things both least and greatest that proceed immediately from the Lord are in that form, for that which

proceeds from God is an image of him. This is why it is said of the man Adam and Eve:

That they were created into the image and likeness of God (Gen. 1:26–27).

[3] And for the same reason the angels in the heavens, because they are recipients of the Divine that proceeds from the Lord, are men of wonderful beauty, while the spirits in the hells, because they do not receive the Divine that proceeds from the Lord, are devils, and in the light of heaven they do not appear as men but as monsters. And on this account it is known in the spiritual world from one's human form how much he derives from the Lord. From all this it can be seen that the Lord is the only man, and that everyone is a man according to his reception of Divine good and Divine truth from the Lord. In a word, he who sees God as man sees God because he sees the Lord. And the Lord says:

He that seeth the Son and believeth in him hath eternal life (John 6:40).

To see the Son is to see him in spirit, for this is said also to those who did not see him in the world.

1120. *For in her heart she saith, I sit a queen*, signifies pride and boasting that heaven and the church are under their dominion. This is evident from the signification of “to say in their heart,” as being boasting from pride, for “to say” signifies boasting, and “heart” signifies the love of self, thus also pride. Also from the signification of “sitting a queen,” as being that heaven and the church are under their dominion. This is meant by “sitting a queen,” because when the Lord is called “king,” then “queen” means heaven and the church; just as when the Lord is called “bridegroom and husband,” heaven and the church are meant by “bride and wife.” It is said heaven, but the church in heaven is meant, that is, the church with the angels of heaven, which makes one with the church that is with men on earth; for there are governments in the heavens as on the earth, and consequently there

are economical, civil, and ecclesiastical affairs as on the earth, though in a more perfect degree; therefore the church in the heavens is meant by “bride and wife,” and when the Lord is referred to as king, then the church, which is the king’s wife, is meant by “queen.”

[2] “Queen” means the church in David:

Kings’ daughters are among thy precious ones, at thy right hand
doth stand the queen in the best gold of Ophir (Ps. 45:9).

This psalm treats of the Lord and his kingdom; and “kings’ daughters” among the precious ones signify the affections of truth, which are said to be “among the precious ones” because “precious” is predicated in the Word of truths; “the queen who stands at the right hand in gold of Ophir,” signifies the church from the reception of good from the Lord; for all things with man that belong to his right side have reference to good from which is truth, and those belonging to the left side have reference to truth from good, and this is why it is said that “the queen stands at the right hand.” Also “the gold of Ophir” signifies good. That things on the right side with man have reference to good, and those on the left side to truth, may be seen above (n. 600); and that “gold” signifies the good of love (n. 242). Moreover, woman is born to be affection which belongs to love, and man [*vir*] is born to be understanding; thus the woman is born to be good, for every good is of affection which belongs to love, and man is born to be truth, for every truth is of the understanding. Since, then, good belongs to the right side of man, and truth to his left, it follows that it is according to Divine order for the wife to be on the right.

(Continuation respecting the Athanasian Faith and respecting the Lord)

[3] It has been said that the Lord is the only man, and that all are men according to their reception of Divine good and Divine truth from him. The Lord is the only man because he is life itself; while all others are recipients of life because they are men from him. Between the man who is life and the man who is a recipient of life

there is a difference like that between the uncreate and the created, or between the infinite and the finite, a difference that admits of no ratio, for there is no possible ratio between the infinite and the finite, thus there is none between God as man and any other as a man, whether angel or spirit or a man in the world.

[4] That the Lord is life he himself teaches in John:

The Word was with God, and the Word was God; in him was life, and the life was the light of men. And the Word became flesh (John 1:1, 4, 14).

As the Father hath life in himself, so hath he given to the Son to have life in himself (John 5:26).

As the living Father hath sent me, and I also live through the Father (John 6:57).

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

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

As the Lord is life, so elsewhere in the Word he is called “the Bread of life,” “the Light of life,” and “the Tree of life,” also “the Living God,” and “he that liveth.”

[5] As he is life, and every man is a recipient of life from him, he also teaches that he gives life and makes alive, as in John:

As the Father makes alive, the Son also makes alive (John 5:21).

I am the bread of God that cometh down out of heaven, and giveth life unto the world (John 6:33).

Because I live ye shall live also (John 14:19).

Also in many passages, that he gives life to those who believe in him. And for this reason God is called “the fountain of life” (Psalm 36:9), and elsewhere, “creator,” “maker,” “former,” also “potter,”

and we “the clay, and the work of his hands.” As God is life, it follows that in him we live, move, and have our being.

1121. *And a widow I am not*, signifies that such are not without defense. This is evident from the signification of “a widow,” as being one who is in the affection of good, and from that affection desires truth. Here a “widow” signifies¹ defense, thus “not a widow” means not without defense, because good with its affection does not defend itself, but is defended by truth and the understanding of it, “man” [*vir*], who defends it, signifying the understanding of truth, thus truth. For the marriage of man [*vir*] and woman is a complete likeness of the marriage of truth and good; since a man is born to be the understanding of truth, consequently that predominates in him, and woman is born to be the affection of good, consequently that predominates in her; and as good and truth mutually love each other and will to be conjoined, so do the understanding of truth and the affection or will of good. Moreover, the conjugal love of husband and wife derives its origin from the spiritual marriage of truth and good (see *Heaven and Hell*, n. 366–386).

[2] “Widow” has the same signification here as in Isaiah:

Hear this, thou luxurious one, sitting securely, saying in thy heart, I and none like me besides. I shall not sit a widow, neither shall I know bereavement. But these two evils shall come to thee in a moment, bereavement and widowhood (Isa. 14:8–9).

This, too, is said of Babylon, and it has the same signification as these words in Revelation, “A widow I am not, and mourning I shall not see, for this reason in one day shall her plagues come to thee, death, and mourning, and famine.” Elsewhere in the Word “widows” signify those, both women and males, who are in good and not in truth and yet desire truth, thus those who are without defense against falsity and evil, but who are defended by the Lord. The term is used also in the contrary sense, as in Isaiah 9:17; 10:1, 2; Jer. 15:7–9; 22:3; 49:10–11; Lam. 5:3; Ezek. 22:6–7; David, Psalm 68:9; Psalm 146:9; Exod. 22:21–24; Deut. 10:18; 27:19; Matt. 23:14; Luke 20:47; and elsewhere.

(Continuation respecting the Athanasian Faith and respecting the Lord)

[3] Life regarded in itself, which is God, cannot create another that shall be the only life; for the life that is God is uncreate, continuous, and inseparable; and from this it is that God is one. But the life that is God can create forms out of substances that are not life, in which it can be, and give to them the appearance of living. Such forms are men; and since they are receptacles of life they could not when first created be anything else than images and likenesses of God; images from the reception of truth and likenesses from the reception of good; for life and its recipient are fitted to each other as the active and passive, but do not mingle. For this reason human forms, which are recipients of life, live, not from themselves, but from God who alone is life; consequently, as is well known, every good of love and every truth of faith is from God, and nothing of these is from man; for if man had the least portion of life as his own he would be able to will and do good from himself, and to understand and believe truth from himself, and thus to claim merit; and yet if he so believes, the form recipient of life closes itself above and becomes perverted, and intelligence perishes. Good and its love and truth and its faith are the life that is God, for God is good itself and truth itself; and therefore in these God dwells in man. And from all this it follows, that man of himself is nothing, and is something only so far as he receives from the Lord, and at the same time acknowledges that it is not his own but is the Lord's; then the Lord gives him to be something; yet not from himself but from the Lord.

1122. *And mourning I shall not see*, signifies that they will never be in desolation and will not perish. This is evident from the signification of "not to see mourning" (when predicated of a "widow," which signifies defense) as being to be desolated and perish. "Mourning" here has reference to dominion and to its having no end. Moreover, such things the Babylonians say in their hearts, because they have fortified themselves by every art. This they have done by having ingratiated and by continually ingratiating themselves by means of the delights of earthly and

worldly loves, especially with the chief men of the earth, and thereby catching souls and interiorly conjoining themselves to them; they have fortified themselves also by exciting terror by means of the horrors of purgatory if they do not manifest a blind faith; also by the judgment of the inquisition whenever anyone speaks against their dominion; moreover by confessions, which they extort, and by which they search out secret things; and further by the multiplication of monasteries, which have increased into armies, from which they send out emissaries in every direction as so many guards both at the walls and gates. These defenses pertain, however, to those who are on earth, and not to those who are in the spiritual world; where no one has any longer the refuge they had before the last judgment. For when they come thither after death they are immediately separated, and those who have exercised dominion from the love of self are cast into hell, and the others are sent away into societies. Thus Babylon at this day has been desolated and has perished.

(Continuation respecting the Athanasian Faith and respecting the Lord)

[2] The appearance to man is that he lives from himself, but this is a fallacy; if it were not a fallacy man would be able to love God from himself, and be wise from himself. The appearance is that life is in man, because it flows in from the Lord into his inmosts, which are far removed from the sight of his thought, and thus from perception; also for the reason that the principal cause which is life and the instrumental cause which is a recipient of life act together as one cause, and this is felt in the instrumental cause which is the recipient, that is, in man, as if it were in him. It is exactly the same as our feeling that the light, which is the cause of sight, is in the eye, and that sound, which is the cause of hearing, is in the ear, and that the volatile particles in the air that cause smell are in the nose, that the soluble particles of food that cause taste are on the tongue; when the truth is that the eyes, the ears, the nose, and the tongue, are recipient organized substances, that is, instrumental causes, while light, sound, the volatile particles in the air, and the soluble particles on the tongue, are the principal causes, and these act

together as one cause; that which acts is called the principal, and that which suffers itself to be acted upon is called the instrumental. He who examines the subject more deeply can see that man, as to each and every thing pertaining to him, is an organ of life, and that what produces sensation and perception flows in from without, and that the life itself is what causes man to feel and to perceive as if from himself. Another reason why life appears to be in man is that the Divine love is such that it desires its own to be man's, and yet it teaches that it is not man's. And the Lord wills that man should think and will and in consequence speak and act as if from himself, and yet should acknowledge that this is not done from himself. Otherwise man could not be reformed (see above, n. 971, 973).

1123. Verse 8. *For this reason in one day shall her plagues come, death and mourning and famine, and she shall be burned up in fire, for strong is the Lord God who judgeth her.* 8. "For this reason in one day shall her plagues come," signifies that being such they have reached their last state, and then comes destruction (n. 1124); "death and mourning and famine," signifies when there is no longer any good or any truth, but only evil and falsity (n. 1125); "and she shall be burned up in fire," signifies that since these things are from a diabolical love they must perish (n. 1126); "for strong is the Lord God who judgeth her," signifies through the last judgment (n. 1127).

1124. Verse 8. *For this reason in one day shall her plagues come,* signifies that being such it is their last state, and then comes destruction. This is evident from the signification of "for this reason," as being such, namely, that they are in glory and delight from domination over heaven and the church, and trust in their own and not in the Divine power and protection. Also from the signification of "in that day," as being their last state, "day" signifying state, here the last, because it is added that then there is "death, mourning, and famine." Also from the signification of "plagues," as being such things as destroy spiritual life, thus destruction (see n. 584). The last state, here signified by the "day" in which their plagues shall come, signifies the state when there is no longer any good and truth left with them; and as their spiritual

life is then wholly destroyed, destruction, that is, the last judgment, then comes upon them. It comes then and not before, because then there can be no longer any connection or conjunction of heaven with them, and when there is no connection or conjunction a separation takes place, and separation is the last judgment. When this takes place the evil are cast into hell, and the good are drawn away from them and raised up into heaven; for as soon as the connection of anyone with heaven is broken he at once falls into hell. It is only the connection with heaven, thus with the Lord, that withholds from hell.

(Continuation respecting the Athanasian Faith and respecting the Lord)

[2] If it is said and thought that life itself is God, or that God is life itself, and with this there is no idea of what life is, then beyond these expressions there is no understanding of what God is. In the thought of man there are two ideas, one abstract, which is spiritual, and one not abstract, which is natural. The abstract idea, which is spiritual, about the life which is God is that it is love itself and that it is wisdom itself, and that love is of wisdom and that wisdom is of love. But the idea that is not abstract which is natural about the life which is God is that his love is like fire and his wisdom like light, and that together they are like a sunbeam. This natural idea is acquired from correspondence, for fire corresponds to love and light corresponds to wisdom, and therefore in the Word “fire” signifies love and “light” signifies wisdom. And when one preaches from the Word he also prays that heavenly fire (which means the Divine love) may warm all hearts, and that heavenly light (which means the Divine wisdom) may enlighten all minds. The Divine love, which in the Divine wisdom is the life itself which is God, is not in its essence thinkable, for it is infinite and thus transcends comprehension, but in its appearance it is thinkable. Before the eyes of angels the Lord appears as a sun, and from that sun proceed heat and light. The sun is the Divine love, the heat is the Divine love proceeding, which is called the Divine good, and the light is the Divine wisdom proceeding, which is called the Divine truth. And yet the life that is God must not be thought of as a fire or heat

or light, unless there goes with it the thought at the same time of love and of wisdom, that is, that the Divine love is like fire, and the Divine wisdom is like light, and the Divine love and the Divine wisdom together are like a sunbeam. For God is a perfect man, in face like man and in body like man, with no difference as to form but only as to essence; his essence is that he is love itself and wisdom itself, thus life itself.

1125. *Death and mourning and famine*, signifies when there is no longer any good nor any truth, but only evil and falsity. This is evident from the signification of “death,” as being when there is no good, for then man is spiritually dead. (That “death” signifies in the Word spiritual death may be seen n. 78, 387, 694.) Also from the signification of “mourning,” as being when there is no longer any truth, thus when the church is desolated (see above, n. 1119). Also from the signification of “famine,” as being when there is nothing but evil and falsity, for “famine” signifies in the Word a lack of truth and good, and still a desire for them. Those who have such a lack and desire are meant by “those who hunger” and the “famished.” “Famine” signifies also a lack of truth and good when there is no desire for them, thus the loss of them. Such is the famine of those who are solely in falsities and evils (see above, n. 386a, b).

(Continuation respecting the Athanasian Faith and respecting the Lord)

[2] An idea of the life that is God cannot be had unless an idea of the degrees by which life descends from its inmosts to its ultimates is gained. There is an inmost degree of life and there is an ultimate degree of life and there are intermediate degrees of life; the distinction between these is like the difference between things prior and things posterior, for a posterior degree exists from a prior one, and so on. Again, the difference is like the difference between things less and more general, for what is of a prior degree is less general, and what is of a posterior one is more general. Such degrees of life are in every man from creation; and they are opened according to the reception of life from the Lord. In some the degree

next to the ultimate is being opened, in some the middle, and in some the inmost. Men in whom the inmost degree is being opened become after death angels of the inmost or third heaven, those in whom the middle degree is being opened become after death angels of the middle or second heaven, while those in whom the degree next to the ultimate is being opened become after death angels of the lowest heaven. These degrees are called degrees of man's life, but they are degrees of his wisdom and love, because they are opened according to the reception of wisdom and love, thus of life from the Lord. There are such degrees of life also in all the organs and viscera and members of the body, and by influx they act as one with the degrees of life in the brains. The skins, the cartilages, and the bones make their ultimate degree.

[3] There are such degrees in man because there are such degrees in the life that proceeds from the Lord, but in the Lord these are life, while in man they are recipients of life. But it is to be known that in the Lord there are still higher degrees, and that all, both the highest and the lowest, are life; for the Lord teaches both that he is the life and that he has flesh and bones. (But on these degrees, and on continuous degrees, see *Heaven and Hell*, n. 33, 34, 38, 39, 208, 209, 211, 435, where they are more fully described. A knowledge of these should be drawn from that work for use in what follows.)

1126. *And she shall be burned up in the fire*, signifies that since this is from diabolical love such must perish. This is evident from the signification of "fire," as being love in both senses, celestial love and diabolical love (see n. 68, 496, 504, 916), but here diabolical love, because it is the love of having dominion both over heaven and over the world. This is called diabolical love because it is from the deepest hells, where the devils are who desire to have dominion over all things of heaven, and who believe in their hearts that they are gods, and that there is no God besides them. Also from the signification of "to be burned up," as meaning to perish by that love. To be burned up with fire is the penalty of profaning holy things by the love of having dominion over them, as may be seen above (n. 1083).

(Continuation respecting the Athanasian Faith and respecting the Lord)

[2] Because God is life, it follows that he is uncreated. He is uncreated because life can create but cannot be created, for to be created is to have existence from another, and if life had existence from another there would be another being even as to life, and that life would be life in itself. If this first were not life in itself it would be either from another or from itself; and you cannot say life from itself because from itself involves an origin, and that origin would be from nothing, and from nothing, nothing can originate. This first, which has being [*esse*] in itself and from which all things have been created, is God, who is called Jehovah because he is being in himself. This, especially if it is illustrated by things created, reason can see. Now as there can be no being unless it exists, so being and existing [*esse et existere*] in God are one; for when there is being there is existing, and when there is existing there is being. This, therefore, is the life itself which is God and which is man.

1127. *For strong is the Lord God who judgeth her* signifies through the last judgment. This is evident from the signification of “strong is the Lord God who judgeth her,” as being the last judgment upon them. That the last judgment is meant by these words follows from what goes before, for it is said that “in one day her plagues shall come, death, mourning, and famine, and she shall be burned up in fire,” which signifies that when they reach their last state, which is when there is no longer any good nor any truth but only evil and falsity from their diabolical love, they will then perish by the last judgment. That they did perish by the last judgment can be seen in *Last Judgment and Babylon Destroyed*.

(Continuation respecting the Athanasian Faith and respecting the Lord)

[2] That all things are from the life itself which is God and is man, can be illustrated by man who was created, in that he is man as to his ultimates, as to his intermediates, and as to his inmosts; for

a man who in the world has been merely corporeal and consequently stupid as to his life, appears nevertheless after the rejection of the material body as a man in the spiritual world. A man who as to his life in the world has been merely sensual or natural, thus who has known little about heaven although much about the world, nevertheless after death appears as a man. A man who as to his life in the world has been rational, and has thought rightly from natural light, when after death he becomes a spirit appears as a man. A man who as to his life in the world has been spiritual, when after death he becomes an angel appears as a man, perfect in the measure of his reception of life from the Lord. A man in whom the third degree of life has been opened, thus who as to his life in the world has been a celestial man, when after death he becomes an angel appears as a man in all perfection.

[3] The life itself that is in him is the man, whether it be sensual or natural, or rational, or spiritual, or celestial, for so the degrees of life are called. Man in whom these degrees exist is only a recipient. As it is in the least types so it is in the greatest. The whole angelic heaven in every complex is a man. Each heaven by itself, the first, the second, and the third, is a man. Each society in the heavens, greater or less, is a man. Even the church on the earth in general is a man; likewise all assemblages that are called churches are by themselves men. It is said the church, but it is meant all in whom the church is in the complex; thus does the church on the earth appear to the angels of heaven. It so appears because the life that is from the Lord is man. Life from the Lord is love and wisdom; consequently such as the reception of love and wisdom from the Lord is, such is the man. This shows in the first place that all things have been created from the life that is God and that is man.

1128. Verse 9. *And the kings of the earth shall weep for her and wail over her, who have committed whoredom and lived luxuriously with her, when they shall see the smoke of her burning.* 9. "The kings of the earth shall weep for her and wail over her," signifies the mourning and grief of heart of those who have exercised that authority (n. 1129); "who have committed whoredom and lived luxuriously with her," signifies who have been in falsities and in

evils of falsities from delight regarding that authority (n. 1130); “when they shall see the smoke of her burning,” signifies because of hell and of their damnation (n. 1131).

1129. Verse 9. *And the kings of the earth shall weep for her and wail over her*, signifies mourning and grief of heart of those who have exercised that authority. This is evident from the signification of “to weep and wail,” as being mourning and grief of heart (of which presently); also from the signification of “kings of the earth,” as being those who are in truths from good, and in the contrary sense who are in falsities from evil (see n. 29, 31, 625, 1034, 1063), here those who have exercised that authority and are therefore called “kings of the earth,” the “earth” meaning the church. It is evident from what follows that such are signified by “kings of the earth,” for it is said “who have committed whoredom and lived luxuriously with her,” which signifies who have been in falsities and evils from delight respecting that authority. Those who are in truths from good, who are also signified by “kings of the earth,” cannot “weep for her and wail over her.”

[2] The expressions “to weep” and “to wail” are used, because “to weep” signifies mourning because of falsities, and “to wail” mourning because of evils, and because both have been lost; thus “to weep” has reference to the falsity that they have called truth, and “to wail” has reference to the evil that they have called good. This is why “mourning and wailing” are mentioned together in the Word. As in Jeremiah:

O daughter of my people, make thee mourning for an only begotten, a wailing of bitterness, for the waster shall suddenly come upon us (Jer. 6:26).

Here “mourning” is named because of truth destroyed, and wailing on account of good destroyed; the “waster” signifies the loss of these, and thus the end of the church. In Micah:

I will make a wailing like the dragons, and a mourning like the daughters of the owl (Micah 1:8).

Because “wailing” has reference to good, and in the contrary sense to evil, it is said, “I will make a wailing like dragons,” “dragons” being those who are in the lusts of evil; and because “mourning” has reference to falsity it is said, “I will make a mourning like the daughters of the owl,” “daughters of the owl” being those who are in falsities and their pleasantness, “owls” signify falsities, because they see in darkness and not in the light. In Zechariah:

They shall wail over him according to the wailing over a first begotten,² and they shall mourn over him according to the mourning over a first begotten (Zech. 12:10).

Here, too, “wailing” is predicated of the loss of good, and “mourning” of the loss of truth. In Jeremiah:

Enter not into the house of mourning, neither go away to wail (Jer. 16:5);

where the meaning is the same. Both expressions are used on account of the marriage of good and truth, or on account of the marriage not of good and truth, which is in every particular of the Word.

(Continuation respecting the Athanasian Faith and respecting the Lord)

[3] That all things are from the life itself which is God, and which is wisdom and love, can also be made clear by reference to things created when they are viewed from order. For it is from order that the angelic heavens, consisting of thousands and thousands of societies, act as one through love to the Lord and through love towards the neighbor, and that they are kept in order through Divine truths which are the laws of order. Also it is from order that the hells beneath the heavens, which are also divided into thousands and thousands of congregations, are kept in order by means of judgments and punishments, so that they are unable to do the least harm to the heavens, although they are hatreds and insanities. It is also from order that between the heavens and the hells there is an equilibrium, in which is man in the world, and in which he is led to heaven if led by the Lord, and to hell if led by

himself; for it is the law of order that man must do whatever he does from freedom according to reason.

[4] Since so many myriads of myriads of men from the creation of the world have poured into the spiritual world and are unceasingly pouring in like streams, and each individual has a different disposition and love, they could by no means have been associated together as a one unless God who is life itself had been one, and unless this life had been wisdom itself and love itself, and thus order itself. Thus much about heaven. But in the world the Divine order appears to be from the sun, moon, stars, and planets. The sun in appearance makes the years, days, and hours, also the seasons of the year, which are spring, summer, autumn, and winter, also the divisions of the day, which are morning, noon, evening, and night; and it vivifies all things of the earth according to the reception of its heat in light and of its light in heat; and according to reception it opens, arranges, and prepares bodies and matters, which are in the earth and upon the earth, to receive influx from the spiritual world. Thus in the spring time, by the union of heat and light at that season the flying things of heaven and the animals of earth return into the love of procreation, and into a knowledge of all things pertaining to that love; and the things of the vegetable kingdom return into the efforts and activities of producing leaves, flowers and fruits, and seeds in them for perpetuating their kind to eternity, and for multiplying it to infinity.

[5] It is also from order that the earth produces vegetables, and that vegetables nourish animals, and that both are useful to man for food, raiment, and for pleasure; and as man is the one in whom is God, so all things thus return to God from whom they are. All this makes clear that created things follow in such order that one is for the sake of another, and that they are perpetual ends which are uses, and that the ends which are uses are constantly so directed as to return to God from whom they are. All this now shows that all things have been created from life itself, which is wisdom itself, and also shows that the created universe is full of God.

1130. *Who hath committed whoredom and lived luxuriously with her*, signifies who have been in falsities and in the evils of falsities from delight respecting that authority. This is evident from the signification of “to commit whoredom,” as being to falsify truths (see n. 141, 161, 805*d*, 983); thus also to love falsities, for he who is in the love of evil is also in the love of falsity, since by falsity evil is confirmed. Also from the signification of “living luxuriously,” as being to have delight from dominion or from that authority, thus to love evils. “To commit whoredom” is predicated of falsities, and “to live luxuriously” of evils, and both of delight in these.

[2] As “committing whoredom” signifies the falsifying of truths, and “living luxuriously” signifies loving evils and thus also falsities, it shall now be told whence it is that the Babylonish nation has falsified the Word and weakened its Divine holiness. It has been known in the whole Christian world that the Word is Divine, and consequently that all things contained in the Word are Divine truths. Now as the Babylonians have claimed for themselves and have actually assumed dominion over all things of the church and also over heaven, and as they thus let themselves into all evils that spring up from the love of self, it was necessary for them to confirm those evils by means of the Word, and this could be done only by falsifying it, for the Word can in no wise confirm evil; consequently when a man confirms evil by means of the Word he falsifies its truths. This was done by the Babylonians; but as they still saw truths in the Word that they could not falsify, as for instance, all that is said in it about Babylon, so by their craft they weakened the Divine holiness of the Word, and forbade the reading of it by the people; and their leaders and presbyters, who are called monks, also refrained from reading it, saying that the decrees of the pope were just as holy as the contents of the Word, and that all things of the church must be adapted to its state, and consequently must be changed as its state requires, and that such adaptation and changes must be made from the inspiration of the pope. All this makes clear how it is that the truths of the Word have been falsified and rejected by them, and in place of these such things as pander to their love of ruling and wholly favor it, and which are in themselves falsities, have been accepted, and have been endorsed by their pope.

From all this the particular signification of “the whoredoms of its kings” with Babylon the harlot can be seen.

(Continuation respecting the Athanasian Faith and respecting the Lord)

[3] As God is uncreate he is also eternal; for the life itself which is God is life in itself, not from itself, nor from nothing; thus it is without origin; and what is without origin is from eternity and is eternal. But an idea of anything without origin is impossible to the natural man; so, too, is the idea of God from eternity; but it is possible to the spiritual man. The thought of the natural man cannot be separated and abstracted from the idea of time; this idea clings to him from nature, in which he is. Nor can his thought be separated and abstracted from the idea of origin, since origin means to him a beginning in time. The appearance in the sun’s progression has impressed this idea on the natural man. But the thought of the spiritual man is abstracted from the idea of time, because it is raised above nature, and in place of that idea there is the idea of state of life, and in place of duration of time is an idea of the state of thought from affection, which constitutes life.

For in the angelic heaven the sun does not rise or set or make years and days, as the sun in the world does; and for this reason the angels of heaven, because they are in spiritual ideas, think apart from time; consequently their idea of God from eternity does not take anything from origin, that is, from a beginning, but from state that it is eternal, and that everything therefore that is God and that proceeds from God is eternal, in other words, is Divine in itself. That this is so has been granted to perceive by an elevation above the natural idea into a spiritual idea. From all this it is now clear that God, who is uncreate, is also eternal, also that it is impossible to think that nature is from eternity, or that it is from itself in time; but it is possible to think that God is from eternity, and that nature with time is from God.

1131. *When they shall see the smoke of her burning*, signifies because of hell and of their damnation. This is evident from the

signification of “the smoke of burning,” as being hell and damnation (of which presently); therefore, “when they shall see it” signifies because of these, for it is said, “they shall weep for her and wail over her when they shall see the smoke of burning,” which signifies mourning and grief of heart because of these, that is, because of hell and of their damnation. “The smoke of burning” signifies hell and damnation, because “smoke” signifies infernal falsity, and “fire,” that is, “burning,” signifies infernal evil. From this correspondence of infernal falsity and infernal evil with the fire of burning, a smoke mingled with fire, like smoke from a furnace or from conflagrations, appears over the hells of such. (That “smoke” signifies infernal falsity, may be seen n. 494, 539*a, b*, 889; and that “fire” signifies infernal evil, which is such as their love is, may be seen n. 68, 496, 504, 916.)

(Continuation respecting the Athanasian Faith and respecting the Lord)

[2] As God is eternal he is also infinite, and as there is a natural idea and a spiritual idea of the eternal, so there is of the infinite. The natural idea of the eternal is from time, but the spiritual idea of it is not from time. And the natural idea of the infinite is from space, but the spiritual idea of it is not from space. For as life is not nature, so the two properties of nature, which are time and space, are not properties of life, for they were created with nature by the life which is God. The natural idea of the infinite God, which is from space, is that he fills the universe from end to end; but from this idea of the infinite there springs the thought that the inmost of nature is God, and thus that he is something extended, and yet everything extended belongs to matter.

[3] As, therefore, the natural idea has nothing in common with the idea of life, of wisdom, and of love, which is God, so the infinite must be viewed from the spiritual idea, in which there is nothing of time and nothing of space, because there is in it nothing of nature. According to the spiritual idea the Divine love is infinite and the Divine wisdom is infinite, and since the Divine love and the Divine wisdom are the life which is God the Divine life is also

infinite; from which it follows that God is infinite. That the Divine wisdom is infinite can be seen from the wisdom of the angels of the third heaven. As these excel all others in wisdom, they perceive that there is no ratio between their wisdom and the Lord's Divine wisdom, because there is no ratio between the infinite and the finite. Moreover, they say that the first degree of wisdom is to see and acknowledge that this is so. The same is true of the Divine love. Furthermore, angels like men are recipient forms of life, thus they are recipients of wisdom and love from the Lord; and these forms are from substances that are without life, thus are in themselves dead, and between what is dead and what is living there is no ratio.

[4] But how that finite receives the infinite can be illustrated by the light and heat of the sun of the world. The light itself and the heat itself from that sun are not material, and yet they affect material substances, the light by modifying them, and the heat by changing their states. The Lord's Divine wisdom is likewise light, and the Lord's Divine love is heat, but they are spiritual heat and light, because they proceed from the Lord as a sun, which is Divine love united to Divine wisdom; but the light and heat from the sun of the world are natural, because that sun is fire and not love.

1132. Verse 10. *Standing afar off for the fear of her torment, saying, Woe, woe, that great city Babylon, that mighty city, for in one hour is thy judgment come.* 10. "Standing afar off for the fear of her torment," signifies when they are in externals from a dread of infernal punishment (n. 1133); "saying, Woe, woe, that great city Babylon," signifies lamentation over that doctrine and over that religion (n. 1134); "that mighty city" signifies which had fortified itself by so many wicked devices (n. 1135); "for in one hour is thy judgment come" signifies their total destruction through the last judgment (n. 1136).

1133. Verse 10. *Standing afar off for the fear of her torment,* signifies when they are in externals from a dread of infernal punishment. This is evident from the signification of "standing afar off," as meaning to be in externals (of which presently); also from

the signification of “fear of torment,” as being dread on account of infernal punishments, for “torment” signifies such punishments. “Standing afar off” signifies to be in externals because man is in himself when he is in internals, for there his love, and thus his very life, has its seat. The internals of man are the things that belong to his spirit, and are meant in the Word by “things near”; and therefore his externals, as being remote from internals, are meant by things “afar off,” and here by “standing afar off.” Moreover, every evil man when he is in externals is unlike what he is in internals. Not only does he then speak and act differently, he also thinks and wills differently, for his thought and will then are that he may appear as a civil, moral, and even as a spiritual man, and this either because of the law and its penalties or for the sake of reputation and consequent honor and gain, thus from fear of losing these. That the man is then “afar off” from himself is evident from the fact that when he returns from externals into his internals, as he does when alone, he thinks and wills in a wholly different way, and when he is with companions like himself he talks in a different way. This shows that “standing afar off” signifies in the spiritual sense to be in externals.

[2] The chief reason why an evil man introduces himself or comes from internals into externals is fear; for fear closes up his internals when he sees the punishments and torments of his companions, and when his internals are closed up he comes into externals, and remains in them as long as the punishment is kept before his mind. And yet his internal is not made better by punishments, but remains wholly as before; therefore as soon as the fear of punishment recedes he returns into his evils, which are interiorly with him, and which belong to his spirit, and thus to his life. This may be illustrated by examples from the spiritual world. An evil spirit there is compelled by punishments not to speak or do evil; and in such a state he remains as long as he is in the place where the punishment is kept before his mind; but as soon as the fear of the punishment recedes he is evil as before. It is the same in the world. So long as thieves, robbers, and other criminals are in a city where all are held in restraint by the law and its penalties they do not steal or rob; but as soon as they come into forests, or into

places where they have no fear of the penalties of the law, or when they can pervert the law by crafty devices and thus escape the penalties, they come into their internals and commit crimes.

[3] All this makes clear that externals are remote from internals, and stand as it were afar off; and this is why in the Word “afar off” signifies the external or what is remote from the internal, as in the following passages. In Isaiah:

Hear, ye that are afar off, what I have done, and ye that are near know my power (Isa. 33:13).

“Those that are afar off” here mean the nations, because they are remote from internal truths, and “those that are near” mean those who are of the church and who are in truths from the Word. In the same:

Bring my sons from afar, and my daughters from the end of the earth (Isa. 43:6).

Here, too, “sons and daughters” mean the nations; and because these are remote from truths and goods, which are the internals of the church, they are called “sons from afar, and daughters from the end of the earth,” “sons” meaning those who are in truths, and “daughters” those who are in goods, “the end of the earth” signifying the ultimates of the church.

[4] In the same:

Listen, O isles, unto me, and ye peoples from afar. Lo, these shall come to thee from afar, and lo, these from the north and from the west (Isa. 49:1, 12).

“Isles” and “peoples from afar,” and “from the north and from the west,” mean in like manner the nations with whom the church was to be established. The meaning is the same in Jeremiah:

Declare it in the isles afar off (Jer. 31:10).

In Zechariah:

They that are afar off shall come, and shall build the temple of Jehovah (Zech. 6:15).

Here, too, “those afar off” mean the nations, and the “temple” that they shall build is the church. In Jeremiah:

Am I God that is near, and not God afar off? (Jer. 23:23).

This signifies that the Lord is God both to those who are within the church and to those who are outside of it, also to those who are in internal truths and to those who are in external truths. In David:

O God, the confidence of all the ends of the earth and of the sea, of those that are afar off (Ps. 65:5).

“The ends of the earth and of the sea, of those that are afar off,” signify the ultimates of the church. In the contrary sense “afar off” signifies evil, because evil is in the external man; for all who are in evils and falsities therefrom are external men. Such are meant by “nations and peoples from afar” and “from the end of the earth” in the following passages. In Isaiah:

The nations from afar and from the end of the earth (Isa. 5:26).

Peoples coming from a land afar off, from the end of the earth³ (Isa. 13:5).

In Jeremiah:

Nations coming from a land afar off against Jerusalem (Jer. 4:16).

Upon the house of Israel will I be a nation from afar (Jer. 5:15).

Because “Babylon” signifies evil of every kind and the profanation of good it is called:

A land afar off (Isa. 39:3).

That “those afar off” signify those who are in the externals of the church can be seen also from those who are in externals and those who are in internals in the spiritual world; the latter are in the south and the former in the north, thus they are separated according to the degree of the reception of truth and good. That “near” means what is internal may be seen above (n. 16).

(Continuation respecting the Athanasian Faith and respecting the Lord)

[5] Since God is infinite he is also omnipotent, for omnipotence is infinite power. God’s omnipotence shines forth from the universe, which is the visible heaven and the habitable globe; these, with all things that are in the visible heavens and on the habitable globe, are the great works of the omnipotent creator. The creation of these and their maintenance testify that they are from the Divine omnipotence, while their order and mutual regard to ends from first to last testify that they are from the Divine wisdom. God’s omnipotence shines forth also from the heaven that is above or within our visible heaven, and from the globe there that is inhabited by angels, as ours is by men. There are wonderful testimonies there to the Divine omnipotence; and as these have been seen by me and revealed to me, I am permitted to mention them. All men that have died from the first creation of the world are there; and these after death continue to be men in form, but are spirits in essence.

[6] Spirits are affections that are of love, and thus also thoughts. The spirits of heaven are affections of the love of good, and the spirits of hell affections of the love of evil. Good affections, which are angels, dwell on a globe that is called heaven, and evil affections, which are spirits of hell, dwell at a great depth beneath them. The globe is one, but is divided into expanses as it were, one below another. There are six expanses; in the highest the angels of the third heaven dwell, and beneath them the angels of the second heaven, and beneath these the angels of the first heaven, below

these dwell the spirits of the first hell, beneath these the spirits of the second hell, and beneath these the spirits of the third hell. All things are arranged in such order that the evil affections, which are spirits of hell, are held in bonds by the good affections, which are angels of heaven; the spirits of the lowest hell by the angels of the highest heaven, the spirits of the middle hell by the angels of the middle heaven, and the spirits of the first hell by the angels of the first heaven. By such opposition the affections are held in equilibrium as in the scales of a balance.

[7] Such heavens and hells are innumerable, divided into assemblies and societies according to the genera and species of all affections; and these affections in their order and connection are in accord with the nearer and more remote affinities of the societies. This is true both of the heavens and of the hells. This order and this connection of affections are known to the Lord alone, and the arrangement of so many different affections, as many as there have been men from the first creation and will be hereafter, is a work of infinite wisdom, and at the same time of infinite power.

That the Divine power is infinite, or that it is omnipotence, is there clearly evident from the fact that neither the angels of heaven nor the devils of hell have any power whatever from themselves. If they had any at all heaven would fall to pieces, hell would become a chaos, and with these every man would perish.

1134. *Saying, Woe, woe, that great city Babylon,* signifies lamentation over that doctrine and over that religion. This is evident from the signification of “woe, woe,” as being lamentation, especially over destruction and devastation (see n. 531); also from the signification of “city,” as being doctrine (see n. 223); also from the signification of “Babylon,” as being that religious persuasion which, because of the falsification and profanation of the truth and good of the church, is called “a harlot” and “the mother of whoredoms and of the abominations of the earth.” This makes clear that “Woe, woe, that great city Babylon,” signifies lamentation over that religious persuasion.

(Continuation respecting the Athanasian Faith and respecting the Lord)

[2] God has all power, and men and angels have none at all, because God alone is life, and men and angels are only recipients of life, and life is that which acts, and the recipient of life that which is acted upon. Everyone can see that a recipient of life cannot act at all from itself, and that its action must be from the life that is God. Nevertheless, it can act as if from itself, for this can be granted to it; that it has been granted to it has been said above. If man does not live from himself it follows that he does not think and will from himself, neither does he speak and act from himself, but from God who alone is life. That this is so appears as a paradox, for man has no other feeling than that these things are in himself, and thus are done by himself; and yet when he speaks from faith he acknowledges that everything good and true is from God, and that everything evil and false is from the devil, although everything that a man thinks, wills, speaks or acts, has reference to what is good and true or to what is evil and false. For this reason when a man does good he says within himself, or his teacher says to him, that he was led by God, and when he does evil that he was led by the devil. Also every man who preaches, prays that his thought, his discourse, and his tongue, may be led by the spirit of God, and sometimes he adds after preaching that he has spoken from the Spirit; and some even have a perception of this in themselves. Moreover, I can myself testify before the world that all things of my thought and will have entered by influx, the goods and truths through heaven from the Lord, and the evils and falsities from hell. It has been granted me for a long time to perceive this.

[3] Angels of the higher heavens feel this manifestly; and the wisest of them do not wish to think and will even as if from themselves. On the other hand, infernal genii and spirits utterly deny this, and are angry when told that it is so. Yet to many the truth has been made evident by living proof; but afterwards they were indignant. Since, however, this seems to many to be a paradox, it is important that it should be seen from some idea of the understanding how this takes place, that it may be

acknowledged that it does take place. The essence of the matter is as follows. From the Lord's Divine love, which appears in the angelic heaven as a sun, light and heat proceed. This light is the life of his Divine wisdom, and this heat is the life of his Divine love. This spiritual heat which is love, and this spiritual light which is wisdom flow into subjects that are recipient of life, as natural heat and natural light from the sun of the world flow into subjects not recipient of life. And although light simply modifies the substances into which it flows, and heat simply changes their state, yet it follows that if these were living subjects, they would feel these changes in themselves, and would suppose them to be from themselves; and yet they recede with the sun and return with the sun. It is because the life of the Lord's Divine wisdom is light that the Lord in many passages of the Word is called light, and it is said in John:

The Word was with God, and God was the Word. In him was life, and the life was the light of men (John 1:1-4.)

From all this it is now clear that God has infinite power because he is the all in all. But how an evil person can think, will, speak and do evil, when God alone is life, will be told in what follows.

1135. *That mighty city*, signifies which had fortified itself by so many wicked devices. This is evident from the signification of "mighty," as being in reference to its doctrine and religious persuasion, which are signified by "the city of Babylon," that they are fortified by devices that they may not be assailed and overthrown. What those devices are, and how wicked they are, may be seen above (n. 1112). It follows, nevertheless, that these devices were of no avail at the day of the last judgment, when all who were such perished, for it is said, "For in one hour is thy judgment come," and that not only the kings of the earth, but also the merchants of the earth, and the pilots of the ships "should weep for her and wail over her."

[2] Elsewhere in the Word those are called "mighty" who are in evils and falsities therefrom, and have fortified themselves by means

of devices against the goods and truths of the church, thus those with whom the church is devastated, and who devastate the church with others. As in Joel:

The day of Jehovah cometh, a day of darkness and of thick darkness; a people great and mighty, such as there hath not been for an age. Like heroes they run, like men of war they climb over the wall (Joel 2:1–2, 7);

where also the last judgment is treated of, which is signified by “the day of Jehovah, a day of darkness and of thick darkness.” Those who are in falsities of evil and have fortified their falsities against truths by reasoning and by falsifications of the Word, are signified by “a people great and mighty”; that they reason from falsities against truths, and thus assail truths, is signified by “like heroes they run, like men of war they climb over the wall.” And so in other places.

(Continuation respecting the Athanasian Faith and respecting the Lord)

[3] As the Divine omnipotence is such that man is not able to think and will, and thus to speak and act, of himself, but is able to do so only from the life which is God, it may be asked why every man is not saved. But he who concludes from this that everyone is saved, or that he is not to be blamed if he is not, is ignorant of the laws of Divine order respecting man’s reformation, regeneration, and consequent salvation. The laws of that order are called laws of Divine providence. These the natural mind cannot know unless it is enlightened. And as man does not know them, and consequently forms conclusions respecting Divine providence from what happens in the world, by which he falls into fallacies and thus into errors, from which it is difficult for him afterwards to extricate himself, therefore these laws shall be disclosed.

[4] But before these are disclosed, it is important to make known that Divine providence operates every particular thing pertaining to man, and even in the most minute particulars, for his eternal

salvation; for the salvation of man was the end of the creation of heaven and of earth. This end was that out of the human race a heaven might be formed, in which God could dwell as in his very own home, consequently the salvation of man is the all in all of Divine providence. But Divine providence proceeds so secretly that man can see scarcely a trace of it, and yet it is active in the most minute particulars relating to him from infancy to old age in the world, and afterwards to eternity, and in each one of these it is the eternal that is regarded.

[5] As Divine wisdom is in itself nothing but an end, so providence acts from an end, in an end, and to an end. The end is that man may become wisdom and may become love, and thus a dwelling place and an image of the Divine life. But since the natural mind, unless it is enlightened, is unable to comprehend why Divine providence, which works solely for man's salvation, and works in the most minute things of the progress of man's life, does not lead all to heaven, when it desires from love to so lead them, and is omnipotent; so in what now follows the laws of order, which are laws of Divine providence, shall be opened; by which, I hope, the mind not before enlightened may be withdrawn from fallacies, if it is willing to be withdrawn.

1136. *For in one hour thy judgment is come*, signifies their total destruction through the last judgment. This is evident from the signification of "in one hour," as being suddenly, and here entirely, and thus in reference to destruction, total; for hour, the same as day, year, and all times in general, signifies state (see n. 194, 488, 673, 875). Here "hour" signifies a state of destruction by means of the last judgment; and the number used to designate the successive duration of time signifies the quality of the state; so when it is said "in one hour" it signifies all things suddenly. That it signifies all things suddenly is evident from what follows, where all things belonging to Babylon are enumerated as "her merchandise" that had perished. That "thy judgment is come" signifies destruction through the last judgment is evident without explanation.

(Continuation respecting the Athanasian Faith and respecting the Lord)

[2] The laws of order which are called the laws of Divine providence are the following: (1) Man does not feel and perceive and thus know otherwise than that life is in him, that is, that he thinks and wills from himself, and thus speaks and acts from himself; and yet he may acknowledge and believe that the truths that he thinks and speaks and the goods that he wills and does are from God, thus as if they were from himself; (2) Man does what he does from freedom according to reason, and yet he may acknowledge and believe that the very freedom that he has is from God; and the same is true of his very reason, viewed in itself, which is called rationality.

[3] (3) To think and speak truth and to will and do good from freedom according to reason is not from oneself but from God; and to think and to speak falsity and to will and do evil from freedom is not from oneself but from hell; and yet in such a way that while the falsity and evil are from hell, the freedom itself, regarded in itself, and the ability itself to think, will, speak, and do, regarded in itself, are from God.

[4] (4) Man's understanding and will must not be compelled by another in the least, since all compulsion by another takes away freedom, but man himself should compel himself, for to compel oneself is to act from freedom.

[5] (5) From sense and perception man does not know in himself how good and truth flow in from God and how evil and falsity flow in from hell; nor does he see how the Divine providence operates in favor of good against evil; if he did he could not act from freedom according to reason as if from himself; it is sufficient for him to know and acknowledge this from the Word and from the doctrine of the church.

[6] (6) Man is not reformed by external means but by internal means; by external means miracles and visions, also fears and punishments are meant; by internal means truths and goods from the Word and from the doctrine of the church and looking to the Lord are meant; for these means enter by an internal way, and remove the evils and falsities that have their seat within, while external means enter by an external way and do not remove evils and falsities but shut them in. Nevertheless, man may be further reformed by external means when he has previously been reformed by internal means; but a man that has not been reformed is merely withheld by external means, which are fears and punishments, from speaking and doing the evils and falsities that he thinks and that he wills.

[7] (7) Man is let into truths of faith and goods of love by God only so far as he can be kept in them until the end of life; for it is better that he should continue to be evil than that he should be good and afterwards evil, for he thus becomes profane. This is the chief reason why evil is permitted.

[8] (8) God continually withdraws man from evils so far as man is willing from freedom to be withdrawn. So far as man can be withdrawn from evil God leads him to good and thus to heaven. But so far as man cannot be withdrawn from evils God cannot lead him to good and thus to heaven; for so far as man has been withdrawn from evils so far he from God does good that is in itself good, but so far as he has not been withdrawn from evils so far he from himself does good that has evil within it.

[9] (9) God does not teach man truths either from himself or through angels immediately; but he teaches by means of the Word, preaching, reading, and conversation and communication with others, and thus by thoughts with himself about these things. Man is then enlightened in the measure of his affection of truth from use. Otherwise man could not act as from himself.

[10] (10) Man from his own prudence has led himself to eminence and opulence, when these lead him astray; for by the

Divine providence man is led only to such things as do not lead astray and as are serviceable to eternal life; for all things of the Divine providence with man look to what is eternal, since the life which is God, from which man is man, is eternal life.

1137. Verse 11. *And the merchants of the earth shall weep and mourn over her because no one buyeth their merchandise anymore.* 11. “And the merchants of the earth shall weep and mourn over her,” signifies the mourning and grief of those who acquire the things pertaining to that religious persuasion in order to gain honor and wealth (n. 1138); “because no one buyeth their merchandise anymore,” signifies that their evils and falsities by which they make gain are no more received (n. 1139).

1138. Verse 11. *And the merchants of the earth shall weep and mourn over her,* signifies the mourning and grief of those who acquire the things pertaining to that religious persuasion in order to gain honor and wealth. This is evident from the signification of “merchants,” as being those who acquire the knowledges of the truth and good of the church, and in the contrary sense those who acquire the knowledges of evil and falsity, so here those who acquire the things pertaining to that religious persuasion for the sake of gain, that is, both honors and wealth. (That this is the signification of “merchants” may be seen n. 840, 1104.) Also from the signification of “weeping and mourning,” as being to grieve and lament. There are four kinds of men of that religious persuasion that are here described, namely, those called “kings of the earth,” those called “merchants of the earth,” those called “merchants of merchandise,” and those called “masters of ships with sailors.” “The kings of the earth” are treated of in verses 9, 10, “the merchants of the earth” in verses 11–14, “the merchants of merchandise” verses 15–16, and “the masters of ships and sailors” verses 17–19.

(Continuation respecting the Athanasian Faith and respecting the Lord)

[2] From all this it is evident that the Lord can lead man to heaven only by means of these laws, although he has Divine love

from which he wills, and Divine wisdom from which he knows all things, and Divine power, which is omnipotence, from which he can do what he wills. For these laws that are called laws of providence are laws of order respecting reformation and regeneration, thus respecting the salvation of man, and against these the Lord cannot act, since to act against them would be to act against his own wisdom and against his own love, thus against himself. In respect to the first law, which is that from sense and perception man cannot know otherwise than that life is in him; and yet he should acknowledge that the goods and truths which belong to love and faith which he thinks, wills, speaks, and acts, are not from him but are from the Lord. This law presupposes the second, namely, that man has freedom, and that this freedom also appears to be his, and yet he should acknowledge that it is not his, but is the Lord's in him.

[3] This law follows from the former because freedom makes one with life, for without freedom man cannot feel and perceive that life is as if it were in him; it is from freedom that he feels this and perceives this, for it is from freedom that everything that the life effects appears to man to be his own [*proprium et suum*], for freedom is the power to think, will, speak, and do from oneself, here as if from oneself. And it especially belongs to the will, for a man says, I have power to do what I will, and I will that which I have power to do; in other words, I am in freedom. Again, who cannot think from freedom that one thing is good and another evil, or that one thing is true and another false? Therefore freedom was given to man together with his life, nor is it ever taken away from him; for so far as it is taken away or lessened so far man feels and perceives that he does not live, but that another lives in him, and so far the delight of all things of his life is taken away or lessened, for he becomes a slave.

[4] That from sense and perception man knows no otherwise than that life is in him, thus that it is as if it were his own, has need of no other proof than experience itself. Who has any other feeling or perception than that he thinks from himself when he thinks, that he wills from himself when he wills, that he speaks and acts

from himself when he speaks and acts? But it is from a law of the Divine providence that man should know no otherwise, since without such a feeling and such a perception he cannot receive anything to himself, appropriate anything to himself, or bring forth anything from himself; thus he would be neither a recipient of life from the Lord nor an agent of life from the Lord, but would be like an automaton, or like an upright image, without understanding or will, with the hands hanging down, awaiting influx that could not be given. For if life were not received and not appropriated as if by man, it would not be retained, but would flow through, and in consequence man from being alive would become like one dead, and from being a rational soul would become not rational, thus either a brute or a stock; for he would have no delight of life, that is, the delight that everyone has from receiving as if from himself, from appropriating and from bringing forth as if from himself, since delight and life act as one, and when you take away all the delight of life you grow cold and die.

[5] If it were not according to a law of the Divine providence that man should feel and perceive as if life and everything pertaining to it were in him, and should be left to acknowledge simply that good and truth are not from him but are from the Lord, nothing could be imputed to man, neither good nor truth, and thus neither love nor faith; and if nothing could be imputed, the Lord would not have commanded in the Word that man must do good and shun evil, and if he did good heaven would be his inheritance, and if he did evil hell would be his portion; nor even would there be any heaven or hell, for without that perception man would not be a man, thus would not be a dwelling place of the Lord. For the Lord wills to be loved by man as if by him; thus it is that the Lord dwells with man in what is his own, and this he has given him in order that he may be loved reciprocally; for the Divine love consists in this, that it wishes what is its own to be man's, and this could not be unless man felt and perceived what is from the Lord to be as if it were his own.

[6] If it were not according to the Divine law that man cannot from sense and perception know otherwise than that life is in him,

no end for the sake of which man could act would be possible; this is possible to man because the end from which he acts seems to be in him. The end from which he acts is his love, which is his life, and the end for the sake of which he acts is the delight of his love or life, and the effect in which the end presents itself is use. The end for the sake of which he acts, which is the delight of his life's love, is felt and perceived in man, because the end from which he acts enables him to feel and perceive it; and that end is, as has been said, the love which is life. But to the man who acknowledges that all things of his life are from the Lord, the Lord gives the delight and blessedness of his love, so far as the man acknowledges this and performs uses. Thus when man by acknowledgment and by faith from love, as if from himself, ascribes to the Lord all things of his life, the Lord in turn ascribes to man the good of his life, which carries with it every happiness and every blessedness, and also enables him to feel and perceive interiorly and exquisitely this good to be in himself as if it were his own, and the more exquisitely in proportion as man from the heart wills that which he acknowledges by faith. The perception is then reciprocal, for the perception that he is in man and man is in him is grateful to the Lord, and the perception that he is in the Lord and the Lord in him is gratifying to man. Such is the union of the Lord with man and of man with the Lord by means of love.

1139. *Because no one buyeth their merchandise anymore* signifies that the falsities and evils by which they make gain are no more received. This is evident from the signification of "merchandise," as being the falsities and evils of doctrine and of that religion, by which they make gain, which consists in honors and riches. (That this is the signification of "merchandise" is evident from the signification of "merchants," as being those who acquire and sell such things, see above n. 1138.) What falsities and evils in particular are here signified by "merchandise" will be seen in what follows, where they are enumerated. This "merchandise," since it belongs to Babylon, which is called a "harlot" and "the mother of the whoredoms of the earth," is what is meant in the Word by "the merchandise of whoredoms"; and that this means the falsifications and adulterations of good and truth may be seen above (n. 695).

Also from the signification of “not to buy anymore,” as being not to receive anymore. Not being received means that their evils and falsities are no longer received in the spiritual world, although they are received in the natural world; for all who come after death into the spiritual world from Babylon on the earth are explored, and according to their loves are sent into societies; the evil are sent into infernal societies, and the good are instructed and are then received into heaven according to their reception of truth and good from the Lord.

(Continuation respecting the Athanasian Faith and respecting the Lord)

[2] Man has a feeling and perception that life is in him, because the life of the Lord is in him as the light and heat of the sun are in a subject. This light and heat belong not to the subject but to the sun in the subject, for they withdraw with the sun, but when they are in the subject they in appearance wholly belong to it; from light the subject has color as if it were in it, and from heat it has vegetative life as if it were in it. But this is much more true of the light and heat from the sun of the spiritual world, which is the Lord, whose light is the light of life and whose heat is the heat of life, for the sun from which these proceed is the Lord’s Divine love, while man is the recipient subject. This light and heat never withdraw from the recipient, which is man, and when they are in man they are in appearance wholly his own. From the light he has the ability to understand, and from the heat the ability to will. From this, that the light and heat, although they are not his own, are seemingly wholly in the recipient, and from this that they never withdraw, also from this that they affect his inmosts, which are remote from the sight of his understanding and from the feeling of his will, there must needs be the appearance that they are innate, that is, they seem to be in him, and thus what they effect seems to be from him. From this it is that man does not know otherwise than that he thinks from himself and that he wills from himself; and yet he does not in the least do this from himself, for it is impossible for this light and heat to be so united to the recipient as to be his own, precisely as it is impossible for the light of the sun to

be united to an earthly subject and become material as the subject is. The same is true of heat. But the light of life and the heat of life move and fill their recipient in the exact measure of the quality of his acknowledgment that they are not his but are the Lord's, and the quality of acknowledgment is in exact accord with the quality of love in doing the commandments, which are uses.

1140. Verse 12. *Merchandise of gold and of silver, and of precious stone and of pearl, and of fine linen and of purple, and of silk and scarlet, and all thine wood, and every vessel of ivory and every vessel of precious wood, and of brass and of iron, and of marble.* 12. "Merchandise of gold and silver" signifies all goods and truths in general of the Word, of doctrine, and of the church, that have been profaned by them, thus all evils and falsities in general through which are their gains (n. 1141); "and of precious stone and of pearl" signifies the knowledges of truth and good from the Word that have been profaned (n. 1142); "and of fine linen and of purple" signifies truths and goods from a celestial origin that have been profaned (n. 1143); "and of silk and of scarlet" signifies truths and goods from a spiritual origin that have been profaned (n. 1144); "and all thine wood" signifies all good in the natural man therefrom (n. 1145); "and every vessel of ivory and every vessel of precious wood" signifies rational truths and goods that have been profaned (n. 1146); "and of brass and of iron" signifies all natural goods and truths that have been profaned (n. 1147); "and of marble" signifies sensual truth (n. 1148).

1141. Verse 12. *Merchandise of gold and of silver* signifies all goods and truths in general of the Word, of doctrine, and of the church, that have been profaned by them, thus all evils and falsities in general, from which are their gains. This is evident from the signification of "merchandise," as being all things by which gain is acquired, and when predicated of the church these signify all evils and falsities (see just above, n. 1139). Also from the signification of "gold and silver," as being goods and truths (see n. 242), but here goods and truths profaned, and thus evils and falsities, because they belong to Babylon; for when the goods and truths of the Word have been profaned, they are no longer goods and truths, but evils

and falsities. They are profaned by falsifications and adulterations, and by a life according to these. What is meant by profanations, whence they are and what they are, may be seen above (n. 1045–1099). All things in general are signified by “merchandise of gold and silver,” because in the following parts of this verse the goods and truths that have been profaned are enumerated; these are particular evils and falsities and are signified by “precious stone, pearl, fine linen, purple, silk, scarlet, thyine wood, vessel of ivory, vessel of precious wood, brass, iron, and marble.” The things mentioned in this verse signify all things of the Word, of doctrine, and of the church, because the things mentioned in the following verse 13, signify all things of worship, and those in verse 14 all things of effects. From all this it is clear that “merchandise of gold and silver” here signifies all goods and truths in general of the Word, of doctrine, and of the church, that have been profaned by them, thus all evils and falsities in general from which are their gains.

(Continuation respecting the Athanasian Faith and respecting the Lord)

[2] (3) The third law of Divine providence is that to think and speak truth and to will and do good from freedom according to reason is not from man but from the Lord; and that to think and speak falsity and to will and do evil from freedom is not from man but from hell, and yet in such a way that while the evil and falsity are from hell, the freedom itself regarded in itself, and the ability itself to think, will, speak, and do, regarded in itself, are from the Lord. That every good that is good in itself and every truth that is truth in itself is from the Lord and not from man, can be comprehended by the understanding from this, that the light that proceeds from the Lord as a sun is the Divine truth of his Divine wisdom, and that the heat that proceeds from the Lord as a sun is the Divine good of his Divine love; and as man is a recipient of these it follows, that every good which is from love and every truth which is from wisdom is from the Lord and not from man. But that every evil and every falsity is from hell and not from man has not been made a matter of faith, as the fact that good and truth are

not from man has, because heretofore this has not been heard. But that evil and falsity are from man is an appearance, and if believed is a fallacy, cannot be comprehended until it is known what hell is, and how hell with evil and falsity can flow in on the one side as the Lord with good and truth flows in on the other. Therefore it shall be told in the first place of whom hell consists, what hell is, whence it is, and how it flows in and acts against good, and thus how man who is in the midst is acted upon on either side as a mere recipient.

1142. *Of precious stone and of pearl* signifies the knowledges of truth and good from the Word that have been profaned. This is evident from the signification of “precious stone,” as being the knowledges of truth from the Word (see n. 717); also from the signification of “pearl,” as being the knowledges of good (see n. 1044); and as such knowledges are factual truths [*vera scientifica*] or truths of the natural man, so “precious stones” signify the truths through which goods come, and “pearls” the goods through which truths come, for everywhere in the Word there is a marriage of truth and good, and for the reason that truth is not truth unless it looks to good or proceeds from good, and good is not good unless it looks to truths or exists through truths. Thus truths and goods are joined as in a marriage, and truths and goods exist as from a marriage. This is why here and elsewhere in the Word things are mentioned in pairs, one of which signifies good and the other truth, as “gold and silver,” “precious stone and pearl,” “fine linen and purple,” “silk and scarlet,” “vessel of ivory and vessel of precious wood,” “brass, iron, and marble,” where “gold, pearl, purple, scarlet, precious wood, and brass,” signify goods of various kinds, and “silver, precious stone, fine linen, silk, ivory, iron, and marble,” signify truths of various kinds. So elsewhere. But here these all signify goods and truths profaned, thus evils and falsities, as has been said just above of the signification of gold and silver.

(Continuation respecting the Athanasian Faith and respecting the Lord)

[2] First it shall be told of whom hell consists. Hell consists of spirits who when they were men in the world denied God,

acknowledged nature, lived contrary to Divine order, loved evils and falsities, although not before the world for appearance's sake; consequently they were either insane as to truths, or despised truths, or denied them in heart if not with the lips. Of all such from the creation of the world hell consists. All these are called either devils or satans; those in whom the love of self has predominated are called devils, and those in whom the love of the world has predominated are called satans. The hell where devils are is meant in the Word by the "devil," and the hell where satans are is meant by "satan." Moreover, the Lord has so joined the devils together that they are as one, and also the satans; and this is why the hells are called the devil and satan in the singular. Hell does not consist of spirits immediately created, neither does heaven consist of angels immediately created; but hell consists of men born in the world, who were made devils or satans by themselves, and in like manner heaven consists of men born in the world, who were there made angels by the Lord. All men as to the interiors which belong to their minds are spirits, clothed in the world with a material body which is under the direction of the thought of the spirit and under the control of its affection; for the mind which is spirit acts, and the body which is matter is acted upon; and every spirit after the material body has been cast off, is a man similar in form as a man in the world (see above, n. 1127). All this makes clear of whom hell consists.

1143. *And of fine linen and of purple* signifies truths and goods from a celestial origin that have been profaned. This is evident from the signification of "fine linen," as being truths from a celestial origin (of which presently); also from the signification of "purple," as being goods from a celestial origin (of which above, n. 1042). But here such truths and goods profaned are meant, because the fine linen and purple are called "merchandise of Babylon," and "Babylon," as "a harlot and the mother of whoredoms and of the abominations of the earth," signifies profanations of truth and good. Truths and goods from a celestial origin are truths and goods with those who are in love to the Lord; these are called celestial, and are distinguished from the truths and goods from a spiritual origin, which are signified by "silk and scarlet," which will be

spoken of presently. Truths and goods from a celestial origin are profaned by their transferring to themselves the Lord's Divine power of saving the human race, thus transferring their love to the Lord to the pope as a vicar and to his ministers. And yet the Lord cannot be loved when he has no power to save; but the man is loved who is put in the Lord's place. They say that the Lord is loved because he has given that power to a man, and that he is loved and is held in holy respect by those who have received that power, and is worshipped by the rest. But love to the Lord cannot exist with them, because the love of having dominion over heaven and over the church is wholly contrary to it; for such love is love of self, which is a diabolical love, from which the Lord cannot be loved. Such love regarded in itself is rather hatred against the Lord, and it is turned into hatred when they become spirits and dominion is taken away from them. Then they persecute all who are in love to the Lord. All this makes clear how they profane truths and goods which are from a celestial origin.

[2] That "fine linen" signifies truths from a celestial origin can be seen from the following passages. In Ezekiel:

I clothed thee with embroidered work, I shod thee with the skin of the badger, and I girded thee with fine linen, and covered thee with silk. Thus wast thou adorned with gold and silver, and thy garments were fine linen, and silk, and embroidered work (Ezek. 16:10, 13).

This is said of Jerusalem, which means the church, here in its first establishment. "Embroidered work and the skin of the badger" here signify the knowledges of truth and good from the Word; "fine linen and silk" signify truths from a celestial origin and truths from a spiritual origin. These are said to be "garments," because "garments" signify the truths with which good is clothed. In the same:

Fine linen in embroidered work was thy spreading forth, and purple from the isles of Elishah was thy covering (Ezek. 27:7).

This is said of Tyre, which signifies the church as to the knowledges of good and truth. These knowledges are signified by

“embroidered work from Egypt,” truths by “fine linen,” and good by “purple,” both from a celestial origin. In Luke:

There was a certain rich man who was clothed in purple and fine linen, and indulged in luxuries every day splendidly (Luke 16:19).

The “rich man” means the Jewish nation, which is said to be “clothed in purple and fine linen,” because they have the Word from which they might have goods and truths; goods are here meant by “purple,” and truths by “fine linen,” both from a celestial origin. “Lazarus lying at the rich man’s porch” means the Gentiles that did not have the Word.

[3] Since “fine linen” [*byssus*] which is also called cotton [*xylinum*] signified truths from a celestial origin, and the garments of Aaron represented Divine truths, because he represented the Lord, therefore:

His miter and belt were woven of fine linen and cotton (Exod. 28:39; 39:27).

And because the curtains and hangings of the tabernacle represented those things of the church that cover, and these are truths, therefore:

These were woven of cotton or fine linen (Exod. 26:1; 27:9, 18; 36:8; 38:9, 16).

“Fine linen” has the same signification in the following passages of Revelation:

The time of the marriage of the Lamb is come, and his wife hath made herself ready; and it was given to her that she should be clothed in fine linen, clean and bright (Rev. 19:7–8).

The armies of him that sat upon the white horse followed him upon white horses, clothed in fine linen, white and clean (Rev. 19:14).

“Fine linen” signifies truth from a celestial origin because fine linen was a kind of very shining flax of which garments were made;

“flax,” and also “whiteness,” signify truth, and “a garment” made of it signifies truth that is clean and pure according to the shining.

(Continuation respecting the Athanasian Faith)

[4] The hell where those are who are called devils is the love of self; and the hell where those are who are called satans is the love of the world. The diabolical hell is the love of self because that love is the opposite of celestial love which is love to the Lord; and the satanic hell is the love of the world because that love is the opposite of spiritual love, which is love towards the neighbor. Now as the two loves of hell are opposites of the two loves of heaven, hell and the heavens are in opposition to each other; for all who are in the heavens look to the Lord and to the neighbor, but all who are in the hells look to self and the world. All who are in the heavens love the Lord and the neighbor, and all who are in the hells love self and the world, and consequently hate the Lord and the neighbor. All who are in the heavens think what is true and will what is good, because they think and will from the Lord; but all who are in the hells think what is false and will what is evil, because they think and will from self. From this it is that all who are in the hells appear turned backward, with the face turned away from the Lord; they also appear turned upside down, with the feet upwards and the head downwards. They so appear in accordance with their loves, which are opposite to the loves of heaven.

[5] As hell is the love of self it is also fire, for all love corresponds to fire, and in the spiritual world is so presented as to appear like a fire at a distance, although it is not fire but love; and thus the hells appear within to be on fire, and without like outbursts of fire in smoke from furnaces or from conflagrations; and sometimes the devils themselves appear like fires of coals. Their heat from that fire is like a boiling up from impurities, which is lust, and their light from that fire is only an appearance of light from fantasies and from confirmations of evil by falsities, but still it is not light, for when the light of heaven flows in it becomes to them thick darkness, and when the heat of heaven flows in it becomes to them cold; nevertheless, they see from their light, and live from their heat; but they see like owls, birds of night, and bats, whose eyes are

blinded in the light of heaven, and they live half dead. The living principle in them is from the ability to think, to will, to speak, to do, and in consequence to see, to hear, to taste, to smell, and to feel; and this living principle is merely the ability arising from action upon them from without of the life which is God, according to order, and continually impelling them towards order. It is from that power that they live to eternity. Their dead principle is from the evils and falsities that spring from their loves. Consequently their life viewed from their loves is not life but death; and this is why in the Word hell is called “death,” and those who are there are called “the dead.”

1144. *And of silk and of scarlet* signifies truths and goods from a spiritual origin that have been profaned. This is evident from the signification of “silk,” as being truth from a spiritual origin (of which presently); also from the signification of “scarlet,” as being good from a spiritual origin (see above, n. 1142). This good coincides with truth from a celestial origin, and therefore that, too, is signified by “scarlet” in the Word. But “silk and scarlet” here signify such truths and goods profaned by Babylon, which are profaned when spiritual love, which is love towards the neighbor, has been perverted; for those who are in such love of self as the Babylonians are in, can have no love to the neighbor; if they love others it is for the sake of self, so that the end is the man himself and love to the neighbor the means, and the end loves the means so far as the means are serviceable to it; and casts them away when they cease to serve it.

This can be seen in all the particulars of their works. Love towards the neighbor in the spiritual sense is the love of uses; and when uses are for the sake of self, it is not a love of uses but a love of self. That “silk” signifies truth from a spiritual origin, can be seen from the passage in Ezekiel (16:10, 13) which has been explained just above (n. 1143). “Silk” signifies truth from a spiritual origin because of its gloss, for silk is glossy from light, and “light” signifies the Divine truth, which is also called the spiritual Divine.

(Continuation respecting the Athanasian Faith)

[2] It has been said that the love of self and the love of the world are hell, but the source of those loves shall now be explained. Man was created to love self and the world, to love the neighbor and heaven, and to love the Lord. For this reason when a man is born he first loves himself and the world, and afterwards, so far as he becomes wise, he loves the neighbor and heaven, and as he becomes still wiser he loves the Lord. Such a man is in the Divine order, and is actually led by the Lord, although apparently by himself. But so far as he is not wise he stops in the first degree, which is to love himself and the world; and if he loves the neighbor, heaven, and the Lord, it is for the sake of self before the world. But if he is wholly unwise he loves himself alone, and the world and also the neighbor for the sake of self; while heaven and the Lord he either despises or denies or hates in heart, if not in words. These are the origins of the love of self and of the love of the world, and as these loves are hell, it is evident whence hell is.

[3] When a man has become a hell, he is like a tree cut off or like a tree whose fruits are malignant; or he is like sandy soil in which no seed will take root, or like soil, out of which springs nothing but the thorn that pricks or the nettle that stings. When a man becomes a hell the inner or higher parts of his mind are closed up and the outer and lower are opened. And as the love of self determines all things of the thought and will to itself and immerses them in the body, it inverts and twists back the outer parts of the mind, which, as has been said, are open, and as a consequence these incline and bend and are borne downwards, that is, towards hell.

[4] But since man has still an ability to think, to will, to speak and to do, and this ability is in no case taken away from him, because he was born a man, so having become inverted and no longer receiving any good or any truth from heaven, but only evil and falsity from hell, he acquires a kind of light by confirmations of evil from falsity, and of falsity from evil in order that he may be eminent above others. This he believes to be a rational light, when yet it is an infernal light, and in itself fatuous, producing vision like that of a dream in the night, or a delirious fantasy, by reason of

which things that are appear as if they were not, and things that are not appear as if they were. But this will be seen more clearly from a comparison between an angel-man and a devil-man.

1145. *And all thyine wood* signifies all good conjoined to truth in the natural man. This is evident from the signification of “wood,” as being the good of the natural man (of which presently); but “thyine wood” signifies good conjoined to truth in the natural man, for the word thyine in the Greek is derived from the word that means two; and “two” signifies such conjunction. That “thyine wood” signifies good conjoined to truth is evident also from what precedes and from what follows; from what precedes the things that signify celestial goods and truths and the things that signify spiritual goods and truths are enumerated, which are “fine linen, purple, silk, and scarlet”; and from what follows, the things that signify natural goods and truths are enumerated, which are “vessel of ivory, and vessel of precious wood, of brass, iron, and marble.” This makes clear that “thyine wood” signifies good conjoined to truth in the natural man, arising from those goods and truths that are mentioned above. For there are three degrees of life in man, which viewed in their order are called celestial, spiritual, and natural; in this verse such things as signify goods and truths according to their degrees are mentioned in this order. But as the things mentioned above signify truths and goods profaned, which in themselves are falsities and evils, so good conjoined to truth, which is “thyine wood,” means such good profaned, which is evil conjoined to falsity. And because such good is of the natural man, it is especially profaned by venerations of bones and sepulchers, by sanctifications of many things used in worship, by many things relating to processions, and in general by all things idolatrous that are delightful to the natural man, and are consequently felt to be good and are called true.

[2] “Wood” signifies good, because it is from a tree from which are fruits; also because wood can be burned and be useful in keeping the body warm, and in building houses and making various articles of convenience and use; also because an oil, which signifies the good of love, may be expressed from wood; it also contains in it that which gives heat. “Stone” on the other hand

signifies here the truth of the natural man, because it is cold and cannot be burned. Because “wood” signifies good, with the most ancient people who were in the good of love the temples were of wood, which were not called temples but houses of God; and with many their tabernacles were used for this purpose, in which they not only dwelt but also had Divine worship. For the same reason the angels of the third heaven dwell in houses of wood, and this because they are in the good of love to the Lord, to which “wood” corresponds. Moreover, their different kinds of wood have a correspondence according to the trees from which they are; for a tree signifies man, and its fruit the good of man. This is why woods from various kinds of trees are mentioned in the Word, as the olive, the vine, the cedar, the poplar, the oak; and the wood of the olive signifies celestial good, of the vine spiritual good, of the cedar rational good, of the poplar natural good, and of the oak sensual good.

[3] Now as all things in the world are correspondences, and wood corresponds to good, and in the contrary sense to evil, so “wood” here signifies good, and in the contrary sense evil, as can be seen from the following passages. In Lamentations:

We drink our waters for silver, and our wood comes at a price
(Lam. 5:4).

The lack of the knowledges of truth and good is thus described; the lack of the knowledges of truth by “drinking waters for silver,” and the lack of the knowledges of good by “wood coming at a price.” In Ezekiel:

They shall pillage thy riches, and make a prey of thy merchandise;
they shall break down thy walls, and overthrow the houses of thy desire;
thy stones, thy woods, and thy dust shall they place in the midst of the
sea (Ezek. 26:12).

This describes the devastation of all things of truth and good of the church by evils and falsities. The “riches” which they pillage are the knowledges of truth; the “merchandise” of which they shall make a prey are the knowledges of good; the “walls” which they shall break down are doctrinals; “the houses of desire” which they shall

overthrow are the things of the mind, thus of the understanding and will, for there man dwells; the “stones, woods, and dust, which they shall place in the midst of the sea,” are the truths and goods of the natural man, “stones” its truths, “woods” its goods, and “dust” the lowest things, which are of the sensual man.

[4] In the same:

Son of man, take thee one stick and write upon it, For Judah and the sons of Israel his companions; then take one stick and write upon it, For Joseph, the stick of Ephraim, and of the tribes⁴ of Israel his companions; then join them to thee one with the other into one stick, that the two may be one in my hand, and I will make them into one stick (Ezek. 37:16–17, 19–20).

This represents the conjunction of the celestial and spiritual kingdoms of the Lord by the good of love. “Judah and the sons of Israel his companions” signify the Lord’s celestial kingdom; “Judah” that kingdom as to good, and “the sons of Israel his companions” as to truth; but “Joseph and the tribes of Israel his companions” signify the Lord’s spiritual kingdom, “Joseph” that kingdom as to good, and the “tribes of Israel his companions” as to truth. “Ephraim” signifies the understanding of truth; and as those who are in the understanding of truth from spiritual good are in the Lord’s spiritual kingdom, the stick is called Ephraim’s. That the Lord conjoins these two kingdoms into one by the good of love to him and by the good of charity towards the neighbor is meant by the Lord’s “joining them one with the other into one stick, that the two may be one in the hand of Jehovah, and be made one stick.” That things derived from falsities are corrected by means of good was represented and signified by:

The bitter waters in Marah were made sweet by the wood cast into them (Exod. 15:25).

“Bitter waters” mean the things that are apparently true but are derived from falsities; “wood” means the good of the natural man. Because “wood” from correspondence signifies the good of love, the tables of stone on which the law was inscribed were placed in an ark made of shittim wood; and for the same reason other things

of the tabernacle were made of the same wood, and the temple of Jerusalem was covered with wood.

[5] Now as most things in the Word have also a contrary sense, so does wood, and in that sense it signifies evil, because evil is opposite to good. This is signified by:

Serving wood and stone (Deut. 4:23–28; Isaiah 37:19; Jer. 3:9; Ezek. 20:32; and other places).

In Isaiah:

He chooseth wood that will not rot, he seeketh for himself a wise artificer to prepare a graven image that shall not be moved (Isa. 40:20).

“Wood” here signifies evil which is adored as good, for a “graven image” means the evil of worship; “to choose wood that will not rot” signifies some good from the Word that is becoming adulterated and thus evil; this is chosen because that which is from the Word persuades, and thus does not perish in the mind, which is the case with evil and falsity confirmed by the Word. “He seeks a wise artificer” signifies to seek one who from self intelligence has a gift for confirming and falsifying.

[6] In Jeremiah:

The statutes of the nations are vanity; one cutteth wood from the forest, the labor of the hands of the workman with the axe. . . . They are stupid and foolish, the wood is a doctrine of vanities (Jer. 10:3, 8).

“The statutes of the nations which are vanity” signify all things of worship of those who are in evil; “the wood cut from the forest and the labor of the hands of the workman with the axe” signify evil from which is worship that has been fashioned by falsities from self-intelligence, “wood” being the evil of the worship that is meant by a graven image, “the labor of the hands of the workman” being what is from self-intelligence, and the “axe” the falsity that destroys good and confirms evil.

[7] In the same:

The voice shall go like that of a serpent, and they came with axes like hewers of wood (Jer. 46:22).

“The voice of a serpent” means craft and deceit; “with axes” signifies with falsities destroying good; “like hewers of wood” signifies as if willing to extirpate evil, and yet they extirpate good. In Moses:

If one should kill his companion by error, as in coming with a companion into a forest, and the axe slip from the wood upon his companion, he shall flee to a city of refuge (Deut. 19:5).

That one who sins by error is permitted to flee to a city of refuge is here illustrated by an example that rarely happens, but it is cited to show what is meant by slaying by error; this example is cited because wood and axe and forest are significative, “wood” being good, “axe” falsity, and “forest” the natural man; therefore these words signify that if one who is in natural good should bring destruction upon another’s soul by falsity which he does not know to be falsity, it would be done by error, because it is not done from evil.

[8] In Habakkuk:

The stone crieth out of the wall, and the beam from the wood answereth (Hab. 2:11).

This means that evil confirms and incites falsity; the “wall out of which the stone crieth” signifies man devoid of truths, and thus wishing to be taught falsity; “the beam that answereth from the wood” signifies man destitute of good, “wood” signifying the evil that confirms falsity and agrees with it. In Jeremiah:

Saying to the wood, thou art my father, and to the stone, thou hast begotten me; for they have turned the neck to me and not the face (Jer. 2:27).

“Saying to the wood, thou art my father,” signifies to be conceived from evil; and “saying to the stone, thou hast begotten me,” signifies to be born from falsity of evil; “to turn the neck and not

the face” signifies to turn away from all good and truth. “Fire and wood” are mentioned in Zechariah (12:6), and in Isaiah (30:33), because “fire” signifies evil love, and “wood” evils therefrom.

[9] As “swords” signify falsities destroying truths, and “woods” signify evils destroying good, so by command of the chief priests:

A multitude went out with Judas Iscariot against Jesus, with swords and staves (Matt. 26:47; Mark 14:43, 48; Luke 22:52).

This was done because all things relating to the Lord’s passion were representative of the destruction by the Jews of all things of good and truth. With the sons of Israel there were two general punishments, stoning and hanging upon wood, stoning for injuring or destroying truth, and hanging upon wood for injuring or destroying good. For this reason:

Hanging upon wood was a curse (Deut. 21:22–23).

All this makes clear that “wood” signifies good, specifically the good of the natural man, and in the contrary sense its evil.

(Continuation respecting the Athanasian Faith)

[10] In the world there are angel-men and devil-men; heaven is constituted of angel-men, and hell of devil-men. With an angel-man all the degrees of his life are open to the Lord; but with a devil-man only the lowest degree is open, and the higher degrees are closed. An angel-man is led by the Lord both from within and from without; but a devil-man is led by himself from within, and by the Lord from without. An angel-man is led by the Lord according to order, from within from order, and from without to order; but a devil-man is led by the Lord to order from without, but by himself against order from within. An angel-man is continually led away from evil by the Lord, and led to good; a devil-man also is continually led away from evil by the Lord, but from a more to a less grievous evil, for he cannot be led to good. An angel-man is continually led away from hell by the Lord, and is led

into heaven more and more interiorly; a devil-man is also continually led away from hell, but from a more grievous to a milder hell, for he cannot be led into heaven.

[11] Because an angel-man is led by the Lord he is led by civil law, by moral law, and by spiritual law, for the sake of the Divine in them; a devil-man is led by the same laws, but for the sake of himself [*suum*] in them. An angel-man from the Lord loves the goods of the church, which are the goods of heaven, because they are goods, also its truths because they are truths; but he loves from self the goods of the body and of the world because they are for use and because they are for pleasure, likewise the truths that belong to the sciences; but although he loves all these in appearance from self, in reality he loves them from the Lord. A devil-man also loves from self the goods of the body and of the world, because they are for use and because they are for pleasure, likewise the truths that belong to the sciences; but although he loves all these in appearance from self, in reality he loves them from hell. An angel-man is in freedom and in the delight of his heart when he is doing good from good, and when he is not doing evil; but a devil-man is in freedom and in the delight of his heart when he is doing good from evil, and when he is doing evil. An angel-man and a devil-man in externals appear alike, but in internals they are wholly unlike; therefore when external things are laid aside by death they are manifestly unlike. The one is taken up into heaven, and the other is taken down into hell.

1146. *And every vessel of ivory, and every vessel of precious wood,* signifies rational truths and goods that have been profaned. This is evident from the signification of “vessel,” as being the knowing faculty (of which presently); also from the signification of “ivory,” as being rational truth (of which also presently); also from the signification of “precious wood,” as being good of great excellence, thus rational good, for this is such good because it is the best good of the natural man. That “wood” signifies good may be seen above (n. 1145).

A “vessel” means the knowing faculty, because all truth in the natural man is called knowledge; and this is signified by a “vessel” because the knowledge of the natural man is the container of rational and spiritual truths, for when these are thought and perceived they are laid up in the memory and are called knowledges. This is why in the Word “vessels” signify cognitions and so far as these belong to the natural man, and are laid up in the memory of that man, they are knowledges.

[2] “Ivory” signifies rational truth, because the camel⁵ signifies the natural in general; since, therefore, “ivory” is from his teeth and by it he has power, also since it is white and also has a power of resistance, it signifies rational truth, which is the most excellent truth of the natural man. This truth is signified by “ivory,” as well as by “ebony.” In Ezekiel:

Of the oaks of Bashan have they made thine oars; they have made thy benches of ivory. Many isles were the traffic of thine hand, they brought thee for a gift horns of ivory and ebony (Ezek. 27:6, 15).

This is said of Tyre, which signifies the knowledges of truth, by which man has intelligence. These knowledges are here described by a ship, the oars of which were of oak and the bench of ivory, “oars” signifying the things of the understanding that are of use in speaking and that belong to the sensual man, and “bench” signifying that part of the understanding by which one is led, which is the rational. This is here signified also by the “ebony” which the isles bring, “isles” signifying those in the church who are natural and yet rational.

[3] In Amos:

That lie upon beds of ivory, and stretch themselves upon their couches (Dan. 6:4).

Reasonings from falsities are thus described, “beds of ivory” being doctrines seemingly from rational truths, and “to stretch themselves

upon their couches” being to reason in favor of these from falsities. In the same:

I will smite the winter house with the summer house, that the houses of ivory may perish, and the great houses may have an end (Amos 3:15).

“Houses” signify the things of the human mind, here the things of the natural mind separate from the spiritual mind; “winter house and summer house” signify things of the natural man that are called sensual, and “house of ivory” and “great house” signify the things of the natural man that are called rational, “house of ivory” here meaning those that have relation to truth, and “great house” those that have relation to good. As “house” signifies man as to those things that are of his mind, they formerly built houses of ivory, as we read of Ahab (1 Kings 22:39), which signified man as to the rational. This makes clear what is signified by these words in David:

Out of the ivory palaces have they made thee glad (Ps. 45:8).

This is said of the Lord. “Ivory palaces” mean truths from the rational man, thus rational truths. But “vessel of ivory” and “vessel of precious wood” signify rational truths and goods profaned, because they were predicated of Babylon, which signifies profanation of all things of truth and good.

(Continuation respecting the Athanasian Faith)

[4] That man is merely a recipient of good and truth from the Lord and of evil and falsity from hell, must be illustrated by comparisons confirmed by the laws of order and influx, and finally established by experience. It is illustrated by the following comparisons. The sensories of the body are recipient and percipient only seemingly from themselves; the sensory of sight, which is the eye, sees objects out of itself as if it were close by them, when, in fact, the rays of light convey with wings of ether their forms and colors into the eye, and these forms when perceived in the eye are

observed by an internal sight that is called the understanding, and are distinguished and recognized according to their quality. It is the same with the sensory of hearing. This perceives sounds, whether words or musical tones, from the place from which they come as if it were there; when in fact, the sounds flow in from without and are perceived by the understanding within the ear. It is the same with the sensory of smell; this, too, perceives from within what flows in from without, sometimes from a great distance. Also the sensory of taste is excited by the foods that come in contact with the tongue from without. The sensory of touch does not feel unless it is touched. These five bodily sensories by virtue of an influx from within are sensible of what flows in from without; the influx from within is from the spiritual world, and the influx from without is from the natural world.

[5] With all this the laws inscribed on the nature of all things are in harmony, which laws are: (1) That nothing exists or subsists from itself, or is acted upon or moved by itself, but only by something else. From this it follows that everything exists and subsists and is acted upon and moved by the first that is not from another, but is in itself the living force, which is life. (2) That nothing can be acted upon or moved unless it is intermediate between two forces, one of which acts and the other reacts, that is, unless one acts on the one side and the other on the other, and unless one acts from within and the other from without. (3) And since these two forces when at rest produce an equilibrium, it follows that nothing can be put in action or moved unless it is in equilibrium, and when put in action it is out of the equilibrium; also that everything put in action or moved seeks to return to an equilibrium. (4) That all activities are changes of state and variations of form, and that the latter are from the former. By state in man his love is meant, and by changes of state the affections of love; by form in man his intelligence is meant, and by variations of form his thoughts; and thoughts are from affections.

1147. *Of brass and of iron* signifies natural goods and truths also that have been profaned. This is evident from the signification of "brass," as being natural good (see n. 70); also from the

signification of “iron,” as being natural truth (see n. 176). But as what is here presented relates to the natural man, it is to be known that the natural of man is threefold—rational, natural, and sensual; the rational is the highest in it, the sensual is the lowest, and the natural is the middle. The genuine rational is from influx from the spiritual world, the sensual is from influx from the natural world, and the mediate natural is either of the rational or of the sensual. That the natural is threefold can be seen in men who while they are in the world are either rational or sensual or intermediate. Which of these they are is clear especially from their perception of civil, moral and spiritual laws. Those are rational who think, judge, and conclude well from reason, and the thoughts of such are raised above material things; but those who are sensual think from material things and in them, and what they speak from thought is only from the memory. As there are these two degrees, there is also an intermediate degree which is called the natural. What men are can be known also from their understanding of the Word. The rational draw from the sense of the letter such things as pertain to doctrine, while the sensual abide in the letter only and draw from it nothing more interior.

The same distinctions exist in the spiritual world, since in the lowest heaven there are the same degrees of natural men; the lowest there are the sensual, and the highest the rational; but of these more will be said elsewhere. That natural goods and truths, which are signified by “iron and brass,” have also been profaned by Babylon, is evident from the profanation of the sense of the letter of the Word by such; the sense of the letter of the Word is the natural sense.

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[2] On this subject also we will speak from experience. The angels of the higher heavens have a clear feeling and perception that their goods and truths are from the Lord, and that they have nothing at all of good and truth from themselves. And when they are let down into the state of their self [*proprium*] as is now and then done, they have a clear feeling and perception that the evil and

falsity belonging to their self they have from hell. Some angels of the lowest heaven, who did not comprehend that evil and falsity are from hell, because they had believed in the world that they were themselves in evils from birth and from actual life, were led through infernal societies from one to another, and in each one while they were in it they thought just as the devils there thought, and differently in the several societies, thinking in opposition to goods and truths. They were told to think from themselves, and thus otherwise, but they said that they were wholly unable to do so. In this way they were made to comprehend that evils and falsities flow in from hell. It is the same with many who believe and insist that they have life in themselves. Also it sometimes occurs that angels are separated from the societies with which they are connected, and when thus separated they are unable to think, will, speak, or act, but lie like newborn infants; but as soon as they are restored to their societies they revive. For everyone, man, spirit or angel, is connected as to his affections and thoughts therefrom with societies, and acts as one of them; and for this reason it is known what each one is from the society in which he is. All this makes clear that the quality of each one's life flows in from without.

[3] With regard to myself I can testify that for fifteen years I have clearly perceived that I have thought nothing and willed nothing of myself; also that every evil and falsity has flowed in from infernal societies, and that every good and truth has flowed in from the Lord. Some spirits reflecting upon this declared that I had no life. It was permitted me to reply, I am more alive than you are, since I feel the influx of good and truth from the Lord and see and perceive the enlightenment. I also perceive from the Lord that evils and falsities are from hell, and not only that this is so, but also from what spirits they come; and it has been granted me to speak with these, to rebuke them, and to reject them with their evils and falsities, and thus I was delivered from them. Furthermore, it was granted me to say that now I know that I live, and before I did not know it. From all this I have been fully convinced that every evil and falsity is from hell, and every good and truth, together with the perception of them, is from the Lord; and moreover, that I have freedom and thus perception as if from myself.

[4] Again, that every evil and falsity is from hell it has been granted me to see with my own eyes. Over the hells there is an appearance of fires and smoke; evils are fires and falsities are smoke. These are continually exhaled and rise up, and the spirits that dwell in the midst between heaven and hell are affected by them according to their love. It shall be told briefly how evil and falsity have power to flow forth from hell, when there exists only one acting force, which is the life that is God; this also has been revealed. There was uttered with a loud voice out of heaven a truth from the Word, which flowed down to hell and through it to its lowest part; and it was heard that this truth in its flowing down was successively and by degrees turned into falsity, and at length into such falsity as is wholly opposite to the truth; then it was in the lowest hell. It was so changed because everything is received according to the state and form; so truth flowing into inverted forms, such as are in hell, became successively inverted and changed into the falsity opposite to the truth. From this it is clear what hell is from top to bottom, also that there is but one acting force, which is the life that is the Lord.

1148. *And of marble* signifies sensual truth that has been profaned. This is evident from the signification of “marble,” as being the sensual, which is the ultimate of the life of man’s thought and will. This is signified by “marble” because “stone” signifies truth in ultimates, especially the appearance of truth. “Marble” is mentioned instead of stone because the appearance of truth in the church from the Word is meant. That ultimate truth, which is called sensual, has also been profaned is evident from the adoration of the sepulchers, bones, and carcasses of those who are called saints, although they are putrid and correspond to things infernal. The very senses of the body would turn away from such things if the holy things of the church had not been profaned to such an extent.

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[2] That man nevertheless is a subject of guilt follows from what has been said above, and also from what has been before established respecting the life that is God and that is with man from God; it follows also from the above-mentioned laws, which are truths. Evil

is imputed to man because it has been granted him, and is continually granted him, to feel and to perceive as if life were in him; and as he is in that state he also has the freedom and ability to act as if from himself; and that ability regarded in itself, and that freedom regarded in itself, are not taken away from man, because he is born a man who is to live forever. It is from that ability and that freedom that he is able to receive both good and evil as if of himself. And as man is held in the midst between heaven and hell, the Lord gives him to know that good is from him and that evil is from the devil, also to know by truths in the church what is good and what is evil. When man knows this, and it is granted him by the Lord to think, will, speak, and do this as if from himself, and this continually by influx, then if he does not receive he becomes guilty.

[3] But man is in fallacies thence, especially because he does not know that his freedom and his ability to act as if from himself are from an influx of life from the Lord into his inmost, and that this influx is never taken away from him, since he is born a man, and man has such an inmost; yet the influx of life from the Lord into the recipient forms that are beneath that inmost, where and in which forms the understanding and will have their seat, is varied according to the reception of good and truth; and in fact, the influx is diminished and even taken away in the measure in which evil and falsity are received. In a word, the life that makes man to be man and that distinguishes him from brute animals, and which is in his inmost, and is therefore universally active in the lower parts, and from which he has freedom and the ability to think, will, speak, and act, is unceasingly with man from the Lord; but man's understanding and will therefrom, that is, from that life, are changed and varied according to reception. Man lives in the midst between heaven and hell, and the delight of the love of evil and of falsity therefrom flows into him from hell, while the delight of the love of good and of truth therefrom flows into him from the Lord, and he is constantly held in the feeling and perception that life is from himself, and thereby is also held constantly in the freedom to choose the one or the other, and in the ability to receive the one or the other. So far, therefore, as he chooses and receives evil and

falsity, so far from that middle state he is carried down towards hell, and so far as he chooses good and truth, so far from that middle state is he taken up towards heaven.

[4] Man is from creation in a state to know that evil is from hell, and that good is from the Lord, and to perceive these in himself as if they were from himself, and when he so perceives them to cast the evil down to hell and to receive the good, with the acknowledgment that it is from the Lord. When he does these two things he does not appropriate evil to himself, and does not claim merit for the good. But I know that there are many who do not comprehend this, and who have no desire to comprehend it, but let them pray, “That the Lord may be with them continually, that he may lift up and turn his face to them, that he may teach, enlighten, and lead them, since of themselves they can do nothing that is good, that he may grant to them to live; that the devil may not lead them astray and instill evils into their hearts, knowing that if they are not led by the Lord the devil will lead them and breathe into them evils of every kind, as hatred, revenge, cunning, and deceit, as a serpent instills poison; for the devil is present stirring up and continually accusing, and wheresoever he meets with a heart turned away from God, he enters in, dwells there, and draws the soul down to hell. O Lord, deliver us.” These words coincide with what has been said above, for hell is the devil. Moreover, this is an acknowledgment that man is led either by the Lord or by hell, thus that he is between the two. See also what has been said above upon this subject (n. 1134).

1149. Verse 13. *And cinnamon and incense, and ointment and frankincense, and wine and oil, and fine flour and wheat, and beasts of burden and sheep, and horses and carriages, and slaves and souls of men.* 13. “And cinnamon and incense” signifies profaned worship from celestial love (n. 1150); “and ointment and frankincense” signifies profaned worship from spiritual love (n. 1151); “and wine and oil” signifies profaned worship from truths and goods that are from a celestial origin (n. 1152); “and fine flour and wheat” signifies profaned worship from truths and goods that are from a spiritual origin (n. 1153); “and beasts of burden and sheep”

signifies profaned worship from truths and goods that are from a spiritual-natural origin (n. 1154); “and horses and carriages” signifies profaned worship from truths and goods that are from a rational origin (n. 1155); “and slaves and souls of men” signifies profaned worship from truths and goods that are from a natural-sensual origin (n. 1156).

1150. Verse 13. *And cinnamon and incense* signifies profaned worship from celestial love. This is evident from the signification of “cinnamon,” as being the good of celestial love (of which presently); also from the signification of “incense or perfume,” as being the truth of celestial love, which truth is the good of wisdom because it is from the good of celestial love. Worship from celestial love is meant because in this verse things relating to worship are enumerated, while in the former verse the things relating to doctrine were enumerated. That things relating to worship are here signified can be seen from what follows, and also from this, that so many particulars are enumerated, which would not have been done except to describe the profanation of all things of worship from first to last. There is this distinction between doctrine and worship, that doctrine teaches how God must be worshiped, and how man must live that he may withdraw from hell and draw near to heaven; but this is effected by worship, since worship is actual as well as oral.

[2] “Cinnamon” signifies celestial love because it is a most excellent aromatic, and for this reason the oil for holy anointing was prepared from this and other aromatics (as may be seen Exod. 30:23, 24); and the oil for holy anointing signified the Divine love, and the aromatics, which were pure myrrh, aromatic cinnamon, sweet calamus, and cassia, signified the Divine wisdom, and when united with the oil of olive signified the Lord’s Divine wisdom united to his Divine love. The Divine wisdom was signified by those aromatics, because “odor” signifies perception, and perception belongs to wisdom. As this was the signification of the oil of anointing, all things that were to serve for worship were sanctified by it, as the altar, the tent of meeting, the ark with the mercy seat and cherubs, also Aaron’s garments of holiness, and Aaron himself. This makes evident that “cinnamon” signifies

celestial good, and “incense or perfumes” signifies such things as proceed from that good, all of which have reference to truth, and truth in its form is wisdom. And because this truth derives its essence from the good of celestial love it is called the good of wisdom. That the worship from that love has been profaned is evident from what has been said above about the profanation of all things of doctrine; and when all things of doctrine have been profaned all things of worship are also profaned, since worship is from doctrine and according to doctrine.

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[3] (4) The fourth law of the Divine providence is that the understanding and will must not be compelled in the least, since all compulsion by another takes away freedom, but man should compel himself—for to compel oneself is from freedom. Man’s freedom belongs to his will, and from the will it is in the thought of the understanding, and through the thought in the speech of the lips and in the action of the body. For when a man wills anything from freedom he says, I will to think this, I will to speak this, and I will to do this. Moreover, from the freedom of the will man has the ability to think, to speak, and to act; for the will gives this ability, because it gives freedom. Since freedom belongs to man’s will it also belongs to his love, since nothing constitutes freedom in man except the love that is of his will; and for this reason that love is man’s life; for man is such as his love is; consequently whatever goes forth from the love of his will goes forth from his life. This makes clear that freedom belongs to man’s will, to his love, and to his life, consequently that it makes one with what is his own [*proprium*] and with his nature and disposition.

[4] Now because it is the Lord’s will that everything that comes from himself to man should be appropriated to man as if it were his own, since otherwise there would be in man no reciprocal by which conjunction is effected, so it is a law of the Divine providence that man’s understanding and will should not be compelled in the least by another. For who is not able to think and will evil or good, against the laws or with the laws, against the king or with the king,

and even against God or with God? Yet man is not allowed to speak and do everything that he thinks and wills. There are fears that compel the externals, but they do not compel the internals; and for the reason that the externals must be reformed by means of the internals, and not the internals by means of the externals; for what is internal flows into what is external, and not the reverse. Moreover, internals belong to man's spirit, and externals to his body, and as it is the spirit of man that must be reformed the spirit is not compelled.

[5] Nevertheless, there are fears that compel man's internals or his spirit, but they are only such fears as flow in from the spiritual world, and which relate on the one hand to the punishments of hell, and on the other to the loss of favor with God. But fear on account of the punishments of hell is an external fear of the thought and will, while the fear of the loss of favor with God is an internal fear of the thought and will, and is the holy fear that adds and conjoins itself to the love, with which at length it makes one essence. It is like one who loves another and from love fears to injure him.

1151. *And ointment and frankincense* signifies profaned worship from spiritual love. This is evident from the signification of "ointment," as being the good of spiritual love (of which presently); also from the signification of "frankincense," as being the truth of spiritual good (see n. 491). "Ointment and frankincense" signify spiritual love because the incense offerings were made with these; and the incense offerings signified spiritual love because of the fragrant smoke that went up from the holy fire in the censers. Spiritual love is love towards the neighbor, which makes one with the love of uses. There are two loves of heaven, and thus of the church, from which the Lord is worshipped; celestial love, which is love to the Lord, and spiritual love, which is love towards the neighbor; the former is signified by "cinnamon and perfumes," the other by "ointment and frankincense." Moreover, all worship is from love; the worship that is not from one or the other of these loves is no worship, but only an external act in which there is inwardly nothing of the church. That the incense offerings signified

worship from spiritual love may be seen (n. 324*b*, *e*, 491–492, 494, 567). Ointment means a compound of aromatics that was used in the incense offerings, as can be seen from these words in Moses:

Take unto thee sweet spices, stacte, and onycha, and galbanum, sweet spices with pure frankincense. And thou shalt make it an incense; an ointment, the work of the perfumer, salted, pure, holy; and thou shalt beat some of it very small, and put it before the testimony in the tent of meeting where I shall meet with thee; it shall be unto you the holy of holies (Exod. 30:34–37).

Here all these things are called “the ointment of the perfumer.” (The particulars are explained in *Arcana Coelestia* n. 10289–10308.)

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[2] There is infernal freedom and there is heavenly freedom. Infernal freedom is that into which man is born from his parents, and heavenly freedom is that into which man is reformed by the Lord. From infernal freedom man has the will of evil, the love of evil, and the life of evil; while from heavenly freedom he has the will of good, the love of good, and the life of good; for as has been said before, a man’s will, love and life, make one with his freedom. These two kinds of freedom are opposites of each other, but the opposition is not evident except so far as man is in one and not in the other. But a man cannot come out of infernal freedom into heavenly freedom unless he compels himself. To compel oneself is to resist evil and to fight against it as if from oneself, but still to implore the Lord for help.

Thus a man fights from the freedom that is inwardly in him from the Lord against the freedom that is outwardly in him from hell. While he is in the combat it seems to him that it is not freedom from which he fights, but a kind of compulsion, because it is against that freedom into which he was born; and yet it is freedom, since otherwise he would not fight as if of himself.

[3] But this inward freedom from which he fights, which seems like compulsion, is afterwards felt as freedom, for it becomes like

what is involuntary, spontaneous, and as it were innate, comparatively like one's compelling his hand to write, to work, to play a musical instrument, or to contend in games, for after a while the hands and arms do these things as if of themselves or spontaneously; for man is then in good because he is then removed from evil and is led by the Lord. When a man has compelled himself to act in opposition to infernal freedom he sees and perceives that infernal freedom is servitude and that heavenly freedom is freedom itself, because it is from the Lord.

The essence of the matter is this, that so far as a man compels himself by resisting evils, so far the infernal societies with which he acts as one are removed from him, and he is introduced by the Lord into heavenly societies, with which he acts as one. On the other hand, if a man does not compel himself to resist evils he remains in them. That this is so I have learned through much experience in the spiritual world, and further, that evil does not withdraw in consequence of any compulsion that comes from punishments, or from fear of them afterwards.

1152. *And wine and oil* signifies profaned worship from truths and goods that are from a celestial origin. This is evident from the signification of "wine," as being truth (of which presently); also from the signification of "oil," as being good from a celestial origin (see n. 375). "Wine" signifies truth from a celestial origin because it is here joined with "oil" which means good from that origin. For in this verse, as in the former, there are pairs, of which one signifies what belongs to truth, and the other what belongs to good, both from the same origin; and from this it follows that "wine" signifies truth from a celestial origin, because "oil" signifies good from that origin. That "wine" in the Word signifies truth or spiritual good may be seen above (n. 376); for truth from a celestial origin coincides with spiritual good. It is the same with oil; when the oil of holy anointing is meant, "oil" signifies the good of celestial love, but when the oil with which they anointed themselves on festal days is meant, it signifies the good of spiritual love.

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[2] It has been said above that it is a law of the Divine providence that man himself should compel himself; but this means that he should compel himself from evil, and does not mean that he should compel himself to good; for it is possible for man to compel himself from evil, but not to compel himself to good that in itself is good. For when a man compels himself to good and has not compelled himself from evil he does good from himself and not from the Lord, for he compels himself to it for the sake of self, or for the sake of the world, or for the sake of recompense, or from fear; and such good is not in itself good, because the man himself or the world or recompense is in it as its end, and not the good itself, thus neither the Lord; and it is love and not fear that makes good to be good. For example, to compel oneself to do good to one's neighbor, to give to the poor, to endow churches, to do what is righteous, thus to compel oneself to charity and truth before compelling oneself from evils and thereby removing them, would be like a palliative treatment by which the disease or ulcer is healed externally; or like an adulterer compelling himself to act chastely, or a proud man to act humbly, or a dishonest man to act honestly in external conduct.

[3] But when a man compels himself from evils he purifies his internal, and when that is purified he does good from freedom without compelling himself to do it; for so far as a man compels himself from evil so far he comes into heavenly freedom, and everything good that is in itself good is from that freedom, and to such good man does not compel himself. The appearance is that compelling oneself from evil and compelling oneself to good necessarily go together, but they do not. I know from the evidence of experience of many who have compelled themselves to do goods, but not from evils; and when such were explored it was found that evils from within clung to the goods, and in consequence their goods were like idols or images made of clay or dung; and it was said that such persons believe that God may be gained over by praise and gifts, even from an impure heart. Nevertheless, before the world a man may compel himself to goods without compelling himself from evil, since in the world he is rewarded for so doing;

for in the world the external is regarded and rarely the internal; but before God it is not so.

1153. *And fine flour and wheat* signifies profaned worship from truths and goods that are from a spiritual origin. This is evident from the signification of “fine flour,” as being truth from a spiritual origin (of which presently); also from the signification of “wheat,” as being good from a spiritual origin (see n. 374a, d; 375a, b). These also signify worship because the meal offering was composed of them, which was offered with the sacrifices upon the altar the same as the wine and the oil; for the meal offerings were prepared with oil and the drink offerings with wine. And because of the crops of these they had rejoicings in festivals which were instituted to celebrate their harvests. “Fine flour” signifies truth from spiritual good because it is prepared from wheat, which signifies spiritual good, as truth comes from good.

[2] As this truth of the church was signified by “fine flour,” it was prescribed what quantity of it should be used in the cakes that were called the meal offerings, which were offered with the sacrifices upon the altar (respecting which see Exod. 29; Lev. 5–7, 23; Num. 18, 28–29); also the quantity of fine flour in the show bread (Lev. 23:17; 24:5); for it was commanded that the meal offering that was to be offered on the altar should be prepared from fine flour, and oil and frankincense poured thereon (Lev. 2:1). Because of this signification of “fine flour,” when Abraham talked with the three angels he said to Sarah his wife:

Hasten, knead three measures of flour, of fine flour, and make cakes (Gen. 18:6).

[3] “Fine flour” also signifies the truth of good from a spiritual origin in Ezekiel:

Thou didst eat fine flour, honey, and oil, whence thou didst become exceeding beautiful, and didst prosper even to a kingdom. My bread which I gave thee, fine flour, honey, and oil, with which I fed thee, thou didst offer before idols as an odor of rest (Ezek. 16:13, 19).

This is said of Jerusalem, which signifies the church as to doctrine, and in that chapter is described what it had been in its beginning and what it became afterwards. “Fine flour and oil” signify truth and good from a spiritual origin, and “honey” good from a natural origin. “Thou didst become exceeding beautiful” signifies to be intelligent and wise; “to prosper even to a kingdom” signifies even to becoming a church, “kingdom” being the church; “to offer these to idols as an odor of rest” signifies the idolatrous worship into which the true worship of the church was afterwards changed.

[4] But “flour” from barley signifies truth from a natural origin, for “barley” signifies natural good, as “wheat” signifies spiritual good. Thus in Isaiah:

Take the millstone and grind flour, make thyself bare (Isa. 47:2).

This is said of Babylon. “To take a millstone and grind flour” signifies to falsify the truths of the Word, and “to make oneself bare” signifies to adulterate the goods of the Word. In Hosea:

They sow the wind and they reap the whirlwind; he hath no standing corn, the blade shall yield no flour; and if perchance it do, strangers shall devour it (Hos. 8:7).

Here, too, “flour” signifies truth from a natural origin.

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[5] (5) The fifth law of the Divine providence is that from sense and perception in himself man cannot know how good and truth flow in from the Lord, and how evil and falsity flow in from hell; nor can he see how the Divine providence operates in favor of good against evil; if he did he could not act from freedom according to reason as if from himself. It is sufficient for him to know and acknowledge this from the Word and from the doctrine of the church. This is what is meant by the Lord’s words in John:

The wind bloweth where it willeth, and thou hearest the voice thereof, but knowest not whence it cometh or whither it goeth; so is everyone that is born of the spirit (John 3:8).

Also by these words in Mark:

The kingdom of God is like a man that casteth seed upon the earth and then sleepeth and riseth night and day; but the seed springeth up and groweth up when he knows it not, for the earth beareth fruit of herself, first the blade, then the ear, at length the full corn in the ear; and when the fruit is produced, he putteth in the sickle because the harvest is at hand (Mark 4:26, 29).

[6] Man does not perceive the operation of the Divine providence within him, because that would take away his freedom, and thus his ability to think as if of himself, and with it every delight of life; thus man would be like an automaton, in which there is no reciprocal, and by that, conjunction; also he would be a slave and not free. The Divine providence moves so secretly that scarcely a trace of it is seen, although it acts upon the most minute things of man's thought and will, which regard his eternal state, chiefly for the reason that the Lord continually wills to impress his love on man, and through it his wisdom, and thus create him into his image. Consequently the operation of the Lord is into man's love and from that into his understanding, and not the reverse. Love with its affections, which are manifold and innumerable, is perceived by man only by a most general feeling, and thus so slightly that there is scarcely anything of it; and yet that man may be reformed and saved he must be led from one affection of love into another according to their connection from order, a thing that no man and even no angel can at all comprehend.

[7] If a man should learn anything of these arcana, he could not be withheld from leading himself; and in this he would be continually led from heaven into hell, while the Lord's leading is continually from hell towards heaven. For from himself man constantly acts against order, while the Lord acts constantly according to order; for man, from the nature derived from his parents, is in the love of self and the love of the world, and

consequently perceives from a feeling of delight everything belonging to those loves as good; nevertheless, those loves as ends must be removed; and this is done by the Lord in infinite ways, that appear like a labyrinth even before the angels of the third heaven.

[8] All this makes clear that man would find no help at all in knowing anything about this from sense or perception, but it would do him harm instead, and would destroy him forever. It is sufficient for man to know truths, and by means of truths to know what is good and what is evil, and to acknowledge the Lord and his Divine auspices in every least thing. Then so far as he knows truths, and by means of them what is good and evil, and does what is good as if from himself, so far the Lord leads him from love into wisdom, conjoining love to wisdom and wisdom to love, and making them to be one, because they are one in himself. These ways by which the Lord leads man may be compared to the vessels through which the blood in man courses and circulates, also the fibers and their foldings within and without the viscera of the body, especially in the brain, through which the animal spirit flows and gives life.

[9] How all these things flow in and flow through, man knows nothing; and yet he lives if only he knows what he needs to do and does it. But the ways by which the Lord leads man are far more complicated and inexplicable, both those by which the Lord leads man through the societies of hell and away from them, and also those by which he leads him through the societies of heaven and interiorly into them. This, therefore, is what is meant by “the wind bloweth where it willeth, and thou knowest not whence it cometh and whither it goeth” (John 3:8), also by “the seed springeth up and groweth up, the man knoweth not how” (Mark 4:27). Moreover, of what consequence is it for a man to know how seed grows up, provided he knows how to plow and harrow the land, to sow the seed, and when he reaps his harvest to bless God?

1154. *Beasts of burden and sheep* signifies profaned worship from truths and goods that are from a spiritual-natural origin. This is

evident from the signification of “beasts of burden,” as being the truths that look to charity (of which presently); also from the signification of “sheep,” as being the goods of charity, as can be seen from all the passages in the Word where they are mentioned. (As in the following: Matt. 7:15; 9:36; 10:5, 6, 16; 12:10–12; 15:21–29; 18:12, 13; 25:31–41; 26:31; Mark 6:34; 14:27; John 10:1–18, 26–31; 21:15–17; besides many passages in the prophets.) In these passages sheep signify those who are in the good of charity, therefore in an abstract sense, “sheep” signify the goods of charity. But “beasts of burden” signify the truths that look to the goods of charity, and as asses are especially meant, and these were used for riding and carrying burdens, things pertaining to use and to instruction were signified. As in Isaiah:

They carry their wealth upon the shoulder of beasts of burden (Isa. 30:6).

Wealth here signifies knowledges. And in Luke:

The Samaritan set the man wounded by the robbers on his own beast of burden (Luke 10:34).

“To set him on his own beast of burden” signifies to instruct him according to his ability (see n. 375*e*, 376*e*, 444*c*), where this is explained. What “beasts of burden” signify when asses are meant may be seen (n. 31*b*, 140). It is said that “beasts of burden and sheep” signify truths and goods from a spiritual-natural origin, because such goods and truths are meant as are in those who are in the Lord’s external church, and thus in the first or lowest heaven. These are natural, and yet they receive the spiritual, and are therefore called spiritual-natural. But here, as elsewhere, profaned worship from such truths and goods is meant.

(Continuation respecting the Athanasian Faith)

[2] The operation of the Divine providence, man not knowing it, may be illustrated by two comparisons. It is like a gardener collecting the seeds of shrubs, fruit trees, and flowers of all kinds,

and providing himself with spades, rakes, and other tools for working the land, and then fertilizing his garden, digging it, dividing it into beds, putting in the seeds, and smoothing the surface. All these things man must do as if of himself. But it is the Lord who causes the seeds to take root, to spring forth out of the earth, to shoot forth into leaves, and then into blossoms, and finally to yield new seeds for the benefit of the gardener. Again, it is like a man about to build a house, who provides himself with the necessary materials, as timber, rafters, stones, mortar, and other things. But afterwards the Lord builds the house from foundation to roof exactly adapted to the man, though the man does not know it. From this it follows, that unless a man provides the necessary things for a garden or a house, he will have no garden with the benefit of its fruits, and no house and thence no habitation.

[3] So it is with reformation. The things that man must provide himself with are the knowledges of truth and good from the Word, from the doctrine of the church, from the world, and by his own labor. The Lord does everything else while man is ignorant of it. But it is to be known, that all things necessary to planting a garden or building a house, which, as has been said, are the knowledges of truth and good, are nothing but the materials, and have no life in them until man does them or lives according to them as if of himself. When that is done the Lord enters and vivifies and builds, that is, reforms. Such a garden or such a house is man's understanding, for therein is his wisdom, which derives from love all that it is.

1155. *And horses and carriages* signifies profaned worship from truths and goods that are from a rational origin. This is evident from the signification of "horses," as being things intellectual (see n. 355, 364a, 372a, 373, 381, 382, 575, 923), thus also truths that are from a rational origin, for things of the understanding belong to truth and reason. Also from the signification of "carriages" as being goods from a rational origin, because they are drawn by horses, which signify truths from that origin; for carriages are a kind of chariot, and "chariots" signify doctrinals (see n. 355), and when

these are drawn by truths, as chariots are by horses, they are goods, for doctrines teach both truths and goods.

[2] “Carriages” have a like signification in Isaiah:

Then shall they bring all your brethren out of all nations a present unto Jehovah, upon horses and upon the chariot, and upon covered carriages, and upon mules, and upon swift beasts, to the mountain of my holiness, Jerusalem (Isa. 66:20).

“Horses, chariot, covered carriages, mules, and swift beasts” mean in the spiritual sense things of doctrine, and thus of the church, for this treats of a new church to be established by the Lord. For “horses” signify intellectual things, “chariot” doctrine, “covered carriages” doctrinals of good, “mules” things rational, and “swift beasts” things rational as to good; “the brethren” whom they will bring signify all who are in the good of charity, and “Jerusalem the mountain of holiness” signifies the church in which charity reigns. These things profaned are here signified because they belong to Babylon, which signifies the profanation of truth and good.

(Continuation respecting the Athanasian Faith and respecting the Lord)

[3] (6) The sixth law of the Divine providence is that man is not reformed by external means but by internal means; by external means miracles and visions, also fears and punishments are meant. By internal means truths and goods from the Word and from the doctrine of the church, and looking to the Lord, are meant; for these means enter by an internal way, and cast out the evils and falsities that have their seat within; but external means enter by an external way, and do not cast out evils and falsities, but shut them in. Nevertheless, man may be further reformed by external means when he has previously been reformed by internal means. This follows from the above mentioned laws, namely, that man is reformed by means of freedom, and not without freedom, also that to compel oneself is from freedom, but to be compelled is not, and man is compelled by miracles and visions, and also by fears and

punishments; but miracles and visions compel the external of his spirit, which consists in thinking and willing; and fears and punishments compel the external of his body, which consists in speaking and doing. This may be compelled, because man nevertheless thinks and wills freely; but the external of his spirit, which consists in thinking and willing, must not be compelled, for thus perishes his internal freedom by which he is reformed.

[4] If man could have been reformed by miracles and visions, all in the whole world would have been reformed. It is therefore a holy law of the Divine providence that internal freedom should in no way be violated; for by that freedom the Lord enters into man, even into the hell where he is, and by it leads him while in hell, and if he is willing to follow, leads him out of hell and leads him into heaven, and nearer and nearer to himself in heaven. In this and in no other way is man led out of infernal freedom, which regarded in itself is slavery, because it is from hell, and is led into heavenly freedom, which is freedom itself, becoming by degrees more free, and at length most free, because it is from the Lord who wills that man should not be in the least compelled. This is the way of man's reformation, but this way is closed by miracles and visions.

[5] Nor is the freedom of man's spirit ever violated, to the end that his evils, both hereditary and actual, may be removed; which can be done only when man compels himself, as has been said above. These evils are removed by the Lord by means of the affection of truth inspired in man from which he has intelligence, and by means of the affection of good through which he has love. So far as a man is in these affections, so far he compels himself to resist evils and falsities. And this way of reformation is closed by miracles and visions, for they persuade and compel belief, and thus send the thoughts bound as it were to prison; and when freedom has thus been taken away there can be no ability from the interior to remove evils, for nothing of evil is removed except from the interior. Thus evils remain shut in, and from their infernal freedom, which they love, they continually act against those truths and goods that miracles and visions have repressed, and at length dissipate them, calling miracles the interior operations of nature

and visions the deliriums of fantasy, and truths and goods fallacies and mockeries; for such is the action of the evils that are shut in upon the externals that shut them in. And yet superficial thought may lead a man to believe that miracles and visions, although they persuade, do not take away freedom of thinking; but with those not reformed they do take it away, while with the reformed they do not take it away, for with such they do not shut evils in, but with those not reformed they do.

1156. *And slaves and souls of men* signifies profaned worship from truths and goods that are from a natural origin. This is evident from the signification of “slaves,” as being truths known, which are from the natural man (of which presently); also from the signification of “souls of men,” as being the goods corresponding to these truths, which are in general affections of knowing, for “souls of men” here mean those sold for servants, thus things serviceable. These are also called “souls of men” in Ezekiel:

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

This is said of Tyre, which signifies the knowledges of truth and good; and “the soul of man” means servants that are sold, thus slaves; and because it is also said “with vessels of brass,” “the soul of man” signifies in the spiritual sense serviceable knowledges, “vessels of brass” the same. A man who is sold is also called “soul” in Moses:

If anyone hath stolen a soul of his brethren, and hath made gain of him by selling him, he shall be killed (Deut. 24:7).

A “slave” signifies truth known, because the knowledges of the natural man wait upon and serve the rational man in thinking, and this is why knowledges are signified in the Word by ministries, household servants, services, and slaves, and here by “souls of men.” Here as above is meant worship from truths and goods profaned by Babylon.

(Continuation respecting the Athanasian Faith)

[2] All who wish for miracles and visions are like:

The sons of Israel, who, when they had seen so many prodigies in Egypt at the Sea Suph and on Mount Sinai, still within a month turned away from the worship of Jehovah and worshiped a golden calf (Exod. 32).

They are also like:

The rich man in hell who said to Abraham that his brethren would repent if one from the dead were sent to them; to whom Abraham replied, They have Moses and the prophets, let them hear them; if they hear not Moses and the prophets neither will they be persuaded if one rose from the dead (Luke 16:29, 31).

And they are like:

Thomas, who said he would not believe unless he saw; to whom the Lord said, Blessed are those who believe and do not see (John 20:25, 29).

“Those who believe and do not see” are those who do not desire signs, but truths from the Word, that is, Moses and the prophets, and who believe them. Such are internal men and become spiritual; but the former are external and remain sensual, and when they see miracles, and believe only because of the miracles, in their belief are not unlike a lovely woman who within is infected with a deadly disease of which she soon dies, or they are like an apple with a fair skin but rotten at the core, or like filberts in which a worm lies concealed. Moreover, it is known that no one can be compelled to love or to believe, and that love and faith must be inwardly rooted in man. Consequently it is not possible for anyone to be led to love God and to believe in him by means of miracles and visions, because these compel. For when one does not believe from the miracles in the Word, how can he believe from miracles that are not in the Word?

1157. Verse 14. *And the fruits of the desire of thy soul have departed from thee, and all fat and splendid things have departed from thee, and*

thou shalt find them no more. 14. “And the fruits of the desire of thy soul have departed from thee” signifies that the gladnesses and joys they expected from worship and life according to the traditions of the Babylonish religion are turned into weeping and mourning (n. 1158); “and all fat and splendid things have departed from thee” signifies that all things good and true, and thus satisfying and grand, which they were persuaded they would secure through that religious persuasion, are turned into the opposite (n. 1159); “and thou shalt find them no more” signifies that they have been destroyed forever (n. 1160).

1158. Verse 14. *And the fruits of the desire of thy soul have departed from thee*, signifies that the gladnesses and joys they expected from worship and life according to the traditions of the Babylonish nation are turned into weeping and mourning. This is evident from the signification of “the fruits of the desire of the soul,” as being the gladnesses and joys they hoped for from worship and life according to the traditions of the Babylonish religion. This is the signification of these words, because the things enumerated in verses 12 and 13 signify all things of the doctrine and worship of that religious persuasion from which those who believe in a life after death expect gladnesses and joys; therefore these are “the fruits of the desire of their souls.” Also from the signification of “have departed from thee,” as being that these have been dissipated, and have been turned into weeping and mourning, because into the torments of hell. Those gladnesses and joys which they expect are merely external, thus corporeal and worldly, for such do not know what internal gladnesses and joys are, because they have no truths from the Word, thus no truths from the Lord, but only from him whom they call his vicar, from whom falsities can come forth but no truths, because they have dominion for their end. Therefore that the people may be kept under the yoke of that dominion, such things from self and the world as delight the body are offered them.

(Continuation respecting the Athanasian Faith)

[2] (7) The seventh law of the Divine providence is, That man is let into the truths of faith and into the goods of love by the Lord

only so far as he can be kept in them until the end of life; for it is better that he should continue to be evil than that he should be good and afterwards evil, for he thus becomes profane. The permission of evil is from this cause. To every man of sound reason the Lord can give the affection of truth and faith therefrom and the affection of good and love therefrom by withholding him from evil loves, which belong to his own; for so far as man is withheld from these he is in the understanding of truth and in the will of good. I have seen the very devils brought back to such a state; and while they were in it they talked about truths from understanding and faith, and did good from will and love. They were brought into this state because they had denied that they were unable to understand truths and do good. But as soon as withholding from their own loves had relaxed, and they had returned into the lusts of their loves, in place of faith in truth they had faith in falsity, and in place of love of good they had love of evil. This has often been witnessed, and in the presence of many. From this it is clear that everyone is capable of being reformed, and that being reformed is nothing else than being removed from evil loves. How man is removed from those loves has been told above. The Lord does not thus withhold man from evils for the reason that those who come into the affection of truth and thence into faith, and into the affection of good and thence into love, and do not continue in these affections to the end of life, but fall back into the loves from which they had abstained, profane holy things.

[3] There are many kinds of profanation, but this kind is the most grievous of all. The lot of such after death is terrible. They are not in hell but beneath hell; and there they neither think nor will, but merely see and act. They see things that are not, and do not see the things that are. They act as if they were doing everything, and yet they do nothing. They are nothing but deliriums of fantasy. And as they neither think nor will, they are no longer men, for the human is thinking and willing.

Consequently they are not called "he" nor "she," but in the neuter gender "it" or "that." When seen in any heavenly light they appear like skeletons covered over with a black skin. Such is the

condition of those that have been reformed and do not remain so. Why their lot is so horrible shall be told. By their reformation a communication is established between them and heaven, whereby goods and truths flow in; and by these the interiors of their minds are opened, and evils are removed to the sides. If they remain in this state till death they are happy, but if they do not they become unhappy, for the evils that have been removed then flow back and mingle themselves with the truths and goods; thus hell is so mixed with heaven in them that the two cannot be separated; for if anything has once been impressed on the mind of man by love it can never be rooted out; since, therefore, after death the goods cannot be separated from the evils nor the truths from the falsities, the mind is wholly overthrown, and such spirits no longer have any thought or will, but what remains is like a shell when the kernel is removed, or like the skin with the skeleton when the flesh is gone, for this is all that is left of the man. Let it be known, therefore, that the danger is not in passing from evil to good, but the danger is in passing from good to evil.

1159. *And all fat and splendid things are departed from thee,* signifies that all things good and true and satisfying and grand, which they were persuaded they would secure through that religious persuasion, are turned into opposites. This is evident from the signification of “fat things,” as being what is good and thus satisfying (of which presently); also from the signification of “splendid things,” as being what is true and thus grand. This is the signification of “splendid things,” because splendor is from light, and the light of heaven is the Divine truth or the Divine wisdom, from which all things in the heavens shine with a splendor such as does not exist in the world; it may be compared with the splendor of a diamond turned to the sun, although the splendor seen in heaven exceeds this beyond measure, as the light of heaven exceeds the light of the world, with a difference so great that while it may be illustrated by comparisons it cannot be described. From that light all things magnificent in the heavens exist, which consist principally of forms corresponding to wisdom, which are such as can in no way be pictured in the world, and consequently cannot be described, for in them art itself is in its art, and knowledge in its

wisdom, consequently they are of ineffable beauty. From all this it is clear why “splendid things” signify what is true and thus grand.

[2] “Fat things” signify what is good and thus satisfying, because the fat is the best part of flesh and because it resembles oil, which signifies the good of love. That “fatness” signifies good and things pertaining to good, thus satisfactions and joys, can be seen from the following passages in the Word. In Isaiah:

In hearkening hearken unto me, and eat ye that which is good, that your soul may be delighted in fatness (Isa. 55:2).

“To eat that which is good” signifies to appropriate good to oneself; therefore “to be delighted in fatness” signifies to be in a state of satisfaction and blessedness. In Jeremiah:

I will fill the soul of the priests with fatness, and my people shall be satisfied with good (Jer. 31:14).

Here, too, “fatness” signifies satisfaction and blessedness from the good of love. In David:

With fat and fatness my soul shall be satisfied, and my mouth will praise thee with lips of songs (Ps. 63:5).

“To have the soul satisfied with fat and fatness” signifies to be filled with the good of love and consequent joy; “to praise with lips of songs” signifies to worship by truths that gladden the mind. In the same:

They shall be filled with the fatness of thy house, and thou shalt make them drink of the river of thy pleasures (Ps. 36:8).

The “fatness” with which the house shall be filled signifies the good of love and consequent satisfaction, “house” being the things of the mind; “the river of pleasures” that he will make them to drink of signifies intelligence and consequent happiness.

[3] In Isaiah:

In this mountain shall Jehovah of hosts make to all peoples a feast of fat things, a feast of lees, of fat things of marrows, and of lees well refined (Isa. 25:6).

This is said of the state of those who will acknowledge and worship the Lord. That “mountain” signifies a new church from these, “a feast of fat things, of fat things of marrows,” signifies both natural and spiritual good with joy of heart, and “lees, and lees well refined” signify truths from that good with happiness from them. In the same:

Jehovah shall give the rain of thy seed with which thou shalt sow the land, and bread of the produce of the land, and it shall be fat and plenteous (Isa. 30:23).

“Rain of seed” signifies the multiplication of truth, and “bread of produce” signifies fructification of good; “fat and plenteous” signifies good and truth with all satisfaction and happiness. In David:

They shall still have increase in old age, they shall be fat and green, to proclaim that Jehovah is upright (Ps. 92:14–15).

“To be fat and green” signifies to be in the goods and truths of doctrine. In the same:

Jehovah shall remember all thy offerings and shall make fat thy burnt offering (Ps. 20:3).

“Offerings and burnt offering” signify worship, and to “make fat” signifies worship from the good of love. “Fatness” has the same signification in Ezek. 34:3; Gen. 27:39; and elsewhere. As “fat and fatness” signified the good of love, and all worship which is truly worship must be from the good of love, therefore:

It was appointed that all the fat and fatness in the sacrifices should be burnt on the altar (Exod. 29:13, 22; Lev. 1:8; 3:3–16; 4:8–35; 7:3–4, 30–31; 17:6; Num. 18:17–18).

For “sacrifices and burnt offerings” signified worship.

[4] As the Jewish and Israelitish nation was only in external worship, and not also in internal worship, and in consequence was in no good of love and in no good of charity and faith:

It was forbidden them to eat the fat and blood, and it was declared that they would be cut off if they should eat them (Lev. 3:17; 7:23, 25).

But to those who are in internal worship and from that in external worship, such as those must be who will be of the Lord’s new church, it is said:

That they shall eat fat till they be full, and drink blood till they be drunken (Ezek. 39:19);

“fat” here signifying all the good of heaven and of the church, and “blood” all their truth. In the contrary sense those who are “fat” signify those who are nauseated at good, or who at least despise and reject it (Deut. 32:15; Jer. 5:28; 50:11; Ps. 17:10; 20:4; 68:31; 119:70; and elsewhere).

(Continuation)

[5] But such is not the lot of those who are permanently evil. All who are permanently evil are in hell according to the loves of their life; and there they think and speak from thought, although they speak falsities, and they will and from will do, although they do evils. Moreover, to one another they appear like men, although in the light of heaven they have monstrous forms. From this it can be seen why it is according to a law of order relating to reformation, which is called a law of Divine providence, that man is not let into the truths of faith and the goods of love except so far as he can be withheld from evils and held in goods even to the end of life, and that it is better for a man to be permanently evil than that he be good and afterwards evil, for thus he becomes profane. It is for this reason that the Lord, who provides all things and foresees all things, hides the operations of his providence, even to the extent that man scarcely knows whether there be any providence

whatever, and man is permitted to attribute what he does to prudence, and what happens to him to fortune, and even to ascribe many things to nature, rather than that he should, through conspicuous and clear indications of the Divine providence and presence, plunge unseasonably into sanctities in which he will not continue. The Lord also permits like things by other laws of his providence, namely, by these, that man should have freedom, and that he should do whatever he does according to reason, thus wholly as if of himself, for it is better for a man to ascribe the workings of the Divine providence to prudence and fortune than to acknowledge them and still live as a devil. From this it is clear that the laws of permission, which are many, proceed from the laws of providence.

1160. *And thou shalt find them no more*, signifies that they are destroyed forever. This is evident from the signification of “not finding them” (that is, things fat and splendid, which signify things good and thus satisfying and things true and thus grand), as being that they have been destroyed forever, for things found no more are destroyed forever.

(Continuation)

[2] One kind of profanation described above is meant by these words in Matthew:

When the unclean spirit goeth out of a man, he walketh through dry places, seeking rest and finding it not. Then he saith, I will return to the house whence I went forth. When he cometh he findeth it empty, swept, and garnished. Then he goeth away, and taketh to himself seven other spirits worse than himself, and entering in they dwell there; and the latter things of that man become worse than the first (Matt. 12:43–45).

This describes the conversion of a man by the departure of the unclean spirit from him; and his return to evils and the consequent profanation is described by the unclean spirit returning with seven spirits worse than himself.

[3] Likewise by these words in John:

Jesus said to him who was healed at the pool of Bethesda, Behold thou art made whole, sin no more, lest a worse thing befall thee (John 5:14).

He hath blinded their eyes and hardened their heart, lest they should see with their eyes and understand with their heart, and should convert themselves and I should heal them (John 12:40).

“Lest they should convert themselves and be healed” signifies lest they should become profane. Thus would it have been with the Jews (Matt. 12:45); and this is why they were forbidden to eat fat and blood (Lev. 3:17; 7:23, 25), for this signified their profanation of what is holy in consequence of their being such. Moreover, the Lord by his Divine providence guards with the greatest care against this kind of profanation; and lest this exist, he separates the holy things with man from those that are not holy, and stores up the holy things in the interiors of his mind, and raises them up to himself; while the things not holy he stores up in the exteriors, and turns them to the world. Thus holy things can be separated from the unholy, and thus man can be saved. But this cannot be done when goods and evils are mixed together. That those who continue in faith and love even unto death will have the crown of life, the Lord teaches in Revelation (2:10, 26).

1161. Verses 15–16. *The merchants of these things who became rich by her shall stand afar off for fear of her torment, weeping and mourning; and saying, “Woe, woe, that great city, arrayed in fine linen and purple and scarlet, and inwrought with gold, precious stone, and pearls. [English version, verse 17.] For in one hour were devastated so great riches.”*

15. “The merchants of these things who were made rich by her” signifies all those who gained from that religious persuasion honors and riches, and thus the good things of opulence and eminence, which are satisfying and grand (n. 1162); “shall stand afar off for fear of her torment” signifies from dread of infernal punishments while they were in externals (n. 1163); “weeping and mourning” signifies grief of soul and heart (n. 1164). 16. “And saying, Woe, woe, that great city,” signifies lamentation over their doctrine and religious persuasion (n. 1165); “arrayed in fine linen and purple

and scarlet” signifies the appearance in externals of being from celestial and spiritual truth and good (n. 1166); “and inwrought with gold and precious stone and pearls” signifies the appearance in externals of being from spiritual and natural truth and good (n. 1167). “For in one hour were devastated so great riches” signifies the destruction of all things that they had gained, and of all things by which they had hoped to make gains (n. 1168).

1162. Verse 15. *The merchants of these things who became rich by her* signifies all those who gained from that religious persuasion honor and wealth, and thus the good things of opulence and eminence, which are satisfying and grand. This is evident from the signification of “merchants,” as being those who acquire such things as are signified in the Word by “riches,” for it is said, “The merchants of these things.” (That “merchants” have this signification see above, n. 1138.) Also from the signification of “becoming rich,” as being to gain such things and to make gain by them. The good things of eminence and opulence which are signified by “things fat and splendid” are here meant, and these are external things that are satisfying and grand separated from internal things, thus the goods of the world separated from the goods of heaven; for those who are of Babylon do not know what internal satisfactions are, because they do not read the Word and look to the Lord, but they know only what external satisfactions are, and with these only are they delighted. They are not receptive of internal satisfactions. The answers of those who were invited to the great supper have a similar signification:

One of whom said that he had bought a field, to which he must go, another that he had bought oxen which he must prove, and a third that he had married a wife (Luke 14:18–20).

All these things mean the goods of the world, or external goods withdrawn from internal goods. There is a like signification in the Lord’s words in Matthew:

That they were eating and drinking, contracting matrimony and giving in nuptials, and knew not until the flood came and took them all away (Matt. 24:38–39).

This was said by the Lord of the last judgment; and “to eat and drink, to contract matrimony and give in nuptials,” has the same signification as “things fat and splendid” in this verse, namely, external satisfactions and pleasantnesses, which are called pleasures of the body and of the world, and not also of the soul and of heaven. All this makes clear that all the kinds of merchandise enumerated in this chapter mean external goods and satisfactions that are not at the same time internal, and thus that those who are in these are meant by “the merchants who became rich” by these means.

(Continuation)

[2] (8) The eighth law of the Divine providence is that the Lord is continually withdrawing man from evils so far as man is willing from freedom to be withdrawn; that so far as man can be withdrawn from evils the Lord leads him to good and thus to heaven; but so far as man cannot be withdrawn from evils the Lord cannot lead him to good and thus to heaven; for so far as man has been withdrawn from evils so far he does good from the Lord, and that good is good in itself; but so far as he has not been withdrawn from evils, so far he does good from himself, and that good has evil within it. By the speech of his lips and the actions of his body man is in the natural world; but by the thoughts of his understanding and the affections of his will he is in the spiritual world. By the spiritual world heaven and hell are meant, both divided into innumerable societies, according to all the varieties of affections and consequent thoughts arranged in a most complete order. In the midst of these societies is man, so bound to them as not to have the least ability to think or will except in connection with them, and so connected that if he were to be torn away from them or they from him he would fall down dead, life remaining only in his inmost, whereby he is a man and not a beast, and whereby he lives to eternity. Man does not know that in regard to his life he is in such inseparable fellowship. This he does not know, because he has no discourse with spirits. For so long a time has man known nothing about that state; but lest this should remain hidden to eternity, it has been revealed. This much must be said before this law of the Divine providence can be understood.

1163. *And stood afar off for fear of her torment* signifies from dread of infernal punishments while they were in externals, as is evident from the explanation above (n. 1113), where similar words occur.

(*Continuation*)

Man is from birth in the midst of infernal societies, and extends himself into them precisely as he extends the evil affections of his will. All evil affections of the will are from the loves of self and the world; and for the reason that those loves turn all things of the mind downwards and outwards, that is, towards hell, which is beneath and outside of themselves, thus turning them away from the Lord, and away from heaven. Moreover, the interiors of all things of the human mind, and with them the interiors of all things of the spirit, are capable of being turned either downwards or upwards. They are turned downwards when man loves himself above all things; and they are turned upwards when he loves the Lord above all things. This is an actual turning. Man from himself turns them downwards, while the Lord from himself turns them upwards. The ruling love is what turns. Thoughts do not turn the interiors of the mind except so far as they are derived from the will. That all this is true man does not know; and yet he ought to know it in order that he may understand how he is led out of hell and led into heaven by the Lord.

1164. *Weeping and mourning* signifies grief of soul and heart. This is evident from the signification of “weeping,” as being grief of soul, and from the signification of “mourning,” as being grief of heart. Grief of soul and grief of heart differ as truth and good differ, for in the Word “soul” is predicated of truth, which is of faith, and “heart” of good, which is of love; so the expression occurs in the Word, “from the soul and heart.” They differ also as will and understanding in man differ, and also as the respiration of the lungs and the motion of the heart differ. And as there is in the Word a marriage like the marriage of truth and good, or of faith and love, or of understanding and will, so it is here with “weeping and mourning,” that is, “weeping” is from grief of soul, and “mourning” from grief of heart.

(Continuation)

[2] That a man may be led out of hell and led into heaven by the Lord, he must himself resist hell, that is, evils, as if from himself. If he does not resist as if from himself, he remains in hell and hell in him, nor is he separated from it to eternity. This follows from the laws of the Divine providence that are stated above and that have been explained. Moreover, experience will teach that this is true. Evils are removed from man either by punishments, or by temptations, and consequent turning away, or by the affections of truth and good. With those not reformed evils are removed by punishments; with those about to be reformed they are removed by temptations and consequent turning away; and with the regenerate by the affections of truth and good. The experience is this: when an unreformed or evil person endures punishments, as takes place in hell, he is kept in the punishments until it is perceived that of himself he does not will the evils; not until then is he set free. Thus is he compelled of himself to put away evils. If he is not punished even to that intention and will he continues in his evil. Yet even then the evil is not rooted out, because he has not compelled himself. The evil remains within, and returns when the fear ceases. With those about to be reformed evils are removed by temptations, which are not punishments but combats. Such persons are not compelled to resist evils, but they compel themselves and pray to the Lord, and thus are delivered from the evils which they have resisted. Such afterwards refrain from evils, not from any fear of punishment but from an aversion to evil; and at length this aversion to evil is their resistance. But with the regenerate there are no temptations or combats, but the affections of truth and good that keep evils far away from them; for they are wholly separated from hell, which is the source of evils, and are conjoined to the Lord.

[3] To be separated and removed from evils is the same thing as to be separated and removed from infernal societies. The Lord has the power to separate and remove from infernal societies, that is, from evils, and the power to transfer to heavenly societies, that is, to goods, anyone he may wish; but such a change can continue

only for a few hours, after which the evils return. I have frequently seen this done; and seen that the evil continued evil as before. In the whole spiritual world there is not an instance of anyone's having been removed from evils in any other way than by combat or resistance as if from himself, or of anyone doing this except of the Lord alone.

1165. Verse 16. *And saying, Woe, woe, that great city,* signifies lamentation over their doctrine and religious persuasion, as is evident from the explanation of like words above (n. 1134). "Woe, woe," signifies lamentation when it is said, "Woe that city," but it signifies cursing when it is said, "Woe to that city."

(Continuation)

Let experience testify further on this subject. The quality of all who come from the earth into the spiritual world is known from their ability or inability to resist evils as if from themselves. Those who are able to do this are saved, while those who are not able are not saved. The reason is that man is not able to resist evils from himself, but only from the Lord; for it is the Lord who resists evils in man and gives man to feel and perceive as if he does it from himself. Therefore those in the world who have acknowledged the Lord, and have acknowledged that all good and truth are from him, and that nothing is from man, and thus that power over evils is from the Lord, and not from themselves, such resist evils as if from themselves. But those who have not acknowledged this in the world are unable to resist evils as if from themselves, for such are in evils and in the delight of evils from love; and to resist the delight of love is the same as resisting themselves, their own nature, and their own life. An experiment was made whether such were able to resist evils when the punishments of hell were described to them, and even when those punishments were seen and were felt; but it was in vain; for they hardened their minds, saying, Let this be so, and let it come, but so long as I am here let me be in the pleasures and joys of my heart. The present I know; what is to come I give no thought to; no more evil will come to me than to very many others. Such when their time is fulfilled are cast into hell; and there

they are compelled by punishments to refrain from doing evil; but punishments do not take away the will, intention, and consequent thought of evil; they merely take away the acts. All this makes clear that the power to resist evils is not from man, but is from the Lord with those who acknowledge him, and that the Lord causes it to appear as if done by man.

1166. *Arrayed in fine linen and purple and scarlet* signifies the appearance in externals of being from celestial and spiritual truth and good. This is evident from the signification of “fine linen,” as being truth from a celestial origin (see n. 1143); also from the signification of “purple,” as being good from a celestial origin (see n. 1042); also from the signification of “scarlet,” as being good from a spiritual origin (see n. 1144); also from the signification of “to be arrayed in them,” as being to appear in externals. This makes clear that “to be arrayed in fine linen and purple and scarlet” signifies the appearance in externals of being from celestial and spiritual truth and good, and yet regarded interiorly, these are evils and falsities from an infernal origin. What the celestial is and what the spiritual is has frequently been told before.

(Continuation)

[2] The Lord alone resists the evils with man by himself and not through any angels of heaven, because to resist evils with man is a work of Divine omnipotence, Divine omniscience, and Divine providence. It is a work of Divine omnipotence, because to resist one evil is to resist many, and even to resist the hells. For every evil is joined with innumerable other evils, and they cling together like the hells with each other; for as evils make one so do the hells, and as the hells make one so do evils, and no one but the Lord is able to resist the hells so united. It is a work of Divine omniscience, because the Lord alone knows what man is and what his evils are, and what their connection is with other evils, thus in what order they must be removed that man may be inwardly or radically cured. It is a work of Divine providence, that nothing may be done contrary to the laws of order, and that what is done may promote man’s eternal good; for Divine omnipotence, Divine omniscience,

and Divine providence have respect in every least particular to what is eternal.

[3] All this makes clear that no angel is able to resist the evils with man, but the Lord only. The Lord carries on this work in man both immediately from himself, and mediately through heaven, and yet in such a way that no angel knows anything about it. For heaven in the whole complex is the Lord, because it is his Divine proceeding; consequently when he is working through heaven he is working from himself. It is said mediately because the Divine operation flows through the heavens, and yet it takes nothing from the own [*proprium*] of any angel there, but only from what is its own with them. The appearance is the same as when a man does any act; to produce it he moves innumerable motor fibers scattered through his whole body, but of this action no single fiber knows anything. Such are angels in the Divine body which is called heaven.

1167. *And inwrought with gold and precious stone and pearls* signifies the appearance in externals of being from spiritual and natural truth and good, as is evident from what has been explained above (n. 1043, 1044), where like words occur.

(*Continuation*)

The law of the Divine providence, that so far as a man can be withdrawn from evils he does good from the Lord that is good in itself, but so far as he cannot be withdrawn from evils, he does good from himself, and such good has evil in it, may be illustrated by the commandments of the Decalogue. Take for example the commandment not to steal. Those who resist as if from themselves the lust of stealing and thus the lust of gaining wealth dishonestly and unjustly, saying in their hearts that this must not be done because it is contrary to the Divine law, thus contrary to God, and is in itself infernal, thus in itself evil, such after some brief combats are withdrawn from that evil, and are led by the Lord into the good that is called integrity, and into the good that is called justice; and then they begin to think about these goods, and to look upon them

from them, to look upon integrity from integrity, and upon justice from justice; and afterwards as they shun and turn away from the evil of this lust, they love the goods, and do them from love and not from compulsion. Such goods are from the Lord, because they are goods that are good in themselves. It is otherwise when the lust of gaining wealth dishonestly and unjustly remains with man; then he cannot act honestly from honesty or justly from justice, thus not from the Lord, but only from self. For he acts honestly and justly only that he may be believed to be honest and just with a view to securing greater gain and honor; these ends are in his goods, and from the end is the whole quality of the good. Such good has evil in it, since its quality is from the end to make gains dishonestly and unjustly. Everyone can see that such good cannot become good in itself until the evil has been removed. It is the same with all the other commandments of the Decalogue.

1168. [English version, ver. 17.] *For in one hour were devastated so great riches* signifies the loss of all that they had gained, and of all things by which they hoped to make gains. This is evident from the signification of “were devastated in one hour,” as being total destruction (see n. 1136), and so the loss of all things; also from the signification of “riches,” as being gains, which are honors and wealth, thus things they have gained, also the evils and falsities of their doctrine and religious persuasion, which are the things by which they hoped to make gains. “Riches” have the same signification as the “merchandise” enumerated in verses 12–14.

(Continuation)

[2] So far as man is removed from evils he is removed from hell, for evils and hell are one; and so far as he is removed from these he enters into goods and is conjoined with heaven, for goods and heaven are one. Man thus becomes another man; his freedom, his good, his mind, and his understanding and will, are turned about, for he becomes an angel of heaven. His freedom, which before had been a freedom to think and will evil, becomes a freedom to think and will good, which in itself is essential freedom. Until a man is in this freedom he does not know what freedom is, for from the

freedom of evil he felt the freedom of good to be slavery; but now from the freedom of good he feels the freedom of evil to be slavery, as it is in itself. The good that man had before done, since it was from the freedom of evil, could not be good in itself, for it had in it the love of self or of the world. Good can have no other origin than love; therefore such as the love is such is the good; yet even when the love is evil its delight is felt as good, although it is evil. But after this change the good that man does is good in itself, because it is from the Lord who is good itself, as has been said above.

[3] The mind of man, before it was conjoined to heaven was turned backwards, because it had not been led out of hell. When it is in a state of reformation, it looks from truth to good, thus from left to right, which is contrary to order. But when the mind has been conjoined to heaven it is turned forwards and lifted up to the Lord and looks from right to left, that is, from good to truth, which is according to order. Thus a turning is brought about. It is the same with the understanding and will, since the understanding is a recipient of truth, and the will a recipient of good. Before man has been led out of hell the understanding and will do not act as one; for man then sees and acknowledges from the understanding many things that he does not will, because he does not love them. But when man has been conjoined to heaven the understanding and will act as one, for the understanding then becomes the will's understanding; for when the turning has been effected whatever a man wills he loves, and whatever he wills from love he thinks. Thus when a man has been removed from evils by resistance and combat against them as if from himself, he comes into the love of truth and good; and then everything that he wills and consequently does he also thinks and consequently speaks.

1169. Verse 17. *And every pilot, and all that are employed on ships, and sailors, and as many as work at sea, stood afar off.* 17. "And every pilot, and all that are employed on ships, and sailors, and as many as work at sea," signifies all that have believed themselves to be in wisdom, in intelligence, and in knowledge, and have confirmed the falsities of that doctrine and religious persuasion by reasonings

from the natural man (n. 1170); “stood afar off” signifies not now in these things as before because of fear (n. 1171).

1170. Verse 17. *And every pilot, and all that are employed on ships, and sailors, and as many as work at sea,* signifies all that have believed themselves to be in wisdom, intelligence, and knowledge, and have confirmed the falsities of that doctrine and religious persuasion by reasonings from the natural man. This is evident from the signification of “ships” as being the knowledges of truth and good, also doctrinals in both senses (see n. 514); and as wisdom, intelligence and knowledge are from the knowledges of truth and good, so a “pilot or ship master” signifies those who are in wisdom. “Those employed on ships” signify those who are in intelligence; and “sailors” signify those who are in knowledge. Wisdom, intelligence, and knowledge are mentioned, because they follow in that order with those who from knowledges become wise. Wisdom is in the third degree, intelligence in the second, and knowledge in the first or ultimate, and this is why they are mentioned in that order in the Word, as in Moses:

I have filled Bezaleel with the spirit of God, in wisdom, in intelligence, and in knowledge (Exod. 31:3; 35:31).

The above is evident also from the signification of “working at sea,” as being to confirm by reasonings from the natural man, and here to confirm the falsities of that doctrine and religious persuasion, for “the sea” signifies the natural man, and “working” there signifies to reason, and by reasonings to confirm. Strictly, “to work at sea” signifies to acquire the things by which they may make gain, also to sell such things, and thus to make gain. But as gains were described above by “merchants and their merchandise,” here “working at sea” has another signification, namely, to confirm by reasonings. That “pilots or ship masters” signify those who are wise can be seen in Ezekiel:

The wise men of Zidon and Arvad were thy pilots. The elders of Gebal and the wise men thereof were thy caulkers (Ezek. 27:8, 9).

But these things may be seen explained above (n. 514a).

(Continuation)

[2] There are two faculties of life in man, one called the understanding and the other the will. These faculties are entirely distinct from each other; but they were created to make one, and when they make one they are called one mind; but with man they are at first divided, and afterwards united.

They are distinct just as light and heat are. For the understanding is from the light of heaven which in its essence is the Divine truth or the Divine wisdom; and while man is in the world the understanding in him sees, thinks, reasons, and concludes from that light. Yet man is ignorant of this fact, since he knows nothing about that light or its origin. The will is from the heat of heaven, which in its essence is the Divine good or the Divine love; and while man is in the world the will in him loves from that heat, and has from it all its pleasure and delight. Of this fact also man is ignorant, since he knows nothing about that heat or its origin. Since, then, the understanding sees from the light of heaven, it is evidently the subject and receptacle of that light, and thus the subject and receptacle of truth and of wisdom therefrom. And since the will loves from the heat of heaven, it is evidently the subject and receptacle of that heat, and thus the subject and receptacle of good, that is, of love. From all this it can be clearly seen that these two faculties of man's life are distinct, as light and heat are, also as truth and good are, and as wisdom and love are.

[3] That these two faculties are at first divided in man, is plainly perceptible from the fact that man is capable of understanding truth, and good from truth, and of accepting it as good, even though he does not will it and from willing do it; for he understands what is true and thus what is good when he hears and reads about it, and understands so fully as to be able afterwards to teach it by preaching and writing. But when alone and thinking from his spirit he can apprehend that he does not will the truth, and even that he wills to act contrary to it, and does act contrary to it when not restrained by fears. Such are those who are able to speak intelligently, and yet live otherwise. This is "seeing one law in

the spirit, and another in the flesh,” “spirit” being the understanding, and “flesh” the will. This division between the understanding and the will is perceived especially by those who wish to be reformed, and but little by others.

[4] This division is possible because the understanding with man has not been destroyed, but the will has been destroyed. For the understanding is comparatively like the light of the world by which man is able to see with equal clearness in the winter season and summer season; while the will is comparatively like the heat of the world, which may be absent from the light or be present in the light. It is absent in the winter season and present in the summer season. But the fact is this, that nothing except the will destroys the understanding, as nothing except the absence of heat destroys the germinations of the earth. The understanding is destroyed by the will in those who are in evils of life when the two act as one, and not when they do not act as one. They act as one when man thinks by himself from his love, but they do not act as one when he is with others. When he is with others he conceals and thus sets aside his will’s own love; and when this is set aside the understanding is raised up into higher light.

[5] This shall be shown by experience. I have occasionally heard spirits talking with one another and also with myself so wisely that an angel could scarcely have talked more wisely; and I was in consequence led to believe that they would soon be raised up into heaven; but after a while I saw them with the evil in hell, at which I wondered. But I was then permitted to hear them talking in a wholly different way, not in favor of truths as before, but against them, because they were now in the love of their own will and likewise of their own understanding, while before they were not in that love. It has also been granted me to see how what is man’s own is distinguished from what is not his own; for this may be seen in the light of heaven. What is man’s own has its seat within, and what is not his own has its seat without; and the latter veils and conceals the former, and the former does not appear until this veil is taken away, as takes place with all after death. I have noticed also that many were amazed at what they saw and heard; but these were

such as judge of the state of a man's soul from his conversation and writings, and not also from his acts which are from his own will. All this makes clear that these two faculties of life in man are at first divided.

[6] Something shall now be said about their union. They are united in those who are reformed, which is effected by combat against the evils of the will. When these evils have been removed the will of good acts as one with the understanding of truth. From this it follows that such as the will is such is the understanding, or, what is the same, such as the love is such is the wisdom. The wisdom is such as the love is because the love belonging to the will is the *esse* of man's life, and the wisdom belonging to the understanding is the *existere* of life therefrom; therefore the love, which belongs to the will, forms itself in the understanding, and the form it there takes on is what is called wisdom; for as love and wisdom have one essence it is clear that wisdom is the form of love, or love in form. When these faculties have thus been united by reformation the will's love increases daily, and it increases by spiritual nourishment in the understanding; for it has there its affection for truth and good, which is like an appetite that hungers and desires. From all this it is clear that it is the will that must be reformed, and as it is reformed the understanding sees, that is, grows wise; for as has been said, the will has been destroyed, but the understanding has not. The will and the understanding also make one with those who are not reformed, that is, in the evil, if not in the world yet after death; for after death man is not permitted to think from his understanding except in accordance with the love of his will. To this everyone is finally brought; and when he is brought to this condition the evil love of the will has its own form in the understanding, and as this form is from the falsities of evil it is insanity.

1171. *Stood afar off* signifies not now in these things as before because of fear. This is evident from the signification of "standing afar off," as being to be in externals (see n. 1133), so here because of fear, not to be in that delusive wisdom, intelligence, and knowledge by which they had before confirmed the evils and

falsities of their doctrine and religious persuasion; for fear causes man to withdraw from these things when he sees the punishments and torments of those who are in them.

(Continuation)

Let the following be added to what has been said. (1) Before reformation the light of the understanding is like the light of the moon, clear according to the knowledges of truth and good; but after reformation it is like the light of the sun, clear according to the application of the knowledges of truth and good to the uses of life. (2) The reason that the understanding has not been destroyed is that man may know truths, and from truths see the evils of his will, and seeing them he may resist them as if from himself, and thus be reformed. (3) And yet man is not reformed from his understanding, but by means of the recognition of truths by the understanding and its seeing evils by them; for the operation of the Lord's Divine providence is into the love of man's will, and from that into the understanding, and not the reverse. (4) The love of the will gives intelligence according to its quality. Natural love from spiritual love gives intelligence in civil and moral matters; but spiritual love in natural love gives intelligence in spiritual matters; but merely natural love and the conceit that comes from it does not give intelligence in spiritual matters, but gives the ability to confirm whatever it pleases, and after confirmation so infatuates the understanding that it sees falsity as truth, and evil as good. Nevertheless, this love does not take away the ability to understand truths in their light; when it is present it takes it away, but not when it is absent. (5) When the will has been reformed, and the wisdom belonging to the understanding has come to be of the love belonging to the will, that is, when wisdom comes to be the love of truth and good in its form, man is like a garden in spring time, when heat is united to light and gives a soul to the germinations. Spiritual germinations are such productions of wisdom from love; and in every such production there is a soul from that love, while its clothing is from wisdom; thus the will is like a father and the understanding like a mother. (6) Such is man's life, not only the life of his mind, but also the life of his body, since the life of the

mind acts as one with the life of the body by correspondences. For the life of the will or love corresponds to the life of the heart, and the life of the understanding or wisdom corresponds to the life of the lungs; and these are the two fountains of the life of the body. Man does not know that this is so; nevertheless it is for this reason that an evil person cannot live in heaven, or a good person in hell. For either of these becomes as it were dead when he is not among those with whom the life of his will and thus the life of his understanding acts as one. When he is among such his heart beats freely, and his lungs respire freely; but not when he is among others.

1172. Verses 18–19. *And they cried out when they saw the smoke of her burning, saying, What is like this great city? And they cast dust upon their heads, and cried out, weeping and mourning, saying, Woe, woe, that great city, wherein all that had ships in the sea were made rich by her costliness, for in one hour they were devastated.* 18. “And they cried out when they saw the smoke of her burning” signifies grief of mind because of direful falsities, when they saw the punishment on account of those direful falsities that flowed from their lives (n. 1173); “saying, What is like this great city,” signifies astonishment that that doctrine and religious persuasion were thus destroyed (n. 1174). 19. “And they cast dust upon their heads and cried out, weeping and mourning,” signifies confession that by a life according to that religious persuasion and its doctrine they were condemned (n. 1175); “saying, Woe, woe, that great city, wherein all that had ships in the sea were made rich by her costliness,” signifies lamentation over the doctrine and religious persuasion by which all who confirmed them by reasonings from the natural man had made gains (n. 1176); “for in one hour they were devastated” signifies over the loss and destruction of all things (n. 1177).

1173. Verse 18. *And they cried out when they saw the smoke of her burning* signifies grief of mind when they saw the punishment on account of the direful falsities that flowed from their loves. This is evident from the signification of “crying out,” as being grief of mind (see n. 393, 424, 459); also from the signification of “smoke,” as being infernal falsity flowing from the evils of earthly

and bodily loves (see n. 539*a, b*, 889, 1131); also from the signification of “burning,” as being the condemnation and punishment of the evils flowing from their loves (see n. 1083, 1126). From all this it is clear that “they cried out as they saw the smoke of her burning,” signifies grief of mind when they saw the punishment on account of the direful falsities that flowed from their loves.

(Continuation)

[2] (9) The ninth law of the Divine providence is that the Lord does not teach man truths either from himself or through the angels immediately; but he teaches mediately by means of the Word, preaching, reading, conversation, and communication with others, and thus by thoughts within oneself about these things. Man is thus enlightened in the measure of his affection of truth from use. Otherwise man could not act as if from himself. This follows as a consequence from the laws of the Divine providence before explained, namely, that man must be in freedom, and must do what he does from reason; that he must think as if from himself from his understanding, and must do good as if from himself from his will; also that he must not be compelled to believe anything or do anything by miracles or by visions. These laws are unchangeable, because they are laws of the Divine wisdom and also of the Divine love; and yet they would be disturbed if man should be taught immediately, either by influx or by speech.

[3] Moreover, the Lord flows into the interiors of man’s mind and through these into its exteriors, also into the affection of his will and through that into the thought of his understanding, but not the reverse. To flow into the interiors of man’s mind and through these into its exteriors is to take root and from the root produce; for the root is in the interiors and production in the exteriors; and to flow into the affection of the will and through that into the thought of the understanding is first to inspire a soul, and through that to form all other things; for the affection of the will is like a soul whereby the thoughts of the understanding are formed. Furthermore, this is influx from what is internal into what is

external, and such influx is possible. About what flows into the interiors of his mind, or about what flows into the affection of his will, man knows nothing; but he would know about that which flowed into the exteriors of his mind, or into the thought of his understanding, and this would be to produce something without a root, or to form something without a soul. Everyone can see that this would be contrary to Divine order, consequently that it would be to destroy and not to build up. By all this the truth of this law of the Divine providence is made clear.

1174. *Saying, What is like this great city*, signifies astonishment that that doctrine and religious persuasion were destroyed. This is evident from the signification of “great city,” which is Babylon, as being its doctrine and religious persuasion; for “city” signifies doctrine, and “Babylon” its religious persuasion (as above, n. 1134); astonishment that they were destroyed is signified by their “crying out and saying, What is like it,” and this follows from seeing the smoke of her burning.

(Continuation)

[2] But how the Lord flows in and man is thus led can be known from no other source than the spiritual world, where man is as to his spirit, that is, as to his affections and the thoughts therefrom, for these constitute man’s spirit; and the spirit from its affection, and not the body, is what thinks. The affections of man, from which are his thoughts, have extension into societies in the spiritual world on every side, into more or fewer of them according to the amount and quality of the affection. Man as to his spirit is within these societies, and to them he is attached as it were with extended cords, which determine the space where he can walk. As he passes from one affection into another, so he passes from one society into another, and the society he is in, and the place where he is in the society, is the center from which the affection and its thought extends to other societies as circumferences, and these are thus in unbroken connection with the affection at the center, and from that affection man then thinks and speaks.

Man acquires this sphere, which is the sphere of his affections and thoughts therefrom, while he is in the world; from hell if he is evil, from heaven if he is good. Of this man is ignorant, because he does not know that such things exist. Through these societies man, that is, man's mind, although bound walks free; but he is led by the Lord, and he takes no step into which and from which the Lord does not lead; and yet the Lord grants continually that man shall have no other thought than that he goes of himself in full liberty; and he is permitted to persuade himself of this because it is according to a law of the Divine providence that man shall go whithersoever his affection wills. If his affection is evil he is conveyed through infernal societies; and if he does not look to the Lord he is carried into these societies more interiorly and deeply. And yet the Lord leads him as if by the hand, permitting and withholding as far as man is willing to follow in freedom. But if man looks to the Lord he is led forth from these societies gradually, according to the order and connection in which they stand, which order and connection no one knows but the Lord only, and thus he is brought by continual steps out of hell up towards heaven and into heaven.

[3] This the Lord does without the man's knowing it, because if man knew it he would disturb the continuity of that process by leading himself. It is enough for man to learn truths from the Word, and by means of truths to know what good is, and from truths and goods what evils and falsities are, in order that he may be affected by truths and goods, and not be affected by falsities and evils. Before he knows goods and truths he may have a knowledge of evils and falsities, but he is not able to see them and perceive them. In this and in no other way can man be led from one affection into another in freedom and as if of himself. This is done by leading according to the affection of truth and good when man acknowledges the Lord's Divine providence in every particular; and it is done by permission according to an affection for evil and falsity when man does not acknowledge such a providence. So, too, man becomes capable of receiving intelligence corresponding to affection; and this he receives so far as from truths he fights against evils as if of himself. This must be revealed, because it is not known

that the Divine providence is continual, and enters into the most minute things of man's life, and because it is not known how this can be.

1175. Verse 19. *And they cast dust upon their heads and cried out weeping, and mourning*, signifies grief and confession that by a life according to that religious persuasion and its doctrine they were condemned. This is evident from the signification of "to cast dust upon the head," as being to mourn because they were condemned (it follows as a consequence that it was on account of life according to that religious persuasion and its doctrine); also from the signification of "to cry out weeping and mourning," as being grief that they were condemned by such a life, "to cry out" having reference to doctrine, and "to weep and mourn" signifying grief of soul and heart (as above, n. 1164). "To cast dust upon the heads" means mourning on account of condemnation, because "dust" signifies what is condemned, and "head" the man himself. "Dust" signifies what is condemned, because the hells are beneath and the heavens are above, and from the hells falsity from evil unceasingly breathes forth, consequently the dust over them signifies what is condemned (see also above, n. 742). Because of this signification of "dust" it was a custom in the representative churches to cast dust upon their heads when they had done evil and had repented of it, thus giving proof of their repentance.

[2] That this was so can be seen from the following passages. In Ezekiel:

They shall cry bitterly and shall cast up dust upon their heads, they shall roll themselves in ashes (Ezek. 27:30).

"To cast up dust upon their heads" signifies mourning because of condemnation, and "to roll themselves in ashes" signifies still deeper mourning, for "ashes" signify what is condemned, because the fire from which they come signifies infernal love. In Lamentations:

The elders of the daughter of Zion sit upon the earth, they keep silence, they have cast up dust upon their heads; the virgins of Jerusalem hang down their heads to the earth (Lam. 2:10).

By such things grief and mourning because of evils and falsities of which they repented, and thus confession that they were condemned, were represented. “Daughter of Zion” signifies the church, and “virgins of Jerusalem” signify truths of doctrine; “to sit upon the earth and keep silence” signifies grief of mind; “to cast dust upon the head” signifies confession that they were condemned, and “to hang down the head to the earth” signifies confession that they were in hell. In Job:

The friends of Job rent everyone his mantle, and sprinkled dust upon their heads toward heaven (Job 2:12).

“To sprinkle dust upon the head towards heaven” signifies mourning on account of Job, who seemed to be condemned. Mourning on account of condemnation of evil is signified by “dust upon the head,” and “rending the mantle” signifies mourning on account of condemnation of falsity. The same is signified by:

Rolling themselves in the dust (Micah 1:10).

That repentance was thus represented is evident in Job:

I repent upon dust and upon ashes (Job 42:6).

Because “dust” signifies condemnation, it was said to the serpent:

Upon the belly shalt thou go, and dust shalt thou eat all the days of thy life (Gen. 3:14).

The “serpent” signifies infernal evil with those who pervert the truths of the Word, and thereby deceive artfully and craftily. So in Isaiah:

Dust shall be the serpent’s bread (Isa. 65:25).

From all this it is clear that “dust” signifies what is condemned, and that “to cast dust upon the head” is a testification of condemnation.

(Continuation)

[3] All this having been premised it shall now be told what affection is, and afterwards why man is led by the Lord by means of affections and not by means of thoughts, and lastly that man can be saved in no other way.

What affection is: the same is meant by affection as by love. But love is like a fountain and affections are like the streams therefrom, thus affections are continuations of love. Love as a fountain is in the will of man; affections, which are streams from it, flow by continuity into the understanding, and there by means of light from truths produce thoughts, just as the influences of heat in a garden produce germinations by means of rays of light. Moreover, love in its origin is the heat of heaven, and truths in their origin are the rays of light of heaven, and thoughts are germinations from their marriage.

From such a marriage are all the societies of heaven, which are innumerable, which in their essence are affections; for they are from the heat that is love and from the wisdom that is light from the Lord as a sun. Therefore these societies, as heat in them is united to light, and light is united to heat, are affections of good and truth. From this are the thoughts of all in these societies. This makes clear that the societies of heaven are not thoughts but affections, consequently to be led by means of these societies is to be led by means of affections, that is, to be led by means of societies; and for this reason in what now follows the term affections will be used in place of societies.

[4] Why man is led by the Lord by means of affections and not by means of thoughts shall now be told. When man is led by the Lord by means of affections he can be led according to all the laws of his Divine providence, but not if he should be led by means of

thoughts. Affections do not become evident to man, but thoughts do; also affections produce thoughts, but thoughts do not produce affections; there is an appearance that they do, but it is a fallacy. And when affections produce thoughts they produce all things of man, because these constitute his life. Moreover, this is known in the world. If you hold a man in his affection you hold him bound, and lead him wherever you please, and a single reason is then stronger than a thousand. But if you do not hold man in his affection reasons are of no avail, for his affection, when not in harmony with them, either perverts them or rejects them or extinguishes them. It would be similar if the Lord should lead man by means of thoughts immediately, and not by means of affections.

Again, when a man is led by the Lord by means of affections, it seems to him as if he thought freely as if of himself, and spoke freely and acted freely as if of himself. And this is why the Lord does not teach man immediately, but mediately by means of the Word, and by means of doctrines and preachings from the Word, and by means of conversations and interaction with others; for from these things man thinks freely as if of himself.

[5] In no other way can man be saved. This follows both from what has been said about the laws of the Divine providence and also from this, that thoughts do not produce affections in man. For if man knew all things of the Word, and all things of doctrine, even to the arcana of wisdom that the angels possess, and thought and spoke about them, so long as his affections were lusts of evil he could not be brought out of hell by the Lord. Evidently, then, if man were to be taught from heaven by an influx into his thoughts it would be like casting seed upon the way, or into water, or into snow, or into fire.

1176. *Saying, Woe, woe, that great city, wherein all that had ships in the sea were made rich by reason of her costliness,* signifies lamentation over the doctrine and religious persuasion by which all who confirmed them by reasonings from the natural man made gains. This is evident from the signification of “Woe, Woe,” as being lamentation (see n. 1165); from the signification of “the great city,” as being the doctrine and religious persuasion (see n.

1134); from the signification of “to be made rich by her costliness,” as being to make gains by these means; also from the signification of “having ships in the sea,” as being to confirm these by reasonings from the natural man. “Those who have ships in the sea” have the same signification as “pilot, all employed on ships, sailors, and they that work at sea,” in the seventeenth verse; and these signify all who believe themselves to be in wisdom, intelligence, and knowledge, and who have confirmed the falsities of that doctrine and religious persuasion by reasonings from the natural man, as may be seen above (n. 1170).

(Continuation)

[2] Because the Divine providence acts into the affections that belong to man’s love and thus to his will, leading him in and from his affection into another that is near and related to it by means of his freedom, and so imperceptibly that man has no knowledge of how it acts, and in fact hardly knows that there is a Divine providence; for this reason many deny providence, and confirm themselves against it. This is done in consequence of the various things that happen and arise, as that the arts and deceits of the wicked are successful, that impiety prevails, that there is a hell, that the understanding is blinded to spiritual things, and that this gives rise to so many heresies, each one of which, starting from a single head, flows out into assemblies and nations and becomes permanent, like popery, Lutheranism, Calvinism, Melancthonism, Moravianism, Arianism, Socinianism, Quakerism, Enthusiasm, and even Judaism, and with these naturalism and atheism; and outside of Europe extending through many kingdoms, Mohammedanism, and also paganism, in which are various kinds of worship, and in some cases no worship at all.

[3] All who do not think on these subjects from the Divine truth say in their heart that there is no Divine providence; and those who are perplexed about it assert that there is a Divine providence, but that it is only universal. When either of these hear that there is a Divine providence in every least particular of man’s life they either give no heed to it or do give heed to it; those who give no heed to it casting the truth behind them and turning away, and those who do

give heed to it turning away like the others, and yet they turn back their faces, merely to see whether there is anything in it; and when they see they say to themselves, This is mere affirmation. Some of these latter do affirm the truth with the lips, but not with the heart. Since, then, it is important that the blindness arising from ignorance, or the thick darkness arising from absence of light, should be dissipated, it is permitted to see (1) that the Lord teaches no one immediately, but mediately through those things in man that are from the hearing and sight. (2) And yet the Lord provides that man may be reformed and saved by those things that he adopts as his religion. (3) And for every nation the Lord provides a universal means of salvation.

1177. *For in one hour they were devastated* signifies over the loss and destruction of all things, that is, lamentation over them, as is evident from the explanations above (n. 1136, 1168), where like words occur.

(Continuation)

(1) That the Lord teaches no one immediately, but mediately through those things in man that are from the hearing and sight. This follows from what has been said above; to which it must be added that immediate revelation is not granted to man except that which has been given in the Word, such as it is in the prophecies and gospels and histories; which is such that everyone may be taught according to the affections of his love and the consequent thoughts of his understanding, those who are not in good of life receiving very little, but those who are in good of life receiving much, for these are taught through enlightenment by the Lord.

[2] The enlightenment is as follows: light conjoined with heat flows in through heaven from the Lord. This heat, which is the Divine love, affects the will, from which man has the affection of good; and this light, which is the Divine wisdom, affects the understanding, from which man has the thought of truth. From these two fountains, which are the will and understanding, all things of man's love and all things of his knowledge are affected; but only those things that pertain to the subject are called up and

presented to view. In this way is enlightenment effected by the Lord by means of the Word, in which everything, from the spiritual that is in it, communicates with heaven, and the Lord flows in through heaven into that which is at the time under man's view; and the influx in everyone is continual and universal even to the minutest particulars. It is comparatively like the heat and light from the sun of the world, which operate upon each and every thing of the earth and give life according to the quality of the seed and the reception. What, then, must be the effect of the heat and light from the Divine sun, from which all things live? To be enlightened by the Lord through heaven is to be enlightened by the Holy Spirit, for the Holy Spirit is the Divine that proceeds from the Lord as a sun, from which is heaven. From this it is clear that the Lord teaches the man of the church mediately by means of the Word according to the love of his will that comes from his life, and according to the light of his understanding that he gains by means of knowledge; and that this cannot be otherwise, because this is the Divine order of influx.

[3] And this is why the Christian religion has been divided into churches, and into heresies in general and in particular within the churches. Neither can those who are outside the Christian world, and who do not have the Word, be taught in any other way, for they are taught through the religious principle that they have instead of the Word, which is in part from the Word. The religious principle with the Mohammedans was in some respects taken from the Word of both Testaments. Others have a religious principle derived from the ancient Word that was afterwards lost. With some it was from the ancient church that extended over a great part of the continent of Asia, which, like our church at the present day, was divided into many, all of them having that ancient Word. From these the religious principles of many nations were derived, although in process of time these became in many cases more or less idolatrous.

[4] Those whose worship is from that origin are taught by the Lord mediately by means of their religious principle the same as Christians are by the Word; and this is done, as has been said, by the Lord through heaven, and thus by a stirring up of their will and

also of their understanding. But enlightenment by means of those religious principles is not like enlightenment by means of the Word. It is like enlightenment at evening when the moon is shining more or less brightly, while enlightenment by means of the Word is like enlightenment in the daytime from morning to noon, when the sun is shining more or less brightly. Thus it is that the Lord's church which, as to its light, which is Divine wisdom, extends through the entire globe, is like the day from noon to evening, and even to night; while as to its heat, which is Divine love, it is like the year from spring to autumn, and even to winter.

1178. Verse 20. *Exult over her, O heaven, and ye holy apostles and prophets, for God hath judged your judgment upon her.* 20. "Exult over her, O heaven, and ye holy apostles and prophets," signifies joy of heart in heaven and in the church with those who are in wisdom and intelligence from the Word (n. 1179); "for God hath judged your judgment upon her" signifies on account of the rejection of these (n. 1180).

1179. Verse 20. *Exult over her, O heaven, and ye holy apostles and prophets,* signifies joy of heart in heaven and in the church with those who are in wisdom and intelligence from the Word. This is evident from the signification of "exulting," as being joy of heart; also from the signification of "heaven," as being not only heaven but also the church, since the church is the Lord's heaven upon the earth; also from the signification of "apostles," as being those who teach from the Word (see n. 100, 333), therefore those who are in wisdom; also from the signification of "prophets," as being those who are in the doctrine of truth from the Word, and in an abstract sense doctrines themselves (see n. 624), therefore those who are in intelligence; for those who are in doctrine from the Word are called "intelligent," while those who teach the Word are called "wise." From all this it is clear that "Exult over her, O heaven, and ye holy apostles and prophets," signifies joy of heart in heaven and in the church with those who are in wisdom and intelligence. This now follows because before the last judgment, or before the Babylonians were cast into hell and the world of spirits was thus delivered from them, the light by which the angels have wisdom and intelligence was intercepted. That light was intercepted and the angels thereby

somewhat obscured because of the conjunction of the Babylonians with the angels of the lowest heaven; but it was otherwise when they had been cast down. (On this see what is related from things seen and heard in *Last Judgment*.)

(Continuation)

[2] (2)And yet the Lord provides that man may be reformed and saved by those things that he adopts as his religion. In the entire globe where there is any religion, since there must be conjunction, there are two that constitute it, namely, God and man; and there are two things that constitute conjunction, namely, the good of love and the truth of faith; the good of love is from the Lord immediately, the truth of faith is also from God, but mediately. The good of love is that through which God leads man, and the truth of faith is that through which man is led. This is the same as what has been said above. The truth of faith appears to man to be his own, because it is from those things that he acquires as if from himself. Therefore God conjoins himself to man through the good of love, and man conjoins himself to God as if of himself through the truth of faith. Because the conjunction is such the Lord compares himself to a bridegroom and husband, and the church to a bride and wife. The Lord flows in continually with an abundance of the good of love, but he cannot be conjoined to man in the fullness of the truth of faith, but only in that which is with man, and this varies; it can be given in greater fullness with those who are where the Word is, and in less fullness with those who are where there is no Word; and yet the fullness varies in both in proportion to their knowledge and their life according to it, and consequently it may be greater with those who have not the Word than with those who have it.

[3] The conjunction of God with man and of man with God is taught in the two tables that were written with the finger of God, and called “the tables of the covenant,” “of the testimony,” and “of the law.” In one table is God, in the other man. All nations that have any religion have these tables; from the first table they know that God must be acknowledged, regarded as holy, and worshiped; from the other table they know that they must not steal, either

openly or secretly by crafty devices; that they must not commit adultery; that they must not kill either by the hand or by hatred; that they must not bear false witness in a court of justice or before the world; and also that they must not will these things. From his table man knows the evils that must be shunned, and just so far as he knows them and shuns them as if from himself, God conjoins the man to himself and enables him from his table to acknowledge him, to regard him as holy, and to worship him, and also enables him not to will evils, and so far as he does not will evils to know truths in abundance. Thus these two tables are conjoined with man, and God's table is placed above man's table, and they are put as one table into the ark, over which is the mercy seat, which is the Lord, and over the mercy seat the two cherubim which are the Word and what is from the Word, in which the Lord speaks with man as he spoke with Moses and Aaron between the cherubim.

[4] Since, then, there is conjunction of the Lord with man and of man with the Lord by these means, evidently everyone who knows them and lives according to them, not merely from the civil and moral law, but also from the Divine law, will be saved; thus everyone in his own religion, whether Christian or Mohammedan or Gentile. And what is more, a man who from religion lives these truths, even if in the world he knows nothing about the Lord, nor anything else from the Word, yet he is in such a state as to his spirit that he wishes to become wise; consequently after death he is instructed by the angels and acknowledges the Lord and receives truths according to his affection and becomes an angel. Every such person is like a man who dies an infant, for he is led by the Lord and is educated by the angels. Those who from ignorance and from having been born in such a place have known nothing of worship, are after death instructed like little children, and according to their civil and moral life receive the means of salvation. I have seen such, and at first they did not appear like men; but afterwards I saw them as men, and heard them speaking sanely from the commandments of the Decalogue. To instruct such is the inmost angelic joy. From all this it is now clear that the Lord provides that every man can be saved.

1180. *For God hath judged your judgment upon her*, signifies on account of their rejection of these, as is evident from the signification of “judging a judgment” as being to recompense according to deeds, thus to cast into hell those meant by “Babylon,” consequently to cast them out of the places where they had been before.

(Continuation)

(3) For every nation the Lord provides a universal means of salvation. From what has been said above it is clear that in whatever religion a man may live he can be saved; for he knows the evils and the falsities from evils that must be shunned, and having shunned them he knows the goods that must be done and the truths that must be believed. The goods he does and the truths he believes before he has shunned evils are not in themselves goods and truths, because they are from man and not from the Lord. Before that they are not goods and truths in themselves because in the man they then have no life. A man who knows all goods and all truths, as many as can be known, but does not shun evils, knows nothing. His goods and truths are swallowed up or cast out by the evils, so that he becomes foolish, not in the world but afterwards; while the man who knows few goods and few truths, but shuns evils, knows those goods and truths and learns many more and becomes wise, if not in the world yet afterwards. Since, then, everyone in every religion knows the evils and falsities from evils that must be shunned, and having shunned them knows the goods that must be done and the truths that must be believed, it is clear that this is provided by the Lord as the universal means of salvation with every nation that has any religion.

[2] With Christians this means exists in all fullness; it also exists, though not in fullness, with Mohammedans and Gentiles. The remaining things, by which they are distinguished, are either ceremonials which are of little consequence, or are goods that may be done or not done, or truths that may be believed or not believed, and yet man be saved. What these things amount to man can see when evils are removed. A Christian sees this from the Word, a Mohammedan from the Koran, and a gentile from his

religious principle. A Christian sees from the Word that God is one, that the Lord is the Savior of the world, that all good that is good in itself, and all truth that is true in itself, is from God, and nothing of it from man; that there must be baptism and the holy supper, that there is a heaven and that there is a hell, that there is a life after death, and that he who does good comes into heaven, and he who does evil into hell. These things he believes from truth and does from good when he is not in evil. Other things that are not in accord with these and with the Decalogue he may pass by.

A Mohammedan sees from the Koran that God is one, that the Lord is the Son of God, and that all good is from God, that there is a heaven and that there is a hell, that there is a life after death, and that the evils forbidden in the commandments of the Decalogue must be shunned. If he does these latter things he also believes the former and is saved. A gentile sees from his religious principle that there is a God, that he must be regarded as holy and be worshiped, that good is from him, that there is a heaven and that there is a hell, that there is a life after death, that the evils forbidden in the Decalogue must be shunned. If he does these things and believes them he is saved.

And as many gentiles perceive God to be man, and as God-man is the Lord, so after death when they are instructed by angels they acknowledge the Lord, and afterwards receive truths from the Lord that they had not before known. They are not condemned because of their not having the ordinances of baptism and the holy supper; the holy supper and baptism are for those only who are in possession of the Word, and to whom the Lord is known from the Word; for they are symbols of that church, and are attestations and certifications that those who believe and live according to the Lord's commandments in the Word are saved.

1181. Verse 21. *And one strong angel took up a stone like a great millstone and cast into the sea, saying, Thus with violence shall Babylon, that great city, be cast down, and shall be found no more.* 21. "And one strong angel took up a stone like a great millstone and cast into the sea," signifies all confirmations of their doctrine from the Word cast with them into hell (n. 1182); "saying, Thus with

violence shall Babylon, that great city, be cast down, and shall be found no more,” signifies the total destruction of that doctrine and religious persuasion, and that they shall not rise again (n. 1183).

1182. Verse 21. *And one strong angel took up a stone like a great millstone and cast into the sea,* signifies confirmations of their doctrine from the Word cast with them into hell. This is evident from the signification of “strong angel,” as being the Divine truth in its power (see n. 130, 200, 302, 593, 800); also from the signification of a “millstone,” as being the confirmation of truth from the Word, and also the confirmation of falsity from the Word (of which presently); also from the signification of “casting into the sea,” as being into hell with them; that the “sea” signifies hell, may be seen (n. 537*a*, 538). A “millstone” signifies confirmation from the Word in both senses, because “wheat” signifies good, and “fine flour” its truth, therefore “a millstone,” by which wheat is ground into fine flour, or barley into meal, signifies the production of truth from good, or the production of falsity from evil, so, too, the confirmation of truth or of falsity from the Word; as can be seen from the following passages. In Jeremiah:

I will take away from them the voice of joy and the voice of gladness, the voice of the bridegroom and the voice of the bride, the voice of the millstones and the light of the lamp (Jer. 25:10).

Here, too, the joy of heaven and of the church is described, and “the voice of joy” signifies exultation of heart from the good of love, and “the voice of gladness” signifies glorification of soul from the truths of faith, for in the Word “joy” is predicated of good, and “gladness” of truth. “The voice of millstones” has a similar signification as “the voice of joy”; and “the light of the lamp” has a similar signification as “gladness,” namely, from the truth of faith. “The voice of millstones” signifies joy of heart from the good of love, because a millstone grinds wheat into fine flour, and “wheat” signifies the good of love, and “fine flour” truth from that good.

[2] Like things are said in this chapter of Revelation, namely:

The voice of a millstone shall not be heard in thee anymore, and the light of a lamp shall not shine in thee anymore, and the voice of bridegroom and the voice of bride shall not be heard in thee anymore (Rev. 18:22–23).

These words will be explained presently. In Isaiah:

Take the millstone and grind meal, make bare the thigh passing through the rivers (Isa. 47:2).

This is said of Babylon and Chaldea; and “to take the millstone and grind meal,” signifies to bring forth falsities from evil, and to confirm them by means of the Word; and “to make bare the thigh passing through the rivers,” signifies to adulterate goods by means of reasonings. In Lamentations:

The young men they led away to grind, and the boys stumbled under the wood (Lam. 5:13).

“To lead away the young men to grind,” signifies to compel those who are capable of understanding truths to falsify truths; “the boys stumble under the wood,” signifies to compel those who are capable of willing goods to adulterate goods, “to grind” being to falsify truths or to confirm falsities by means of the Word, “wood” being good. In Moses:

Thou shalt not take the mill or the upper millstone for a pledge, for he receiveth the soul for a pledge (Deut. 24:6).

This was among their laws, all of which corresponded to spiritual things. “Not to take a mill or millstone for a pledge” signified in the spiritual sense that the ability from good to understand truths must not be taken away from anyone, thus that no one must be deprived of goods and truths. Because this is the signification it is said, “for he receiveth the soul for a pledge,” which signifies that thus one would spiritually perish. In the same:

They shall die even to the firstborn of the maidservant that is behind the mill (Exod. 11:5).

“The firstborn of the maidservant that is behind the mill” signifies the chief things of faith of the natural man, that have been falsified.

[3] In Matthew:

In the end of the age two women shall be grinding, one shall be taken and the other shall be left (Matt. 24:40, 41).

“The end of the age” is the last time of the church; “the two women grinding” mean those who confirm themselves in truths and those who confirm themselves in falsities from the Word; those who confirm themselves in truths are meant by the one that shall be taken, and those who confirm themselves in falsities by the one that shall be left. In the Gospels:

Jesus said, Whoso shall cause one of these little ones that believe in me to stumble, it is profitable for him that an ass-millstone be hanged about his neck, and that he be sunk in the depths of the sea (Matt. 18:6; Mark 9:42; Luke 17:2).

“To cause one of the little ones that believe in Jesus to stumble,” signifies to pervert those who acknowledge the Lord; “it is profitable that an ass-millstone be hanged about the neck,” signifies that it would be better for him not to know any good and truth, but only evil and falsity; this is meant by “ass millstone,” and “to be hanged about the neck” means cutting one off from knowing good and truth; “to be sunk in the depths of the sea,” signifies to be cast down to hell. This is profitable because to know goods and truths and to pervert them is to profane. What is meant by:

Moses burnt the calf and ground it even to powder, and sprinkled it upon the face of the waters, and made the sons of Israel to drink of it (Exod. 32:20; Deut. 9:21),

may be seen explained in *Arcana Coelestia* (n. 10462–10466).

(Continuation)

[4] Something shall now be said about the speech of spirits with man. Many believe that man can be taught by the Lord by means of spirits speaking with him; but those who believe this and are willing to believe it do not know that it is attended with danger to their souls. So long as man is living in the world, as to his spirit he is in the midst of spirits, although spirits do not know that they are with man, nor does man know that he is with spirits; and for the reason that as to the affections of the will they are immediately conjoined, while as to the thoughts of the understanding they are mediately conjoined. For man thinks naturally, but spirits think spiritually; and natural and spiritual thought make one only by correspondences; and in a oneness by correspondences neither one of the two knows anything about the other. But as soon as spirits begin to speak with man they come out of their spiritual state into man's natural state, and they then know that they are with man and they conjoin themselves with the thoughts of his affection and speak with him from those thoughts. They can enter into no other state of man, for all conjunction is by like affection and thought therefrom, while unlike separates. For this reason the speaking spirit must be in the same principles as the man is, whether they be true or false; and these he stirs up, and through his affection conjoined to man's affection he strongly confirms them. This makes clear that none but like spirits speak with man, or manifestly operate into him, for manifest operation coincides with speech. Consequently only enthusiastic spirits speak with enthusiasts; only Quaker spirits operate upon Quakers, and only Moravian spirits upon Moravians. The same is true of Arians, Socinians, and other heretics.

[5] All spirits that speak with man were once men in the world, and were then of like character. This has been granted me to know by repeated experience. And what is absurd, when a man believes that the Holy Spirit is speaking with him or operating upon him the spirit also believes himself to be the Holy Spirit. This is common with enthusiastic spirits. All this shows the danger in which a man is who speaks with spirits, or who manifestly perceives

their operation. Man does not know what the quality of his affection is, whether it be good or evil, or with what others it is conjoined; and if he is in the pride of self-intelligence the spirit within him favors every thought from that source; and the same is true when one favors certain principles enkindled by such a fire with those who are not in truths from genuine affection. Whenever a spirit from like affection favors man's thoughts or principles, one leads the other as the blind lead the blind until both fall into the pit. The Pythonists formerly were of this character, also the magi in Egypt and in Babylon, who were called wise because they talked with spirits, and because they clearly perceived the operation of spirits in themselves. But by this the worship of God was changed into the worship of demons, and the church perished. For this reason such interaction was forbidden to the sons of Israel under penalty of death.

1183. *Saying, Thus with violence shall Babylon, that great city, be cast down, and shall be found no more,* signifies the total destruction of that doctrine, and that these shall not rise again. This is evident from the signification of "to be cast down with violence," as being total destruction; also from the signification of "Babylon that great city," as being that religious persuasion and its doctrine (of which frequently above); also from the signification of "found no more," as being not to rise again.

(Continuation)

It is otherwise with those whom the Lord leads. He leads those who love truths, and who will them from himself. Such are enlightened when they read the Word; for the Lord is in the Word, and speaks with everyone according to his apprehension. When such hear the speech of spirits, as they sometimes do, they are not taught but led, and this with such precaution that the man is left to himself; for every man, as has been said before, is led by the Lord by means of affections, and from these he thinks as if from himself in freedom; if this were not so man would be incapable of reformation, nor could he be enlightened. But men are enlightened variously, each according to the quality of his affection and

consequent intelligence. Those who are in the spiritual affection of truth are raised up into the light of heaven, even so as to be able to perceive the enlightenment.

[2] This it has been given me to see, and from it to perceive clearly what comes from the Lord and what from angels. What has come from the Lord has been written; what has come from the angels has not. Moreover, it has been granted me to talk with angels as man with man, also to see the things that are in the heavens and that are in the hells; and for the reason that the end of the present church has come, and the beginning of a new one, which will be the New Jerusalem, is at hand; and to that it must be revealed that the Lord rules the universe, both heaven and the world; that there is a heaven and a hell, and what these are; that men live even as men after death, those who have been led by the Lord in heaven, but those who have been led by self in hell; that the Word is the Divine itself of the Lord on the earth; also that the last judgment is accomplished, that man may not expect it forever in this world; as well as many other things belonging to the light that is now arising after darkness.

1184. Verses 22–23. *And the voice of harpers and musicians and pipers and trumpeters shall not be heard in thee any more; and no craftsman of whatsoever craft shall be found in thee any more; and the voice of a millstone shall not be heard in thee any more. And the light of a lamp shall not shine in thee any more; and the voice of bridegroom and of bride shall not be heard in thee any more; because thy merchants were the great men of the earth, because by thy sorcery have all nations been seduced.* 22. “And the voice of harpers and musicians and pipers and trumpeters shall not be heard in thee any more,” signifies no more any interior or exterior joys (n. 1185); “and no craftsman of whatsoever craft shall be found in thee any more,” signifies no more any wisdom, intelligence, or knowledge (n. 1186); “and the voice of a millstone shall not be heard in thee any more,” signifies no more any understanding of truth from the will of good (n. 1187). 23. “And the light of a lamp shall not shine in thee any more,” signifies nothing of the truth of heaven and of the church (n. 1188); “and the voice of bridegroom and of bride shall

not be heard in thee any more," signifies no joy from the conjunction of good and truth (n. 1189); "because thy merchants were the great men of the earth," signifies those who are in dominion and in its love and delight, and who have gained the chief honors of the world and the riches of the world (n. 1190); "because by thy sorcery have all nations been seduced," signifies that by their wicked arts and persuasions they compelled all the well disposed to believe and to do those things from which they have gained dominion and wealth (n. 1191).

1185. Verse 22. *And the voice of harpers and musicians and pipers and trumpeters shall not be heard in thee any more*, signifies no more any interior or exterior joys. This is evident from the signification of the "voice or sound" of various instruments of music, as being joys from internal and external affections. They signify affections because of their harmony, for musical sounds express affections and produce them with joy. Stringed instruments signify spiritual things, and wind instruments celestial things, and that they correspond to affections may be seen (n. 323*b*, 326*a*). But what "the voice of the harp, the voice of the pipe, and the voice of the trumpet" signify in particular, can be seen only from the affections, which are of two kinds, spiritual and celestial; spiritual affections are from truths and celestial from goods; but they are of three degrees, inmost, middle, and ultimate; the inmost are such as are in the inmost heaven, the middle such as are in the middle heaven, and the ultimate such as are in the lowest heaven.

(Continuation)

[2] (10) The tenth law of the Divine providence is that man has led himself to eminence and riches by his own prudence, when these lead astray, for by the Divine providence man is led only to such things as do not lead astray and as are serviceable to eternal life; for all things of the Divine providence with man look to what is eternal, since the life which is God, from which man is man, is eternal. There are two things that especially influence the minds of men, eminence and riches; eminence relates to the love of glory and of honors, riches to the love of money and possessions. These

especially influence men's minds because they belong to the natural man; consequently those who are merely natural have no other idea than that eminence and riches are real blessings that are from God, when in fact they may be curses, as may be clearly inferred from this, that they are the portion both of good men and of evil men. I have seen the eminent and the rich in the heavens and I have seen them in the hells; therefore, as has been said, when eminence and riches do not lead astray they are from God, but when they do they are from hell.

[3] In the world man does not distinguish between their being from God or from hell, because the natural man separated from the spiritual cannot perceive this distinction; but the distinction can be seen in the natural man that is from the spiritual, and yet with difficulty, because the natural man is taught from infancy to counterfeit the spiritual man; and in consequence when he performs uses to the church, to the country, to society and his fellow citizens, thus to the neighbor, he not only professes but also is able to persuade himself that he has done it for the sake of the church, the country, society, and his fellow citizens, and yet he may have done it for the sake of self and the world as ends. Man is in such blindness because he has not put away evils from himself by any combat; for so long as evils remain man can see nothing from the spiritual in his natural; he is like one in a dream who believes himself to be awake, or like a bird of night that sees the darkness as light. Such is the natural man when the gate of heavenly light is closed. Heavenly light is the spiritual that enlightens the natural man. Since, then, it is of the greatest importance to know whether eminence and riches, or the love of glory and honor, and the love of money and of possessions, are ends or are means, ends and means shall first be defined, for if these are ends they are curses, but if they are not ends, but means, they are blessings.

1186. *And no craftsman of whatsoever craft shall be found in thee any more,* signifies no more wisdom, intelligence, or knowledge. This is evident from the signification of "craftsman of whatsoever craft," as being everything belonging to the understanding, consequently wisdom, intelligence, and knowledge, for these

belong to the understanding, the inmost of which is wisdom, the middle intelligence, and the lowest is knowledge. This is the signification of “craftsman of whatsoever craft,” because these are endowments of the understanding, and its endowments are signified by “crafts.” As these are signified by “crafts,” so in the Word where the construction of the tabernacle is treated of, also the garments of Aaron, which were of gold, blue, purple, scarlet double-dyed, and fine twined linen, it is said that they were to be the work of the “craftsman,” elsewhere “a work of a contriver” (Exod. 26:1, 31; 28:6; 39:8; and elsewhere). The things of which these were made, and which are here mentioned, signify things of wisdom, intelligence, and knowledge; therefore of Bezaleel and Oholiab, who were the craftsmen, and who made these things, it is said:

They were filled with wisdom, intelligence, and knowledge (Exod. 31:3 seq.; 36:1–2 seq.).

[2] That “craftsman” signifies intelligence from what is one’s own is evident in Hosea:

They make them a molten image of their silver, and idols in their intelligence, all of it the work of the craftsmen (Hos. 13:2).

“Molten image” and “idol” signify worship according to doctrine that is from self-intelligence; “silver” signifies the falsity from which such doctrine comes; therefore it is said “that in their intelligence they make them an idol, all of it the work of craftsmen.” So in Isaiah:

The craftsman melteth a graven image, and the goldsmith spreadeth it over with gold, and casteth chains of silver; he seeketh a wise craftsman (Isa. 40:19–20).

And in Jeremiah:

Silver spread into plates is brought from Tarshish, and gold from Uphaz, the work of the craftsman and of the hands of the founder, hyacinthine and garments, all of it the work of the wise (Jer. 10:3, 9).

Here and in many passages elsewhere self-intelligence is described by “idols,” and “sculptured and molten images” (see n. 587*b*, 827*a*).

(Continuation)

[3] End, mediate causes, and effect, are called also the chief end, intermediate ends, and the final end. Intermediate and final ends are called ends, because the chief end produces them, is everything in them, is their *esse* and is their soul. The chief end is the will’s love in man, the intermediate ends are subordinate loves, and the final end is the love of the will existing as it were in its effigy. As the chief end is the love of the will it follows that intermediate ends, being subordinate loves, are foreseen, provided, and produced through the understanding, and that the final end is the use foreseen, provided, and produced by the love of the will through the understanding, for everything that love produces is a use. This must be premised in order that what has just been said may be perceived, namely, that eminence and riches may be blessings or that they may be curses.

1187. *And the voice of the millstone shall not be heard in thee any more* signifies no more any understanding of truth from the will of good. This is evident from the signification of “millstone,” as being the production of truth from good (see n. 1182); thus also the understanding of truth from the will of good, since the understanding is the recipient of truth, and the will the recipient of good.

(Continuation)

Now as the end, which is the love of man’s will, provides or acquires for itself through the understanding the means through which the final end may exist, to which the first end advances through the means, and this is the end coming into existence, which is the use, it follows that the end loves the means when they promote that use, and does not love them when they do not

promote it, but then rejects them, and through the understanding provides or acquires for itself other means. This makes clear the quality of a man whose chief end is the love of eminence, or the love of glory and honor, or whose chief end is the love of wealth, or love of money or possessions, namely, that he regards all means as servants that are serviceable to him for his final end, which is love coming into existence, and this love is use to himself.

[2] Take, for example, a priest whose chief end is love of money or possessions, his means are the ministerial office, the Word, doctrine, learning, preaching from these, and instruction of men of the church and their reformation and salvation by means of these. These means are valued by him according to the end and for the sake of the end, and yet they are not loved, although with some they appear to be loved; for wealth is what is loved, since this is the first and the final end, and that end, as has been said, is everything in the means. Such assert, indeed, that their desire is that men of their church be taught, reformed, and saved; but as wealth is the end from which this is said, it is not said from their love, but only as means of acquiring reputation and gain for the sake of the end.

[3] The same is true of a priest whose chief end is a love of eminence over others, as will be seen if gain or honor is separated from the means. It is wholly different when instruction, reformation, and salvation of souls is the chief end, and wealth and eminence are the means; for a priest is then a wholly different man, for he is a spiritual man, while the former is a natural man. With a spiritual priest wealth and eminence are blessings, but with a natural priest wealth and eminence are curses. This has been made evident by much experience in the spiritual world. Many have been seen and heard there who asserted that they had taught, had written, and had reformed men; but when the end or love of their will was disclosed, it was clear that they had done all things for the sake of self and the world, and nothing for the sake of God and the neighbor, and that they even cursed God and did evil to the neighbor. Such are meant in Matt. 7:22–23; and in Luke 13:26–27.

1188. Verse 23. *And the light of a lamp shall not shine in thee any more* signifies nothing of the truth of heaven and the church. This is evident from the signification of “light,” as being the Divine truth (see above, n. 955, 1067, 1159); also from the signification of “lamp” or “lampstand,” as being heaven and the church (see n. 62); also from the signification of “not shining any more,” as being not to exist.

(Continuation)

Take as another example a king, a prince, a magistrate, a governor, or an official, whose chief end is the love of rule, and whose means are all things belonging to their dominion, administration, and function. The uses they perform do not have the good of the kingdom, commonwealth, country, societies, and fellow citizens as their end, but delight in ruling, consequently self. The uses themselves are not to them uses, but minister to their pride. They perform uses for the sake of appearances and of distinction; they do not love them, but they commend and yet make light of them, just as a master does his servants. I have seen such after death, and have been amazed. They were devils among the burning; for when the love of rule is the chief end it is the very fire of hell.

[2] I have also seen others whose chief end was not love of rule, but love of God and the neighbor, which is the love of uses; these were angels to whom dominion in the heavens was granted. From all this again it is clear that eminence may be a blessing or may be a curse, and that eminence as a blessing is from the Lord, and eminence as a curse is from the devil. What the love of rule is when it is the chief end, anyone who is wise can see from the kingdom that is meant in the Word by “Babylon,” that set its throne in the heavens above the Lord by claiming to itself all his authority; consequently it abrogated the Divine means of worship, which are from the Lord through the Word, and in their place instituted demoniacal means of worship, which are adorations of living and dead men, also of sepulchers, carcasses, and bones. That kingdom is described by “Lucifer” in Isaiah (14:4–24). But only those that

have exercised that dominion from the love of it are Lucifers, not the rest.

1189. *And the voice of bridegroom and of bride shall not be heard in thee any more* signifies no joy from the conjunction of good and truth. This is evident from the signification of “bridegroom,” as being in the highest sense the Lord; also from the signification of “bride,” as being in that sense the church; and as the Lord flows into man from the Divine good of the Divine love, and is conjoined to the man of the church in the Divine truth, so “bridegroom and bride” mean the conjunction of the Lord with the church, and also the conjunction of good with truth. Because all spiritual joy is from that conjunction, it follows that “the voice of the bridegroom and bride” signifies the joy therefrom. Moreover, the angels have all their wisdom and intelligence, and thus all their joy and happiness from that conjunction and according to it. As this is the signification of “the voice of bridegroom and bride,” heavenly joy is described in other places in the Word by “bridegroom and bride.” As in Jeremiah:

I will take away from them the voice of joy and the voice of gladness, the voice of the bridegroom and the voice of the bride, the voice of the millstone and the voice of the lamp (Jer. 25:10).

Behold I cause to cease out of this place the voice of joy and the voice of gladness, the voice of the bridegroom and the voice of the bride (Jer. 16:9).

I will cause to cease out of the cities of Judah, and out of the streets of Jerusalem, the voice of joy and the voice of gladness, the voice of the bridegroom and the voice of the bride (Jer. 7:34).

In Joel:

Let the bridegroom go forth out of his chamber, and the bride out of her closet (Joel 2:16).

In Jeremiah:

Yet again shall be heard in this place the voice of joy and the voice of gladness, the voice of the bridegroom and the voice of the bride, of them that say, Confess ye Jehovah of hosts (Jer. 33:10–11).

In these passages, “the voice of the bridegroom and the voice of the bride” signify joy and gladness from the conjunction of the Lord with the church, and thus from the conjunction of good and truth, for the state of the church is here treated of; and the terms “joy and gladness” are also used, “joy” from good and “gladness” from truth.

[2] So in Isaiah:

I will rejoice in Jehovah, my soul shall exult in my God, as the bridegroom putteth on a miter, and as the bride adorneth herself with her jewels (Isa. 61:10).

“To put on the miter” means to put on wisdom, and “to adorn herself with jewels” means with the knowledges of truth. In the same:

As the joy of the bridegroom over the bride, so shall thy God rejoice over thee (Isa. 62:5).

That the Lord is meant in the highest sense by the “bridegroom,” and the church by the “bride,” is evident in the Gospels:

When the disciples of John asked about fasting, Jesus said as long as the bridegroom is with them the sons of the nuptials cannot fast; but the days will come when the bridegroom shall be taken away from them; then shall they fast (Matt. 9:15; Mark 2:19, 20; Luke 5:34–35).

Here the Lord calls himself the “bridegroom” and the men of the church he calls “sons of the nuptials”; “to fast” signifies to mourn on account of the lack of truth and good. In Matthew:

The kingdom of the heavens is likened to ten virgins, who took their lamps and went forth to meet the bridegroom (Matt. 25:1–2 seq.).

Here the “bridegroom” means the Lord, and “virgins” mean the church, and “lamps” signify the truths of faith. In John:

He that hath the bride is the bridegroom, but the friend of the bridegroom, who standeth and heareth him, rejoiceth with joy because of the bridegroom's voice (John 3:29).

John the Baptist said this of the Lord, who is meant by the "bridegroom," and the church is meant by the "bride." That the church is meant by the "bride" is evident from these passages in Revelation:

I saw the holy city, new Jerusalem, prepared as a bride adorned for her husband (Rev. 21:2).

The "new Jerusalem" means the new church. Again:

Come, I will show thee the bride, the wife of the Lamb; and he showed me the city Jerusalem (Rev. 21:9–10).

The spirit and the bride say, Come; and he that heareth, let him say, Come (Rev. 22:17).

"The spirit and the bride" signify the church as to good and truth.

(Continuation)

[3] As the love of rule and the love of riches prevail universally in the Christian world, and these loves at this day are so deeply rooted that it is not known that they in any wise lead astray, it is important that their quality should be set forth. They lead every man astray who does not shun evils because they are sins; for he who does not thus shun evils does not fear God, and therefore remains natural. And as the love of ruling and the love of riches are the natural man's own loves, he does not see with any interior acknowledgment what the quality of those loves is in him. This he does not see unless he is reformed, and he can be reformed only by combat against evils. It is believed that he can be reformed by faith; but there can be no faith of God in man until he fights against evils. When man has thus been reformed light flows in from the Lord through heaven and gives him the affection of seeing and the ability to see what those loves are, and whether they rule or serve in him, thus whether they are in the first place in him and make as it were the head, or are in the second place and make as it were the

feet. If they rule and are in the first place they lead astray and become curses; but if they serve and are in the second place they do not lead astray but become blessings.

[4] I can assert that all in whom the love of rule is in the first place are inwardly devils. This love is known from its delight, for it exceeds every other delight of the life of man. It is continually exhaled from hell, and the exhalation appears like the fire of a great furnace, kindling the hearts of men whom the Lord does not protect from it. The Lord protects all who are reformed. Nevertheless, the former although in hell, are led by the Lord but only by means of external bonds, which are fears on account of the penalties of the law and the loss of reputation, honor, gain, and consequently pleasures. He leads them also by means of worldly rewards. He cannot lead them out of hell because the love of rule does not admit of internal bonds, which are the fear of God and affections of good and truth, by means of which the Lord leads all who will follow him to heaven and in heaven.

1190. *For thy merchants were the great men of the earth* signifies those who are in dominion and in its love and delight, and who have gained the chief honors of the world and the riches of the world. This is evident from the signification of “merchants,” as being those who acquire the knowledges of good and truth and communicate them; and in the contrary sense, as here, those who acquire such things as are serviceable for dominion, from which they gain both the honors and the riches of the world (see n. 840, 1104); also from the signification of “the great men of the earth,” as being those who transfer to themselves and exercise that dominion, which is dominion over the church and over heaven, and even over the Lord himself. Such are meant in this chapter, but not those who are under their dominion. These indeed venerate and adore them, but they do this from a faith induced by authority, and thus from obedience, and this faith and obedience are from ignorance. These have no share in dominion, therefore the things said in this chapter of Babylon as the harlot are not said of these.

(Continuation)

[2] Something shall now be said about man's being led by the Divine providence to such things as do not lead astray, but are serviceable to eternal life. These things also have reference to eminence and wealth. It is made clear that this is so by what I have seen in the heavens. The heavens are divided into societies, and those who are eminent and rich are to be found in every society. The eminent there are in such glory, and the rich in such abundance, that the glory and abundance of the world are almost nothing in comparison. But all the eminent there are wise, and all the rich abound in knowledge; thus eminence there is wisdom and wealth there is knowledge. Such eminence and wealth can be acquired in this world, both by those who are eminent and rich and by those who are not, for they are acquired here by all who love wisdom and knowledge.

To love wisdom is to love uses that are true uses, and to love knowledge is to love the cognitions of good and truth for the sake of such uses. When uses are loved more than self and the world, and the cognitions of good and truth are loved for the sake of uses, uses have the first place and eminence and wealth the second place; and this is the case with all who are eminent and rich in the heavens. They look upon the eminence they have from wisdom, and the wealth they have from knowledge, just as a man looks upon his garments.

1191. *Because by thy sorcery have all nations been seduced* signifies that by their wicked arts and persuasions they have compelled all the well disposed of that church to believe and to do those things from which they have gained dominion and wealth. This is evident from the signification of "sorcery," as being arts and persuasions (of which presently); also from the signification of "nations" as being those who are in good, thus the well disposed (see n. 175, 331a, b, 625, 1077); also from the signification of "to be seduced," as meaning to be deceived by such arts and persuasions into believing and doing those things from which they have gained dominion and wealth. "Sorcery" has nearly the same signification in the Word as

“enchantment,” and “enchantment” signifies such persuasion as causes a man to have no other perception than that a thing is so. Certain spirits possess a power of persuasion that closes up as it were the understanding of another, and suffocates the ability to perceive; and as the well-disposed men in the Babylonish nation are compelled and persuaded to believe and to do whatever the monks say, it is here said that “they have been seduced by their sorcery.” “Sorcery” here has the same signification as “enchantment” in Isaiah (47:9, 12), where Babylon is treated of; also in David (Psalm 58:4, 5). Enchantment is also mentioned among the arts associated with magic, that were forbidden to the sons of Israel (Deut. 18:10–11).

(Continuation)

[2] The eminence and wealth of the angels of heaven shall also be described. In the societies of heaven there are higher and lower governors, all arranged by the Lord and subordinated according to their wisdom and intelligence. Their chief, who excels the rest in wisdom, dwells in the midst in a palace so magnificent that nothing in the whole world can be compared with it. Its architecture is so wonderful that I can truthfully assert that not a hundredth part of it can be described by natural language, for art itself is there in its art. Within the palace are rooms and bed chambers, in which all the furniture and decorations are resplendent with gold and various precious stones in such forms as no artist in the world can imitate either in painting or sculpture.

And what is wonderful, the particulars, even to the minutest particulars, are for use; and everyone who enters sees their use, perceiving it by a breathing forth, as it were, of the uses through their images. But no wise person who enters keeps his eyes fixed very long on the images, but his mind attends to the uses, since these delight his wisdom. Round about the palace are colonnades, pleasure gardens, and smaller palaces, each in the form of its own beauty a heavenly delight. Besides these magnificent objects there are attendant guards, all clad in shining garments, and many other things. The subordinate governors enjoy similar luxuries, which are

magnificent and splendid according to the degrees of their wisdom, and their wisdom is according to the degrees of their love of uses. And not only do the rulers have such things, but also the inhabitants, all of whom love uses and perform them by various employments.

[3] But few of these things can be described; those that cannot be described are innumerable, for as they are in their origin spiritual they do not fall into the ideas of the natural man, and consequently not into the expressions of his language, except into these, that when wisdom builds for itself a habitation, and makes it comformable to itself, everything that lies inmosty concealed in any science or in any art flows together and accomplishes the purpose. These things have been written to make known that all things in the heavens also have reference to eminence and wealth, but that eminence there pertains to wisdom and wealth to knowledge, and that such are the things to which man is led by the Lord through his Divine providence.

1192. Verse 24. *And in her was found the blood of prophets and of saints, and of all that had been slain on the earth.* 24. “And in her was found the blood of prophets and of saints” signifies violence offered by them to every truth and thus to every good of the Word (n. 1193); “and of all that had been slain on the earth” signifies all the falsities and evils by which those who were of the church had perished (n. 1194).

1193. Verse 24. *And in her was found the blood of prophets and of saints* signifies violence offered by them to every truth and thus to every good of the Word. This is evident from the signification of “blood,” as being the Divine truth, and in the contrary sense violence offered to the Divine truth (see n. 329, 476, 748); also from the signification of “prophets,” as being those who are in truths of doctrine from the Word, and in an abstract sense truths of doctrine (see n. 624*b–e*, 999); also from the signification of “saints,” as being those who are in Divine truths from the Word, and in an abstract sense Divine truths in the Word (see n. 204, 325*a*, 973); also from the signification of “found in her,” as being

that violence was offered to these from the doctrine and religious persuasion meant by Babylon. From all this it is clear that “the blood of prophets and of saints found in her” signifies the violence offered by them to every truth and thus to every good of doctrine from the Word.

(Continuation)

[2] Something shall now be said about the uses through which men and angels have wisdom. To love uses is nothing else than to love the neighbor, for use in the spiritual sense is the neighbor. This can be seen from the fact that everyone loves another not because of his face and body, but from his will and understanding; he loves one who has a good will and a good understanding, and does not love one with a good will and a bad understanding, or with a good understanding and a bad will. And as a man is loved or not loved for these reasons, it follows that the neighbor is that from which everyone is a man, and that is his spiritual.

Place ten men before your eyes that you may choose one of them to be your associate in any duty or business; will you first find out about them and choose the one who comes nearest to your use? Therefore he is your neighbor, and is loved more than the others. Or become acquainted with ten maidens with the purpose of choosing one of them for your wife; do you not at first ascertain the character of each one, and if she consents betroth to you the one that you love? That one is more your neighbor than the others. If you should say to yourself, “Every man is my neighbor, and is therefore to be loved without distinction,” a devil-man and an angel-man or a harlot and a virgin might be equally loved.

Use is the neighbor, because every man is valued and loved not for his will and understanding alone, but for the uses he performs or is able to perform from these. Therefore a man of use is a man according to his use; and a man not of use is a man not a man, for of such a man it is said that he is not useful for anything; and although in this world he may be tolerated in a community so long

as he lives from what is his own, after death when he becomes a spirit he is cast out into a desert.

[3] Man, therefore, is such as his use is. But uses are manifold; in general they are heavenly or infernal. Heavenly uses are those that are serviceable more or less, or more nearly or remotely, to the church, to the country, to society, and to a fellow citizen, for the sake of these as ends; but infernal uses are those that are serviceable only to the man himself and those dependent on him; and if serviceable to the church, to the country, to society, or to a fellow citizen, it is not for the sake of these as ends, but for the sake of self as the end. And yet everyone ought from love, though not from self-love, to provide the necessaries and requisites of life for himself and those dependent on him.

[4] When man loves uses by doing them in the first place, and loves the world and self in the second place, the former constitutes his spiritual and the latter his natural; and the spiritual rules, and the natural serves. This makes evident what the spiritual is, and what the natural is. This is the meaning of the Lord's words in Matthew:

Seek ye first the kingdom of the heavens⁶ and its justice, and all things shall be added unto you (Matt. 6:33).

“The kingdom of the heavens” means the Lord and his church, and “justice” means spiritual, moral, and civil good; and every good that is done from the love of these is a use. Then “all things shall be added,” because when use is in the first place, the Lord, from whom is all good, is in the first place and rules, and gives whatever contributes to eternal life and happiness; for, as has been said, all things of the Lord's Divine providence pertaining to man look to what is eternal. “All things that shall be added” refer to food and raiment, because food means everything internal that nourishes the soul, and raiment everything external that like the body clothes it. Everything internal has reference to love and wisdom, and everything external to wealth and eminence. All this makes clear what is meant by loving uses for the sake of uses, and what the uses

are from which man has wisdom, from which and according to which wisdom everyone has eminence and wealth in heaven.

1194. *And of all that had been slain on the earth* signifies all the falsities and evils by which those who were of the church had perished. This is evident from the signification of the “slain,” as being those who had perished by falsities and evils (see n. 315*a, c, d*, 366); “to slay” being to deprive others of their truths and goods by falsities and evils (see n. 547, 572, 589); also from the signification of the “earth,” as being the church (of which frequently); therefore “the blood of all that had been slain upon the earth” signifies violence offered to every truth and good by falsities and evils, by which those who were of the church perished.

(Continuation)

As man was created to perform uses, and this is to love the neighbor, so all who come into heaven, however many there are, must do uses. All the delight and blessedness of these is according to uses and to the love of uses. Heavenly joy is from no other source. He who believes that such joy is possible in idleness is much deceived. No idle person is tolerated even in hell. Those who are there are in workhouses and under a judge who imposes tasks on the prisoners that they must do daily.

To those who do not do them neither food nor clothing is given, but they stand hungry and naked; thus are they compelled to work there. The difference is that in hell uses are done from fear, but in heaven from love; and fear does not give joy, but love does. Nevertheless it is proper to vary occupations in different ways in company with others, and these serve as recreations, which are also uses. It has been granted me to see many things in heaven, many things in the world, and many things in the human body, and to consider at the same time their uses; and it has been revealed that every particular thing in them, both great and small, was created from use, in use, and for use; and that the part in which the ultimate that is for use ceases is separated as harmful and is cast out as condemned.

Revelation 19

After these things I heard as it were a voice of a great multitude in heaven, saying, Alleluia, salvation and glory and honor and power unto the Lord our God;

2. For true and just are his judgments; for he hath judged the great harlot that corrupted the earth with her whoredom, and he hath avenged the blood of his servants at her hand.

3. And a second time they said, Alleluia; and her smoke shall go up unto the ages of the ages.

4. And the twenty-four elders and the four animals fell down and adored God who sitteth on the throne, saying, Amen, Alleluia.

5. And a voice came forth from the throne, saying, Praise our God, all ye his servants, and ye that fear him, both the small and the great.

6. And I heard as it were the voice of a great multitude, and as it were the voice of many waters, and as it were the voice of mighty thunders, saying, Alleluia, for the Lord God, the almighty, reigneth.

7. Let us rejoice and exult, and let us give the glory unto him, for the marriage of the Lamb is come, and his wife hath made herself ready.

8. And it hath been given to her that she should be clothed in fine linen, clean and bright, for the fine linen is the just deeds of the saints.

9. And he said unto me, Write, Blessed are they that have been called unto the marriage supper of the Lamb. And he said unto me, These are the true words of God.

10. And I fell down before his feet to adore him; and he said unto me, See thou do it not; I am thy fellow servant and of thy brethren that have the testimony of Jesus; adore God, for the testimony of Jesus is the spirit of prophecy.

11. And I saw the heaven opened, and behold a white horse, and he that sat upon him is called faithful and true, and in justice he doth judge and make war.

12. And his eyes are like a flame of fire, and upon his head are many diadems, having a name written that no one knoweth except himself.

13. And he was clothed in a garment dyed with blood; and his name is called the Word of God.

14. *And the armies that are in heaven followed him upon white horses, clothed in fine linen white and clean.*

15. *And out of his mouth went forth a sharp sword, that with it he may smite the nations; and he shall tend them with a rod of iron; and he treadeth the wine press of the wine of the fury and anger of God almighty.*

16. *And he hath on his garment and on his thigh a name written, king of kings and Lord of lords.*

17. *And I saw an angel standing in the sun; and he cried with a great voice, saying to all the birds that fly in the midst of heaven, Come and be gathered together unto the supper of the great God.*

18. *That ye may eat the flesh of kings and the flesh of commanders of thousands, and the flesh of the mighty, and the flesh of horses and of those that sit on them, and the flesh of all, free and bond, and small and great.*

19. *And I saw the beast and the kings of the earth and their armies gathered together to make war with him that sat upon the horse and with his army.*

20. *And the beast was taken, and with him the false prophet that did signs before him, with which he seduced those that had received the mark of the beast and that adored his image; these two were cast alive into the lake of fire that burneth with brimstone.*

21. *And the rest were slain by the sword that proceeded out of the mouth of him that sat upon the horse; and all the birds were filled with their flesh.*

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Glorification of the Lord by those who are in the lower heavens because of their deliverance from Babylon (verses 1–2); that they may be forever delivered from her (verse 3). Glorification of the Lord by the higher heavens for the same reason (verse 4). Announcement by the Lord out of heaven that they worship him (verse 5); and should rejoice that the new church is appearing (verses 6–7). What that church is (verse 8). Announcement by the angels to those who are on the earth respecting the new church (verses 9–10). The coming of the Lord in the Word, and the

opening of the Word (verses 11–16). The calling of all to that church (verses 17–18). Resistance by those who are in faith separate, and the removal and condemnation of such (verses 19–21).

EXPOSITION

1195. Verses 1–3. *After these things I heard as it were a voice of a great multitude in heaven saying, Alleluia, salvation and glory and honor and power unto the Lord our God. For true and just are his judgments, for he hath judged the great harlot that corrupted the earth with her whoredom, and he hath avenged the blood of his servants at her hand. And a second time they said, Alleluia, and her smoke shall go up unto the ages of the ages.* (1) “After these things I heard as it were a voice of a great multitude in heaven” signifies the joy and gladness of the angels of the higher heavens because of the condemnation and casting out of those signified by “Babylon” and by “the beasts of the dragon,” and because of the light of Divine truth that will consequently arise for the sake of the new church that is to be established by the Lord (n. 1196); “Saying, Alleluia,” signifies glorification of the Lord (n. 1197); “salvation and glory and honor and power unto the Lord our God” signifies because eternal life is from the Lord through the Divine truth and the Divine good from his Divine omnipotence (n. 1198). (2) “For true and just are his judgments” signifies that the laws of the Divine providence and the works of the Lord are of the Divine wisdom and the Divine love (n. 1199); “for he hath judged the great harlot” signifies judgment upon those who have transferred to themselves dominion over the church and over heaven (n. 1200); “that corrupted the earth with her whoredom” signifies by whom all the truths of the church have been falsified, and all its goods adulterated (n. 1201); “and he hath avenged the blood of his servants at her hand” signifies the deliverance of those that are in Divine truths from the Lord by the casting out of the Babylonians (n. 1202). (3) “And a second time they said, Alleluia,” signifies the joy and gladness of the angels of the lower heavens (n. 1203); “and

her smoke shall go up unto the ages of the ages” signifies that the falsity of evil that pertains to such is forever condemned to hell (n. 1204).

1196. Verse 1. *After these things I heard as it were the voice of a great multitude in heaven* signifies the joy and gladness of the angels of the higher heavens because of the condemnation and casting out of those signified by “Babylon” and by “the beasts of the dragon,” and because of the light of Divine truth that will consequently arise for the sake of the new church that is to be established by the Lord. This is evidently the signification of “the voice of a great multitude in heaven,” for these are the subjects treated of in this and the following chapters; the condemnation and casting out of those meant by “Babylon” are treated of in verses 2–3; the condemnation and casting out of “the beasts of the dragon” in verses 19–21; joy because of the new church to be established by the Lord in verses 7–9, 17–18; and the light springing therefrom in verses 11–16.

(Continuation)

[2] Something shall now be said about the life of animals, and afterwards about the soul of vegetables. The whole world, with each and every thing in it, came into existence and continues to exist from the Lord the creator of the universe. There are two suns, the sun of the spiritual world and the sun of the natural world. The sun of the spiritual world is the Lord’s Divine love, the sun of the natural world is pure fire. From the sun that is the Divine love every work of creation has begun, and by means of the sun that is fire it has been carried to completion.

[3] Everything that proceeds from the sun that is the Divine love is called spiritual, and everything that proceeds from the sun that is fire is called natural. The spiritual from its origin has life in itself, but the natural from its origin has nothing of life in itself. And because from these two fountains of the universe all things that are in both worlds have come into existence and continue to exist, it follows that there is in every created thing in this world a spiritual and a natural, a spiritual as its soul and a natural as its body, or a

spiritual as its internal and a natural as its external; or a spiritual as the cause and a natural as the effect. That these two in any particular thing cannot be separated every wise person knows, for if you separate cause from effect or the internal from the external, the effect or the external goes to pieces, as when the soul is separated from the body.

[4] That there is such a conjunction in the particular and even in the most particular things of nature has not yet been known. It has not been known because of the existing ignorance respecting the spiritual world, the sun there, and heat and light there, and because of the insanity of sensual men in ascribing all things to nature, and rarely anything to God except creation in general; and yet not the least thing is possible or can be possible in nature in which there is not a spiritual. That this spiritual is in each and every thing of the three kingdoms of nature, and how it is therein, will be explained in what follows.

1197. *Saying, Alleluia*, signifies the glorification of the Lord, as is evident from the signification of “Alleluia,” as being the glorification of the Lord; for in the original language “Alleluia” means, Praise ye God, and thus, Glorify ye the Lord. It was an expression of joy in confession and worship; as in David:

Bless Jehovah, O my soul; hallelujah (Ps. 104:35).

Blessed be Jehovah, the God of Israel, from everlasting even to everlasting; and let all the people say, Amen, hallelujah (Ps. 106:48).

Let us bless Jah from this time forth and forevermore; hallelujah (Ps. 115:18).

Let every soul praise Jah; hallelujah (Ps. 150:6).

And elsewhere (as in Psalm 105:45; Psalm 106:1; Psalm 112:1; Psalm 113:1, 9; Psalm 116:19; Psalm 117:2; Psalm 135:3; Psalm 148:1, 14; Psalm 149:1, 9; Psalm 150:1).

(Continuation)

[2] That the spiritual and the natural are thus united in each and every thing of the world, just as there is a soul in each and every thing of the body, or an effecting cause in each and every thing of the effect, or a producing internal in each and every thing of its product, can be illustrated and confirmed by the subjects and objects of the three kingdoms of nature, which are all things of the world. That there is such a union of things spiritual and things natural in each and all of the subjects and objects of the animal kingdom is evident from the many wonderful things that have been observed in that kingdom by learned men and societies, and recorded to be studied by those who investigate causes.

It is generally known that animals of all kinds, great and small, both those that walk and creep on the earth and those that fly in the air and swim in the waters, know from something innate and implanted that is called instinct, and also nature, how their species is to be propagated; how the young when born or brought forth are to be reared, and on what food they are to be fed; also they know their proper food from mere sight, smell, or taste, and where to seek and gather it, also they know their own places of habitation and resort, also where their companions and mates are by hearing the sounds they make; also they know from the variations of the sound what they desire. The knowledge of such things, viewed in itself, as well as the affection from which it is derived, is spiritual; but the knowledge and affection are clothed from nature and are produced through nature.

[3] Moreover, in respect to the organs, members, and viscera of the body, and in respect to their uses, animal and man are wholly alike. An animal, like a man, has eyes and thus sight, ears and thus hearing, nostrils and thus smell, a mouth and tongue and thus taste, also the cuticular sense with all its variations in every part of the body. In regard to the interiors of the body they have like viscera, they have two brains, a heart and lungs, a stomach, liver, pancreas, spleen, mesentery, intestines, with the other organs for chyle making, blood making, and purification; also the organs of

secretion and the organs of generation; they are also alike in respect to nerves, blood vessels, muscles, skins, cartilages, and bones. The likeness is such that man in respect to these things is an animal. That all these things in man have a correspondence with the societies of heaven has been shown in many places in *Arcana Coelestia*; consequently the same is true of animals. From this correspondence it is clear that the spiritual acts into the natural and produces its effects by means of the natural, as the principal cause does by means of its instrumental cause. But these are only general evidences that bear witness to the conjunction in that kingdom.

1198. *Salvation and glory and honor and power unto the Lord our God* signifies because eternal life is from the Lord through the Divine truth and the Divine good from his Divine omnipotence. This is evident from the signification of “salvation,” as being eternal life; also from the signification of “glory and honor,” as being the Lord’s Divine truth and Divine good (see n. 288, 345); also from the signification of “power,” as being, in reference to the Lord, omnipotence; and as the Lord is called in the Word “Jehovah” and “Lord” from the Divine good, and “God” from the Divine truth, and Divine good and truth are signified by “glory and honor,” so it is said, “the Lord our God.” In the sense of the letter, “salvation, glory, honor, and power” are mentioned separately, but in the spiritual sense they are joined into one meaning, which is, that eternal life is from the Lord through the Divine truth and the Divine good from the Divine omnipotence. The same is true of many other passages of the Word. Sometimes mere names of countries and cities are enumerated that appear disconnected in the sense of the letter, but in the spiritual sense they combine into one continuous sense.

(Continuation)

[2] The particular evidences that furnish like testimony are still more numerous and more striking. With some kinds of animals these are such that a sensual man, whose thoughts are confined to matter, compares the things pertaining to beasts with those pertaining to man, and from foolish intelligence concludes that

their states of life are similar, even after death, insisting that if man lives after death, animals do also, or if animals die man also dies. The evidences that so testify and by which the sensual man is deluded are that certain animals seem to have prudence and cunning, connubial love, friendship and seeming charity, probity, and benevolence; in a word, a morality the same as with men. For example, dogs, from a genius innate in them, know how to act as faithful guards as if from their own nature; from the transpiration of their master's affection they know as it were his will; they search him out by perceiving the scent of his footsteps and clothes; they know the different quarters and find their way home, even through pathless regions and dense forests; with other like things; from which the sensual man concludes that a dog has knowledge, intelligence and wisdom. Nor is this to be wondered at when he ascribes all such things, both in the dog and in himself, to nature. But the spiritual man on the other hand sees that there is something spiritual that leads, and that this is joined to the natural.

[3] These particular evidences, again, are that birds know how to build their nests, to lay eggs in them, to brood over them, to hatch their young, and afterwards from a love called *storge* to provide for them warmth under their wings and food out of their mouths, until they become clothed with feathers and furnished with wings, when they of themselves come into all the knowledge of their parents from the spiritual which is their soul, and from which they provide for themselves. These particular evidences, again, are all things that are contained in eggs. In the egg the rudiment of a new bird lies hidden, encompassed by every element necessary to the formation of the fetus, from its beginnings in the head to the full formation of all things of the body. Is it possible that nature should provide such things? For this is not only bringing forth, it is also creating; and nature does not create. What has nature in common with life except that life may be clothed by nature, and thus put itself forth and appear in form as an animal? Among particular evidences furnishing the same testimony are those seen in worms of vegetables when in undergoing their metamorphosis, they encompass themselves as with a womb that they may be born again, in which they are changed into nymphs and chrysalises, and

after the appointed process of time into beautiful butterflies, when they fly forth into the air as into their heaven; and there the female sports with her male companion like one marriage consort with another, and they nourish themselves with fragrant flowers, and lay their eggs, thus providing that their kind may live after them. A spiritual man sees that this emulates the rebirth of man, and is a representative of his resurrection, and thus is spiritual.

[4] Still more striking evidences are seen with bees, which have a government after the form of human governments. They build for themselves little houses of wax according to the rules of art in a series, with commodious passages for transit; they fill the cells with honey collected from flowers; they appoint over themselves a queen to be the common parent of a future race; she dwells above her people in the midst of her guards; and when she is about to bring forth they follow her, with a mixed multitude after them; thus she goes from cell to cell, and lays a little egg in each, and so continually until her matrix is emptied, when she returns to her home; this she does repeatedly. Her guards, which are called drones because they perform no other use than as so many servants to one mistress, and perhaps inspire her with something of amatory desire, and because they do no work, are judged useless; and for this reason, and lest they should seize and consume the gains and work of others, they are brought out and deprived of their wings. Thus the community is purged of its idle members. Moreover, when the new progeny is grown up, they are commanded by a general voice, which is heard as a murmur, to depart and to seek a home and food for themselves. And they go out and collect into a swarm, and institute a like order in a new hive. These and many other things which investigators have discovered and published in books are not unlike the governments that have been instituted and ordained in kingdoms and commonwealths by human intelligence and wisdom, according to the laws of justice and judgment. Moreover, like men, they know as it were the approach of winter, for which they gather food lest they should die of hunger. Who can deny that such things are from a spiritual origin, or can believe that they can possibly be from any other origin? To me all these things are evidences and proofs of a spiritual influx into natural things, and I have greatly

wondered how they could be made evidences and proofs of the operation of nature alone, as they are by certain persons who are deluded by self-intelligence.

1199. Verse 2. *For true and just are his judgments*, signifies that the laws of the Divine providence, and all the works of the Lord, are of the Divine wisdom and the Divine love. This is evident from the signification of “true and just” as being in reference to the Lord the things that belong to his Divine wisdom, and at the same time the things that belong to his Divine love (of which presently); also from the signification of “judgments,” as being in reference to the Lord the laws of his Divine providence (see n. 946); so, too, “judgments” signify works, since all the Lord’s works are from his Divine providence, and according to its laws; and for the reason that the Lord, in everything he does, regards what is eternal, and the things that regard what is eternal belong to his Divine providence. “True” means what pertains to his Divine wisdom, and “just” what pertains to his Divine love, because from the Lord as a sun heat and light proceed, and the light is his Divine wisdom and the heat is his Divine love; therefore “light” signifies Divine truth, from which angels and men have all their intelligence and wisdom, and “heat” signifies Divine good, from which angels and men have all their love and charity; this light and heat are such also in their essence.

(Continuation)

[2] No one can know what is the quality of the life of the beasts of the earth, the birds of heaven, and the fishes of the sea, unless it is known what their soul is and its quality. It is known that every animal has a soul, for they are alive, and life is soul, and this is why they are called in the Word “living souls.” That an animal is a soul in its ultimate form, which is corporeal, such as appears before the sight, can be best known from the spiritual world; for in that world, the same as in the natural world, beasts of every kind and birds of every kind, and fishes of every kind, are to be seen and so like in form that they cannot be distinguished from those in our world; but there is this difference, that in the spiritual world they

spring evidently from the affections of angels and spirits, so that they are affections made apparent, and consequently they disappear as soon as the angel or spirit departs or his affection ceases. From this it is clear that their soul is nothing else; and that there are given as many genera and species of animals as there are genera and species of affections. It will be seen in what follows that the affections that are represented in the spiritual world by animals are not interior spiritual affections, but are exterior spiritual affections that are called natural; also that there is not a hair or fiber of wool on any beast, or a filament of a quill or feather upon any bird, or a point of a fin or scale on any fish, that is not from the life of their soul, thus that is not from the spiritual clothed by the natural. But something shall first be said about the animals that appear in heaven, in hell, and in the world of spirits which is intermediate between heaven and hell.

1200. *For he hath judged the great harlot*, signifies judgment upon those that have transferred to themselves dominion over the church and over heaven. This is evident from the signification of “to judge,” as being the last judgment which was accomplished upon those meant by “Babylon” as “a harlot,” who are such as have falsified all the truths and goods of the Word by the dominion over the church and over heaven that they have transferred to themselves; therefore it is said “that corrupted the earth with her whoredom,” which signifies that all the truths of the church have been falsified by them, and all its goods adulterated. But by “Babylon” as a harlot only such are meant as exercise that dominion, and thereby falsify and adulterate all things of the Word, and hold the Word itself in little esteem.

(Continuation)

[2] As the entire heaven and the entire hell, and the entire world of spirits are divided into societies, and the societies are arranged according to the genera and species of affections, and as the animals there, as has just been said, are affections made apparent, so one kind of animal with its species appears in one society, and another in another, and all kinds of animals with their species in the

societies taken together. In the societies of heaven gentle and clean animals appear, in the societies of hell the savage and unclean beasts, and in the world of spirits beasts of an intermediate character. These I have often seen, and from these I have been able to recognize the quality of the angels and spirits there. All in the spiritual world are known from what appears near them and about them, and their affections are known from various things, and also from the animals.

[3] In the heavens I have seen lambs, sheep, and goats, so closely resembling those seen in the world that they do not differ at all. I have also seen in the heavens turtledoves, pigeons, birds of paradise, and many others, beautiful in form and color. I have also seen fishes in the waters, but these in the lowest parts of heaven. In the hells, dogs, wolves, foxes, tigers, swine, mice, and many other kinds of savage and unclean beasts are seen, besides poisonous serpents of many kinds, also ravens, owls, and bats. But in the world of spirits camels, elephants, horses, asses, oxen, deer, lions, leopards, bears, also eagles, kites, magpies, peacocks, and quails are seen. I have also seen there composite animals, like those seen by the prophets and described in the Word (as in Rev. 13:2, and elsewhere).

[4] As the animals that appear in that world bear such a resemblance to the animals in this world that no difference is discernible, and as the animals in that world derive their existence from the affections of the angels of heaven, or from the lusts of the spirits of hell, it follows that natural affections or lusts are their souls, and when these have been clothed with a body they are animals in form. But what affection or cupidity is the soul of this or that animal, either a beast or a wild beast of the earth, a bird of day or of the night, or a fish of limpid or fetid water, will not be explained here. These are mentioned frequently in the Word, and have a signification there in accordance with their souls. The signification of lambs, sheep, she-goats, rams, kids, he-goats, bullocks, oxen, camels, horses, asses, deer, and various kinds of birds, has been disclosed in *Arcana Coelestia*, and may be seen there.

1201. *That corrupted the earth with her whoredom*, signifies those by whom all the truths of the Word have been falsified and its goods adulterated. This is evident from the signification of “the earth,” as being the church; also from the signification of “corrupting it with whoredom,” as being to falsify all its truths and to adulterate all its goods (n. 141, 161, 1083, 1130). That such have falsified the truths of the Word is evident from this, that they have little regard for the Word; but from what is their own [*proprium*] they devise new statutes, judgments, and commandments, most of which have regard to dominion over the church and heaven as an end, and these are all falsified truths. That the goods of the church are also adulterated is evident from this, that they call holy all things given to their monasteries and idols, and also to the papal chair, and call such gifts good works, and yet they thereby despoil homes, and deprive widows and orphans of their goods; and this they do notwithstanding they dwell amid treasures and possess superabundant revenues. Moreover, they make such works meritorious, and do many other like things.

(Continuation)

[2] These things being premised, what the soul of beasts is shall be told. The soul of beasts, regarded in itself, is spiritual; for affection of whatever kind, whether good or evil, is spiritual, for it is a derivation from some love, and has its origin in the heat and light that proceed from the Lord as a sun; and whatever proceeds from that is spiritual. That the evil affections that are called lusts are from the same source is evident from what has been already said about the evil loves and insane cupidities therefrom of infernal genii and spirits.

[3] Beasts and wild beasts, as mice, poisonous serpents, crocodiles, basilisks, vipers, and the like, with the various noxious insects, the souls of which are like evil affections, were not created from the beginning, but they originated with hell in stagnant lakes, marshes, rank and fetid waters, and in the effluvia from dead bodies, dung, and urine, with which the malignant loves of infernal societies have communication. That such communication exists has

been granted me to know from much experience. Moreover, in everything spiritual there is a plastic force wherever homogeneous exhalations are present in nature; and in everything spiritual there is also a propagative force, for the spiritual gives form by means of wombs or eggs not only to the organs of sense and motion, but also to the organs of proliferation. But from the beginning useful and clean beasts only were created, the souls of which are good affections.

[4] It must be known, however, that the souls of beasts are not spiritual in the same degree in which the souls of men are spiritual, but in a lower degree. For there are degrees in things spiritual; and although affections of a lower degree, regarded in their origin, are spiritual, they must be termed natural. They must be so called because they are like the affections of the natural man. In man there are three degrees of natural affections, and the same is true of beasts. In the lowest degree are insects of various kinds, in a higher degree are the flying things of heaven, and in a still higher degree are the beasts of the earth which were created from the beginning.

1202. *And he hath avenged the blood of his servants at her hand* signifies the deliverance of those that are in Divine truths from the Lord by the casting out of the Babylonians. This is evident from the signification of “avenging at her hand,” as being to deliver from those who are meant by “Babylon” as a “harlot,” also from the signification of “the blood of servants,” as being violence done to those who are in truths from the Lord, “blood” being violence done, and “servants” those who are in truths from the Lord. Why such are called “servants” may be seen above (n. 6, 409).

(Continuation)

[2] The difference between men and beasts is like that between wakefulness and dreaming, or between light and shade. Man is both spiritual and natural, while a beast is not spiritual but natural. Man has a will and an understanding, and his will is a receptacle of the heat of heaven, which is love, and his understanding is a receptacle of the light of heaven, which is wisdom. But a beast does

not possess a will and an understanding, but in place of a will it has affection, and in place of an understanding it has knowledge.

[3] With man the will and the understanding are capable of acting as one or not acting as one; for a man can think from his understanding what does not belong to his will, for he can think what he does not will, and conversely. But with a beast affection and knowledge make one and cannot be separated; for a beast knows what belongs to its affection and is affected by what belongs to its knowledge. And because with a beast these two faculties, called knowledge and affection, cannot be separated, a beast could not destroy the order of its life. Hence it is born into all the knowledge belonging to its affection. With man it is otherwise. His two faculties for life, which are called the understanding and the will, can be separated, as has been said, therefore he has the ability to destroy the order of his life by thinking contrary to his will and willing contrary to his understanding, and in this way he has destroyed it. For this reason man is born into mere ignorance, that he may be led out of it into order through knowledges by means of his understanding.

[4] The order into which man was created is to love God above all things and the neighbor as himself; and the state into which man has come since he destroyed that order is loving himself above all things and the world as himself. Since man has a spiritual mind, which is above his natural mind, and his spiritual mind is able to contemplate such things as pertain to heaven and the church, as well as such things as pertain to the state in respect to morals and laws, and all these have reference to truths and goods, which are called spiritual, moral, and civil, with the natural things pertaining to knowledges, and also have reference to their opposites, which are falsities and evils, for this reason man is able both to think analytically and draw conclusions and also to receive influx through heaven from the Lord, and become intelligent and wise. This no beast is capable of. What a beast knows is not from any understanding, but is from the knowledge that belongs to its affection, which is its soul. Knowledge belonging to affection must be in everything spiritual, because the spiritual that proceeds from

the Lord as a sun is light united to heat, or wisdom united to love, and knowledge is of wisdom, and affection is of love, in the degree that is called natural.

[5] Because man has both a spiritual mind and a natural mind, and his spiritual mind is above his natural mind, and the spiritual mind is such as to be able to contemplate and love truths and goods in every degree, either conjointly with the natural mind or abstracted from it, it follows that the interiors of man belonging to each mind are capable of being raised up by the Lord to the Lord and of being conjoined to him; and this is why every man lives eternally. This is not so with beasts. A beast does not possess any spiritual mind, it has only a natural mind; and therefore its interiors, which belong solely to knowledge and affection, cannot be raised up by the Lord and conjoined to him, and for this reason a beast does not live after death.

[6] A beast indeed is led by a sort of spiritual influx falling into its soul; but since its spiritual is incapable of being elevated it can only be determined downwards, and can look only to such things as belong to its affection, which have reference solely to what pertains to nourishment, habitation, and propagation; and it can know these only from the knowledge pertaining to its affection by means of light, odor, and taste. Because man is able by virtue of his spiritual mind to think rationally, he is also able to speak, for to speak belongs to thought from the understanding, which is able to see truths in spiritual light. But a beast, which has no thought from understanding, but only knowledge from affection, is only able to utter sounds, and to vary the sound of its affection according to its appetites.

1203. Verse 3. *And a second time they said, Alleluia*, signifies the joy and gladness of the angels of the lower heavens, and the glorification of the Lord because of their deliverance from those signified by “Babylon” and by “the beasts of the dragon.” This is evident from what has been explained above (n. 1195–1196). Joy, gladness, and glorification of the Lord by the angels of the lower heavens is what is here meant, because it is said “a second time,”

and because it is added that “their smoke goeth up unto the ages of the ages,” also because glorifications of the Lord are begun by angels of the higher heavens and proceed to angels of the lower heavens. That “alleluia” signifies praise and glorification may be seen above (n. 1197).

(Continuation)

[2] Something shall now be said about the vegetable kingdom, and its soul, which is called the plant soul. That this, too, is spiritual is not known in the world. By the plant soul is meant the tendency and effort to produce a plant from its seed progressively even to new seeds, and thereby to multiply itself to infinity, and to propagate itself to eternity; for there is as it were in every plant an idea of what is infinite and eternal; for a single seed can be so multiplied during a certain number of years as to fill the whole earth, and can also be propagated from seed to seed without end. This, with the wonderful process of growth from the root into a sprout, then into a stalk, also into branches, leaves, flowers, fruits, even into new seeds, is not a natural but a spiritual power. Likewise, plants have in many respects a relation to such things as belong to the animal kingdom, as that they exist from seed, in which there is as it were a prolific power, they produce a sprout like an infant, a stalk like a body, branches like arms, a top like a head, barks like skins, leaves like lungs, they grow in years, and afterwards blossom like maidens before their nuptials, and after these they expand like wombs or eggs, and bring forth fruit like offspring, in which are contained new seeds, from which, as in the animal kingdom, spring new proliferations or fructifications of the same kind or stock. These and many other things that are observed by those skilled in the art of botany who have traced a parallel between the two kingdoms, indicate that the tendency and effort to such things are not from the natural world but from the spiritual. That the living force as the principal cause is the spiritual, and that the dead force as the instrumental cause is the natural, will be seen in what follows.

1204. *And her smoke goeth up unto the ages of the ages* signifies that the falsity of evil that pertains to such is forever condemned to hell. This is evident from the signification of “smoke,” as being the falsity of evil (see n. 539*a, b*, 889, 1131); also from the signification of “going up unto the ages of the ages,” as meaning to be in hell forever, consequently to be condemned to hell. (That “the ages of the ages” signifies eternity may be seen n. 289, 468.)

(Continuation)

How the spiritual flows in and acts upon plants and produces such a tendency, effort, and action, cannot be comprehended by any understanding, unless the following are first unfolded: (1) Nothing in nature exists and subsists except from the spiritual and by means of it. (2) Nature in itself is dead, being created that the spiritual may be clothed by it with forms that may serve for use, and thus may be terminated. (3) There are two general forms, the spiritual and the natural; the spiritual is such as belongs to animals, and the natural is such as belongs to vegetables. (4) In everything spiritual there are three forces, an active force, a creative force, and a formative force. (5) From the spiritual by means of these forces both plants and animals, both those which appear in heaven and those which are in the world, have their existence. (6) These two classes have the same origin and thus the same soul, the difference being only in the forms into which the influx flows. (7) And that origin is in use. Until these propositions are explained, the cause of so many wonderful effects in the vegetable kingdom cannot be seen by the understanding.

1205. Verses 4–5. *And the twenty-four elders and the four animals fell down and adored God who sitteth upon the throne, saying, Amen, alleluia. And a voice came forth from the throne, saying, Praise God, all ye his servants, and ye that fear him, both the small and the great.* (4) “And the twenty-four elders and the four animals fell down” signifies humiliation of heart of the angels of the higher heavens (n. 1206); “and adored God who sitteth on the throne” signifies adoration of the Lord, who has all power in the heavens and on the earth (n. 1207); “saying Amen, alleluia,” signifies who in truth is

alone to be worshiped and glorified (n. 1208). (5) “And a voice came forth from the throne” signifies the unanimity of the whole heaven (n. 1209); “saying, Praise God all ye his servants,” signifies worship of the Lord by those who are in truths (n. 1210); “and ye that fear him” signifies worship of the Lord by those who are in the good of love (n. 1211); “both the small and the great” signifies all who are in truths and goods in every degree (n. 1212).

1206. Verse 4. *And the twenty-four elders and the four animals fell down* signifies humiliation of heart of the higher heavens. This is evident from the signification of “falling down,” as meaning humiliation of heart (of which presently); also from the signification of “the twenty-four elders” and “the four animals,” as being the higher heavens and the angels there (see n. 313, 322, 362, 462). “To fall down” means humiliation of heart, because falling down upon the knees and upon the face is a gesture corresponding to inmost humiliation, which is called humiliation of heart; for by creation there are gestures corresponding to every affection, and a man falls into them spontaneously when he comes into the affection, provided he has not learned to counterfeit affections that are foreign to him; while one who has learned so to do takes on gestures from himself by which he depicts affections of the heart, although they do not belong at all to his heart. Such can fall down before God, but it is a purely counterfeit act. This has been said to make known that “falling down before God” means to act from inmost affection, which is called humiliation of heart; this precedes worship, which is an act of the lips.

(Continuation)

[2] (1) Nothing in nature exists except from the spiritual and by means of it. The reason of this is that nothing can exist except from another, and so finally from him who is and exists in himself, who is God; wherefore God is called *esse* and *existere*, Jah from *esse* and Jehovah from *esse* and *existere* in himself. Nothing in nature comes forth except from the spiritual, because nothing is possible without a soul. All that is called soul, which is essence, for that which has in itself no essence has no existence, for it is a nonentity, since there is

no *esse* from which it comes forth. Thus it is with nature. Its essence from which it exists is the spiritual, because this has in itself the Divine *esse*, and also the Divine active, creative, and formative force, as will be seen in what follows. Moreover, this essence may be called soul. For everything spiritual is living, and what is living, when it acts into what is not living, as for instance into the natural, causes it either as it were to be living, or to draw somewhat of appearance from what is living. This latter is true of plants, the former of animals.

[3] Nothing in nature exists except from the spiritual, because no effect is possible without a cause. Whatever exists in effect is from a cause; what is not from a cause is separated. Thus it is with nature. Its particular and most particular parts are effects from a cause which is prior, interior, and superior to the effect, and which is immediately from God. For there is a spiritual world; and that world is prior, interior and superior to the natural world, consequently everything in the spiritual world is a cause, and everything in the natural world is an effect. Even in the natural world one thing exists from another in a progression, but this is done through causes from the spiritual world, for where the cause of the effect is, there also is the cause of the effecting effect; for every effect becomes an effecting cause in order even to the lowest, where the effective force subsists; but this is effected continually from the spiritual, in which alone is that force. This, therefore, is what is meant by “nothing in nature exists except from the spiritual, and by means of it.”

[4] In nature there are two mediate causes by means of which every effect, that is, every production and formation there, is accomplished. These mediate causes are light and heat. Light modifies substances and the heat moves them, each from the presence of the sun in them. The presence of the sun that is manifested as light causes an activity of the forces or substances of every particle according to the form that it has from creation. This is modification. The presence of the sun that is perceived as heat expands the particles, and produces the acting and effecting forces according to their form, by moving the conatus that they have from

creation. This conatus, which becomes by means of heat the acting force even in the minutest forms of nature, is from the spiritual acting in them and into them.

1207. *And adored God who sitteth upon the throne*, signifies adoration of the Lord, who has all power in the heavens and on the earth. This is evident from the signification of “adoring,” as being here adoration from humiliation of heart; also from the signification of “who sitteth upon the throne,” as being who has power in the heavens and on the earth, for “the throne” means in reference to the Lord the whole heaven and also all power there. All power on the earth is also meant because power in the heavens cannot be separated from power on the earth; for the spiritual world, in which are the heavens and the hells, cannot be separated from the natural world; thus angels and spirits cannot be separated from men, for they are consociated and conjoined; for as to the thoughts of his understanding and the affections of his will every man is in the spiritual world, in the societies there, thus with angels of heaven on the one hand or with spirits of hell on the other. For as to his thoughts and affections man is a spirit; consequently after death, when he becomes a spirit, he comes into the societies in which he was while in the world. This makes clear that since the Lord has power in the heavens he has power also on the earth, and that the one cannot be separated from the other. By “God” here and elsewhere in the Word, the Lord is meant, because he has all power in the heavens and on the earth, as he himself teaches in the Word, for he alone is God.

(Continuation)

[2] (2) Nature in itself is dead, being created in order that the spiritual may be clothed by it with forms that may serve for use, and thus may be terminated. Nature and life are two distinct things. Nature has its beginning from the sun of this world, and life has its beginning from the sun of heaven. The sun of the world is pure fire, and the sun of heaven is pure love. That which proceeds from the sun that is pure fire is called nature; and that which proceeds from the sun that is pure love is called life. That which

proceeds from pure fire is dead, but that which proceeds from pure love is living. This shows that nature in itself is dead. That nature is serviceable in clothing the spiritual is manifest from the fact that the souls of beasts, which are spiritual affections, are clothed with materials that exist in the world. That their bodies, as well as the bodies of men, are material, is well known.

[3] The spiritual can be clothed by the material, because all things that exist in the world of nature, atmospheric, aqueous, or earthy, as to every particle thereof, are effects produced by the spiritual as a cause, and the effects act as one with the cause and wholly in agreement with it, according to this axiom, that nothing exists in the effect that is not in the cause. But there is this difference, that the cause is a living force because it is spiritual, while the effect is a dead force because it is natural. This is the reason why such things exist in the natural world as wholly agree with those in the spiritual world, and why the two can be closely conjoined. And these are the reasons for saying that nature was created in order that by it the spiritual might be clothed with forms that might serve for use.

[4] That nature was created in order that the spiritual might be terminated in it, follows from what has been said, that the things in the spiritual world are causes, and those in the natural world are effects. Effects are terminations. Where there is a first there must always be a last, and as everything intermediate from the first exists together in the last, the work of creation is perfected in things last. For this end the sun of the world was created, and nature by means of the sun, and finally the terraqueous globe, in order that there might be ultimate materials into which everything spiritual might close, and in which creation might subsist; also in order that the work of creation might continually persist and endure, which is effected through the generations of men and animals and the germinations of plants; also in order that all things might thus return to their first source, which is effected through man. That intermediates exist together in ultimates is evident from the axiom that there is nothing in the effect that is not in the cause, thus from

a continuity of causes and effects from the first even to the ultimate.

1208. *Saying, Amen, alleluia*, signifies who in truth is alone to be worshiped and glorified. This is evident from the signification of “amen,” as being truth, and in the highest sense as being the Lord as to the Divine truth (see n. 34, 228, 464, 469); also from the signification of “alleluia,” as being to worship and glorify the Lord (see n. 1197, 1203).

(Continuation)

[2] (3) There are two general forms, the spiritual and the natural; the spiritual is such as belongs to animals, and the natural is such as belongs to plants. This is why all things of nature, except the sun, moon, and the atmospheres, constitute three kingdoms, the animal, the vegetable, and the mineral, and the mineral kingdom is simply a storehouse, in which are contained and from which are taken the things of which the forms of the other kingdoms, the animal and the vegetable, are composed.

[3] The forms of the animal kingdom, which are called in a single word, animals, are all in accord with the flow of spiritual substances and forces; and from the conatus that is in these forms this flow tends to the human form, and to each and all things of it from head to heel; thus it tends in general to produce the organs of sense and the organs of motion, also the organs of nutrition and the organs of procreation. For this reason the entire heaven is in such a form, and all angels and spirits are such a form, and men on the earth are in such a form, and all beasts, birds, and fishes, for all these have like organs.

[4] This animal form derives its conatus to such things from the first from whom all things are, who is God, because he is man. This conatus and consequent determination of all spiritual forces can be given and exist from no other source, for it is given in things greatest and in things least, in first things and in last things, in the

spiritual world and therefrom in the natural world; but with a difference of perfection according to degrees.

[5] But the other form, which is the natural form, and which is the form of all plants, has its origin in the conatus and consequent flow of natural forces, which are atmospheres, and are called ethers; and in these this conatus is present from that determination of spiritual forces which is in the animal form, and from the continual operation of spiritual forces into natural forces, which are ethers, and through these into the materials of the earth, of which plants are composed. That its origin is such is clear from what has been said above that a certain semblance of the animal form is evident in them.

[6] That all things of nature strive after that form, and that the ethers have impressed upon them and so implanted in them from the spiritual an effort to produce that form, is evident from many things; as from all vegetation on the surface of the whole earth, also from the vegetation of minerals into such forms in mines, where openings exist, also from the vegetation of cretaceous substances into corals in the depths of the sea, and even from the forms of snowflakes that emulate plant forms.

1209. Verse 5. *And a voice came forth from the throne* signifies the unanimity of the whole heaven. This is evident from the signification of “a voice coming forth from the throne,” as being the unanimity of the whole heaven, namely, in glorifying the Lord; for “throne” signifies the whole heaven because the Lord is on it, and the Lord is heaven itself. The angels of whom heaven consists do not make anything of heaven from what is of their own; but it is the Divine with them that proceeds from the Lord that makes heaven; and this is why “a voice out of heaven” signifies the unanimity of all the heavens, or of the whole heaven. (That a “throne,” when the Lord is treated of, signifies heaven, may be seen n. 253, 462, 477.)

(Continuation)

[2] (4) In everything spiritual there are three forces, an active force, a creative force, and a formative force. The active force, because it is spiritual, proceeds from the fountain of all forces, which is the sun of heaven, and that is the Lord's Divine love, and love is the active itself, from which the living force which is life proceeds.

[3] The creative force is the force that produces causes and effects from beginning to end, and reaches from the first through intermediates to the last. The first is the sun of heaven itself, which is the Lord; intermediates are things spiritual, afterwards things natural, also things terrestrial, from which finally are productions. And as in the creation of the universe that force proceeded from the first to the last, so afterwards it proceeds in like manner in order that productions may be continual; otherwise they would fail. For the first continually regards the last as an end; and unless the first looked to the last continually from itself through intermediates according to the order of creation, all things would perish; therefore productions, which are especially animals and plants, are continuations of creation. It does not matter that the continuations are effected by seeds, it is still the same creative force that produces. Moreover, it is according to the observation of some that certain seeds are yet being produced.

[4] The formative force is the last force from ultimates, for it is the force that produces animals and plants from the ultimate materials of nature, which are collected in the earth. The forces that are in nature from its origin, which is the sun of the world, are not living forces but dead forces. These do not differ from the forces of heat in man and animal, which keep the body in such a state that the will by means of affection, and the understanding by means of thought, which are spiritual, can flow in and do their work in it. They do not differ from the forces of light in the eye, which simply cause the mind, which is spiritual, to see by means of its organ, the eye. The light of the world sees nothing, but the mind by the light of heaven. The same is true of plants. He that believes that the heat

and light of the sun of the world do anything more than open and dispose the things proper to nature that they may receive influx from the spiritual world is very much deceived.

1210. *Saying, Praise God, all ye his servants*, signifies worship of the Lord by those who are in truths. This is evident from the signification of “praising God,” as being to confess and worship him (of which presently); also from the signification of “servants of God,” as being those who are in truths from the Lord (see n. 6, 409). In many passages in the Word the expression “praising God” signifies to confess him with the heart and with the lips, thus also to worship; “to praise God” has a similar signification as “hallelujah,” because “hallelujah” means “praise ye God,” and that means, as has been said before, the voice of joy and gladness in confessions of God and in the worship of God. “To praise God” signifies confession and worship, because the Lord has no wish to be praised and glorified from any love of himself, but only from his love for man, for man must needs praise and glorify the Lord, that is, give praise and glory to him, when he acknowledges in heart that there is nothing of good in himself, and that he can do nothing of himself, and on the other hand, that all good is from the Lord, and that the Lord can do all things. When man is in this acknowledgment he puts aside what is his own which belongs to the love of self, and opens all things of his mind, and thus gives room for the Divine to flow in with good and with power. This is why it is necessary for man to be in humiliation before the Lord, and why humiliation can be from no other source than self-acknowledgment and acknowledgment of the Lord, according to which reception is effected. That “to give praise to God” and “to praise God” mean to confess him and from confession of heart to worship him is evident from many passages in the Word (as Matt. 21:16; Luke 2:13–14, 20; 5:25–26; 7:16; 13:13; 18:43; 19:28–40; 24:52–53; also Psalm 148:1–5, 7, 13; and elsewhere.)

(Continuation)

[2] (5) From the spiritual, by means of these forces, both plants and animals, both those that appear in heaven and those in the

world, have their existence. Such things exist also in heaven, because these forces are in the spiritual in things greatest and in things least, in its firsts and its ultimates, thus in the spiritual both in heaven and in the world. Its firsts are in the heavens, its ultimates are in the world. For there are degrees of spiritual things, and each degree is distinct from the other, and the prior or higher degree is more perfect than the posterior or lower. This is evident from the light and the heat in the heavens, and from the wisdom of the angels from these. The light in the highest or third heaven is from a flame so brilliant as to exceed a thousand times the midday light of the world; in the middle or second heaven the light is less bright, and yet exceeds a hundred times the noonday light of the world; in the lowest or first heaven the light is like the noonday light of our world. Also there are degrees of heat, which in heaven is love, and according to those degrees the angels have wisdom, intelligence, and knowledge. Everything spiritual belongs to the light and heat that are from the Lord as a sun, and wisdom and intelligence are from these.

[3] There are also as many degrees of things spiritual below the heavens, that is, in nature, which are lower degrees of things spiritual, as can be seen from man's natural mind, and from its rationality and sensuality; rational men are in its first degree, sensual men are in its last, and others are in the middle; and all thought and affection of the natural mind is spiritual. These three forces, namely, the active force, the creative force, and the formative force, are in the spiritual in every degree of it, but with a difference of perfection. But since there is nothing without its ultimate, in which it terminates and subsists, so the spiritual has its ultimate, which in the earth is in its lands and waters; and from this ultimate the spiritual produces plants of all kinds, from the tree to the blade of grass, and in these the spiritual abides, manifesting itself only in a certain likeness to animals that has been spoken of above.

1211. *And ye that fear him* signifies worship of the Lord by those who are in the good of love, as is evident from the signification of

“the fear of God,” as being worship from the good of love (see n. 696, 942, 1150).

(Continuation)

[2] Something shall now be said about plants in heaven, as the animals there have already been spoken of. In the heavens, as on the earth, there are plants of all genera and species; yea, in the heavens there are also plants that are not on the earth, for there are composite forms of the different genera and species with infinite variation. This they derive from their origin, of which below. The genera and species of the plants differ in the heavens as the genera and species of animals do, of which above.

[3] According to the degrees of light and heat there, paradisaal gardens, groves, fields, and plains are seen; and in these, groups of trees and flowers and lawns. In the inmost or third heaven especially there are orchards whose fruits drop oils; beds of flowers from which fragrant odors are spread abroad, and the seeds of which are sweet to the taste from the fragrance and the oil; and there are lawns diffusing like odors. In the middle or second heaven there are orchards whose fruits drop wine; and flower beds from which exhale pleasant odors, with seeds of delicate flavor, and also lawns. In the lowest or first heaven there are the same things as in the inmost and in the middle heaven, with a difference of delights and pleasantnesses according to degrees.

[4] Moreover, in the inmost heaven there are fruits and seeds of pure gold, in the middle heaven of silver, and in the lowest heaven of copper; there are also flowers of precious stones and of crystals. All these germinate from the lands there. There are lands there, as with us; but nothing springs up from seed sown, but only from seed created; and creation there is instantaneous, sometimes enduring for a long time and sometimes only for a moment; for they exist there by means of the forces of light and heat from the sun of heaven, which is the Lord, and apart from the forces that serve as substitutes and aids from the light and heat from the sun of the world. This is why the matters in the lands of our globe are

fixed, and the germinations are permanent; while the matters or substances in the lands that are in the heavens are not fixed, and consequently the germinations from them are not permanent. There all things are spiritual with a natural appearance; but in the lands that are subject to the sun of our world it is not so. These things have been mentioned to show that in everything spiritual, both in heaven and in the world, and both in the firsts and in the ultimates, there are these three forces, namely, the active force, the creative force, and the formative force; and that these forces proceed continually to their ultimates, in which they close and subsist; and for this reason there are lands also in the heavens, for the lands there are these forces in ultimates. There is this difference, that the lands there are spiritual from their origin, but here they are natural; and the productions from our lands are effected from the spiritual by means of nature, but in those lands without nature.

1212. *Both the small and the great* signifies all who are in truths and goods in every degree. This is evident from the signification of “the small,” as being those who are but little in truths and goods; and from the signification of “the great,” as being those who are much in them. What is further signified by “the small” and “the great” may be seen above (n. 696a, 836).

(Continuation)

[2] (6) These two classes, animals and plants, have the same origin, and thus the same soul, the difference being only in the forms into which the influx flows. It has been shown above that the origin of animals, which also is their soul, is spiritual affection, such as man has in his natural. That plants have the same origin is evident especially from plants in the heavens, in their appearing according to the affections of angels, and representing those affections, even so that the angels see and recognize their affections in them as in their types; also that they are changed as the affections change; but this occurs outside of the societies. The only difference is that affections appear formed into animals by the spiritual in its intermediate parts, while they appear formed into plants in its ultimates, which are the lands there. For the spiritual

which is their source is living in its intermediates, but is not living in its ultimates. In ultimates the spiritual retains no more of life than is sufficient to produce a resemblance of being alive. It is nearly the same as in the human body, the ultimates of which, that are produced by the spiritual, are cartilages, bones, teeth, and nails, and in these what is living, which is from the soul, terminates.

[3] That the plant soul has the same origin as the soul of the beasts of the earth and of the birds of heaven and of the fishes of the sea does not appear to be true at first sight, for the reason that the one is a living thing and the other is not; nevertheless it becomes plainly evident from the animals and the plants seen in the heavens, and also from those seen in the hells. In the heavens beautiful animals and like plants are seen; but in the hells noxious animals and like plants; and angels and spirits are known from the way the animals appear, and equally from the way the plants appear. The agreement with the affections of the angels and spirits is so complete that an animal can be changed into a corresponding plant, and a plant into a corresponding animal.

[4] The angels of heaven know what element of affection is represented in the one and in the other; and I have heard, and even perceived, that it is the same. Moreover, it has been granted me to discern clearly the correspondence of both animals and of plants with the societies of heaven and with the societies of hell, thus with their affections, for in the spiritual world societies and affections make one. This is why in so many places in the Word gardens, groves, forests, trees, and plants of various kinds, are mentioned, and why they have there a spiritual signification according to their origins, all of which have reference to affections.

[5] The difference, therefore, between the plants in the spiritual world and those in the natural world is that in the spiritual world both their seeds and their germinations exist in an instant according to the affections of the angels and spirits there; but in the natural world the origin is implanted in the seeds, from which they spring each year. Moreover, there are two things proper to nature, time and consequent succession and space and consequent

extension, but these do not exist in the spiritual world as properties of it, but in their place are appearances of the states of life of those there; and this is why from the lands there, which are from a spiritual origin, plants spring up instantly and disappear instantly. But this occurs only when the angels go away; as long as they remain the plants continue. This is the difference between plants in the spiritual world and plants in the natural world.

1213. Verses 6–7. *And I heard as it were the voice of a great multitude, and as it were the voice of many waters, and as it were the voice of mighty thunders, saying, Alleluia, for the Lord God, the almighty, reigneth. Let us rejoice and exult, and let us give the glory unto him, for the marriage of the Lamb is come, and his wife hath made herself ready.* 6. “And I heard as it were the voice of a great multitude,” signifies the glorification of the Lord by all that are in the heavens because of the rejection of the evil and the consequent deliverance of the good (n. 1214); “and as it were the voice of many waters” signifies the glorification of him from truths (n. 1215); “and as it were the voice of mighty thunders,” signifies the glorification of him from the goods of love (n. 1216); “saying, Alleluia, for the Lord God, the almighty, reigneth,” signifies joy and gladness that the Lord has now a kingdom on the earth as in the heavens (n. 1217). 7. “Let us rejoice and exult, and let us give the glory unto him,” signifies manifestation of joy from the affection of truth and from the affection of good (n. 1218); “for the marriage of the Lamb is come,” signifies the conjunction of the Lord with the church (n. 1219); “and his wife hath made herself ready,” signifies that the church is now adorned with truths from good for receiving him (n. 1220).

1214. Verse 6. *And I heard as it were the voice of a great multitude,* signifies the glorification of the Lord by all that are in the heavens because of the rejection of the evil and the consequent deliverance of the good. This is evident from the signification of a “voice,” as being the glorification of the Lord, for the voice was “Alleluia, for the Lord God, the almighty, reigneth,” as appears from the end of this verse. That it is glorification because of the rejection of the evil and thence the deliverance of the good is a consequence from what precedes and follows in this chapter and in other chapters, for it

means the glorification of the Lord because of the last judgment, by which the good were delivered from the evil; for at that time the evil were cast into hell and thereby the good were delivered from them. It is evident also from the signification of “a great multitude,” as being all that are in the heavens, who are called a “multitude” from the combined sound of all. Simultaneous speech by many is heard as “the voice of a great multitude.”

(Continuation)

[2] (7) That origin is use. This is because affections have reference to uses; use is the subject of all affection, for man cannot be affected except for the sake of something, and that something is use. Since, then, all affection supposes use, and the plant soul, from its spiritual origin, is an affection, as has been said, it, too, is a use. For this very reason every plant contains a use, a spiritual use in the spiritual world, and both a spiritual and a natural use in the natural world. The spiritual use is for the various states of the mind, and the natural use is for the various states of the body. It is well known that minds are refreshed, recreated, and stimulated, or on the other hand that drowsiness, sadness, or fainting is induced, by the odors and flavors of different kinds of plants; also that the body is healed by the various solutions, purgations, and remedies made from plants, and on the other hand, is destroyed by the poisons extracted from them.

[3] In the heavens the external spiritual use derived from them is the refreshment of minds, and the internal is the representation of Divine things in them, and thereby also the elevation of the mind. For the wiser angels see in them the quality of affections in a series. These, with what lies hidden in them, are manifested in the varieties of flowers in their order, also in the variegations of color and odor. For every ultimate affection which is called natural, although it is spiritual, derives its quality from an interior affection, which pertains to intelligence and wisdom, and these derive their quality from use and the love of it. In a word, from the soil in the heavens nothing but use blooms forth, for use is the plant soul.

[4] Because use is the plant soul, in those places in the spiritual world that are called deserts, where those are who in the world had rejected works of charity, which are essential uses, no grass or herb of any kind is seen, but mere gravel and sand. Every good in act that is from the Lord through love to him and love towards the neighbor, is meant by the uses that alone blossom forth in the heavens. Every plant there represents a form of use; and whatever appears in it, from its first to its last and from its last to its first, that is, from seed to flower and from flower to seed, exhibits the progression or extension from end to end of an affection and of its use. Those that are skilled in the sciences of botany, chemistry, medicine, and pharmacy, come after death into a knowledge of spiritual uses from the plants in the spiritual world, and cultivate that knowledge and find the greatest delight in it. I have talked with such and have heard from them wonderful things.

1215. *And as it were the voice of many waters*, signifies the glorification of him from truths. This is evident from the signification of a “voice,” as being the glorification of the Lord (as above); also from the signification of “waters,” as being truths (see n. 71, 483*a, b*, 518*a–d*, 537*a*, 538*a, b*, 854, 971, 1033); therefore “many waters” mean all the truths that are with the angels in the heavens. In the heavens there are angels that are in truths and angels that are in goods. The angels that are in truths are called spiritual angels, and those that are in goods are called celestial angels. From this heaven is divided into two kingdoms, the spiritual and the celestial kingdoms. In the spiritual kingdom are all that are in truths, and in the celestial kingdom are all that are in goods.

[2] All, indeed, are in truths from good; but good is twofold, spiritual good and celestial good; the good of charity is the good of love towards the neighbor, and celestial good is the good of love to the Lord. These goods are distinct; spiritual good is good in a lower degree, and celestial good is good in a higher degree; consequently the good that the angels of the higher heavens have is celestial good, while the good that the angels of the lower heavens have is spiritual good.

All this makes clear that the “many waters,” the voice of which was heard, signify all the spiritual angels in the heavens, but “the voice of mighty thunders” that follows signifies all the celestial angels in the heavens.

(Continuation)

[3] From all that has thus far been presented respecting the life that is from the Lord and the existence of all things in the universe from it, everyone who is wise in heart can see that nature produces nothing from itself, but merely in the process of production serves the spiritual that proceeds from the sun of heaven, which is the Lord, as an instrumental cause serves its principal cause, or as a dead force serves its living force. This makes clear how mistaken those are who ascribe the generations of animals and the productions of plants to nature. This is the same as ascribing magnificent and splendid works to the tool and not to the workman, or like adoring a sculptured image and not God.

[4] From this spring the fallacies, which are innumerable, in all reasonings about spiritual, moral, and civil matters; for a fallacy is an inversion of order; it is the judgment of the eye, not of the mind; it is a conclusion from the appearance of a thing, not from its essence. Consequently to reason from fallacies respecting the world and the existence of things in it is like confirming by reasonings that thick darkness is light, that what is dead is alive, and that the body flows into the soul, and not the reverse. And yet it is an eternal truth that influx is spiritual and not physical, that is, influx from the soul, which is spiritual, into the body, which is material, or from the spiritual world into the natural world; also that as the Divine from itself and through that which proceeds from itself created all things, so it sustains all things; also that sustaining is perpetual creation, as subsistence is perpetual existence.

1216. *And as it were the voice of mighty thunders*, signifies the glorification of the Lord from the goods of love. This is evident from the signification of a “voice,” as being the glorification of the

Lord (as above); also from the signification of “thunders,” as being the goods of love sounding (see n. 821*b*, 855); therefore “mighty thunders” mean all goods with the angels that give forth sound. In the speech of man two things unite, namely, sound and its articulation into words.

The sound belongs to the affection of man’s will, and the articulation of the sound belongs to the thought of his understanding. These two unite in human speech, but are distinguished by the hearing. For the affection is known from the sound, and the thought from the words, which are articulations of the sound. This is so natural a thing that man gives little thought to it; but he knows it to be true when he hears it. This distinction is more clearly perceived by angels and spirits than by men, because they are spiritual, and the spiritual think from affection and also speak from affection, those who are in the celestial kingdom from the affection of good, and those in the spiritual kingdom from the affection of truth; thus they are distinguished by their tones. The sound of the speech of the angels in the higher parts of heaven is heard variously below, for it increases as it goes on, as sound does in the world when it descends from above. The sound of the spiritual angels is thus heard as the sound of roaring waters, and the sound of the celestial angels as the sound of thunders. (On the further signification of “thunders” see above, n. 273, 353, 498, 702, 704, 1014.)

(Continuation)

[2] Infinity and eternity, also providence and omnipotence, as belonging to the Lord, have been treated of; now the omnipresence and omniscience that belong to him shall be treated of. In every religion it is acknowledged that God is omnipresent and omniscient; therefore prayer is offered to God that he will hear and that he will see and will have mercy; which would not be done unless his omnipresence and omniscience were believed in. This belief is from an influx out of heaven into those that have any religion, for it does not come into question from religion itself whether it is granted or how it is granted. But at this day, especially

in the Christian world, natural men have become very numerous, and such see nothing of God; and unless they see they do not believe, or if they profess to believe it is either done from conventionality or from blind knowledge, or from hypocrisy; and yet they have the ability to see. In order, therefore, that the things relating to God may be seen, it is permitted to treat of them from light and from consequent rational sight.

[3] For every man, even a merely natural and sensual man, is endowed with an understanding that can be raised up into the light of heaven, and can see spiritual things, and even Divine things, and can comprehend them, but only while he is hearing them or reading about them; and afterwards he can talk about them from the memory, but cannot think about them within himself from himself. The reason of this is that when he is listening or reading, the understanding is separated from its own affection, and when so separated it is in the light of heaven, but when he is thinking within himself from himself the understanding is joined to the affection of his will, and that affection fills the understanding and occupies it, and hinders it from going out of itself. Nevertheless, the fact is that the understanding can be separated from the affection of the will, and thus can be raised up into the light of heaven with such natural men as have any affection of truth and as have not confirmed themselves in falsities; but scarcely with those that have no affection of truth from having rejected all Divine things or from having confirmed themselves in falsities. In such, between spiritual light and natural light there is a sort of darkening veil, although with many this is transparent.

[4] Since, then, any man, even a corporeal sensual man, when he reaches adult age is endowed with such an ability to understand that he can comprehend the things that relate to God when he is listening or reading, and afterwards can retain them in his memory, and thus talk, teach, and write about them, it is important that this treatise on the Divine attributes should be continued as it was begun. Here, then, the Divine omnipresence and the Divine omniscience shall be considered, lest the merely natural man, from a lack of willingness (which he calls a lack of ability) to understand

anything Divine or spiritual, should bring these into doubt, and even denial.

1217. *Saying, Alleluia for the Lord God, the almighty reigneth,* signifies joy and gladness that the Lord has now a kingdom on the earth as in the heavens. This is evident from the signification of “Alleluia,” as being an expression of glorification of the Lord from joy of heart (see n. 1197, 1203). The two expressions, joy and gladness, are used because in the Word “joy” is predicated of good, and “gladness” of truth, and here both the angels that were in truths and those that were in goods said “Alleluia.” It is evident also from the signification of “the Lord God, the almighty, reigneth” as being that his kingdom is on the earth as in the heavens, which means that when the good have been separated from the evil, and the evil have been cast into hell, all the good came into a better state for receiving truth and good from the Lord, a state in which they had not been before. For so long as they were held in connection with the evil, if they had received goods and truths they would have defiled and perverted them. For the same reason interior truths were not revealed on the earth until that separation had been effected by means of the last judgment.

[2] This, too, is the meaning of the words in the Lord’s prayer:

Thy kingdom come on earth as in the heavens (Matt. 6:10).

The Lord’s kingdom existed before the last judgment, for the Lord always rules both heaven and earth; but after the last judgment the state of the Lord’s kingdom became different from the state before it, for after it the reception of Divine truth and good became more universal, more interior, more easy, and more distinct. It is said, “the Lord God, the almighty,” for the Lord is called “Lord” from good, and “God” from truth, “almighty” from the separation of the good from the evil by the last judgment, and also from his power to save those who receive him.

(Continuation)

[3] How the Lord can be present with all who are in heaven and throughout the whole earth, and can know all things, even the most particular things connected with them, both present and future, can be comprehended only by means of the following truths: (1) In the natural world there are spaces and times, but in the spiritual world these are appearances. (2) Spaces and times must be removed from the ideas before the Lord's omnipresence with all and with each individual, and his omniscience of things present and things future connected with them, can be comprehended. (3) All angels of heaven and all men of the earth who constitute the church are as one man, and the Lord is the life of that man. (4) Consequently as there is life in the particular and most particular things of man and it knows the entire state of these, so the Lord is in the particular and most particular things of the angels of heaven and of the men of the church. (5) The Lord, by the intellectual faculty that each man has, or by its opposite, is also present with those who are out of heaven and out of the church, that is, those who are in hell or who are to come into hell, and knows their whole state. (6) From the omnipresence and omniscience of the Lord thus perceived it can be understood how the Lord is the all and is in all things of heaven and the church, and that we are in the Lord and he is in us. (7) The omnipresence and omniscience of the Lord can be comprehended also from the creation of the universe; for it was so created by him that he is in things first and in things last, in the center and at the same time in the circumferences, and that the things in which he is are uses. (8) As the Lord has the Divine love and the Divine wisdom, so from these he has the Divine omnipresence and the Divine omniscience; but omnipresence is chiefly from the Divine love, and omniscience chiefly from the Divine wisdom.

1218. Verse 7. *Let us rejoice and exult, and let us give the glory unto him*, signifies manifestation of joy that is from the affection of truth and from the affection of good. This is evident from the signification of "rejoicing," as being here joy from the affection of truth; also from the signification of "exulting," as being joy from

the affection of good, for exulting has relation to the heart, thus to the good of love; also from the signification of “giving glory,” as being to acknowledge, confess, and worship the Lord (see n. 678); “to glorify” has the same meaning. “To rejoice” and “to exult” signify joy from the affection of truth and from the affection of good, because all joy is a matter of affection. It is only from the things by which he is moved or which he loves that man has joy. There are two universal origins of all spiritual joys, one is from the affection or love of truth, the other from the affection or love of good. Joy from the affection of good belongs properly to the will and to deeds therefrom, while joy from the affection of truth belongs properly to the understanding and to speech therefrom. As the preceding verse treats of those who are in truths and of those who are in goods, and also of the glorification of the Lord by them, so the joy of all such and glorification by such is expressed in these words, “Let us rejoice and exult, and give glory unto him.”

(Continuation)

[2] (1) In the natural world there are spaces and times, but in the spiritual world these are appearances. The reason is that all things that appear in the spiritual world are immediately from the sun of heaven, which is the Lord’s Divine love; but all things that appear in the natural world are from the same, but by means of the sun of the world, which is pure fire. Pure love, from which all things in the spiritual world exist immediately, is immaterial; but pure fire, through which all things in the material world exist mediately, is material. This is why all things that come forth in the spiritual world are by virtue of their origin spiritual, and all things that exist in the natural world are by virtue of their secondary origin material; and material things in themselves are fixed, permanent, and measurable. They are fixed because they endure, however the states of men may be changed, like the lands, mountains, and seas. They are permanent, because they recur regularly in turn, like the seasons, generations, and germinations. And they are measurable, because all things can be defined, as spaces by miles and furlongs, and these by feet and spans, and as times by days, weeks, months, and years. But in the spiritual world all things are as if they were

fixed, as if they were permanent, and as if they were measurable, and yet in themselves they are not so. For they exist and continue according to the states of the angels, so that they make one with those states, and consequently they change in whatever way those states change. But this takes place especially in the world of spirits, into which every man first comes after death, and is not so in heaven or in hell. This occurs in the world of spirits, because every man there undergoes changes of state, and is thus prepared for heaven or for hell.

[3] But spirits do not reflect upon these changes and variations, because they are spiritual and are thus in spiritual thought, and with this each and all things that they perceive by sense make one; also because they are separated from nature, and yet they see in the spiritual world things exactly like those they saw in the world, as lands, mountains, valleys, waters, gardens, forests, plants, palaces, houses, garments with which they are clothed, food by which they are nourished, animals, and themselves as men.

All these things they see in a clearer light than that by which they saw like things in the world, and they feel them by a more exquisite touch than they had in the world. For these reasons man after death is wholly ignorant that he has put off his material part, and that he has emigrated from the world of his body into the world of his spirit. I have heard many declaring that they have not died, and that they could not understand how anything of their body could have been rejected in the grave; and for the reason that all things in that world are like those in this world; and they do not know that the things they there see and feel are not material, but are substantial from a spiritual origin, and yet are real things, since they have the same origin that all things in this world have, with this difference only, that something additional like an outer garment has been added from the sun of the world to those things that are in the natural world by virtue of which they have become material, fixed, permanent, and measurable.

But yet I can assert that those things that are in the spiritual world are more real than those in the natural world, for the dead

part that is added in nature to the spiritual does not constitute reality but diminishes it. This is evident from the state of the angels of heaven compared with the state of men on the earth, and from all things that are in heaven compared with all things in the world.

1219. *For the marriage of the Lamb is come*, signifies conjunction of the Lord with the church. This is evident from the signification of “marriage,” as being conjunction (of which presently); also from the signification of “the Lamb,” as being the Lord as to the Divine human (see n. 314). It is said “the marriage of the Lamb,” because the conjunction of the Lord with the church is the conjunction of his Divine human with it; for there can be no immediate conjunction with his Divine which is called the Father, since this cannot be received, for it is above every idea of the thought of men and of angels; not so with the Divine human, for one can think of this. This is why it is said “the marriage of the Lamb,” and not “the marriage of the Lord God.”

(Continuation)

[2] As there are like things in heaven and in our world, in the heavens there are spaces and times, but the spaces there, like the lands themselves and the things upon them, are appearances; for they appear according to the states of the angels, and the extensions of spaces and distances appear according to the similarities and dissimilarities of states. By states are meant states of love and wisdom, or of affections and of thoughts therefrom, which are manifold and various. According to these the angelic societies in the heavens are distant from each other, also the heavens are distant from the hells, and the societies of the hells from each other.

It has been granted me to see how likeness of state conjoins, and lessens the extension of space or distance, and how unlikeness of state separates, and produces extension of space or distance. Those there who appear to be a mile apart can instantly be present with each other when the love of one for the other is stirred up, and on the other hand those who are talking together can instantly become a mile apart when anything of hatred is aroused.

[3] That spaces in the spiritual world are mere appearances has also been made evident to me by this, that many from distant lands, as from various kingdoms of Europe, from Africa, and from India, also the inhabitants of different planets and of widely separated earths, have been present with me. And yet spaces in the heavens appear extended in the same way as the spaces of our earth. But as the spaces there have only a spiritual origin, and not at the same time a natural origin, and thus appear according to the states of the angels, so the angels can have no idea of spaces, but they have instead an idea of their states; for the changeableness of the spaces gives rise to the idea that they are from a spiritual origin, thus from a likeness or unlikeness of affections and of thoughts therefrom.

[4] It is the same in regard to times, for as spaces are, so are times, since progressions through spaces are also progressions through times. Times also are appearances of states because the sun of heaven, which is the Lord, does not there make days and years by its revolutions and progressions, as the sun of the world seems to do; consequently in the heavens there is perpetual light and a perpetual spring, and therefore times there are not fixed, permanent, and measurable. And as times also vary according to the states of the affections and of the thoughts therefrom, for they are short or diminished by things delightful to the affections, and are long or lengthened by things undelightful to the affections, so the angels cannot have from appearance an idea of time, but they have instead an idea of states from its origin. All this makes clear that the angels in heaven have no idea of space and time, but they have a spiritual idea about these, which is an idea of state.

[5] But this idea of state with the consequent idea of the appearance of space and time comes solely in and from the ultimates of creation there; the ultimates of creation there are the lands upon which angels dwell. It is there that spaces and times appear, and not in the spiritual things themselves by which the ultimates were created; nor do they appear in the affections themselves of angels, except when the thought from them extends to ultimates. But it is otherwise in the natural world where spaces

and times are fixed, permanent, and measurable, and therefore enter into the thoughts of men and limit them, and distinguish them from the spiritual thoughts of angels. This is the chief reason why man cannot easily comprehend the Divine omnipresence and omniscience, for even when he wishes to comprehend them he is liable to fall into the error that God is the inmost of nature, and is for that reason omnipresent and omniscient.

1220. *And his wife hath made herself ready* signifies that the church is now adorned with truths from good for receiving him. This is evident from the signification of “wife,” in reference to the Lord as being the church (see n. 1120); also from the signification of “making herself ready,” as being to be adorned with truths from good for receiving him, for it is added that “she should be clothed in fine linen, clean and bright,” and “fine linen” signifies truth from celestial good. The church receives the Lord by these truths, for the Lord flows in with man into the good of his love, and is received by man in truths, and from this is all spiritual conjunction. The expression “to be adorned” is used, which means to be taught and to learn, for thus and no otherwise does the church adorn herself and make herself ready for the marriage and for receiving the Lord.

(Continuation)

[2] (2) Spaces and times must be removed from the ideas before the Lord’s omnipresence with all and with each individual, and his omniscience of things present and future, can be comprehended. But inasmuch as spaces and times cannot easily be removed from the ideas of the thoughts of the natural man, it is better for a simple man not to think of the Divine omnipresence and omniscience from any reasoning of the understanding; it is enough for him to believe in them simply from his religion, and if he thinks from reason, let him say to himself that they exist because they pertain to God, and God is everywhere and infinite, also because they are taught in the Word; and if he thinks of them from nature and from its spaces and times, let him say to himself that they are miraculously brought about. But inasmuch as the church is at

present almost overwhelmed by materialism, and this can be shaken off only by means of rational considerations which enable man to see what is true, it will be well by means of such to draw forth these Divine attributes out of the darkness that nature induces into the light; and this can be done because, as has been said, the understanding with which man is endowed is capable of being raised up into the interior light of heaven if only man desires from love to know truths.

All materialism arises from thinking about Divine things in accord with what is proper to nature, that is, matter, space, and time. The mind that clings to these, and is unwilling to believe anything that it does not understand, cannot do otherwise than make blind its understanding, and from the dense darkness in which it is immersed, deny that there is any Divine providence, and thus deny the Divine omnipotence, omnipresence, and omniscience, although these are just what religion teaches both within nature and above nature. And yet these cannot be comprehended by the understanding unless spaces and times are separated from the ideas of its thought; for these are in some way present in every idea of thought, and unless they are separated man cannot think otherwise than that nature is everything, that it is from itself, and consequently that the inmost of nature is what is called God, and that all beyond it is merely ideal. And such, I know, will wonder how anything can possibly exist where there is no time or space; and that the Divine itself is without them, and that the spiritual are not in them, but are only in appearances of them; and yet Divine spiritual things are the very essence of all things that have existed or that exist, and natural things apart from these are like bodies without souls, which become carcasses.

[3] Every man who has become naturalistic by thoughts from nature continues such after death, and calls all things that he sees in the spiritual world natural, because they are similar. Such, however, are enlightened and taught by angels that these things are not natural, but are appearances of natural things; and they are so far convinced as to affirm that it is so. But they soon fall back and worship nature as they did in the world, and at length separate

themselves from the angels and fall into hell, and cannot be taken out to eternity. The reason is that their soul is not spiritual, but natural like the soul of beasts, although with the ability of thinking and speaking because they were born men. And because the hells at this day more than ever before are full of such, it is important that such dense darkness arising from nature, which at present fills and closes up the thresholds of the understanding of men, should be removed by means of rational light derived from spiritual.

1221. Verses 8–9. *And it hath been given to her that she should be clothed in fine linen, clean and bright, for the fine linen is the just deeds of the saints. And he said unto me, Write, Blessed are they that have been called unto the marriage supper of the Lamb. And he said unto me, These are the true words of God.* 8. “And it hath been given to her that she should be clothed in fine linen, clean and bright,” signifies that that church should be instructed by the Lord in truths from the Word (n. 1222); “for the fine linen is the just deeds of the saints” signifies that by means of truths from the Word those who believe in the Lord have the goods of life (n. 1223). 9. “And he said unto me, Write,” signifies that these things shall be for a memorial to posterity (n. 1224); “Blessed are they that have been called unto the marriage supper of the Lamb” signifies that those who are conjoined to the Lord by means of truths from the Word and become a church will come into heaven (n. 1225); “And he said unto me, These are the true words of God,” signifies that they are from the Lord, who is the Word and who is the truth (n. 1226).

1222. Verse 8. *And it hath been given to her that she should be clothed in fine linen, clean and bright,* signifies that that church should be instructed by the Lord in truths from the Word. This is evident from the signification of “to be clothed,” as meaning to be instructed in truths, for in the Word, “garments” signify truths that invest goods, consequently “to be clothed,” signifies to be instructed in truths. (That this is the signification of “garments” and “to be clothed,” see n. 64, 65, 195, 271, 395*d*, 951.) It is evident also from the signification of “linen or fine linen,” as being truths from a celestial origin (see n. 1143). But as truth from that origin is Divine truth, and all Divine truth is from the Lord, and is

the Word, so “linen and fine linen” signifies truth from the Word. This truth is called “clean” from celestial good, and “bright” from spiritual good. All truth is from good, and there are two most general goods, from which are all truths, namely, celestial good, which is the good of love to the Lord, and spiritual good, which is the good of love towards the neighbor. Truth from this good is meant by “bright fine linen,” and truth from the former good is meant by “clean fine linen,” both from the Word; for the Word in all its particulars is such that truth from celestial good and truth from spiritual good are conjoined, and within these truths celestial good is conjoined with spiritual good.

(Continuation)

[2] All the angels of heaven and all the men on the earth who constitute the church are as one man, and the Lord is the life of that man. This you will see confirmed in *Heaven and Hell* in the following articles: the whole heaven in the complex has relation to one man (n. 59–67); each society in the heavens has relation to one man (n. 68–72); consequently each angel is in a perfect human form (n. 73–77); heaven as a whole and in part has relation to man, and this is from the Lord’s Divine human (n. 78–86); there is a correspondence of all things of heaven with all things of man (n. 87–102). The same may be said of the Lord’s church on the earth (n. 57).

That heaven is like one man I have been taught by experience and am taught by reason. Experience: It has been granted me to behold a society consisting of thousands of angels as one man of a medium stature, and societies consisting of fewer angels in like form. This is seen, however, not by the angels in that society, but by angels outside of that society at a distance, and at the time when a society is to be purified of those who are foreign to it. When this is done all who constitute the life of that society are within that man, while those who do not are outside of him; and these are removed, but the former remain. It is the same with the whole heaven in the presence of the Lord. For this reason and no other every angel and spirit is a man, in a form like that which a man on earth has.

[3] I have not seen but I have heard that the church on earth also before the Lord is like one man; and that it is also divided into societies, and that each society is a man; furthermore, that all who are within that man are within heaven, while those who are outside of him are in hell; and the reason has been stated, namely, that every man of the church is also an angel of heaven, for he becomes an angel after death. Moreover, not only does the church on earth together with the angels constitute the interiors of that man, the church constitutes also the exteriors, which are called the cartilaginous and bony parts; this the church constitutes, because the men of the earth are provided with a body in which the lowest spiritual is clothed with the natural. This is what constitutes the conjunction of heaven with the church and of the church with heaven.

[4] From reason: heaven and the church are a man, in the greatest, the lesser, and the least sum or complex, for the sole reason that God is man, and consequently the Divine proceeding, which is the Divine from him, is the same in every least and greatest respect, which is man. For it has been said above that the Divine is not in space and extension, but causes spaces and extensions to exist in the ultimates of his creation, in the heavens apparently, in the world actually. Nevertheless spaces and extensions are not spaces and extensions before God, for he is in his Divine everywhere. This is clearly manifest from this, that the whole angelic heaven with the church is as one man before God; and so is a society consisting of thousands of angels, although their habitations appear extended through much space.

The same is evident also from this, that the whole heaven, also an entire society in heaven, can appear at the good pleasure of the Lord, as a man, great or small, as a giant or as an infant. But it is not the angels that so appear, but the Divine in them; for the angels are only recipients of the Divine from the Lord, and it is the Divine in them that constitutes what is angelic in them and thus heaven. As angels are only recipients, and the Divine in them constitutes what is angelic and heaven, it is clear that the Lord is the life of that man, that is, of heaven and the church.

1223. *For the fine linen is the just deeds of the saints*, signifies that by means of truths from the Word those who believe in the Lord have goods of life. This is evident from the signification of “fine linen,” as being truths from the Word (see above, n. 1222); also from the signification of “just deeds,” as being the goods of love, and thus the goods of life (see n. 204*b*, 1199); also from the signification of “saints,” as being those who are in truths from good from the Lord (see n. 204, 325*a*, 973), thus also those who believe in the Lord.

(Continuation)

[2] (4) Consequently as there is life in the particular and most particular things of man, and it knows the entire state of these, so the Lord is in the particular and most particular things of the angels of heaven and of the men of the church. Life is in the particular and most particular things of man, because the various and diverse things in him, called members, organs, and viscera, so make one that he knows no otherwise than that he is a simple and not a composite being. That life is in the most particular things of man is evident from the fact, that from his life he sees, hears, smells, and tastes, which could not be unless the organs of those senses lived from the life of his soul; also from the fact that the whole surface of the body possesses the sense of touch, and it is the life that produces that sense, and not the skin apart from the life. This is evident also from the fact that all the muscles under the skin are under the control of the life of man’s will and understanding, and are moved at their pleasure, thus not only the hands and feet and the entire body, but also the tongue, the lips, the face, and the entire head. None of these could be moved by the body alone, but they are moved by life from the will and understanding together with the life in these members. The same is true of all the viscera in the body, each of which performs its own office, and acts submissively according to the laws of order inscribed on it. But it is the life that does this by its motion from the heart and lungs in every part, and by sensation from the cerebellum in every part, while man is unconscious of its action.

[3] Life is in the particular and most particular things of man, because the animal form, which has been treated of above, is the real form of life; for life from its first fountain, which is the sun of heaven or the Lord, is unceasingly in the effort to form a likeness and image of itself, that is, a man, and out of man an angel. Therefore from the ultimates that it has created it joins to itself things proper to the existence of man in whom life can live. From this it is clear that life is in the particular and most particular things of man, and that any part or least particle from which life is absent becomes dead and is dissociated. Since, then, men and angels are not lives, but only recipients of life from the Lord, and since the whole heaven with the church is before the Lord as one man, it is clear that the Lord is the life of that man, that is, of heaven and the church, and also that he is omnipresent and omniscient in the particular and most particular things of the angels of heaven and the men of the church. And as the whole heaven with the church is, before the Lord, as one man, great or small, according to his will, as a giant or as an infant, it is clear that the life or the spiritual that proceeds from the Lord is not in space or extended with the angels and with the men of the church; consequently that spaces and times must be separated from their ideas, in order that the Lord's omnipresence and omniscience with all and with each individual may be comprehended.

1224. Verse 9. *And he said unto me, Write*, signifies that these things shall be for a memorial to posterity. This is evident from the signification of "to write," as being to inscribe on the life and faith of man (see n. 222); and as being what is certain (see n. 898); but here that it shall be for a memorial to posterity, because the new church to be established by the Lord, which is meant by "the New Jerusalem," is here treated of, for this is what is meant by "the wife of the Lamb," and is also called "his wife" (Rev. 21:9–10).

(Continuation)

[2] (5) The Lord by the intellectual faculty that each man has, or its opposite, is also present with those who are out of heaven and the church, with those who are in hell or who are to come into hell,

and knows their whole state. Every man has three degrees of life, a lowest in common with beasts, and two higher that are not in common with beasts. By these two higher degrees man is a man; these are closed with the evil, but with the good are open. And yet, in regard to the light of heaven, which is the wisdom that proceeds from the Lord as a sun, these two degrees are not closed with the evil, but are closed in regard to the heat, which is the love, that at the same time proceeds therefrom. From this it is that every man, even an evil man, has a capacity to understand, but not a capacity to will from heavenly love, for the will is a receptacle of heat, that is, of love, and the understanding is a receptacle of light, that is, of wisdom, from that sun.

[3] The reason why every man is not intelligent and wise is that some have by their lives closed up in themselves the receptacle of that love, and when that is closed they have no wish to understand anything except what they love, for that only do they wish and love to think about and thus understand. And as every man, even an evil man, has an ability to understand, and that ability is from an influx of light from the sun which is the Lord, it is clear that the Lord is also present with those who are out of heaven and the church, who are either in hell or are to come into hell. It is from the same ability that man is able to think and reason about various things, which beasts cannot do. It is from the same ability that man lives forever.

[4] Another proof of the Lord's omnipresence in hell is that the entire hell, like the entire heaven, is before the Lord as one man, but as a man-devil or a man-monster; and in this all things are in opposition to those that are in the Divine man-angel, consequently from this latter everything that is in the former can be known, that is, from heaven everything that is in hell; for evil is known from good and falsity from truth, thus the entire quality of the one from the quality of the other. There are three heavens, and there are three hells; and as the heavens are divided into societies so are the hells; and each society of hell corresponds by opposition to a society of heaven. The correspondence is like that between good affections and evil affections, for all societies are affections. So in the same way that each society of heaven, as has been said, is in the

Lord's sight as one man-angel in the likeness of its affection, each society of hell is in the Lord's sight as one man-devil in the likeness of its evil affection. This, too, it has been granted me to see. They appear like men, but monstrous. I have seen three kinds of them, the fiery, the black, and the pallid, but all of them with deformed faces, a husky voice, external speech, and like gestures. They all have a lascivious love, and not one of them a chaste love. The delights of their will are evils, and the delights of their thoughts are falsities.

1225. *Blessed are they that have been called unto the marriage supper of the Lamb*, signifies that those who are conjoined to the Lord by means of truths from the Word, and become a church, will come into heaven. This is evident from the signification of "blessed," as being those who are in heaven or who will come into heaven, for these are the blessed; also from the signification of "supper," as being consociation through love, and communication (see n. 252); therefore "the marriage supper of the Lamb" signifies conjunction with the Lord and consequent communication with those who are of that church.

(Continuation)

[2] (6) From the omnipresence and omniscience of the Lord thus perceived it can be understood how the Lord is the all and is in all things of heaven and the church, and that we are in the Lord, and he is in us. All things of heaven and the church mean the Divine truth and the Divine good; the former is from the light of the sun of heaven, which is wisdom, and the latter is from the heat of the sun of heaven, which is love; and in the same way that the angels are recipients of these are they a heaven in general and heavens individually, and in the same way that men are recipients of them are they a church in general and churches individually. There can be nothing with any angel that makes heaven in him, nor anything with any man that makes the church in him, except the Divine that proceeds from the Lord; for it is well known that every truth of faith and every good of love is from the Lord, and nothing of these

from man. All this makes clear that the Lord is the all and is in all things of heaven and the church.

[3] That we are in the Lord and he is in us, he himself teaches in John:

Jesus said, he that eateth my flesh and drinketh my blood abideth in me and I in him (John 6:56).

In that day ye shall know that ye are in me and I in you (John 14:20–21).

And elsewhere:

That in him we live and move, and have our being (Acts 17:28).

All the angels of heaven and all the men of the church are in the Lord and the Lord is in them when they are in that heavenly man spoken of above. Angels and men are then in the Lord because they are recipients of life from him, and thus are in his Divine, and the Lord is in them because he is the life in the recipients. All this makes clear that all who are in a natural idea of the Lord cannot understand his Divine omnipresence in any other way than as intuitive, although it is an actual omnipresence, like the omnipresence of the Holy Spirit, which is the Divine proceeding.

1226. *And he said unto me, These are the true words of God.* This means that they are from the Lord, who is the Word and who is the truth, as is evident from this, that all the truths of God are from the Lord, who for this reason is called the Word, which is the Divine truth (John 1:1, 2, 14), and he calls himself the truth (John 14:6).

(Continuation)

[2] (7) The omnipresence and omniscience of the Lord can be comprehended also from the creation of the universe; for the universe was so created by him that he is in things first and in things last, in the center and in the circumferences, and that the

things in which he is are uses. This can be seen to be true from the creation of the universe, from the life of man, and from the essence of uses.

The creation of the universe can be in no way so well understood as from types of it in the heavens. There creation is unceasing and instantaneous, for in the spiritual world lands exist in a moment, and upon them paradisaical gardens, and in these trees full of fruits, also shrubs, flowers, and plants of every kind. When these are contemplated by one who is wise, they are found to be correspondences of the uses in which the angels are, to whom they are given as a reward. The angels, moreover, in accordance with their uses have houses given them, full of utensils and beautiful things according to uses; also garments according to their uses, and food that is esculent and palatable according to their uses, and delightful conversations, which also are uses because they are recreations. All these things are given them gratuitously, and yet on account of the uses they perform. In a word, the whole heaven is so full of uses that it may be called the very kingdom of uses.

[3] Those, on the other hand, who perform no uses, are sent into the hells, where they are compelled by a judge to perform tasks; and if they refuse no food is given them and no clothing, nor any bed but the ground, and they are scoffed at by their companions as slaves are by their masters. The judge even permits them to be their bond servants, and if they entice others from their tasks they are severely punished. All this is done until they yield. But those who cannot be made to yield are cast out into deserts, where a morsel of bread is given them daily, and water to drink, and they dwell by themselves in huts or in caves; and because they perform no uses the land about them is so barren that a grassy sod is rarely seen upon it. In such deserts and hells I have seen many of noble descent, who in the world gave themselves up to idleness, or sought offices, the duties of which they discharged not for the sake of use but for honor and gain, which were the only uses regarded.

[4] The uses performed in the heavens and the tasks done in the hells are in part like those done in the world, although for the most

part they are spiritual uses, that cannot be described by any natural language, and (what I have often wondered at) do not fall into the ideas of natural thought. But this is generally the case with what is spiritual. In the unceasing and instantaneous creation of all things in the heavens there can be seen as in a type the creation of the universe with its globes, and that there is nothing created in these except for use, and in general, one kingdom of nature for another, the mineral kingdom for the vegetable, this for the animal, and both for the human race, that they may serve the Lord for performing uses to the neighbor.

[5] From the life of man: when this is regarded from the creation of all things in it no part will be found that is not for use, not a fiber or minute vessel in the brains, in the organs of sense, in the muscles, or in any of the viscera of the thorax and the abdomen, or anywhere else, that is not for the sake of use in general and in particular, thus for the sake of the whole and of each thing connected with it, and not for its own sake. The greater forms, which are called members, sensories, muscles, and viscera, which are made up and organized from fibers and vessels, all are formed from use, in use, and for use, so that they may be simply called uses, of which the whole man is composed and formed. It is therefore clearly evident that they have no other origin and no other end than use.

[6] That every man likewise was created and born for use is clearly evident from the use of all things in him, and from his state after death, when, if he performs no use, he is accounted so worthless that he is cast into infernal prisons or into desert places. That man is born to be a use is clear also from his life; for a man whose life is from a love of uses is wholly different from one whose life is from a love of idleness. By a life of idleness is meant a life made up of social interaction feasting, and entertainments.

A life from the love of uses is a life of love of the public good and of love to the neighbor, and also a life of love to the Lord, for the Lord performs uses to man through man, consequently a life of the love of uses is the spiritual Divine life, and everyone who loves a

good use and does it from a love for it is loved by the Lord, and is received with joy by the angels in heaven. But a life of the love of idleness is a life of the love of self and the world, and thus a merely natural life; and such a life does not hold the thoughts together, but diffuses them into every vain thing, and thereby turns man away from the delights of wisdom and immerses him in the delights of the body and of the world alone to which evils cling; therefore after death he is let down into the infernal society to which he has attached himself in the world, and is there compelled to work by force of hunger and lack of food. By uses in the heavens and on the earths are meant the ministries, functions, and pursuits of life, employments, various domestic tasks, occupations, consequently all things that are opposite to idleness and indolence.

[7] From the essence of uses: the essence of uses is the public good. With the angels the public good in the most general sense means the good of the entire heaven, in a less general sense the good of the society, and in a particular sense the good of the fellow citizen. But with men the essence of uses in the most general sense is both the spiritual and the civil good of the whole human race, in a less general sense the good of the country, in a particular sense the good of a society, and in an individual sense the good of the fellow citizen; and as these goods constitute the essence of uses, love is their life, since all good is of love and the life is in the love. In this love is everyone who takes delight in the use he is in because of its usefulness, whether he is a king, a magistrate, a priest, a minister, a general, a merchant, or a workman. Everyone who takes delight in the use of his function because of its usefulness loves his country and fellow citizens; but he who does not take delight in it because of its usefulness, but does it solely for the sake of self, or solely for the sake of honor and wealth, does not in his heart love his country and fellow citizens, but only himself and the world. This is because no one can be kept by the Lord in love to the neighbor unless he is in some love for the public good; and no one can be in that love unless he is in the love of use for the sake of use, or in the love of use from use, thus from the Lord.

[8] Since, then, each thing, and all things in the world were created in the beginning for use, and in man also all things were formed for use, and the Lord from creation regarded the whole human race as one man, in which each individual is likewise for use or is a use, and since the Lord himself, as has been said above, is the life of that man, it is clear that the universe was so created that the Lord is in things first and in things last, also in the center and in the circumference, that is, in the midst of all, and that the things in which he is are uses. And from all this the Lord's omnipresence and omniscience can be comprehended.

1227. Verse 10. *And I fell down before his feet to adore him; and he said unto me, See thou do it not, I am thy fellow servant and of thy brethren that have the testimony of Jesus; adore God, for the testimony of Jesus is the spirit of prophecy.* 10. "And I fell down before his feet to adore him" signifies perception from him of the Divine to which adoration belongs (n. 1228); "and he said unto me, See thou do it not," signifies the knowledge that he was not God but an angel (n. 1229); "I am thy fellow servant and of thy brethren that have the testimony of Jesus" signifies that he is like men on the earth who receive or have received the Divine truth from the Lord (n. 1230); "adore God" signifies that the Lord alone is to be acknowledged and worshiped from the heart (n. 1231); "for the testimony of Jesus is the spirit of prophecy" signifies that acknowledgment of the Lord and conjunction with him is the life of all doctrine from the Word (n. 1232).

1228. Verse 10. *And I fell down before his feet to adore him* signifies perception from him of the Divine, to which adoration belongs. This is evident from the signification of "to fall down before the feet" and "to adore," as being to acknowledge, confess, and worship the Divine (see n. 805a, 821a, 1206). From his saying that he must not be adored because he is only an angel, who is a servant of the Lord the same as men are, it is evident that merely a perception from him of the Divine is meant. But the essence of the matter is that when the Lord sends angels to men, as he did to the prophets, he fills them with his Divine and thus moves them to speak. Then the angel that is sent speaks from the Lord and not

from himself; but as soon as he has spoken he returns into himself and then knows that he is only an angel. Thus the Word was written by the Lord by means of angels, and thus the Lord spoke with the ancients, as with Abraham, with Hagar his handmaid, with Gideon, and in general with the prophets, and this is why the prophets called the angels Jehovah, and some of them were adored as long as they were filled with the Divine. This presence of the Lord is the same as the presence of the Holy Spirit. This makes clear what is signified by these words.

(Continuation)

[2] (8) As the Lord has the Divine love and the Divine wisdom, so from these he has Divine omnipresence and Divine omniscience, but omnipresence is chiefly from the Divine love, and omniscience is chiefly from the Divine wisdom. Love and wisdom in the Lord are not two but one, and this one is the Divine love, which appears before the angels of heaven as a sun. But when love and wisdom proceed from the Lord as a sun they appear as two distinct things, love appearing as heat, and wisdom as light. These from their origin from the sun act wholly as one; but with the angels of heaven and with the men of the church they are separated, some receiving more of love which is heat than of wisdom which is light, and these are called celestial angels and men; while others receive more of wisdom which is light than of love which is heat, and these are called spiritual angels and men. An illustration of this can be found in the sun of the world. In that sun fire and the origin of light are wholly one, and this one is the fiery element in that sun. From this the heat and light proceed together, but they appear as two distinct things, although from their origin they act as one. That one appears on the earth in the spring and summer seasons, yet they are two distinct things according to the turning of the earth towards the sun, and thus according as the reception is direct or oblique. This correspondence may serve as an illustration.

[3] It is similar with omnipresence and omniscience. In the Lord these are one; and yet they proceed from him as two distinct attributes; for omnipresence has relation to love, and omniscience

to wisdom; or what is the same, omnipresence has relation to good, and omniscience to truth, since all good is of love and all truth is of wisdom. The Lord's omnipresence has relation to love and to good because the Lord is present with man in the good of his love; and omniscience has relation to wisdom and to truth because from man's good of love the Lord is omnipresent in the truths of his understanding, and this omnipresence is called omniscience. As this is true individually of one man so it is true in general of all.

1229. *And he said unto me, See thou do it not*, signifies the knowledge that he was not God but an angel, as can be seen without explanation, for he said, "See thou do it not," namely that he was not God but an angel, before whom no one must fall down, that is, who must not be adored.

(Continuation)

The Divine attributes, which are infinity, eternity, providence, omnipotence, omnipresence, and omniscience have been treated of; the Divine love and the Divine wisdom, from which is the life of all things, and of which the above attributes are predicated, shall now be treated of. But in order that these two essentials of all things may be distinctly seen they shall be considered in the following order. First respecting the Divine love: (1) In the world it is but little comprehended what love is, and yet it is man's very life. (2) The Lord alone is love itself, because life itself, while men and angels are only recipients. (3) Life, which is love, is not given except in a form, and that form is a form of uses in the whole complex. (4) Such a form is man, individually and collectively, and in such a form is heaven, and also the world. (5) There are genera and species of uses, and varieties of species to infinity; also there are degrees of uses. (6) There are as many affections as there are uses, and consequently there are genera and species of affections, and differences of species to infinity; and there are degrees of affections. (7) Every affection of use in itself is a man, according to its quality and quantity. (8) Each use draws its life from the common good, and flows in from it, and gives the necessary, useful, and delightful things of life. (9) So far as man is in the love of uses so far is he in the Lord, so far he loves the Lord and the neighbor, and so far is he

a man. (10) The active force of uses according to their connection in their order produce vital heat, which is perceived in man as love. (11) This is made evident by the fact that man wills this thing or that, or this or that is good or not good to him, and finally by his delight. (12) All things in man are formed and grow and are held in connection by the Lord by means of love and its heat. (13) Man does not know what affection is, and still less that there are as many various affections as there are men born into the world, and will be born to eternity, thus that they are infinite. (14) Man does not know otherwise than that he is thought, and yet he is affection. (15) Neither does he know that he has eternal life according to his affection of use.

1230. *I am thy fellow servant and of thy brethren that have the testimony of Jesus* signifies that he is like men on the earth who receive or have received Divine truth from the Lord. This is evident from the signification of “thy fellow servant,” as being that he is like John in serving the Lord; also from the signification of “the fellow servant of his brethren,” as being that he is also like men on the earth in serving the Lord; also from the signification of “to have the testimony of Jesus,” as being to receive the Divine truth from the Lord, for “testimony,” in reference to the Lord, signifies acknowledgment of the Lord’s Divine in his human (see n. 27, 392*b–e*, 635, 649). It means also reception of the Divine truth from the Lord, and through Divine truth acknowledgment of the Lord (n. 10, 228, 625).

(Continuation)

1231. *Adore God* signifies that the Lord is to be acknowledged and worshiped from the heart. This is evident from the signification of “God,” as being the Lord, since no other is the God of heaven and earth; also from the signification of “to adore” as being to acknowledge, confess, and worship from the heart (see n. 290, 291, 463, 790*a*, 805*a*, 821*a*).

1232. *For the testimony of Jesus is the spirit of prophecy* signifies that acknowledgment of the Lord and conjunction with him is the

life of all doctrine from the Word. This is evident from the signification of “the testimony of Jesus,” as being the acknowledgment of the Lord’s Divine and reception of the Divine truth from him (see just above, n. 1230), and thus conjunction with the Lord, for conjunction is effected through the acknowledgment of the Lord and reception of the Divine truth from him. Also from the signification of “the spirit of prophecy,” as being the life of all doctrine from the Word, “spirit” signifying life because the Holy Spirit is meant, which is the Divine proceeding from the Lord, and the Divine proceeding is the essential life of man, and “prophecy” signifies doctrine from the Word. (That “prophecy” signifies doctrine from the Word, see n. 624*b–d*, 999). That “the testimony of Jesus is the spirit of prophecy” signifies that acknowledgment of the Lord and conjunction with him is the life of all doctrine from the Word, and that “the spirit of prophecy” means the Holy Spirit, which testifies respecting the Lord and thus is doctrine, is evident from the Lord’s words in John:

Jesus said, When the Paraclete is come, whom I shall send unto you from the Father, the spirit of truth, he shall bear witness of me; and ye also shall bear witness (John 15:26–27).

“The spirit of truth,” which is elsewhere called “the Holy Spirit,” means the Divine that proceeds from the Lord; and its “testimony” means enlightenment, preaching, confession, acknowledgment; and “the disciples,” who would also bear witness, signify all who acknowledge and receive the Lord.

REVELATION 20

[CONTENTS]

By “the dragon” are meant all in the reformed Christian world who do not go to the Lord immediately and who do not shun evils as sins. All who were such were removed (verses 1–3). Those from the

lower earth, who were there concealed on account of the dragon, lest they should be seduced, were raised up into heaven (verses 4–6). Afterwards those who were in external worship only and not in any internal worship were let loose, in order that such might be disclosed. These perished (verses 7–9). After this all who were meant by “the dragon” were condemned (verse 10). The hells were so reduced to order as to correspond by opposition to the new heaven; but only those who had lived since the Lord’s coming (verses 11–15).¹

Critical Notes

Revelation 17, numbers 1029–1089

1. The photolithograph reads “thee”; in n. 724*e* we read “her,” which agrees with the Hebrew text.
2. See previous note.
3. *Ijim* in text; quoted n. 1029*e*, where we read *Ziim*, which agrees with the Hebrew.
4. The photolithograph omits the clause, “and to give their kingdom unto the beast.” It is given below and in the explanation of n. 1086.
5. Swedenborg wrote *mutatum* (changed), but crossed this out and wrote *mutilatum* (mutilated).
6. Photolithograph has *ante* (before). The editor of the Latin gives *post* (after).

Revelation 18, numbers 1090–1194

1. *Absque* (without) has been omitted in the Latin text, so that the Latin reads “‘widow’ signifies defense”; but the word *absque* is inserted in the explanation at the end of the number, so that the Latin there reads “‘widows’ signify without defense.”
2. Photolithograph has *primogenito* (first-begotten); the Latin editor has *unigenito* (only-begotten).
3. Photolithograph has “earth”; the Hebrew “heavens.” See n. 331*b*, where Swedenborg translates it “heavens.”
4. Photolithograph has “tribes”; the Hebrew has “house,” but in verse 19 below it has “tribes.”
5. Swedenborg wrote “camel” instead of “elephant.” In explaining the same passage in *Apocalypse Revealed* n. 774, he has “elephant.”

6. Photolithograph has “kingdom of the heavens.” The Latin Bible of Schmidt also has it. The Greek is “kingdom of God.”

Revelation 19, numbers 1195–1232

1. The author’s manuscript explaining the book of Revelation ends here.

On Divine Love
and
Divine Wisdom

1762–1763

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Index to *Divine Love* and *Divine Wisdom*

Divine Love

1

In the world it is little comprehended what love is; and yet it is man's very life

1. That this is little comprehended is evident from the common saying "What is love?" What it is, is not known for the reason that love is not manifest to the understanding, and the understanding is the receptacle of the light of heaven. What comes into that light is interiorly seen, for what a man thinks, that he has knowledge of. For this reason a man says that this or that is in the light of his understanding, also that he sees this to be so; likewise he prays that he may be enlightened and illumined by God. Moreover, there is spiritual light to which natural light corresponds, and it is from this that one says, with reference to his understanding, that he sees, and a wise man prays to be enlightened and to be illumined by God, that is, that he may understand. Man, therefore, can form no idea concerning love, for this reason, that although the understanding by means of the thought presents itself to be seen, love does not. And yet love is the very soul or life of thought, and if love be taken away thought grows cold and dies, like a flower deprived of heat; for love enkindles, vivifies, and animates thought. Set your mind at work and consider whether you can think apart from some affection that is of love; and you will find in your own case that it is impossible. From this it is plain that love is the life of the understanding and of thought therefrom; and what is the life of the understanding and of thought therefrom is also the life of the whole man; for it is the life of all the senses and of all motions, thus the life of the organs by means of which senses and motions exist. That it is also the life of the rest of the viscera, will be seen in what follows.

2. It is not known what love is, for the further reason that man's love is universal life. By universal life is meant life that is in most

minute particulars; for of these the term universal is used, as the term general is of parts. What is thus universal is perceived simply as a one; and a one without a particular perception of the particulars is obscure, comparatively as it is with an intense light that blinds the eye. Such also is the universal Divine in the most minute particulars of the world; consequently this Divine is so obscure to man as not to be manifest to the eye when opened, but only to the eye when closed; for the whole of the world is a work of the Divine love and the Divine wisdom; and wisdom in its most minute particulars is, as was said before, an intense Divine light that blinds.

2

The Lord alone is love itself, because life itself, while men and angels are only recipients

3. This has already been illustrated by many things, to which the following only are to be added. The Lord, because he is the God of the universe, is uncreate and infinite, but men and angels are created and finite. The uncreate and infinite is the very Divine in itself. Out of this man cannot be formed, for in such case he would be the Divine in itself; but he can be formed out of things created and finite, in which the Divine can be, and to which it can communicate its own life, and this by heat and light from itself as a sun, thus from its own Divine love; comparatively as it is with germinations in the earth, which cannot be formed from the very essence of the sun of the world, but must needs be formed out of created things of which soil is composed, within which the sun can be by its heat and light, and to which it can communicate its life. From this it is plain that a man and an angel are not in themselves life, but are only recipients of life.

4. From all this it also follows, that the conception of man from his father is not a conception of life, but only of a first and purest form capable of receiving life; to which, as a stamen or initiant,

substances and matters, succeeding one another, add themselves in the womb, in forms adapted to the reception of life in their own order and their own degree, even to the last, which is suited to the modes of the nature of the world.

3

Life, which is Divine love, is in a form

5. The Divine love, which is life itself, is not simply love, but it is the proceeding Divine; and the proceeding Divine is the Lord himself. The Lord is indeed in the sun which appears to angels in the heavens, and from which proceed love as heat and wisdom as light; yet outside of that sun, love with wisdom is also the Lord. The distance is only an appearance; for the Divine is not in space, but is without distance, as was said above. There is an appearance of distance because the Divine love, such as it is in the Lord, cannot be received by any angel, for it would consume them; for in itself it is hotter than the fire in the sun of the world; for this reason it is lessened gradually by infinite circumvolutions, until, tempered and accommodated, it reaches the angels, who moreover, are veiled with a thin cloud lest they should be injured by its intensity. This is the cause of the appearance as of distance between the Lord as a sun, and heaven where angels are; nevertheless, the Lord himself is present in heaven, but in a way suited to reception.

6. The Lord's presence is not like the presence of a man who occupies space, but it is a presence apart from space; that is, he is in things greatest and least, so that in things greatest he is himself, and in things least is himself. It is difficult, I know, for man to comprehend this, because it is difficult for him to remove space from the ideas of his thought; but it can be comprehended by angels, in whose ideas there are no spaces. In this respect spiritual thought differs from natural thought.

7. Since, therefore, love proceeding from the Lord as a sun is the Lord himself, and this love is life itself, it follows that the love itself which is life, is man; thus that it contains in infinite form the things that are in man, one and all. These are conclusions from what has been said about the life of all things from the Lord, and about his providence, omnipotence, omnipresence, and omniscience.

[8. God is very man.]

4

That form is a form of use in its whole complex

9. That form is a form of use in its whole complex, since a form of love is a form of use; for the subjects of love are uses, because love wills to do goods, and goods are nothing else than uses; and since the Divine love infinitely transcends, its form is a form of use in its whole complex.

That it is actually the Lord himself who is with angels in the heavens and with men on earth and in those with whom he is conjoined by love, and that he is in them although he is infinite and uncreate, while angel and man are created and finite—this cannot be comprehended by the natural man until by enlightenment from the Lord he can be withdrawn from the natural idea respecting space, and be brought thereby into light respecting spiritual essence, which, viewed in itself, is the proceeding Divine itself adapted to every angel, as truly to the angel of the highest heaven as to the angel in the lowest, and to every man, both the wise and the simple. For the Divine that proceeds from the Lord is Divine from first things even to ultimates. Ultimates are what are called “flesh and bone.” That even these were made Divine by the Lord, he taught the disciples when he said that he hath flesh and bones which a spirit doth not

have (Luke 24:39); moreover, he entered through doors that were shut, and became invisible; and this clearly proves that the ultimates of man in him were made Divine, and that from this there is correspondence with the ultimates of man.

10. But how the Divine proceeding, which is the very and only life, can be in things created and finite, shall now be told. This life applies itself not to man, but only to uses in man. Uses themselves, viewed in themselves, are spiritual; while the forms of use, which are members, organs, and viscera, are natural. But yet these are series of uses; to such an extent that there cannot be a particle, or the least of any particle, in any member, organ, or viscus, that is not a use in form. The Divine life applies itself to the uses themselves in every series, and thereby gives life to every form; from this man has the life that is called his soul.

With men this truth seems beyond comprehension, but it is not so with angels; yet it does not so far transcend the human understanding but that it may be seen as through a lattice, by those who wish to see. It does not transcend my understanding, which is an enlightened rational understanding.

5

In such a form is man individually

11. That man is in such a form individually can be seen by those only who survey all things that are in man, not only with the eye of the anatomist but also with the eye of reason. He who surveys them with the eye of reason will see that every particular, and most particular thing therein, is formed from use and for use; and that each part and particle has a function in general; and that the common use, which is the common good, looks to each minute particular as itself therein; and, on the other hand, the minute particular looks to itself in the general. By this means all things that

are in the body, from the head to the soles of the feet, are a one; and this even so that man is wholly unconscious that he consists of so many myriads of parts with various and diverse functions. In illustration of this subject it will be sufficient to survey with the eye of reason the structure of the lungs and of the trachea, and to consider their uses.

12. *In regard to the lungs.* Their most general use is respiration, which is effected by admitting air through the larynx, the trachea, the bronchia and their ramifications, into the vesicles of the lobules, whereby the lungs alternately expand and contract. In doing this they induce reciprocal motions in the whole organic body and in all its members; for the heart and lungs are the two fountains of all the general motions throughout the body, whereby the parts of the body, one and all, are led into their own activities and vital functions. They also consociate the voluntary motor life, which is dependent upon the cerebrum, with the natural motor life, which is controlled by the cerebellum.

It is also their use to give such disposition to all the viscera of the body, and especially to its motors called muscles, that the will may carry out its movements harmoniously, and without break in any part. Their use also is both to act concurrently with all the tones of speech and of song, and also to produce them as from a womb. Another use is to receive within themselves all the blood of the body from the right side of the heart, to purify it from all that is viscid and unclean, and to cast out these impurities; also to supply it from the inhaled air with new elements that serve as food, and to send it back as if made new into the left chamber of the heart; thus their use consists in converting venous blood into arterial. And so the lungs are of service to the blood as a place for the offices of straining, cleansing, refreshing and preparing it; also as a place for purifying the air. In addition to these uses of the lungs, there are many others, both general and particular; and every pore and every little lobe therein is a partner in all the offices, that is, uses; some more closely and some more remotely.

13. *In regard to the trachea.* Its uses are: (1) To afford a channel for the auras and breath of the lungs, to pass and re-pass; and to accommodate itself to each and every different mode of action of the lungs, both in inspiration and expiration. (2) To examine and cleanse the air about to pass into the lungs, that nothing hurtful may enter; and to impregnate with vapors the air as it passes out, thus attracting effete exhalations, and expelling them; also in general to clear the lungs of viscid phlegm by expectoration. (3) To serve as a pillar and support to the larynx and the epiglottis; to adapt itself entirely to all their commands and tremulous vibrations; to dispose the walls of its canal so that the air may impinge upon them, and to make tense its membrane, so that when the air impinges, the membrane may tremble; and thus, in a rudimentary way, to excite sound which the larynx and the glottis may form, that is, may modulate, into singing or speech; also to moisten the larynx continually with a vapory dew. (4) To aid and assist its neighbor, the esophagus, in its office of swallowing. (5) To extend the alternate respiratory movements of the lungs to the neighboring parts, and by means of these to parts more and more remote; namely, to the esophagus, and by this, in connection with the diaphragm, to the stomach, and so to the abdominal viscera; also to the ascending carotid artery and the descending jugular vein, and to the great sympathetic nerves—the intercostal and the *par vagum*; thus establishing the motor life of the body. (6) To insinuate into the neighboring parts, and through these into parts highest and lowest, its own sonorous vibrations and those of the larynx; and to excite the arterial blood mounting to the head and the brain, and the venous blood returning from the head and the brain, and to exhilarate and animate them by a general modification; thus establishing the sensual life of the body.¹

14. Moreover, from the bones that are in relation with the trachea, and at the same time from those belonging to the larynx and epiglottis, which are not here enumerated, a mind endowed with understanding, and cultivated by the sciences, with anatomy as a teacher and the eye as a guide, may be taught and may know how nature modulates sounds, and determines their relations in articulation.

There is nothing in acoustics, music or harmony, however profound and recondite, nor anything in the vibrations and tremblings of a continuous body, nor in the modifications of a contiguous volume or atmosphere, however hidden and interior, which the spiritual has not here brought forth out of Nature, from her innermost, gathered into one, and conferred upon these two organs, and at the same time on the ear.²

15. There are like arcana in all the other viscera, both of the head and of the body, and still more in those that lie inwardly concealed and cannot be examined by any eye; for the more interior a thing is, the more perfect it is. In a word, the preeminent life, or excellency of life, in every member, organ, and viscus, consists in this—that whatever is proper to anyone is common to all; and thus in every particular thing there is an idea of the whole man.

16. It is this arcanum that will now be stated as a conclusion: man is the complex of all uses; of all that are possible both in the spiritual world and in the natural world; and every use, from the idea of the universe in it, is like a man, but such a man as the use is, that is, such as its function is in general. This is true of man because he is a recipient of life from the Lord; for life which is from the Lord is the complex of all things of uses to infinity; since the Lord alone is man, in himself having life, from whom is everything of life; and unless the form of use were infinite in the Lord, it could not possibly exist as finite in any man.

6

In such a form is man in general

17. By man in the most general sense is meant the whole human race; by man in a general sense are meant the men of one kingdom taken together; in a sense less general those of a single province in a kingdom; in a sense still less general those of a city; in a particular sense those of a house; and in an individual sense every man. In the Lord's view, the whole human race is as one man; all in a kingdom are also as one man; likewise, all in a province, all in a city, and all

in a house. It is not the men themselves that are thus seen together, but the uses with them. They that are good uses, that is, that perform uses from the Lord, when viewed together, are seen as a man perfect in form and beautiful; these are such as perform uses for the sake of the uses; that is, that love uses because they are uses of the house, of the city, province, kingdom, or of the whole world. But they that perform uses, not for the sake of uses, but for the sake of themselves alone, or the world alone, likewise appear before the Lord as one man, but as an imperfect and deformed man.

From what has now been said, it can be seen that the Lord has regard to men in the world, to each according to his use, and to men in the mass according to uses united in the form of a man. By uses are meant the uses of each one's function, which are the uses of his office, pursuit, and occupation. In the Lord's sight these uses are good works themselves.

18. Whereas all in any kingdom appear before the Lord as one man according to their love of uses, it is plain that all the English appear before him as one man; likewise all the Dutch, all the Germans, all the Swedes and Danes, also the French, the Spaniards, the Poles, the Russians; but each nation according to its uses.

Those in the several kingdoms that love the uses of their offices because they are uses, appear together as a man-angel; and those that love the uses of their offices for the sake of pleasures alone apart from uses appear together as a man-devil. Traders, in the man-angel, are those that love trading, and love wealth for the sake of trading, and at the same time look to God; but traders, in the man-devil, are those that love wealth, and love trading only for the sake of wealth. With the latter there is avarice, which is the root of all evils, but not with the former.

For to love wealth alone, and not any use that may come of it, that is, to regard wealth in the first place and trading as secondary, is to be avaricious. Such men are useful to a kingdom, but chiefly when they die, for then their wealth passes into the public use of those engaged in trade; the benefit that then accrues from such

wealth is benefit to the kingdom, but not to the souls of those who gathered it.³ In a word, accumulation of wealth by trading for the sake of wealth alone, is Jewish trading; but accumulation of wealth by trading for the sake of trading, is Dutch trading. Opulence is not harmful to the latter, but it is to the former.

7

In such a form is heaven

19. It has been shown in *Arcana Coelestia* that the whole heaven is divided, as it were, into provinces, according to the uses of all the members, organs, and viscera of the human body; also that it is known by angels in the heavens in what provinces the different societies are; for instance, what societies are in the province of the eyes, of the ears, of the nostrils, of the mouth, and of the tongue; also what are in the province of the liver, of the pancreas, of the spleen, of the kidneys, of the ureters, and what in the province of the generative organs. All societies that are in these provinces correspond perfectly to the uses of the above-mentioned members, organs, and viscera in man.

It is from this correspondence that the whole heaven appears before the Lord as one man; in like manner each province of heaven, and every society of a province. It is also from this correspondence that all angels and all spirits are men in every respect like men in the world; and for the reason that the Divine proceeding from the Lord, which is life and form, is man, both in what is greatest and in what is least, as has often been said before. This correspondence, in general and in particular, has been treated of in *Arcana Coelestia* (in the following articles: n. 3021, 3624–3633, 3636–3643, 3741–3745, 3883–3896, 4039–4055, 4218–4228, 4318–4331, 4403–4421, 4523–4533, 4622–4633, 4652–4660, 4791–4805, 4931–4953, 5050–5061, 5171–5189, 5377–5396, 5552–5573, 5711–5727, 10030). In order that hell, too, may be in that form, everyone there is compelled to works; but

because they that are in hell do their works not from the love of use, but from the need of food and clothing, they appear indeed as a man, but as a man-devil (concerning which see above).

8

All things of the world also tend to such a form

20. By all things of the world are meant animate things, including those that walk or crawl on the earth, those that fly in the heavens, and those that swim in the waters; also the things of the vegetable kingdom—trees and shrubs, flowers, plants, and grains. But the atmosphere, waters, and matters of the earth are only means for the generation and production of these.

From the creation of the universe, and finally of the earth, and of all things that are in them, it can be seen more fully than from anything else that the Divine love, which is life itself and is the Lord, is in the form of forms of all uses, which form is man. For from creation nothing is found on the earth that is not for use. The entire mineral kingdom is full of uses; there is not in it a grain of dust, nor a lump of such grains, that is not for use. The entire vegetable kingdom is full of uses; not a tree, plant, flower, or blade of grass can be found that is not for use; yea, neither anything in a tree, plant, flower, or blade of grass, that is not for use; each thing is the form of its own use. The entire animal kingdom, too, is full of uses; not an animal, from the little worm to the lion, can be found, that is not for use, and that is not also the form of its own use. The same is true of all things that are above the earth, even to the sun. In a word, every point in creation and in things created, is a use; yea, it is in an ascending⁴ series from use in firsts to use in ultimates, thus from use to use continually—a manifest proof that the creator and former, who is the Lord, is the infinite sum of all uses; in his essence love, and in his form man, in whom that sum is. Who that is willing to consider these things with common

intelligence can be so unsound in his reason as to think that such things are works of the dead sun, and thus of dead nature?

9

There are as many affections as there are uses

21. There are many things that bear witness that the Divine love is life itself, and that love therefrom with man is his life; but among these proofs, this is especially clear, namely, that man's spirit is nothing but affection, consequently that man after death becomes an affection, an angel of heaven if he be an affection of good use, and a spirit of hell if he be an affection of evil use. For this reason the whole heaven is divided into societies according to the genera and species of affections; and likewise, in an opposite manner, hell. From this it is that whether you speak of affections or of societies in the spiritual world, it is the same.

22. By affections are meant the continuations and derivations of love. Love may be compared to a fountain, and affections to the streams issuing from it. Love may also be compared to the heart, and affections to the vessels leading out and continued from it; and it is well known that the vessels that convey blood from the heart resemble their heart in every point, so as to be as it were extensions of it; from this is the circulation of the blood from the heart through the arteries, and from the arteries into the veins, and back to the heart. So with affections; for these are derived and continued from love, and produce uses in forms, and in these proceed from the firsts of the uses to their ultimates, and from these they return to the love from which they started; from all which it is plain that affection is love in its essence; and that use is love in its form. The conclusion from this is that the objects, that is, the ends of affections, are uses, therefore also their subjects are uses, and that the very forms in which affections exist are effects which are effigies of the affections; in which they proceed from the first end to the

last, and from the last end to the first, and by them they perform their works, offices, and exercises.

From what has now been said, who cannot see that affection alone is not anything, but that it becomes something by being in use; and that affection for use is nothing but an idea, unless it be in form; and that affection for use in form is nothing but a potency, the affection first becoming something when it is in act? This act is the very use that is meant, which in its essence is affection. Now, since affections are the essence of uses, and uses are the subjects of affections, it follows that there are as many affections as there are uses.

10

There are genera and species of affections, and varieties of species to infinity; so of uses

23. This may be shown from the human body, from the human race, from the angelic heaven, and from the animal and vegetable kingdoms. In each of these there are genera of affections or of uses, and species and varieties, in untold numbers; for there can be no single thing the same as another, but it varies; and this variety is everywhere distinguished into genera and species, and both of these into varieties; and the varieties in themselves are infinite, because they are from the infinite. That this is the case, anyone can see from human faces, of which, from the day of creation, there has never been one so entirely like another as to be the same, nor can there ever be; so in the human body, it is impossible for any least thing therein to be identical with any other. It is the same with affections and their uses. That this is so, man is so profoundly ignorant as to ask what affection is, and what love is; consequently

this can be made clear only from heaven, where all are affections from the Divine love, which is life itself.

24. In heaven the Divine love, which is life itself, is distinguished into two kingdoms; one in which love to the Lord reigns, and another wherein love for the neighbor reigns. In love to the Lord uses as to their source are involved, in love to the neighbor, uses as to their object. The Divine love, which is life itself, is further distinguished into lesser realms, which may be termed provinces; and these again into societies, and these into families and houses. Such in the heavens are the distinctions of the Divine love, into genera, and into species, and the species again into their divisions, which are meant by varieties. Affections, and likewise uses, are thus distinguished, for the reason that every angel is an affection, and is also a use.

25. As all things in hell are in opposition to the things that are in heaven, so it is with the love there. Diabolical love, which is death itself, is there also distinguished into two kingdoms; one in which love of self reigns, and another in which love of the world reigns. In the love of self, evil uses as regards their source, which is self, are involved; and in love of the world evil uses as regards their object are involved; these uses because they are done from self, are also done for the sake of self, for all love returns as in a circle to the source from which it comes. This diabolical love is further distinguished into provinces, and these again into societies, and so on.

26. There are like distinctions of affections in the human body, and parallel distinctions of uses; since, as has been said above, all things of man correspond to all things of heaven. The heart and lungs in man correspond to the two kingdoms of heaven; the members, organs, and viscera in man correspond to the provinces of heaven, and the tissues of the several members, organs, and viscera correspond to the societies of heaven. Since these things in general and in particular are uses, and uses live from the life which is love, their life can be called nothing else than the affection of use. As it is in the human body and also in heaven, so is it in the whole

human race; since this, like heaven, is as one man before the Lord, as has been said above.

27. That the animate things of the earth, and also its plants, are in like manner distinguished into genera and species, and into their varieties, is well known. In the animal kingdom there are two most general divisions; in one are the beasts of the earth, and in the other the birds of heaven. And in the vegetable kingdom there are likewise two most general divisions; in one are fruit-bearing trees, in the other seed-bearing plants. From the distinctions in these it can be seen that there are genera and species of affections, and varieties in the species, to infinity, and in like manner of uses; since, as has been said before, natural affections are the souls of animals, and the uses of affections are the souls of vegetables.

11

There are degrees of affections and of uses

28. There are continuous degrees and there are discrete degrees. Both of these are in every form in the spiritual world and in the natural world. All are acquainted with continuous degrees; few, however, have any knowledge of discrete degrees, and those who have no knowledge of these grope as in the dark when they are investigating the causes of things. Degrees of both kinds are described in *Heaven and Hell* (n. 38).

29. Continuous degrees, which all know about, are like the degrees from light to shade, from heat to cold, from rarity to density. Such gradations of light, of heat, of wisdom and of love, are in every society of heaven within itself. They who are in the midst of a society are in clearer light than those who are in the ultimates, the light diminishing according to distance from the center even to the ultimates. It is the same with wisdom; those who are in the midst or center of a society are in the light of wisdom,

while those who are in the ultimates or circumferences are in the shade of wisdom and are simple. It is the same with love within societies. The affections of love, which make the wisdom of those in societies and the uses of the affections which make their life, continually lessen from the midst or center even to the ultimates or circumferences. Such are continuous degrees.

30. But discrete degrees are wholly different. These do not advance in one plane to the sides around, but from highest to lowest; and for this reason they are called descending degrees. They are separated as efficient causes and effects are, which in their turn become efficient causes even to the lowest effect. They are also like a producing force in relation to the forces produced, which in turn become producing even to the last product. In a word, they are degrees of the formation of one thing from another; thus they are the degrees from first or highest to last or lowest, where formation subsists. Therefore things prior and posterior, also things higher and lower, are such degrees. All creation was effected through such degrees, and all production is by means of them, and likewise all composition in the nature that belongs to this world; for in analyzing anything that is composite you will see that one thing therein is from another, even to the very last, which is the general of them all.

31. The three angelic heavens are distinguished from each other by such degrees and in consequence one is above another. The interiors of man, which belong to his mind, are distinguished from each other by such degrees; so, too, are light which is wisdom and heat which is love, in the heavens of angels and in the interiors of men; and the same is true of the light itself that proceeds from the Lord as a sun, and of the heat itself that also proceeds from him; and for this reason the light in the third heaven is so refulgent, and the light in the second heaven is of such shining whiteness as to exceed the noonday light of the world a thousandfold. The same is true of the wisdom, for in the spiritual world light and wisdom are in equal degree of perfection. The same is true of the degrees of affections; and as this is true of the degrees of affections it is true also of the degrees of uses, for the subjects of affections are uses. It

is to be known further that in every form, both spiritual and natural, there are both discrete and continuous degrees. Without discrete degrees there is not that within a form that constitutes a cause or soul, and without continuous degrees there is no extension or appearance of it.

12

Each use draws its life from the general use and from that the necessary, useful and enjoyable things of life flow in according to the quality of the use and the quality of its affection

32. This is an arcanum that has not yet been disclosed. Something of it, indeed, appears in the world, but not in such clearness that it can be seen to be so, for in the world every man receives from the general use the necessary, useful and enjoyable things of life according to the excellence and extent of his service. Some are remunerated from the general use, some are enriched from it. The general use is like a lake from which remunerations and riches flow. These are determined and produced by uses and pursuits which pertain to the affection; nevertheless what the uses themselves are in themselves cannot be concluded from these results; for in the world the evil as well as the good, those who perform no uses, and those who perform evil uses as well as those who perform good uses, are sometimes remunerated and grow rich. In the spiritual world it is otherwise; uses are there laid bare, and their origin is revealed, and their place in the spiritual man which is the Lord in the heavens. There everyone is rewarded according to the nobleness of his use, and at the same time according to his affection for use. There no idler is tolerated, no lazy vagabond, no indolent boaster claiming credit for the zeal and vigor of others; but everyone must be active, skillful, attentive and diligent in his office and business, and must put honor and reward not in the first place, but in the second or third.

So far as this is the case, the necessary, useful, and enjoyable things of life flow in with them. These flow in from the general use, because they are not gotten together for oneself, as in this world;

but they exist in a moment, and are bestowed by the Lord gratuitously. And because in the spiritual world there is communication and extension of all thoughts and affections, and in heaven communication and extension of the affections of use according to their quality, and because all who are in the heavens are affected by uses and delight in them, on this account the necessary, useful, and enjoyable things of life flow abundantly out from the general use into the use of the man, and into the man who does the use, as a usufruct.

33. The necessary things of life that are bestowed by the Lord gratuitously and that exist in a moment, are food, clothing and habitation, and these correspond throughout to the use in which the angel is. Things useful are those that are tributary to these three, and are delightful to him who receives them, as well as a variety of embellishments for the table, dress, and home, which are beautiful according to the angel's use, and of a splendor commensurate to his affection. Things enjoyable are those connected with wife, friends, and associates, all of whom love him and are loved by him. Such mutual and reciprocal love springs from every affection for use.

34. There are such things in heaven because there are such things in man, for heaven corresponds to all things of man; and the man who is in the affection of use from use or for the sake of use is a heaven in the least form. There can be in man no member, or any part in a member, that does not draw from the general use what is necessary, useful, and enjoyable; here the general use provides for every part according to its use; whatever is needed for its work by any part is conveyed to it from neighboring parts, and to these from parts that are near them, and thus from the whole; and the part in like manner shares its own with the rest according to their need. And so it is in the Divine spiritual man, which is heaven, for so it is in the Lord.

From all this it is clear that every use is representative of all the uses in the whole body, and thus in every use there is the idea of the whole, and thereby an image of man. From this it is that an

angel of heaven is a man according to use; and if it is permissible here to speak spiritually, it is from this that a use is a man-angel.

13

So far as man is in the love of use, so far is he in the Lord, so far he loves the Lord and loves the neighbor, and so far he is a man

35. From the love of uses we are taught what is meant by loving the Lord and loving the neighbor, also what is meant by being in the Lord and being a man. To love the Lord means to do uses from him and for his sake. To love the neighbor means to do uses to the church, to one's country, to human society, and to the fellow citizen. To be in the Lord means to be a use. And to be a man means to perform uses to the neighbor from the Lord for the Lord's sake.

36. To love the Lord means to do uses from him and for his sake, for the reason that all the good uses that man does are from the Lord; good uses are goods, and it is well known that these are from the Lord. Loving these is doing them, for what a man loves he does. No one can love the Lord in any other way; for uses, which are goods, are from the Lord, and consequently are Divine; yea they are the Lord himself with man. These are the things that the Lord can love. The Lord cannot be conjoined by love to any man, and consequently cannot enable man to love him, except through his own Divine things; for man from himself cannot love the Lord; the Lord himself must draw him and conjoin him to himself; and therefore loving the Lord as a person, and not loving uses, is loving the Lord from oneself, which is not loving. He that performs uses or goods from the Lord performs them also for the Lord's sake. These things may be illustrated by the celestial love in which the angels of the third heaven are. These angels are in love to the Lord more than the angels in the other heavens are; and they have no idea that loving the Lord is anything else than doing goods which are uses, and they say that uses are the Lord with them. By uses

they understand the uses and good works of ministry, administration, and employment, as well with priests and magistrates as with merchants and workmen; the good works that are not connected with their occupation they do not call uses; they call them alms, benefactions, and gratuities.

37. Loving the neighbor means performing uses to the church, one's country, society, and the fellow citizen, because these are the neighbor in the broad and in the limited sense; neither can these be loved otherwise than by the uses that belong to each one's office. A priest loves the church, the country, society, the citizen, and thus the neighbor, if he teaches and leads his hearers from zeal for their salvation. Magistrates and officers love the church, the country, society, the citizen, and thus the neighbor, if they discharge their respective functions from zeal for the common good; judges, if from zeal for justice; merchants, if from zeal for sincerity; workmen, if from rectitude; servants, if from faithfulness; and so forth. When with all these there is faithfulness, rectitude, sincerity, justice, and zeal, there is the love of use from the Lord; and from him they have love to the neighbor in the broad and in the limited sense; for who that in heart is faithful, upright, sincere and just, does not love the church, the country, and his fellow citizen?

38. From what has now been said it is plain that loving the Lord is performing uses from him, and loving the neighbor is performing uses to him, and the object on account of whom uses are performed is the neighbor, use, and the Lord; and that love thus returns to him from whom it is. For every love as source through love for its object returns to love as source, which return constitutes its reciprocal. And love continually goes forth and returns through deeds, which are uses, since to love is to do. For love, unless it becomes deed, ceases to be love, since deed is the effect of love's end, and is that in which it exists.

39. So far as man is in the love of use so far is he in the Lord; because so far is he in the church, and so far in heaven; and the church and heaven from the Lord are as one man; the forms of which (called higher or lower organic forms, also interior and

exterior) are made up of all who love uses by doing them; and the uses themselves are what compose that man, because it is a spiritual man, that does not consist of persons, but of the uses with them. Yet all those are there who receive from the Lord the love of uses; and these are they who do them for the neighbor's sake, for use's sake, and for the Lord's sake; and since this man is the Divine that proceeds from the Lord, and the Divine proceeding is the Lord in the church and in heaven, it follows that they all are in the Lord.

40. These are a man, because every use that in any way promotes the general good or serves the public, is a man, beautiful and perfect according to the quality of the use, and at the same time the quality of its affection. The reason of this is, that in each single part of the human body there is, from its use, an idea of the whole; for the part looks to the whole as its source, and the whole sees the part in itself, as its agent. It is from this idea of the whole in each part that each use therein is a man, in small as well as in greater parts; there are organic forms in the part as well as in the whole; in fact, the parts of parts, which are interior, are men more than the composite parts, because all perfection increases toward the interiors. For all organic forms in man are composed of interior forms, and these of forms still more interior, even to inmosts, by means of which communication is given with every affection and thought of man's mind. For man's mind, in all its particulars, extends into all things of his body; its range is into all things of the body; for it is the very form of life. Unless the mind had such a field, there would be neither mind nor man. From this it is that the choice and decision of man's will are determined instantly, and produce and determine actions, just as if thought and will were themselves in the things of the body, and not above them. That every least thing in man, from its use, is a man, does not fall into the natural idea as it does into the spiritual; in the spiritual idea man is not a person, but a use; for the spiritual idea is apart from an idea of person, as it is apart from an idea of matter, space, and time; therefore when one sees another in heaven, he sees him indeed as a man, but he thinks of him as a use. An angel also appears in face according to the use in which he is, and affection

for the use makes the life of the face. From all this it can be seen that every good use is in form a man.

14

Those who love themselves above all things, and the world as themselves, are not men, nor are they in the Lord

41. Those who love themselves and the world are able to perform good uses, and do perform them; but the affections of use with them are not good, because such affections are from self and have regard to self, and are not from the Lord, and do not have regard to the neighbor. They say, indeed, and persuade that these affections have regard to the neighbor in the broad and in the restricted sense; that is, have regard to the church, their country, society, and their fellow citizens. Some of them even dare to say that they have regard to God, because they are from his commandments in the Word; and also that they are from God, because they are goods, and every good is from God; when yet the uses they perform have regard to self, because they are from self, and have regard to the neighbor only that they may return to self. These are known, and are distinguished from those who perform uses from the Lord, having regard to the neighbor in the broad and in the restricted sense, in that such look to self and the world in everything, and love reputation on account of various ends that are uses in behalf of self. Such persons are moved to perform uses so far as in them they see self and what is their own; moreover, their enjoyments are all bodily enjoyments, and these are what they seek from the world. What kind of men they are may be shown by this comparison: They themselves are the head; the world is the body; church, country, and fellow citizens are the soles of the feet; and God is the shoe. But with those that love⁵ uses from the love of uses, the Lord is the head; church, country, and citizens (which are the neighbor) are the body down to the knees; and the world is the feet, from the knees to the soles; and they themselves are the soles beautifully shod. Thus it is plain that they who perform uses from self, that is,

from the love of self, are wholly inverted, and that there is nothing of man in them.

42. There are two origins of all loves and affections; one from the sun of heaven, which is pure love; the other from the sun of the world, which is pure fire. They whose love is from the sun of heaven are spiritual and alive, and are raised by the Lord out of their selfhood (*proprium*); while they whose love is from the sun of the world are natural and dead, and they are plunged by themselves into their selfhood [*proprium*]. From this it is that they see nature alone in all the objects of sight; and if they acknowledge God, it is with the mouth and not with the heart. These are they that in the Word are meant by worshipers of the sun, moon, and all the host of the heavens. In the spiritual world they appear indeed as men, but in the light of heaven as monsters; and to themselves their life appears as life, but to the angels as death. Among these are many who in the world were accounted as learned; and, what I have often wondered at, they believe themselves wise because they ascribe all things to nature and to prudence, even regarding all others as simple.

15

Unless use be the affection or occupation of man, he is not of sound mind

43. Man has external thought, and he has internal thought. A man is in external thought when he is in company, that is, when listening or speaking or teaching or acting, and also when writing; but he is in internal thought when he is at home and gives free rein to his interior affection. Internal thought is the proper thought of his spirit within himself; but external thought is the proper thought of his spirit in the body. Both remain with man after death, and even then it is not known what the quality of the man is until external thought is taken away from him; after that he thinks, speaks, and acts from his affection. The man who is of sound mind

will then see and hear wonderful things. He will hear and see that many who in the world talked wisely, preached learnedly, taught with erudition, wrote knowingly, and also acted discreetly, as soon as the external of their mind has been taken away, think, speak, and act as insanely as crazy people in the world; and what is wonderful, they then believe themselves to be wiser than others.

But that they may not continue in their insanity, they are at times remitted into externals, and thereby into their own civil and moral life in which they were in the world. When in company there and in heaven, a remembrance of those insanities is given them; and then they themselves see and confess that they spoke insanely and acted foolishly; but the moment they are remitted into their interiors, that is, into what is proper to their spirits, in like manner as before, they are insane.

44. Their insanities are of many kinds; which may all be included in this, that they will to have dominion, to steal, to commit adultery, to blaspheme, to do evil; to despise, reject, or deride what is honest, just, and sincere, and every truth and good of the church and heaven. And, what is more, they love this state of their spirit; for the experiment has been tried with many whether they would rather think sanely or insanely, and it has been found that they would rather think insanely.

Moreover, it has been disclosed that they are such because they loved self and the world above all things, and gave thought to uses only for the sake of honor and gain, and greatly preferred enjoyments of the body to enjoyments of the soul. In the world they were such that they never thought sanely within themselves except when they saw men.

45. There is this sole remedy for their insanity: to be put to work in hell under a judge. So long as they are at work there, they are not insane; for the works with which they are occupied hold the mind, as it were, in prison and bonds, to prevent its wandering into the delirious fancies of their lusts. Their tasks are done for the sake of

food, clothing, and a bed, thus unwillingly from necessity, and not freely from affection.

46. But on the other hand, all those who in the world have loved uses and who have performed uses from the love of them, think sanely in their spirits, and their spirits think sanely in their bodies; for with such, interior thought is also exterior thought, and from the former through the latter is their speech, and likewise their action. Affection of use has kept their mind in itself, nor does it suffer them to stray into vanities, into what is lascivious and filthy, into what is insincere and deceitful, into the mockeries of various lusts. After death they are of a like character; their minds are in themselves angelic; and when the outer thought is taken away, they become spiritual, and angels, and thus recipients of heavenly wisdom from the Lord.

From all that has been said, it is now plain that unless use be the affection or occupation of a man, he is not of sound mind.

16

Every man is an affection; and there are as many various affections as there are men that have been born, and will be born to eternity

47. This can be seen especially from the angels of heaven and from the spirits of hell, all of whom are affections; the spirits of hell evil affections, which are lusts, and the angels of heaven good affections. Every man is an affection, for the reason that his life is love, and the continuations and derivations of love are what are called affections; consequently affections in themselves are loves, but subordinate to the general love as their lord or head. Since, therefore, life itself is love, it follows that each and all things of life are affections, and consequently that man himself is an affection.

Most persons in the world will wonder that this is so, as it has been granted me to know from the testimony of all who pass from the natural world into the spiritual world. Thus far I have not found one who had known that he was an affection; few even knew what affection is; and when I said that affection is love in its continuation and derivation, they inquired what love is; saying that they know what thought is, because they perceive it; but not what affection is, because no one perceives this. That in the nature of things there is love, they said that they knew from the love of a bride before marriage, and from a mother's love towards infants, and in some small measure from a father's love when he kisses a betrothed wife or his infant; and some in place of these said harlot.

When I said to them that thought is nothing whatever by itself, but is something by affection, which is of man's life's love, because thought is from affection, as a thing is formed by that which forms it; also that thought is perceived, and not affection, because the thing formed is perceived and not what forms it, just as the body is perceived by the bodily senses and the soul is not—inasmuch as they were amazed at what was said to them, they were instructed in the subject by many experiments; as for example, that all things of thought are from affection and according to it; again that they could neither think without affection nor contrary to it, also that everyone is such as his affection is, and therefore everyone is explored from his affection, and no one from his speech; for speech proceeds from the thought belonging to external affection, which is a desire to be courteous, to please, to be praised, to be regarded as good citizens, and men of morality and wisdom, and all these things for the sake of ends belonging to internal affection, of which ends such things are means. And yet from the sound of his speech, unless a man be a consummate hypocrite, the affection itself is heard; for vocal speech belongs to thought, but its sound belongs to affection. Wherefore they were told that as there is no speech without sound, neither can there be thought without affection; and that it is plain therefore that affection is the all of thought, as sound is the all of speech,⁶ for speech is only the articulation of sound. By all this they were instructed that man is nothing but affection; and further, as a consequence, that all heaven is divided, and all hell, as

a kingdom is, into provinces and societies, according to generic and specific differences of affections, and not at all in accordance with any differences of thoughts; also that the Lord alone has knowledge of these differences. From this it follows that there are infinite varieties and differences of affections, as many as there are men that have been born and will be born to eternity.

17

Man has eternal life according to his affection of use

48. Since affection is the man himself, and use is its effect and work, and is as a field or theater for its exercise, and since affection is not found apart from its subject, even so the affection of man's life is not found apart from use; and since affection and use make one, so man, who is affection, is known as to his quality from use—imperfectly and slightly in the natural world, but clearly and fully in the spiritual world. For the spiritual discloses the affection and all its particulars, since in its essence the spiritual is Divine love and Divine wisdom, and in its manifestation is the heat and the light of heaven; and these disclose the affections of uses, as the heat of the sun of the world discloses objects of the earth by odors and flavors, and its light discloses them by its various colors and distinctions of shade. Every man has eternal life according to his affection of use, for the reason that affection is the man himself; consequently such as the affection is, such is the man.

49. But affection of use in general is of two kinds; there is the spiritual affection of use and there is the natural affection of use. In external form the two are alike, but in internal wholly unlike; for this reason they are not known the one from the other by men in the world, but are readily known by angels in heaven; for they are wholly opposite, since the spiritual affection of use gives heaven to man, while natural affection of use, without the spiritual, gives hell; for the natural affection of use looks only to honors and gains, thus to self and the world as ends, while spiritual affection of use looks

to the glory of God and to uses themselves, thus to the Lord and the neighbor as ends.

50. For there are men in the world who discharge their duties and offices with much zeal, labor, and earnestness; magistrates, overseers, and officers, performing their functions with all diligence and industry; priests, leaders, ministers, preaching with warmth as if from zeal; learned men who write books full of piety, doctrine and learning; and others of a like character; and thereby they perform eminent uses to the church, to their country, to society, and to their fellow citizens; and yet many do these things from natural affection alone, which is for the sake of self, that they may be honored and exalted to dignities, or for the sake of the world, that they may gain wealth and become rich. In some these ends so enkindle the affection for doing uses that they sometimes perform more excellent uses than those do who are in the spiritual affection of use. I have spoken with many after death when they had become spirits, who had been in this kind of affection of use, and who then demanded heaven on the ground of merit; but as they had performed uses from merely natural affection, thus for the sake of self and the world, and not for the sake of God and the neighbor, they received answer like this in Matthew:

Many will say to me in that day, Lord, have we not prophesied by thy name, and by thy name have cast out demons, and by thy name done many mighty works? And then will I profess unto them, I know you not; depart from me all ye that work iniquity (Matt. 7:22–23).

And in Luke:

Then shall ye begin to say, We did eat and drink before thee, and thou didst teach in our streets. But he shall say, I say unto you, I know you not whence ye are, depart from me all ye workers of iniquity (Luke 13:26–27).

Moreover, they were examined as to what they had been in the world, and their interiors were found to be full of lusts and evils therefrom pressed together, and with some these appeared fiery from the love of self, with some livid from the love of the world, with some dusky from the rejection of things spiritual; while their

exteriors from uses in external form still appeared snow white and purple. From all this it is clear that although they had done uses, yet with themselves they had given no thought to anything but reputation with a view to honors and gains, and that these belonged to their spirit, and they were in them and these were their life, also that their good actions were either purely deceptive appearances, or merely means conducive to these things as ends. Thus much about the natural affection of uses.

51. But the spiritual affection of use is both internal and external, and it is external or natural to the same extent that it is spiritual; for what is spiritual flows into what is natural, and arranges it in correspondence, thus into an image of itself. But as there is in the world at the present day no knowledge of what the spiritual affection of use is, and what distinguishes it from the natural affection, since in outward appearance they are alike, it shall be told how spiritual affection is acquired. It is not acquired by faith alone, which is faith separated from charity, for such faith is merely a thought-faith, with nothing actual in it; and as it is separated from charity it is also separated from affection, which is the man himself; and for this reason it is dissipated after death like something aerial. But spiritual affection is acquired by shunning evils because they are sins; which is done by means of combat against them. The evils that man must shun are all set forth written in the Decalogue. So far as man fights against them because they are sins he becomes a spiritual affection, and thus he performs uses from spiritual life. By means of combat against evils those things that possess one's interiors are dispersed; and these, as has been said above, with some appear fiery, with some dusky, and with some livid. In this way one's spiritual mind is opened, through which the Lord enters into his natural mind and arranges it for performing spiritual uses which appear like natural uses. To these and to no others is it granted by the Lord to love him above all things and the neighbor as oneself. If a man by means of combat against evils as sins has acquired anything spiritual in the world, be it ever so small, he is saved, and afterwards his uses grow like a grain of mustard seed into a tree (according to the Lord's words, Matt. 13:31–32; Mark 4:30–32; Luke 13:18–19).

The will of man is his affection

52. The will of man is his affection for the reason that the will of man is the receptacle of his love and the understanding the receptacle of his wisdom; and that which is the receptacle of love is also the receptacle of all affections, because affections are merely continuations and derivations of love, as has been said above. It is called the receptacle of love because love cannot be given with man except in a recipient form which is substantial; without such a form love would have no ability to effect, to reciprocate, and thereby to be permanent. This recipient form might be described, but this is not the place for it. It is from this that the will is called the receptacle of love.

53. That the will is man's all, and is in all things of man, and thus is the man himself, as love in its whole complex is the man, is evident from this: As to anything pertaining to his love or affection, and in fact to his life, man speaks of willing, as that he wills to act, wills to speak, wills to think, wills to perceive. The will is in all of these things; and if it were not in them man could not act, could not speak, could not think, could not perceive; and if the will were not present in the particular and most particular things of these operations, they would instantly cease; for the will is in them as the soul or life is in the body and in every least particular of it. In place of will, one can say love, as that one loves to do, to speak, to think, to perceive. In like manner of the external senses of the body it is said that one wills to see, wills to hear, wills to eat, drink, and taste, wills to smell, also wills to walk, to associate with others, to seek amusement, and so on. In each one of these the will is the active force; for if it should be withdrawn there would instantly be a stop; and in fact these operations are suspended by the will.

54. That the will is man's love in form is clearly evident from this, that every enjoyment, pleasure, pleasantness, satisfaction and bliss which belong to man's love are so felt and perceived; and that these belong to the will is plain, since whatever is enjoyable,

pleasurable, pleasant, satisfactory and blissful, this also man wills; and he says of them that he wills them. Man speaks in like manner of good and truth; for that which he loves he calls good, thereby making it to be of his will; and what confirms the good of his love or of his will he calls truth, and this he loves, and wills to think and speak of. Again, in respect to everything that a man wishes, solicits, longs for, strives for, seeks, and intends, he says that he wills all these since they pertain to his love; for he wills what he wishes because he loves it; he wills what he solicits or longs for because he loves it; he wills what he strives for and seeks because he loves it; and he wills what he purposes, and he purposes it because he loves. From all this it can be seen that the will and the love or the will and the affection are one with man; and that the will, because it is the love, is also the life, and is the man himself. That the will is also the life of man's understanding and of his thought therefrom will be shown in what follows.

55. Man does not know that the will is the man himself, for the same reason that he does not know that the love or affection is the man himself. Moreover, everyone gives attention to those things that he sees or feels, but not to the life, the soul, or the essence from which he sees or feels; this lies concealed within the things pertaining to sensation, and the thought of the natural man does not go so far as that; but it is otherwise with the spiritual man, for the object of his wisdom is not the sense plane, but the essential that is in it, which in itself is spiritual. It is in consequence of this that many say that thought is the all of man, and is the very man, that is, that man is man because he thinks; and yet the all of his thought is affection. Take away affection from thought, and you will be but a stock. A man who is rational from what is spiritual, who knows what is good and what is true, and thus what is evil and what is false, may know from what has been said what his affections are and what his reigning affection is; for there are as many indications of them as there are delights of thought, speech, action, sight, hearing, and as many as there are ambitions, desires, and intentions. He needs only to attend and reflect.

In the Word to love means to perform uses

56. In the Word to love means to perform uses, because love is to will, and to will is to do. That to love is to will has been shown just above; but that to will is to do remains to be shown. The will viewed in itself is not love, but is a receptacle of love, and such a receptacle that it not only receives it but also takes on its states and assumes forms in accordance with those states; for everything of man's life flows in, since man is not life but a recipient of life, consequently he is a recipient of love, for love is life. This can be illustrated by the organs of man's senses. The eye is not light but a recipient of light formed to receive all varieties of light. The ear is not sound but a recipient of sound and of its modulation and articulation. The same is true of man's other external senses. And the same is true of the internal organs of sense, which are modified and moved by spiritual light and heat; and consequently the same is true of the will, which is a receptacle of spiritual heat, which in its essence is love. This receptacle is in man throughout; but in its first principles it is in the brains. These first principles or beginnings or heads are the substances that are called cortical and cineritious. From these through ray-like fibers it descends on every side into all things of the face and all things of the body, and there performs its gyrations and circlings in accordance with its form, which is the spiritual animal form that has been treated of elsewhere. And thus each and all things therein from things first to ultimates are moved, and in ultimates effects are presented. It is well known that everything is put in motion by an endeavor [*conatus*]; and that when the endeavor ceases the motion ceases. Thus every voluntary action of man's will is a living endeavor in man, and it acts in ultimates by means of fibers and nerves, which in themselves are nothing else than perpetual endeavors continued from the beginnings in the brains even to the ultimates in the bodily parts, where endeavors become acts. These things have been presented to make known what the will is, and that it is the receptacle of love in a perpetual endeavor to act; and this endeavor

is excited and determined into acts by the love that flows in and is received.

57. From all this it now follows that to love is to do because it is to will; for whatever a man loves that he wills; and what he wills that he does if it is possible; and if he does not do it because it is not possible, it still comes into interior act, which is not made manifest. For no endeavor or volition can exist in man unless it comes into ultimates; and when it is in ultimates it is in interior act, although this act is not perceived by anyone, not even by the man himself, because it exists in his spirit. From this it is that volition and act are a one, and that the volition is counted as the act. This does not apply to the natural world, because in that world the interior act of the will does not appear, but it applies to the spiritual world, for there it is seen.

For all in the spiritual world act according to their loves; those who are in heavenly love act sanely; those who are in infernal love act insanely; and if because of any fear they do not act, their will is interiorly active, but is restrained by them from breaking forth; nor does this action cease until the volition ceases. Since, then, the will and the act are a one, and will is the endeavor of love, it follows that in the Word “to love” has no other meaning than to do; thus that “to love the Lord and to love the neighbor” means to perform uses to the neighbor from love which is from the Lord. That this is so the Lord himself teaches in John:

He that hath my commandments and doeth them, he it is that loveth me; but he that loveth me not keepeth not my words (John 14:21, 24).

Abide ye in my love. If ye have kept my commandments ye shall abide in my love (John 15:9–10).

The Lord said three times to Peter, Lovest thou me? And three times Peter answered that he loved; and the Lord three times said to him, Feed my lambs and my sheep (John 21:15–17).

Moreover, there are two things that cannot be separated; namely, being [*esse*] and existing [*existere*]. Being is nothing unless it exists; and it becomes something by existing. So it is with loving and doing, or with willing and acting; for to love and not do, and to will and not act, are impossible, for they do not exist; but they exist in doing and acting; consequently, when man does and acts, then love and will have being. In this and in no other way is the Lord loved and the neighbor loved.

20

Love produces heat

58. Love produces heat for the reason that love is the very life and living force of all things in the whole world. All endeavors, forces, activities, and movements therein have no other origin than the Divine love which is the Lord, who appears in the heavens before the angels as a sun. That love is one thing and heat another is clearly evident from the difference between them in angel and in man. It is from love that an angel wills and thinks, and has perception and wisdom, and inmosty in himself is sensible of what is blissful and satisfactory, and also loves it. The same is true of man. All this is in their minds; while in their bodies they both feel what is hot apart from any sense of happiness or satisfaction. This makes clear that heat is an effect of the activity of life or of love.

That heat is an effect of love can be seen from many things, as that man from inmosts grows warm according to his life's loves, even in midwinter, and that the heat of the sun of this world has nothing in common with this heat; also that man grows warm, is enkindled, and is inflamed according to the increase of love; and he grows torpid, becomes cold, and dies according to the decrease of love; thus in exact accordance with the activities of love. The same is true of the animals of the earth and the flying things of heaven; for these are sometimes warmer in midwinter than in midsummer, for the heart then throbs, the blood becomes heated, the fibers

grow warm, and every least part with the greatest performs its vital functions; and this heat is not from the sun but from the life of their soul, which is affection.

59. Love produces heat for the reason that it is the life of all the forces in the universe; and this life can enter the recipient substances that have been created only through an active medium which is heat. In the creation of the universe the Lord prepared for himself all the means, from firsts even to lasts, by which he might produce uses in every degree; and the universal and nearest means of conjunction is heat, in which the essence of the activity of love can exist.

As heat exists most nearly from love, there is a correspondence between love and heat, for there is a correspondence between every cause and its effect. It is from correspondence that the sun of heaven, which is the Lord, appears fiery; also that the love that goes forth therefrom is perceived by the angels as heat; likewise that the Lord's Divine wisdom in the heavens appears as light; also that:

The face of the Lord, when he was transfigured, shone as the sun (Matt. 17:2).

It is from the same correspondence that the holiness of the Lord's love was represented by the fire of the altar, and by the fire of the lamps of the lampstand in the tabernacle; also that the Lord appeared in fire on Mount Sinai, and likewise in a flame of fire by night over the tabernacle. It was from this also that many nations made a sacred fire, and that they appointed virgins to its care, who at Rome were called the vestal virgins.

It is from the same correspondence that in the Word "fire" and "flame" in many passages mean love, and it is from an interior perception of that correspondence that we pray that holy fire may enkindle our hearts, meaning a holy love. It is from the same correspondence that celestial love appears in heaven at a distance as a fire, and for this reason the Lord said that:

The just shall shine forth as the sun in the kingdom of the Father (Matt. 13:43).

It is from the same correspondence that infernal love appears in hell at a distance as a fire (on which see *Heaven and Hell* n. 566–575).

21

Divine love, which is life itself, by means of heat produces spiritual animal forms, with each and every thing in them

60. There are in general two forms which the Lord, the creator of the universe, from his sun, which is Divine love and life itself, has produced in the ultimates and in the inmosts of the world, the animal form and the vegetable form. By animal forms both animals of every kind and men and angels are meant; and by vegetable forms vegetables of every kind, as trees, plants, and flowers, are meant. These two forms have already been treated of (*Apocalypse Explained*, n. 1196–1212); but as the Divine love is the subject here treated of, and as from this all things have been created, and all things from creation are being formed continually, it is permitted here to say something about the first form, that is, the animal form.

61. The Divine love, which is life itself, from its author who is the Lord, bears nothing else in its bosom than to create and form images and likenesses of itself, which images and likenesses are men and angels from men; and also to cover with a correspondent body affections of every kind, which are animals. All these forms, perfect and imperfect, are forms of love, and are alike in what pertains to their life in externals, which is an inclination to move, to walk, to act, to see, to hear, to smell, to taste, to feel, to eat, to drink, to associate with others, to propagate themselves. But they are unlike in what pertains to their life in internals, which is an inclination to think, to will, to speak, to know, to understand, to be wise, and from these things to find enjoyment and blessedness. Men and

angels are forms of the latter class, animate things of many kinds are forms of the former class. That these several faculties may exist in effect and in use, they have been made and wonderfully organized from created substances and matters.

62. That the Lord, who is man, and his Divine love, which is life itself from its spiritual which proceeds from him as a sun, formed all these, is clearly evident from this, that living souls are also affections, and in externals are all similar, the imperfect as well as the perfect. Who cannot see, unless he is near-sighted or can see by night only, or one whose sight is failing from amaurosis, that such things can have no other source? Elevate your reason only a little above the deep of nature, and you will become wise.

63. That heat is a means of formation is well known from the fluids in which is the embryo in the womb, and the chick in the egg. The belief that the heat of the sun of the world produces, originates in a mind blinded by the fallacies of the bodily senses. The heat of that sun operates only in opening the outermost parts of the body or the cuticles, that internal heat also may flow into them; for in this way life comes into full effect from firsts to ultimates. It is from this that the animals of the earth and the flying things of the heaven every year in the springtime and in the summer enter upon and renew the functions, works, and joys of their proliferations. It is otherwise with man, who has heat from an interior love that is excited by the allurements of his thoughts, and who has garments to protect him against the cold that falls upon the cuticles, which are the outermost parts of his body.

Divine Wisdom

1

In the heavens the Divine wisdom appears before the eyes of the angels as light

64. In the Lord there is love and there is wisdom. Love in him is being [*esse*], and wisdom in him is existence [*existere*]; nevertheless, these are not two in him but one; for wisdom is of love and love is of wisdom; and from this union, which is reciprocal, they become one, and that one is the Divine love, which appears in the heavens before the angels as a sun. The reciprocal union of the Divine wisdom and the Divine love is meant by these words of the Lord:

Philip, believest thou not that I am in the Father and the Father in me?
Believe me, that I am in the Father and the Father in me (John 14:10–11);

and by these words:

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

65. These two, which are one in the Lord, do, indeed, proceed from him as a sun as two distinct things, wisdom as light and love as heat; but they proceed as distinct in appearance, for in themselves they are not distinct, for the light is of the heat and the heat is of the light, and in every least point they are a one, as is true of our sun; for whatever proceeds from the sun is the sun in the least parts, and thus universally in all. It is said, every point and least part, but this does not mean a point or least part of space, for that does not pertain to the Divine, for the Divine is spiritual and not natural.

66. Since wisdom and love proceed from the Lord as a sun in appearance as two distinct things, wisdom under the form of light, and love under the perception of heat, therefore they are received by the angels as two distinct things, some receiving more of the heat which is love, and some more of the light which is wisdom, and in consequence the angels of all the heavens are distinguished into two kingdoms. Those that have received more of the heat which is love than of the light which is wisdom, make one kingdom, and are called celestial angels, and of such the highest heavens are formed. But those that have received more of the light which is wisdom than of the heat which is love make the other kingdom, and are called spiritual angels, and of such the lower heavens are formed. It is said that these have received more of the light which is wisdom than of the heat which is love, but this excess is an apparent excess, for they are wise only so far as the love with them makes one with the wisdom; and consequently spiritual angels are not called wise but intelligent. Thus much respecting light in the Lord and from the Lord and in the angels.

67. The Divine wisdom that appears in the heavens as light is not light in its essence, but it clothes itself with light that it may appear before the sight of the angels. In its essence wisdom is the Divine truth, and the light is its appearance and correspondence. It is the same with the light of wisdom as with the heat of love, that has been spoken of above. As light corresponds to wisdom, and the Lord is the Divine wisdom, so in the Word, in many passages, the Lord is called “the light,” as in the following:

He was the true light, that lighteth every man coming into the world (John 1:9);

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

Jesus said, Yet a little while is the light with you; walk while ye have the light, lest the darkness seize you. While ye have the light believe on the light, that ye may be the sons of the light. I have come a light into the world, that whosoever believeth on me may not abide in darkness (John 12:35–36, 46);

(And in many other passages.)

His Divine wisdom was also represented by his garments when he was transfigured, that:

They appeared as light, glistening and white as snow, so as no fuller on earth can whiten them (Mark 9:3; Matt. 17:2).

“Garments” signify in the Word the truths of wisdom; and in consequence all angels in the heavens appear clothed in accordance with the truths of their knowledge, intelligence, and wisdom.

68. That light is an appearance of wisdom, and its correspondence, is evident in heaven but not in the world, for in heaven there is no other light than spiritual light, which is the light of wisdom, and which illuminates all things there that exist from the Divine love. With the angels wisdom enables them to understand these things in their essence, and light enables them to see these things in their form; therefore there is light in the heavens in an equal degree with the wisdom with the angels. In the highest heavens the light is like flame and glowing as if from the most highly burnished gold, because they are in wisdom. In the lower heavens the light is bright and shining as if from the most highly polished silver, because they are in intelligence. In the lowest heavens the light is like the noonday light of the world, because they are in knowledge. The light of the higher heavens is bright, just like a star that glitters and shines brightly in itself in the nighttime; and the light is continual because the sun there never sets. It is the same light as that which enlightens the understanding of those men in the world who love to become wise; but it does not appear to them, because they are natural and not spiritual. It can appear, for it has appeared to me, but before the eyes of my spirit. It has also been granted me to perceive that in the light of the highest heaven I was in wisdom, in the light of the second heaven in intelligence, and in the light of the lowest heaven in knowledge, while in merely natural light I was in ignorance of spiritual things.

69. That I might know in what light the learned in the world are at the present day, two ways were seen by me; one was called the way of wisdom and the other the way of folly. At the end of the way of wisdom there was a palace in light, but at the end of the way of folly there was something like a palace, but in shade. About three hundred of the learned were there assembled, and they were permitted to choose which way they would take, and two hundred and sixty were seen to enter the way of folly, and only forty the way of wisdom. Those who took the way of wisdom entered the palace that was in light, where there were magnificent things, and garments of fine linen were given them, and they became angels; while those who went in the way of folly wished to enter that which appeared like a palace in the shade, and behold, it was a theater of actors, and there they put on stage garments and masks and talked nonsense and became fools. I was afterwards told that such and so numerous at the present day are the learned fools who are in natural light as compared with the learned wise who are in spiritual light; and that those have spiritual light who love to understand whether that which another says is true; while those have natural light who merely love to confirm what has been said by another.

2

The Lord created with man and afterward forms with him a receptacle of love, which is his will; and he adjoins to this a receptacle of wisdom, which is his understanding

70. As there are two things in the Lord—love and wisdom— and these two proceed from him, and as man was created to be a likeness and an image of the Lord, a likeness through love, and an image through wisdom, so two receptacles were created with man, one for love and the other for wisdom; the receptacle of love is what is called the will, and the receptacle of wisdom is what is called the understanding. Man knows that he has these two, but he does not know that they are joined together in the same way as

they are in the Lord, with this difference: that in the Lord they are life, but in man receptacles of life.

What the forms of these receptacles are cannot be explained because they are spiritual forms, and spiritual things transcend the apprehension. They are forms within forms, ascending even to the third degree, innumerable, separate and yet harmonious, and each particular is a receptacle of love and wisdom. Their origins are in the brains, where they are the beginnings and heads of the fibers through which their endeavors and forces flow down to all things of the body higher and lower, and cause the senses to be present in the sensories, the movements to be present in the moving parts, and the functions of nutrition, of chyle making, of blood making, of separation, of purification, and of prolification to be present in the other organs, thus their uses in each of the particulars. This having been said it will be seen that:

1. These forms, which are the receptacles of love and of wisdom, first exist with man when he has been conceived and is being produced in the womb.

2. From these, by what is continuous with them, all things of the body, from the head even to the soles of the feet, are led forth and produced.

3. The productions of these are effected according to the laws of correspondence; and in consequence all things of the body, both internal and external, are correspondences.

71. 1. These forms, which are the receptacles of love and of wisdom, first exist with man when he has been conceived and is being produced in the womb

This becomes evident by experience, and is confirmed by reason. By experience: from the first rudiments of embryos in the womb after conception, also from the rudiments of chicks in the egg after incubation. The very first forms are not visible to the eye, but only

the first productions from these, which constitute the head. It is known that the head is relatively larger in the beginning; also that the web of all things in the body is produced from it. All this makes clear that these forms are the beginnings. By reason: in that all creation is from the Lord as a sun, which is the Divine love and the Divine wisdom, and the creation of man is from these. The formation of the embryo and of the infant man in the womb is an image of creation, and is called generation, because it is effected by procreation. From this it follows that especially the first forms with man are receptacles of love and wisdom, and that the creation of the other things that constitute the man is effected through these; moreover, no effect exists from itself, but is from a cause prior to it that is called the effecting cause; neither is this from itself, but is from a cause that is called the end, in which is everything that follows in conatus and in idea, in conatus in the Divine love, and in idea in the Divine wisdom, for these are the end of ends. This truth will be more fully established in what follows.

72. 2. From these, by what is continuous, all things of the body, from the head even to the soles of the feet, are led forth and produced

This, too, becomes evident by experience, and is confirmed by reason. By experience: in that from these primitive forms fibers are led forth to the sensory organs of the face, which are called the eyes, ears, nostrils, and tongue, also to the motor organs throughout the body, which are called muscles, also to all the organized viscera serving various uses in the body. All these are mere tissues of the fibers and nerves that go forth from both brains and from the spinal marrow. And the blood vessels, from which tissues are also formed, are likewise from fibers that spring from the same source. Anyone skilled in anatomy can see that around about the cerebrum, also inwardly in it and in the cerebellum and in the spinal marrow, there are little spheres like molecules, that are called the cortical and cineritious substances and glands, and that all the fibers whatever that are in the brains, and all the nerves that are from them throughout the body, come out of these little spheres or substances and go forth from them.

These are the initial forms from which are led forth and produced all things of the body, from the head to the soles of the feet. By reason: in that fibers are not possible apart from origins, also that the organic parts of the body, produced from fibers variously combined are effects, and effects cannot live, feel, and be moved by themselves, but only from their origins through what is continuous therefrom. This may be illustrated by examples. The eye does not see from itself, but through what is continuous from the understanding; the understanding sees through the eye and moves the eye, directs it to objects and fixes the gaze. Neither does the ear hear from itself, but through what is continuous from the understanding; the understanding hears through the ear; it also directs, incites, and turns it towards sounds. Neither does the tongue speak from itself, but from the thought of the understanding; thought speaks through the tongue and varies the tones and exalts their measures at pleasure. The same is true of the muscles; these are not moved by themselves, but the will together with the understanding moves them, and causes them to act at its bidding. All this makes clear that there is nothing in the body that feels and moves from itself; but only from its origins, in which the understanding and will have their seat; and therefore these are the receptacles in man of love and wisdom; and also these are the first forms, and the organs both of sense and motion are forms derived from these; for influx takes place according to formation, and there is influx from these first forms into the latter, and not reversely; for influx from the former into the latter is spiritual influx, while influx from the latter into the former is natural influx, which is also called physical influx.

73. 3. The productions of these are effected according to the laws of correspondence; and in consequence all things of the body, both internal and external, are correspondences

What correspondence is has not hitherto been known in the world, for the reason that it has not been known what the spiritual is, and that there is a correspondence between what is natural and what is spiritual. When anything from the spiritual as the origin and cause becomes visible and perceptible before the senses, there is

a correspondence between them. There is such a correspondence between spiritual and natural things with man; spiritual things are all things pertaining to his love and wisdom, consequently to his will and understanding, and natural things are all things pertaining to his body. Because these have existed and perpetually exist, that is, subsist from spiritual things, they are correspondences; and therefore the two act as one, like end, cause, and effect. Thus the face acts as one with the affections of the mind, the speech with the thought, and the actions of all the members with the will; and the same is true of other things. It is a universal law of correspondences that the spiritual fits itself to use, which is its end, and actuates and modifies the use by means of heat and light, and clothes it by provided means, until there results a form subservient to the end; and in this form the spiritual acts as the end, use as cause, and the natural as effect; although in the spiritual world the substantial takes the place of the natural. All things that are in man are such forms.

More respecting correspondence will be found in *Heaven and Hell* n. 87–115; and respecting various correspondences in *Arcana Coelestia*; on the correspondence of the face and its expressions with the affections of the mind, n. 1568, 2988, 2989, 3631, 4796, 4797, 4800, 5165, 5168, 5695, 9306; on the correspondence of the body as to its gestures and actions with things intellectual and voluntary, n. 2988, 3632, 4215; on the correspondence of the senses in general, n. 4318–4330; on the correspondence of the eyes and of their sight, n. 4403–4420; on the correspondence of the nostrils and of smell, n. 4624–4634; on the correspondence of the ears and of hearing, n. 4652–4660; on the correspondence of the tongue and of taste, n. 4791–4805; on the correspondence of the hands, arms, shoulders and feet, n. 4931–4953; on the correspondence of the loins and the members of generation, n. 5050–5062; on the correspondence of the interior viscera of the body, particularly of the stomach, of the thymus gland, of the reservoir and ducts of the chyle, n. 5171–5189; on the correspondence of the spleen, n. 9698; on the correspondence of the peritoneum, the kidneys, and the bladder, n. 5377–5396; on the correspondence of the skin and the bones, n. 5552–5573; on

the correspondence of the ensiform cartilage, n. 9236; on the correspondence of the memory of abstract things, n. 6808; on the correspondence of the memory of material things, n. 7253; on the correspondence of heaven with man, n. 911, 1900, 1928, 2996, 2998, 3624, 3636–3643, 3741–3745, 3884, 4041, 4279, 4523, 4524, 4625, 6013, 6057, 9279, 9632; that with the ancients, especially those of the East, the science of correspondences was the science of sciences, but at the present day it is wholly forgotten, n. 3021, 3419, 3472–3485, 4280, 4749, 4844, 4964, 4965, 5702, 6004, 6692, 7097, 7729, 7779, 9391, 10252, 10407; that without a knowledge of correspondences the Word is not understood, n. 2870–2893, 2987–3003, 3213–3227, 3472–3485, 8615, 10687; that all things which appear in the heavens are correspondences, n. 1521, 1532, 1619–1625, 1807, 1809, 1971, 1974, 1977, 1980–1981, 2299, 2601, 3213–3226, 3348, 3350, 3475, 3485, 3745, 9481, 9575–9577; that all things in the natural world and in its three kingdoms correspond to all things in the spiritual world, n. 1632, 1881, 2758, 2890–2893, 2987–3003, 3213–3227, 3483, 3624–3649, 4044, 4053, 4116, 4366, 4939, 5116, 5377, 5428, 5477, 8211, 9280. In addition to these passages the correspondence of the natural sense of the Word, which is the sense of its letter, with the spiritual things of love and wisdom that are in the heavens from the Lord, and that constitute its internal sense, is treated of in *Arcana Coelestia*; and this correspondence you will also find confirmed in *Doctrine of the New Jerusalem respecting the Sacred Scripture*, n. 5–26, and further, n. 27–69. To gain an idea of the correspondence of the will and of the understanding, consult also what has been said above (*Apocalypse Explained*, n. 366–367).

3

The formation of man in the womb by the Lord by means of influx into these two receptacles

74. As in the formation of man in the womb spiritual things conjoin themselves with natural things there are many particulars

that cannot be described, namely, such spiritual things as are abstracted from natural things, which consequently have no expressions in natural language except some most general expressions which one man may comprehend more intelligently than another. Nevertheless, by these and by comparisons that are also correspondences the following particulars shall be explained:

1. The Lord conjoins himself to man in the womb of the mother from his first conception, and forms man.

2. He conjoins himself to man in these two receptacles, in the one through love, in the other through wisdom.

3. Love and wisdom unitedly and harmoniously form each and all things, and yet in these things they may be distinguished.

4. The receptacles are distinguished into three degrees with man, one within another; and the two higher are the dwelling places of the Lord, but not the lowest.

5. One receptacle is for the will of the future man and the other for his understanding; and yet nothing whatever of his will or of his understanding is present in the formation.

6. There is life in the embryo before birth, but the embryo is not conscious of it.

75. 1. The Lord conjoins himself to man in the womb of the mother from his first conception, and forms man

By the Lord here and elsewhere is meant the Divine that proceeds from him as the sun of heaven, where the angels are, and by and through which all things in the whole world have been created. That this is life itself has been shown already. That life itself is present from first conception and is what gives form, follows from this, that in order to be the form of life which man is, and in order to be an image and likeness of God, which man also is, and in

order to be a recipient of love and wisdom, which are life from the Lord, thus a recipient of the Lord himself, man must be formed by life itself. That if man loves the Lord he is in the Lord and the Lord in him, and the Lord has his abode in him, the Lord himself teaches. All this work of preparation for himself the Lord does in the womb, as will be seen in what follows. This is why Jehovah, or the Lord, is called in the Word:

Creator, former, and maker from the womb (Isa. 43:1; 44:2, 24; 49:5).

And in David it is said that:

Upon him he was cast and laid from the womb (Ps. 22:10; 71:6).

While man is in the womb he is in a state of innocence; therefore his first state after birth is a state of innocence; and the Lord dwells in man only in his innocence, consequently he especially dwells in him when he is as it were innocence. Likewise, man is then in a state of peace. Man is then in a state of innocence and in a state of peace, because the Divine love and the Divine wisdom are innocence itself and peace itself, as can be seen in *Heaven and Hell* (n. 276–290). I foresee that when you read this, some doubts may occur to your mind; but read to the end, and afterwards recollect, and the doubts will disappear.

76. 2. He conjoins himself to man in these two receptacles, in the one through love, in the other through wisdom

This follows from the preceding article, where it was shown that all things of the body, both internal and external, from the head even to the heel, are formed and produced from these two receptacles; and as the beginnings and initiations of all things are from these, it follows that the forming Divine is in them, and through them is in their continuations; but when it is in them and in their continuations, it is in them spiritually, not materially, for it is in their uses; and uses regarded in themselves are immaterial, while the things necessary for uses to become effects are material. These two receptacles, which are the beginnings of man, are from

the father; his formation to the full time of birth is from the mother; for the seed is from the man; his are the spermatic vessels and testicles in which the seed is elaborated and secreted; it is received by the female; hers is the womb wherein is the heat by which it is fostered, and in which are the little mouths by which it is nourished. In nature nothing exists except from seed, and nothing grows except by means of heat. What kind of form these beginnings have, which belong to man only, will be shown in what follows. As the rudiment of man is seed, and this is a double receptacle of life, it is clear that the human soul is not life from life, that is, life in itself, for there is but one life, and that is God. The source of man's perception of life has been explained elsewhere. And as there is a continuation of these receptacles from the brains through the fibers into all parts of the body, it is also clear that there is a continuation of the reception of life into these parts, and that thus the soul is not here or there, but is in every form derived from these, just as the cause is in the things caused, and the principle in its derivations.

77. 3. Love and wisdom unitedly and harmoniously form each and all things, and yet in these things they may be distinguished

Love and wisdom are two distinct things, precisely as heat and light are; heat is felt, and so is love; light is seen, and so is wisdom. Wisdom is seen when man thinks, and love is felt when man is affected. Nevertheless, in the formation of things they do not operate as two but as one. This is true also of the heat and light of the sun of the world, for in the time of spring and summer heat cooperates with light, and light with heat, and things vegetate and germinate. Likewise love in a state of peace and tranquillity cooperates with wisdom, and wisdom with love, and produces and forms, and this both in the embryo and in the man. That the cooperation of love and wisdom is like the cooperation of heat and light is very clear from appearances in the spiritual world. There love is heat, and wisdom is light; and there all things in the angels are living, and all things around them are blooming, in the exact measure of the union of love and wisdom with them. The union of love and wisdom is reciprocal, love unites itself to wisdom, and

wisdom reunites itself to love; consequently love acts and wisdom reacts, and through this reciprocation every effect exists.

There is such a reciprocal union and consequent reciprocation between the will and understanding and between good and truth, also between charity and faith, with the man in whom the Lord is; and in fact, such is the reciprocal union of the Lord himself with the church, which is meant by the Lord's words to the disciples in John, that:

They should be in him and he in them (John 14:20; and in other places).

The same union is meant by the union of man and wife, in Mark:

The twain shall be one flesh, so that they are no more twain, but one flesh (Mark 10:8).

For the man was born to be understanding and consequently wisdom, and the woman to be will and consequently the affection which is of love (see *Heaven and Hell* n. 366–386).

As there are two things, love and wisdom, that form the embryo in the womb, so there are two receptacles, one for love and the other for wisdom; so again there are two things in the body throughout, and these likewise are distinct and are united. There are two hemispheres of the brain, two eyes, two ears, two nostrils, two chambers of the heart, two hands, two feet, two kidneys, two testicles, and the rest of the viscera are doubled; and in every case what is on their right side has relation to the good of love, and what is on their left to the truth of wisdom. That these two are so joined together as to act as one mutually and reciprocally, a diligent investigator can see if he will take the trouble. The union itself stands forth to view in the fibers stretched to and fro and interlaced in the midst of their course; and this is the reason of the signification of "right" and "left" in the Word. From all this the truth is clear that love and wisdom unitedly and harmoniously form each and all things in the embryo, and yet in these things they may be distinguished.

78. 4. The receptacles are distinguished into three degrees with man, one within the other; and the two higher are dwelling places of the Lord, but not the lowest

Someone might possibly form a fallacious idea of the beginnings of the human form, which pertain to the seed of the man, because they are called receptacles. From the term receptacle one may easily fall into the idea of a vessel or a little tube. I desire therefore to define and describe that initial form, as it was seen by me and made clear to me in the heavens, as adequately as the expressions of natural language will permit. These receptacles are not tubular, or hollowed out like little vessels, but they are like the brain, of which they are an exceedingly minute and invisible type, with a delineation resembling a face in front, with no visible appendage. This primitive brain in the upper convex part was a structure of contiguous globules or little spheres, each little sphere being a conglomeration of like spheres still more minute, and each of these again of the very least. In front, in the flattened region of the nose, a kind of outline appeared for a face; but in the recess between the convex part and this flattened part there was no fiber; the convex part was covered round about with a very thin membrane, which was transparent. Thus was seen by me and shown to me the primitive of man, the first or lowest degree of which was the structure first described, the second or middle degree was the structure secondly described, and the third or highest degree was the structure thirdly described, thus one was within the other.

79. I was told that in each little sphere there were indescribable interlacings, more and more wonderful according to the degrees, also that in each particular the right part is the couch or receptacle of love, and the left part is the couch or receptacle of wisdom, and that by wonderful connections these are like partners and comrades, the same as the two hemispheres of the brain are. It was further shown in the light that fell brightly on it, that the structure of the two interior degrees was, in its position and flow, in the order and form of heaven, while the structure of the lowest degree in its position and flow, was in the form of hell. This is why it is said that the receptacles are distinguished into three degrees with

man, one within another, and the two higher are dwelling places of the Lord, but not the lowest. The lowest degree is such because man, from a hereditary taint, is born opposed to the order and form of heaven, and thus into evils of every kind; and this taint is in the natural, which is the lowest of man's life, and it is not wiped away unless the interior degree that has been formed for the reception of love and wisdom from the Lord is opened in him. But how this degree and the inmost degree are opened is taught by the Lord in the Word, and will be taught in what follows. But to gain light on this subject, see what has been said before about degrees, also about the brain.

80. These degrees are called higher, although they are interior, and for the reason that there is successive order of degrees and simultaneous order; things higher and lower are in successive order, but things interior and exterior are in simultaneous order, and the same things that in simultaneous order are interior, in successive order are higher; and the same is true of things exterior and lower. And as there are three degrees in man so there are three degrees of the heavens, for the heavens consist of men who have become angels. According to degrees in successive order, the heavens are seen one above another, and according to degrees in simultaneous order, one within another. From this it is that "high" signifies in the Word what is internal, and the Lord is called "most high," because he is in inmost things. Since, then, man in the beginning of his development is such a dwelling place of the Lord as has been described, and these three degrees are then open, and since everything that proceeds from the Lord as a sun is man in least things and in greatest (as has been shown before in its place), so extension into any other form than the human is not possible; nor is extension possible except through rays of light from wisdom with heat from love in the midst; thus through vivified fibers, which are rays brought out into form. That there is a like determination is apparent to the eye.

81. So many are the degrees of life with man; but with beasts the two higher degrees are lacking and they have only the lowest; consequently the beginnings of their life are not receptacles of the

Lord's love and wisdom, but are receptacles of natural affection and knowledge, into which they are born. With clean beasts these receptacles are not reflected or turned contrary to the order of the flux of the universe, but are conformable to it; therefore from birth, as soon as they are brought forth, they are led into their functions and know them. For beasts have had no ability to pervert their affections, since they have not the intellectual faculty to think and reason from spiritual light, and to violate the laws of Divine order.

82. 5. One receptacle is for the will of the future man and the other for his understanding; and yet nothing whatever of his will or of his understanding is present in the formation

Will and understanding with man do not begin until the lungs are opened, and this does not take place until after birth; then the will of man becomes the receptacle of love, and the understanding becomes the receptacle of wisdom. They do not become such receptacles until the lungs are opened, because the lungs correspond to the life of the understanding, and the heart corresponds to the life of the will, and without the cooperation of the understanding and will, man has no life of his own, as there is no life apart from the cooperation of love and wisdom by means of which the embryo is formed and vivified, as has been said before. In the embryo the heart alone beats, and the liver leaps, the heart for the circulation of the blood, and the liver for the reception of nourishment; from these is the motion of the other viscera, and this motion is felt as pulsative after the middle period of gestation. But this motion is not from any life proper to the fetus; one's own life is the life of the will and the life of the understanding; while the life of the infant is the life of commencing will and commencing understanding; from these only do the sensitive and the motor life in the body exist; and this life is not possible from the beating of the heart alone, but is possible from the conjunction of this with the respiration of the lungs. This is seen to be true in men, who have both will and understanding; when they fall into a swoon or are suffocating, and respiration stops, they become as if dead; they have no sensation, their limbs do not move, they do not think nor will, and yet the heart performs its contractions and the blood

circulates. But as soon as the lungs return to their respirations the man comes back into his activities and to his senses, and into his will and understanding. From all this a conclusion may be formed about the quality of the life of the fetus in the womb, in which only the heart performs its motions, and not yet the lungs, namely, that nothing of the life of the will and nothing of the life of the understanding is present in it; but the formation is effected solely by the life from the Lord by which man afterwards is to live. But about this more may be seen in the following article.

83. *6. There is life in the embryo before birth, but the embryo is not conscious of it*

This follows from what has been said above; also that the life from which the embryo in the womb lives is not its life, but the Lord's alone, who alone is life.

4

There is a likeness and analogy between the formation of man in the womb and his reformation and regeneration

84. The reformation of man is altogether similar to his formation in the womb, with this difference only, that for a man to be reformed he must have will and understanding, while in the womb he has no will and understanding; but this difference does not exclude the likeness and analogy. For when the Lord reforms and regenerates a man he leads his will and understanding in like manner. But through the will given to man and through the understanding given to him there is an appearance that the man himself leads himself, that is, wills and acts from himself, and thinks and speaks from himself; and yet he knows from the Word and from doctrine from the Word that it is not himself but the Lord, consequently that all this is only an appearance. He may also know that this appearance is for the sake of reception and appropriation, since without it there is not given the reciprocal to

love the Lord as the Lord loves him, or to love his neighbor as if from himself, or to believe in the Lord as if from himself. Without that reciprocal man would be like an automaton, in which the Lord could not be present; for the Lord wills to be loved, and consequently he gives to man the ability to will to love him. From this it is clear that neither the will nor the understanding is man's, but in themselves both are as they were in man in the womb, that is, they are not his; but these two faculties were given to man that he might will and think and act and speak as if from himself, and yet know, understand, and believe that they are not from himself. By this man is reformed and regenerated, and receives love in his will and wisdom in his understanding, from which two he was formed in the womb.

By this also the two higher degrees of man's life are opened in him, and these, as has been said, were the dwelling places of the Lord in his formation; also the lowest degree is reformed, which, as has also been said above, was inverted and reflected.

From this analogy and likeness it is clear that the man who is being regenerated is as it were conceived, formed, born, and educated anew, and this to the end that as to love he may become a likeness of the Lord, and as to wisdom an image of the Lord, and, if you are willing to believe it, the man is thereby made a new man, not alone in having a new will and a new understanding given him, but even a new body for his spirit. The former things, indeed, are not effaced, but are so removed as not to appear, and through love and wisdom, which are the Lord, new things are formed in the regenerate man as in a womb; for such as the will and understanding of man are, such is the man in each and all things; since each and all things of man from head to heel are productions, as has been shown above.

5

With man after birth the will becomes the receptacle of love and the understanding the receptacle of wisdom⁷

85. It is known that there are two faculties of life in man, the will and the understanding, for man can will and he can understand; he

can even understand what he does not will; from which it is clear that the will and the understanding are two distinct things in man, and that the will is the receptacle of love and the understanding the receptacle of wisdom. This also makes clear that love is of the will, for what a man loves that he also wills, and that wisdom is of the understanding, for that in which a man is wise, or which he knows, he sees with the understanding; the sight of the understanding is thought. So long as man remains in the womb he does not have these two faculties; as it has been shown above that nothing whatever of will or of understanding belongs to the fetus in its formation. From this it follows that the Lord has prepared two receptacles, one for the will of the future man, and the other for his understanding, the receptacle called the will for the reception of love, and the receptacle called the understanding for the reception of wisdom; also that he has prepared these by means of his love and his wisdom; but these two do not pass into the man until he has been fully formed for birth. Moreover, the Lord has provided means for the more and more full reception in these of love and wisdom from himself as man matures and grows old.

86. The will and understanding are called receptacles because the will is not an abstract spiritual thing, but is a subject substantialized and formed for the reception of love from the Lord; and the understanding is not an abstract spiritual thing, but is a subject substantialized and formed for the reception of wisdom from the Lord; for these actually exist; and although hidden from the sight they are interiorly in the substances that constitute the cortex of the brain, and also here and there in the medullary substance of the brain, especially in the striated bodies, also interiorly in the medullary substance of the cerebellum, and in the spinal marrow, of which they constitute the nucleus. Thus there are not merely two but innumerable receptacles, each one doubled and of three degrees, as has been said above. That these are receptacles and that they are there is clearly evident from this, that they are the beginnings and heads of all the fibers out of which the whole body is woven, and that all the organs of sense and motion are formed out of fibers that extend from these, for these are their beginnings and ends. The sensory organs feel and the motor organs are moved

solely by reason of their being extensions and continuations of these dwelling places of the will and the understanding.

With infants these receptacles are small and tender; afterwards they receive increase and are perfected according to knowledges and affections for knowledges; they are perfected according to intelligence and the love of uses; they are made soft according to innocence and love to the Lord; and they grow solid and hard from the opposites of these. Their changes of state are affections; their variations of form are thoughts; memory is the existence and permanence of both of these; and recollection is their reproduction. The two taken together are the human mind.

6

There is a correspondence of the heart with the will and of the lungs with the understanding

87. This is a thing unknown in the world, because it has not been known what correspondence is, and that there is a correspondence of all things in the world with all things in heaven; also that there is a correspondence of all things of the body with all things of the mind in man, for correspondence is of things natural with things spiritual. But what correspondence is, and the nature of it, also with what things in the human body there is correspondence, has been told above. As there is a correspondence of all things of the body with all things of the mind in man, there is primarily a correspondence with the heart and lungs. This correspondence is universal, because the heart reigns throughout the body and also the lungs. The heart and the lungs are the two fountains of all natural movements in the body, and the will and understanding are the two fountains of all spiritual activities in the same body; and the natural movements of the body must correspond to the activities of its spirit; if they did not correspond the life of the body and also the life of the mind would cease; it is correspondence that makes both of these to exist and subsist.

88. That the heart corresponds to the will, or, what is the same, to the love, is evident from the variation of its pulse according to the affections. Its variations are that its beat is either slow or quick, full or feeble, soft or hard, equal or unequal, and so forth. Thus it differs in gladness and in sorrow, in tranquillity of mind and in anger, in bravery and in fear, when the body is warm and when it is cold, also variously in disease, and so forth. All affections belong to the love and thus to the will. As the heart corresponds to the affections belonging to the love, and thus to the will, the wise men of old ascribed affections to the heart, and some placed there the abode of affections. This is the source of the common expressions, “a magnanimous heart,” “a timid heart,” “a joyful heart,” “a sad heart,” “a soft heart,” “a hard heart,” “a great heart,” “a little heart,” “a whole heart,” “a broken heart,” “a heart of flesh,” “a stony heart,” “fat, soft, or vile in heart,” “having no heart,” “giving the heart to do,” “giving a single heart,” “giving a new heart,” “laying up in the heart,” “receiving in the heart,” “not reaching the heart,” “hardening one’s heart,” “lifted up in heart,” “a friend in heart,” also the terms “concord,” “discord,” “madness” [*vecordia*], and many other like expressions. And in the Word, the “heart” everywhere signifies the will or love, for the reason that the Word was written throughout by means of correspondences.

89. It is similar with the lungs, the breath or spirit [*anima seu spiritus*] of which signifies the understanding; for as the heart corresponds to the love or will, so the breath or spirit of the lungs, which is the respiration, corresponds to the understanding. This is why it is said in the Word that man must love God “with the whole heart and the whole soul,” which signifies that he must love with the whole will and the whole understanding. Also that God will create in man “a new heart and a new spirit,” where “heart” signifies the will, and “spirit” the understanding, because when man is regenerated he is created anew. For the same reason it is said of Adam that Jehovah God breathed into his nostrils “the soul of lives,” and made him “a living soul,” which signifies that God breathed into him wisdom. Moreover, “the nostrils,” from the correspondence of respiration through them, signify perception, and for this reason an intelligent man is said to be “keen-scented,”

and an unintelligent man is said to be “dull-scented.” Thence also it is said that:

The Lord breathed on his disciples, and said to them, Receive ye the Holy Spirit
(John 20:22).

“Breathing on them” signifies the intelligence they were about to receive, and “the Holy Spirit” means the Divine wisdom which teaches and enlightens man. This was done in order to make evident that the Divine wisdom, which is meant by “the Holy Spirit,” proceeds from him. That soul and spirit are predicated of respiration is also known from common speech, for it is said of man when he dies that he “gives up the ghost” [*anima seu spiritus*], for he then ceases to breath and respire [*animare et spirare*]. Also, “spirit” in most languages means both the spirit in heaven and the breath of man, and also wind. From this comes the idea that prevails with many that spirits in the heavens, also the souls of men after death, and even God himself, because he is called a spirit, are like winds; and yet God himself is man; and so is the soul of man after death, also every spirit in the heavens; but they are so called because from correspondence “soul” and “spirit” signify wisdom.

90. That the lungs correspond to the understanding as the heart does to the will is further evident from man’s thought and speech. All thought is of the understanding, and all speech is of thought. Man cannot think except the breath of the lungs concurs and agrees, consequently when he thinks tacitly he breathes tacitly; if he thinks deeply he breathes deeply; likewise if he thinks slowly, quickly, intently, gently, eagerly, and so forth; if he holds his breath entirely he is unable to think except in the spirit and by its respiration; and so forth. That the speech of the mouth that proceeds from the thought of man’s understanding makes one with the respiration of the lungs, and so makes one that he cannot produce the least of sound and the least part of a word without the concurrent aid of the lungs through the larynx and the epiglottis, everyone can know from living experience in himself, if he wishes to.

91. That the heart corresponds to the will and the lungs to the understanding is clear also from the universal government of each in the body throughout, and in all and each of its parts. It is known that the heart governs in the body by arteries and veins.

That the lungs govern there any anatomist can see; for the lungs by their respiration act upon the ribs and the diaphragm, and through these by means of ligaments and by means of the peritoneum, upon all the viscera of the entire body, also upon all its muscles; and they not only enwrap these, they also penetrate deeply within, and so deeply that there is not the least part in a viscus or muscle, from surface to inmost, that does not derive something from the ligaments, consequently from the respiration. This is especially true of the stomach, because its esophagus passes through the diaphragm and is closely related to the trachea which goes forth from the lungs.

For this reason the heart itself has besides its own motion a pulmonary motion, for it rests upon the diaphragm, and lies in the bosom of the lungs, and through its auricles is coherent and continuous with them; also from the lungs the respiratory motion passes into the arteries and veins. Thus the heart and lungs are bedfellows in a common chamber separate from the rest of the body, which chamber is called the chest.

From all this the acute observer can see that all living motions which are called actions, and which exist by means of the muscles, are accomplished by the cooperation of the motion of the heart and the motion of the lungs, and this enters into each one of them, both the general which is external and the particular which is internal; and he who is clear-sighted can also see that these two fountains of bodily motions correspond to the will and the understanding, since they are produced from these.

92. This, too, has been shown from heaven. It was granted me to be present with angels who presented this in a living way. By a wonderful fluxion into gyres, such as no words can describe, they formed an image of the heart and of the lungs, with all their

interlacings, interior and exterior, and they then followed the flow of heaven, for heaven has a tendency to such forms because of the influx of love and wisdom from the Lord. They thus represented the particulars in the heart and the particulars in the lungs and their union, which they called the marriage of love and wisdom. And they said that it is the same throughout the body, and in its particular members, organs, and viscera, with the things pertaining to the heart in them, and the things pertaining to the lungs in them; and that where these do not both act and each take its turn distinctly, no motion of life from any voluntary principle, and no sense of life from any intellectual principle is possible.

93. From what has been said thus far, a man who wishes to gain wisdom even in respect to causes can be taught and can learn how the will conjoins itself to the understanding and the understanding to the will, and how they act in conjunction; from the heart how the will does this, from the lungs how the understanding does this, and from the conjunction of the heart and lungs what the reciprocal conjunction of the will and understanding is. And from all this the truth of the preceding article is established, namely, that in man after birth the receptacle of love becomes the will, and the receptacle of wisdom becomes the understanding; for after birth the lungs are opened, and these with the heart inaugurate the active life which pertains to man's will, and the sensitive life which pertains to his understanding. These lives do not exist from the separate operation of the heart, or from the separate operation of the lungs, but from their cooperation; nor do they exist apart from correspondence, or in a swoon, or in cases of suffocation.

7

The conjunction of the body and the spirit in man is through the motions of his heart and lungs, and a separation takes place when these motions cease

94. That this may be comprehended it is necessary for some things to be premised which may as it were bear a torch in advance. The truth will appear from the following propositions:

1. The spirit of man is equally a man.
2. It has equally a heart and pulsation therefrom, and lungs and respiration therefrom.
3. The pulsation of its heart and the respiration of its lungs flow into the pulsation of the heart and the respiration of the lungs with man in the world.
4. The life of the body, which is natural, exists and subsists through that influx, and ceases by its removal, thus by the separation.
5. Man then from natural becomes spiritual.

95. *1. The spirit of man is equally a man*

Of this you will find many proofs in *Heaven and Hell* (n. 73–77, 311–316, 445–452, 461–469); also that every man as to his interiors is a spirit (n. 432–444). To this it may be added, that everything spiritual is in its essence man, thus everything of love and wisdom that proceeds from the Lord, for this is spiritual. Everything spiritual, or everything that proceeds from the Lord, is man because the Lord himself, who is the God of the universe, is man, and from him nothing can proceed except what is like, for the Divine is not changeable in itself and is not extended, and that which is not extended, wherever it may be, is such as it is. From this is the Divine omnipresence. Man's conception of an angel, of a spirit, and of himself after death, as something like ether or air without a human body, comes from the conception of the sensual learned, which is derived from the term spirit, as meaning the breath of the mouth, also from their being invisible, and never evident to the sense of sight; for the sensual think solely from the sensual-corporeal and from what is material, and also from certain passages of the Word not spiritually understood. Yet they know from the Word that although the Lord was a man as to flesh and bones, still he became invisible to the disciples, and passed through

closed doors. They know also from the Word that angels have been seen by many as men, who did not assume a human form, but they manifested themselves in their own form before the eyes of their spirits which were then opened. That man, therefore, may no longer remain in a fallacious idea respecting spirits and angels and his own soul after death, it has pleased the Lord to open the sight of my spirit, and to permit me to converse face to face with angels and men that have died, and to observe them and touch them, and to say many things about the unbelief and fallacies of men who are still living. With these I have had daily association from the year 1744 to the present time, a period of nineteen years. From all this it can be seen that the spirit of man is equally a man.

96. 2. The spirit of man has equally a heart and pulsation therefrom, and lungs and respiration therefrom

This shall first be confirmed by experience, and afterwards by reason. By experience: The angelic heaven is divided into two kingdoms, one called celestial and the other called spiritual. The celestial kingdom is in love to the Lord, and the spiritual kingdom is in wisdom from that love. Heaven is thus divided because love and wisdom in the Lord and from the Lord are two distinct things, and yet are united; for they are distinct as heat and light from the sun are, as has been said above. The angels of the celestial kingdom, because they are in love to the Lord, have relation to the heart of heaven; and the spiritual angels, because they are in wisdom from that love have relation to the lungs of heaven; for the whole heaven, as has been said above, is in the Lord's sight as one man. Moreover, the influx of the celestial kingdom into the spiritual kingdom is like the influx in man of the heart into the lungs. Thus there is a universal correspondence of heaven with these two motions, that of the heart and that of the lungs, in everyone. I have also been permitted to learn from the angels that their arteries have a pulsation from the heart, and that they breathe the same as men in the world do; also that with them the pulsations vary with the states of love, and the respiration with the states of wisdom. They themselves have touched their wrists, and have told me so, and I have often perceived the respiration of their mouth.

97. As the entire heaven is divided into societies according to the affections which belong to love, and as all wisdom and intelligence is according to these affections, so each society has its peculiar respiration distinct from the respiration of any other society, likewise its peculiar and distinct pulsation of the heart; therefore no one can enter from one society into another that is separated from it, nor can anyone descend from a higher heaven into a lower, or ascend from a lower into a higher, without causing the heart to labor and the lungs to be oppressed; least of all can anyone ascend from hell into heaven; if he ventures to ascend he pants like one in the agony of death, or like a fish lifted from the water into the air.

The most general difference in respiration and pulsation is according to the idea of God, for from that idea the differences of love and of wisdom therefrom spring; and for this reason a nation of one religion cannot approach nations of another religion. I have seen that Christians could not approach Mohammedans on account of the respiration. The most easy and gentle breathing is enjoyed by those who have the idea that God is man; and from the Christian world those who have the idea that the Lord is the God of heaven; while those who deny his divinity, as the Socinians and Arians do, have a hard and rough breathing. As the pulsation makes one with the love of the will, and the respiration makes one with the wisdom of the understanding, therefore those who are about to come into heaven are introduced into angelic life by harmonious respirations; and this is effected in various ways; and from this they come into interior perceptions and into heavenly freedom.

98. By reason: The spirit of a man is not a substance that is separate from his viscera, organs, and members, but it cleaves to them in close conjunction; for the spiritual goes along with every fiber of these from outermosts to innermosts; and thus with every fiber and filament of the heart and lungs; consequently, when the bond between man's body and spirit is loosed the spirit is in a form like that in which the man was before; there is only a separation of spiritual substance from material. For this reason the spirit has a heart and lungs the same as the man in the world, and for the same

reason it has like senses and like motions, and also speech; and there can be no senses or motions or speech without heart and lungs. Spirits also have atmospheres, but spiritual. How greatly, then, are those deceived who assign to the soul a special seat somewhere in the brain or in the heart, for the soul of man, which is to live after death, is his spirit.

99. 3. This pulsation of its heart and the respiration of its lungs flow into the pulsation of the heart and the respiration of the lungs with man in the world

This, too, must be confirmed by experience and afterwards by reason. By experience: It is not known that during his life in the world man has a double respiration of the lungs, and a double pulsation of the heart; because it is not known that man in regard to his interiors is a spirit, and that a spirit is equally a man. But it has been granted to perceive sensibly that these two motions exist continually in man, and that these two motions of the spirit flow into the two motions of the body. I was once admitted into these motions when certain spirits were with me, who from a strong power of persuasion were able to deprive the understanding of the faculty of thinking and at the same time to take away the ability of breathing. That this might do me no harm I was brought into the respiration of my spirit, which I then plainly felt to be harmonious with the respiration of the angels of heaven. And from this it was clear that heaven in general and every angel there in particular breathes; also that so far as the understanding suffers, the respiration also suffers; for the power to persuade that is possessed by some evil spirits in the spiritual world at the same time suffocates, consequently this power is called suffocative in reference to the body, and destructive in reference to the mind. On one occasion it was also granted to the angels to control my respiration, and to diminish and gradually withdraw the respiration of my body until only the respiration of my spirit remained, which I then sensibly perceived. Moreover, I have been in the respiration of my spirit whenever I have been in a state like that of spirits and angels, and whenever I have been raised up into heaven; and oftentimes I have been in the spirit and not in the body, at other times both in

the body and in the spirit. See *Heaven and Hell* (n. 449) for an account of the removal of the animation of the lungs and of the body, while the animation of my spirit remained.

100. By reason: From these living experiences it can be seen that since every man enjoys a double respiration, one within the other, he has the power to think rationally and also spiritually from his understanding, and by this is distinguished from the beasts; also that as to his understanding he can be enlightened, raised up into heaven, and respire with the angels, and thus be reformed and regenerated. Moreover, where there is an external there must be an internal, and the internal must be in every action and in every sensation; the external supplies the general and the internal the particular, and where there is no general there is no particular. For this reason there is in man both an external and an internal systolic and animative motion, an external which is natural and an internal which is spiritual. And thus the will together with the understanding can produce bodily motions, and the understanding with the will can produce bodily sensations. General and particular pulsations and respirations exist also in beasts but with them both the external and internal are natural, while with man the external is natural and the internal is spiritual. In a word, such as the understanding is such is the respiration, because such is the spirit of man; and the spirit is what thinks from the understanding and wills from the will. That these spiritual operations may flow into the body and enable man to think and will naturally, the respiration and pulsation of the spirit must be conjoined to the respiration and pulsation of the body, and there must be an influx of one into the other; otherwise no transfer is effected.

101. 4. *The life of the body, which is natural, exists and subsists through that influx, and ceases by its removal, thus by the separation*

A man after death is just as much a man as before death, except that after death he becomes a spirit-man, for the reason that his spiritual is adjoined to his natural, or the substantial of the spirit to the material of the body, so fitly and unitedly that there is not a filament or fiber or smallest thread of them in which the human of

the spirit is not in union with the human body. And as the life of the whole and the life of the parts depend solely on these two most general motions, the systolic motion of the heart and the respiratory motion of the lungs, it follows that when these motions in the body cease, natural things, which are material, are separated from the spiritual things, which are substantial, because they are no longer able to do the same work together; and in consequence the spiritual which is the essential active withdraws from the particulars acted upon, which are natural, and thus the man becomes another man. This, therefore, is the death of man and this is his resurrection, about which some things from living experience may be seen in *Heaven and Hell* (n. 445–469).

102. It is known that when respiration ceases man seems to be dead, and yet man is not dead until the motion of the heart also ceases, and this commonly takes place later. That until this the man is not dead is shown by the life of infants in the womb, and by the life of adults in swoon or suffocation, in which the heart maintains its contractions and dilations, while the lungs are at rest, and yet they live, although without sensation and motion, thus without any consciousness of life. The reason of this is that the respiration of the spirit then continues, but there is no corresponding respiration of the body, and thus no reciprocation between the two vital motions, that of the heart and that of the lungs; and without correspondence and reciprocation there is no sensitive life, neither is there any action. What is true of the natural life of man's body is true also of the spiritual life of his mind. If the will and understanding, or love and wisdom, do not act conjointly, no rational operation can take place. If the understanding or wisdom withdraws, the will with its love becomes as it were dead; nevertheless, it continues to live, though with no consciousness of itself, so long as the understanding only ceases to act, as takes place when memory fails. But it is otherwise when the will or love recedes; then all is over with the mind of man, as all is over with him when the heart stops beating. That the separation of the spirit from the body generally takes place on the second day after the last struggle I have been permitted to know from the fact that I have

talked with some deceased persons on the third day after their decease, and they were then spirits.

103. *5. Man then from natural becomes spiritual*

A natural man is wholly different from a spiritual man, and a spiritual man from a natural man; the difference is so great that they cannot be given together. One who does not know what the spiritual is in its essence may believe that the spiritual is only a purer natural, which in man is called the rational; but the spiritual is above the natural, and as distinct from it as the light of midday from the evening shadow in the time of autumn. The distinction and the difference can be known only to one who is in both worlds, the natural and the spiritual, and who can change alternately from one to the other, and be in one and then in the other, and by reflection can look at one from the other. From this privilege, which has been granted to me, I have learned what the natural man is and what the spiritual man is who is a spirit. That this may be known it shall be described briefly.

104. In all things of his thought and speech, and in all things of his will and action, the natural man has as his subject matter, space, time and quantity; with him these are fixed and permanent, and without them he can have no idea of thought and speech from it, and no affection of the will and action from it. The spiritual man or the spirit does not have these as subjects, but only as objects. The reason is that in the spiritual world the objects are altogether similar to those in the natural world; there are lands, plains, fields, gardens and forests, houses containing rooms, and in them all useful things; moreover, there are garments for women and for men, such as are in the world; there are tables, food, and drinks, such as are in the world; there are also animals, both gentle and destructive; there are spaces and times, and numbers and measures. All these things have such a resemblance to the things that are in the world that to the eye they cannot be distinguished, and yet all these are appearances of the wisdom belonging to the understanding of angels, and perceptions of loves belonging to their wills; for these objects are created in a moment by the Lord, and in

a moment are dissipated. They are permanent or not permanent according to the constancy or inconstancy of the spirits or angels in the things of which they are the appearances. This is why these things are merely objects of their thoughts and affections, while their subjects are those things of which these are the appearances, which, as has been said, are such things as relate to wisdom and love, thus spiritual things. For example, when they see spaces they do not think of them from space; when they see gardens containing trees, fruits, shrubs, flowers, and seeds, they do not think of these from their appearance but according to the things from which these appearances spring; and so in all other cases.

In consequence of this the thoughts of the spiritual, and their affections also, are wholly different from the thoughts and affections of the natural, and so different that they transcend natural ideas and do not fall into them except in some measure into the interior rational sight, and this in no other way than by withdrawals or removals of quantities from qualities.

105. This shows clearly that the angels have a wisdom that is incomprehensible and also ineffable to the natural man. As their thoughts are such so their speech is such, and so different from the speech of men that they do not agree in a single expression. The same is true of their writing; although as to its letters this resembles the writing of men in the world, no man in the world can understand it. Every consonant in their writing expresses a distinct meaning, every vowel a distinct affection. The vowels are not written, but pointed. Their manual employments, which are innumerable, and the duties of their callings, likewise differ from the employments and duties of natural men in the world, and cannot therefore be described in the terms of human language.

From these few instances it can be seen that the natural and the spiritual differ from each other like shadow and light. Nevertheless, there are various differences; there are some who are sensual-spiritual, some who are rational-spiritual, and some celestial-spiritual, also there are the spiritual evil and the spiritual good. The differences are according to the affections and the thoughts

therefrom, and the appearances are according to the affections. From all this it is clear that man from natural becomes spiritual as soon as the lungs and heart of the body cease to be moved, and by this means the material body is separated from the spiritual body.

8

There is and there can be no angel or spirit that was not born a man in the world

106. It has been shown in *Heaven and Hell* (n. 311–317) that angels were not created such immediately; but all who are or have been in heaven were born as men, and became angels after a life passed in the world. That no angel could exist except from a man born in the world, and that this is according to the Divine order, will be seen from the following propositions:

1. In man there is an angelic mind.
2. Such a mind can be formed only in man.
3. It cannot be procreated and be multiplied by procreations.
4. From this spirits and angels derive the ability to subsist and to live to eternity;
5. And of being adjoined and conjoined to the human race;
6. And thus heaven exists, which was the end in creation.

107. *1. In man there is an angelic mind*

It is known in the Christian world that man is born for heaven, and that if he lives well he will come into heaven, and will there be

associated with angels as one of them; also that a soul or mind has been given him which is such that it will live to eternity; also that this mind viewed in itself is wisdom from the Lord derived from love to the Lord; and that the angels have a like mind. This makes clear that there is in man an angelic mind. To this may be added that this mind is the man himself; for every man is a man by virtue of this mind, and such as this mind is such is the man. The body with which this mind is clothed and compassed in the world is not in itself the man, for the body cannot be wise from the Lord and love him from itself, but only from its mind; consequently the body is separated and cast off when the mind is about to depart and become an angel. And then man comes into angelic wisdom, because the higher degrees of the life of his mind are opened; for every man has three degrees of life; the lowest degree is natural, and man is in that while in the world; the second degree is spiritual, and in that is every angel in the lower heavens; the third degree is celestial, and in that is every angel in the higher heavens. And man is an angel so far as the two higher degrees are opened in him in the world by means of wisdom from the Lord and by means of love to him. And yet in the world man does not know that these degrees have been opened. This he does not know until he has been separated from the first degree which is natural; and the separation is effected through the death of the body. That he is then wise like an angel, though not so in the world, it has been granted me both to see and hear. I have seen in the heavens many of each sex who were known to me in the world, and who, while they lived there, believed in simplicity those things that are from the Lord in the Word, and had lived faithfully according to them; and these were heard in heaven speaking things ineffable, as is said of the angels.

108. 2. *Such a mind can be formed only in man*

For this there are many reasons. For all Divine influx is from first things into ultimates, and through a connection with ultimates into intermediates, and thus the Lord binds together all things of creation, and for this reason he is called “the first and the last.” For

the same reason he came into the world and put on a human body and therein glorified himself, that from firsts and also from ultimates he might govern the universe, both heaven and the world. The same is true of every Divine operation. This is so because in ultimates all things coexist, for all things that are in successive order are in ultimates in simultaneous order; consequently all things that are in simultaneous order are in a continuous connection with all things in successive order. This makes clear that the Divine in the ultimate is in its fullness. What successive order is and the nature of it, and what simultaneous order is and the nature of it, may be seen above. From this it is clear that all creation has been effected in ultimates, and that every Divine operation passes through to ultimates and there creates and operates.

109. That the angelic mind is formed in man is evident from man's formation in the womb, also from his formation after birth, also from the law of Divine order that all things should return from ultimates to the first from which they are, and man to the creator from whom he is.

This is evident from the formation of man in the womb, as can be seen from what has been said above, where it was shown that by life that is from the Lord man is fully formed in the womb for birth, for the reception of life from the Lord, for the reception of love by means of a future will, and for the reception of wisdom by means of a future understanding, which together constitute the mind which is capable of becoming angelic.

This is evident from man's formation after birth, in that all the means have been provided that man may become such a mind; for every nation has a religion, and the Lord's presence is everywhere, and there is a conjunction with him according to the love and wisdom therefrom. Thus there is in every man a capacity to be formed, and in one who desires it there is from his infancy to old age a continual formation for heaven, that he may become an angel.

110. This is evident from the law of Divine order that all things should return from ultimates to the first from which they are, as can be seen from every created thing in the world. The seed is the first thing of a tree. From the seed the tree rises out of the earth, puts forth branches, blossoms, produces fruit, and stores up seed therein, and thus returns to that from which it was. This is true of every shrub, plant, and flower. Also seed is the first thing of the animal, which is formed for birth either in the matrix or the egg, and afterwards grows and becomes an animal of the same kind, and when it has come to maturity has seed in itself.

Thus everything in the animal kingdom, like everything in the vegetable, from its first rises to its last, and from its last rises again to its first from which it was. The same is true of man, but with this difference, that the first of an animal and of a vegetable is natural, consequently when it has risen it relapses into nature; while the first of man is spiritual like his soul, receptive of Divine love and Divine wisdom; and when this is separated from the body, which relapses into nature, it must needs return to the Lord, from whom it has life. Other types of the same thing present themselves in both kingdoms, the vegetable and the animal; in the vegetable from their resuscitation out of ashes, and in the animal from the metamorphosis of caterpillars into the chrysalides and the butterflies.

111. 3. *Only in man can the angelic mind be procreated and be multiplied by procreations*

One who knows what the substances in the spiritual world are, and relatively what the matters in the natural world are, can easily see that no procreation of angelic minds is possible or can be possible except in those and from those who dwell upon an earth, the ultimate work of creation. But as it is not known what the substances in the spiritual world are relatively to the matters in the natural world, it shall now be told. Substances in the spiritual world appear to be material, although they are not, and because they are not material they are not permanent.

They are correspondences of the affections of angels, and they remain as long as the affections or the angels remain, and disappear with them. And the same would have been true of angels if they had been created in the spiritual world. Furthermore, with the angels there is and there can be no procreation, and no consequent multiplication, except such as is spiritual, which has relation to wisdom and love, and such as pertains to the souls of men who are born anew or regenerated. But in the natural world there are matters by means of which and out of which procreations and afterwards formations can be effected, thus multiplications of men, and of angels therefrom.

112. 4. From this, spirits and angels derive the ability to subsist, and to live to eternity

They have this for the reason that an angel or spirit from having been first born a man in the world takes to himself permanent existence; for from the inmosts of nature he takes to himself a medium between the spiritual and the natural by which he is so terminated that he may subsist and endure. Through this he has what gives him a relation to the things that are in nature, and corresponding with them.

5. Through this also spirits and angels can be adjoined and conjoined to the human race, for there is conjunction, and where there is conjunction there must be a medium

The angels know that there is such an intermediate, but as that intermediate is from the inmosts of nature, and the expressions of language are from the ultimates of nature, it can be described only by means of abstract terms.

6. The angelic heaven, which was the end of creation, had its existence in no other way.

This follows from what has been said; also that the human race is in consequence its nursery and source of supply.

Divine love is Divine good, and Divine wisdom is Divine truth

113. This is because everything that love does is good, and everything that wisdom teaches is truth. From this it is clear that the Divine love is called the Divine good from its effect, which is use; also that the Divine wisdom is called the Divine truth from its effect, which is use. For effect is doing and also teaching, the former having relation to love and the latter to wisdom; also every effect is a use, and use is what is called good and truth; good being the essence of use, and truth its form. It is needless to explain this further and to enlarge upon it, since anyone can see from reason that love is what does and wisdom is what teaches, and that which love does is good and that which wisdom teaches is truth; also that the good that love does is use, and that the truth that wisdom teaches is likewise use. Consider only what love is apart from good in effect, and what good in effect is apart from use, whether the love is anything or whether the good is anything, and you will see it is something in use, consequently that love exists in use. The same is true of wisdom by means of truth; for wisdom teaches and love does. This is why the heat which is from the sun which is the Lord is called the Divine good, and the light from that sun is called the Divine truth. They are so called from the effect, for that heat is the effect of love, and that light is the effect of wisdom, and each is use; for that heat vivifies angels and also men, and that light enlightens them.

114. It has been told in the preceding article what the Divine love is; it shall now be told what the Divine wisdom is. The Divine wisdom is what is called the Divine providence, and what is called also Divine order, and Divine truths are called the laws of the Divine providence, which have been treated of as above; they are also called the laws of Divine order. These laws on the one side have regard to the Lord, and on the other to man, and on both sides to conjunction. The Divine love has for its object to lead and to bring man to itself; and the Divine wisdom has for its object to teach man the way in which he must go that he may come into

conjunction with the Lord. This way the Lord teaches in the Word, and particularly in the Decalogue; and on this account the two tables of the Decalogue were written by the finger of the Lord himself, one of which has regard to the Lord and the other to man, and both to conjunction. In order, therefore, that the way may be known, the Decalogue shall be explained, which shall be done hereafter.

As man is a recipient both of the Divine love and of the Divine wisdom, a will has been given him, and an understanding has been given him, a will in which he may receive the Divine love, and an understanding in which he may receive the Divine wisdom, the Divine love in the will through life, and the Divine wisdom in the understanding through doctrine. But how reception is effected through doctrine in life, and through life in doctrine, is the sole subject that will be taught as clearly as possible in the explanation of the Decalogue.

10

There is a reciprocal conjunction of love and wisdom

115. It is an arcanum not yet revealed that there is a reciprocal conjunction of love and wisdom, or, what is the same, of the will and the understanding, also of affection and thought, likewise of good and truth. That there is a conjunction, reason is able to discover, but not that the conjunction is reciprocal. It is evident that reason can discover that there is a conjunction from the conjunction of affection and thought, in that no one can think without affection; and whoever is willing to investigate may perceive that affection is the life of thought, also that such as the affection is such is the thought, consequently when one burns the other burns, and when one grows cold the other grows cold. When, therefore, a man is glad he thinks with gladness, when he is sad he thinks with sadness, likewise when he is angry he thinks angrily, and so forth. From your higher thought enter into your lower and

attend and you will see. There is a like conjunction of love and wisdom, because all affection is of love and all thought is of wisdom. There is a like conjunction of will and understanding, for love is of the will and wisdom is of the understanding. There is a like conjunction of good and truth, because good is of love and truth is of wisdom, as has been shown in the preceding article. On this conjunction see what has been set forth in *New Jerusalem and Its Heavenly Doctrine* (n. 11–27).

116. That the conjunction is reciprocal may also be concluded from affection and thought, in that affection produces thought and thought reproduces the affection. But it can be concluded especially from the reciprocal conjunction of the heart and lungs, for, as has been shown before (articles 6 and 7), there is a full correspondence in man between the heart and the will, and between the lungs and the understanding; therefore from the conjunction of the heart and lungs we may gain instruction concerning the conjunction of the will and the understanding, and thus concerning the conjunction of love and wisdom. From the parallelism established between the heart and lungs and the will and understanding, it can be seen that:

1. The life of the will conjoins itself to the life of the understanding.
2. The conjunction is reciprocal; and what it is.
3. The life of the understanding purifies the life of the will; and also perfects and exalts it.
4. The life of the will cooperates with the life of the understanding in every motion; and on the other hand, the life of the understanding cooperates with the life of the will in every sensation.
5. Likewise in sound and in its speech.

6. In like manner in the good and in the evil; with the difference that in the evil the life of the will is not purified, perfected, and exalted through the life of the understanding, but is defiled, depraved, and made brutish.

7. Love, which is the life of the will, constitutes the whole life of man.

117. But first it is to be known that by the life of the will love and affection are meant, and by the life of the understanding wisdom, intelligence, and knowledge are meant. It is also to be known that the heart itself, with all its vessels throughout the body, corresponds to the will, and its blood to the love and its affections which constitute the life of the will; also that the lungs, together with the trachea, the larynx, and the glottis, and finally the tongue, correspond to the understanding; and that respiration which is effected by the inflow of air through the larynx and trachea into the bronchia of the lungs, corresponds to the life of the understanding. All this must be known that the truth opened by correspondences may be rightly comprehended. Now, therefore, we proceed to the parallelism.

118. 1. *The life of the will conjoins itself to the life of the understanding*

It is evident from the parallelism that the life of the will, which is love, flows into the understanding and constitutes its inmost life, and that the understanding receives it spontaneously; also that in cooperation the will through the influx of its love into the understanding first produces affections which are proper to the will or love, and then perceptions, and finally thoughts with ideas. That this is so can be seen from the conjunction of the heart with the lungs. The heart sends all its blood into the lungs through its right auricle and makes its vessels to be full of blood, and from this the lungs from being white take the color of the blood. The heart sends its blood through a covering or outmost coat called the pericardium, and this coat encompasses the vessels even to the inmost parts of the lungs. Thus the heart constitutes the life of the

lungs, and gives them the power to respire. Respiration takes place by the influx of air into the bronchia, and by their reciprocal motions or breathings.

119. 2. *The conjunction is reciprocal; and what it is*

From the parallelism it can be seen that the understanding sends back the life of love received from the will, yet not by the same way by which it receives it, but by another towards the sides; and that the will thus makes the life active in the entire body. But this reciprocal conjunction can be more fully comprehended from the reciprocal conjunction of the heart and lungs, because they are similar. The heart, as has been said above, sends the blood into the lungs through its right auricle, and the lungs send back what is so received into the left auricle of the heart, thus by another way; and the heart from its left ventricle pours it forth with great force in every direction, through the aorta into the body, and through the carotids into the brain; and by these arteries and their ramifications the heart makes life active throughout the body; for to the heart in its arteries the active force belongs. This arterial blood then flows into the veins in every direction, and through these it flows back to the right ventricle of the heart, and from this again as before into the lungs reciprocally. This circulation of the blood is unceasing in every man, because the blood corresponds to the life of the love, and the respiration to the life of the understanding. From what has been said, it is clear that there is a reciprocal conjunction of love and of wisdom, and that love alone is the very life of man.

120. 3. *The life of the understanding purifies the life of the will, and also perfects and exalts it*

That the life of the understanding purifies the life of the will is evident not only from correspondence with the lungs and the heart, but also from this, that man is born into evils from his parents and consequently he loves corporeal and worldly things more than celestial and spiritual things; and therefore his life, which is love, is depraved and impure by nature. Everyone can see from reason that this life cannot be purified except by means of the understanding,

and that it is purified by means of spiritual, moral, and civil truths, which constitute the understanding. Consequently there has been given to man the ability to perceive and think affirmatively of things that are contrary to the love of his will, and not only to see that they are true, but also, if he looks to God, he is able to resist them and thereby remove the depraved and filthy things of his will, and thus it is purified. This, too, may be illustrated by the defecation of the blood in the lungs. That the blood poured in from the heart is defecated in the lungs is known to anatomists, from the fact that more blood flows from the heart into the lungs than flows back from the lungs into the heart; also, that it flows in crude and impure, and flows back refined and pure; also, that there is in the lungs a cellular tissue, and into this the blood of the heart excretes its worn out parts, casting them into the little vessels and bronchial branches; also that the mucus in the mouth and the nostrils is partly from that source as also the vapor of the breath. All this makes clear that the feculent blood of the heart is purified in the lungs. By this what has been said just above may be illustrated, since the blood of the heart corresponds to the love of the will, which is the life of man, and the respiration of the lungs corresponds to the perception and thought of the understanding, by means of which purification is effected.

121. *The life of the understanding also perfects and exalts the life of the will*, because the love of the will, which constitutes the life of man, is purged from evils by means of the understanding, and from being corporeal and worldly man becomes spiritual and celestial, and then the goods and truths of heaven and of the church come to be of his affection and nourish his soul. Thus the life of his will is made new, and the life of his understanding is from that, and thus both are perfected and exalted. This is done in the understanding and by means of it, although from the will, for the will is the man himself. This, too, may be confirmed from the correspondence of the lungs and the heart. The lungs, which correspond to the understanding, not only purge the blood of its feculent matters, as has been said, but also nourish it from the air; for the air is full of volatile elements and odors homogeneous with the material of the blood; and there are also innumerable networks of blood vessels in

the lobules of the bronchia which in their manner imbibe what flows against them; and from this the blood becomes fresh and bright and is rendered arterial, such as it is when it passes from the lungs into the left cavity of the heart. That the atmosphere nourishes the blood in the lungs with new aliments is evident from much experience. For there are currents of air which are harmful to the lungs, and others that refresh them, thus some that are hurtful and some that are wholesome; there are persons afflicted with adipsia who have lived a long time without earthly food, thus upon food drawn from the atmosphere alone; there are species of animals, as bears, vipers, chameleons, and others, that sustain life for a time with no other food. All this makes clear that the blood in the lungs is nourished from the atmosphere. And it is thus according to correspondences that the life of the understanding perfects and exalts the life of the will.

122. 4. The life of the will cooperates with the life of the understanding in every motion; and on the other hand, the life of the understanding cooperates with the life of the will in every sensation

It has been shown above that the will and the understanding cooperate in each and in all things of the body, as the heart and lungs do; but it has not yet been shown that the will is the prime agent in producing motions, and that the understanding is the prime agent in presenting sensations. That the will is the prime agent in producing motions follows from its ministration, in that it acts, for doing and acting are from the will; and that the understanding is the prime agent in sensation follows also from its ministration, in that it perceives, and from that experiences sensation. Nevertheless, no motion or sensation can exist without the cooperation of the two. This also appears from the cooperation of the heart and lungs. That the heart is the prime agent and the lungs the secondary is evident from the muscles; in these the arteries act, and the coats of the ligamentous tissue react. The arteries are constricted by fibers incited from the brain, and are relaxed by the coats of overlying ligamentous tissue. The arteries are from the heart; and since the ligamentous tissue is a continuation of the diaphragm or the peritoneum, or from some other source, it

partakes of the alternate motion of the lungs. From this it is clear that in motions the blood of the heart is the prime agent, and the respiration of the lungs the secondary. As the respiration of the lungs is the secondary agent in the muscular tissue by means of the ligamentous tissue which partakes of the motion of the lungs, so this ligamentous tissue constitutes a common sheath for the muscles, and also for the coats of the motor fibers, and thus they enter into their most minute parts; and from this, too, there are reactions, both general and particular; and the particular can be variously multiplied under the general, according to a law of nature that is in force in all things. It is similar with the will and the understanding. But that the lungs are the prime agent in sensation and the heart the secondary is evident from an examination of the organs of the senses, which will confirm this. But since their textures are intricate and various, this cannot be so described here as to be apprehended. It is sufficient to know that all the organs of the senses correspond to such things as pertain to the understanding; for the organ of sight corresponds to intelligence, the organ of hearing to obedience from hearkening, the organ of smell to perception, the tongue to wisdom, and the touch to perception in general.

123. 5. *Likewise in sound and in its speech*

It has been said already that the formations of love from the will in the understanding are first affections, then perceptions, and finally thoughts; and it is known that all sounds are from the lungs, and that there are variations of sounds that derive very little from the understanding, and there are those that derive more, and some derive much. The sounds that derive little from the understanding are those of song and music; those that derive more from the understanding are the interior sounds of speech; those that derive still more from the understanding are the exterior sounds of speech; speech itself manifests the things of the understanding by means of the articulations of sounds that are words. That there is a correspondence of sounds and of speech with the life of the will, which is love, and with the life of the understanding, which is wisdom, can be perceived by the hearing, that is, from the sound of

the voice what the affection of one's love is, and from the speech what the wisdom of his understanding is. This is perceived clearly by angels, but obscurely by men.

The correspondence of the sound itself is with the general affection of love in the understanding. The correspondence of the variations of sound, like those of song and music, is with variations of the affections that are from the love of the will in the understanding. The correspondence of the variations of sound that derive but little from the understanding is with perception; those that derive more is with the variation of perceptions; and the correspondence of those that derive much is with thought and its variations; and the ideas of thought correspond with the words.

This in brief. There are two lungs that are called lobes; the fountains of their respiration are called bronchia; the channel in which they close is called the trachea, or the rough artery; the head of the trachea is called the larynx, and the opening for sound there is called the glottis; there is a continuation therefrom into the nostrils and the tongue; and an exit through the opening of the lips. All these in one complex belong to the lungs, to their respiration and to their sound making, and taken together they correspond to the understanding from the will, their sound making to the understanding, and their motions to the will.

124. 6. This is done with the good and with the evil, with the difference, that with the evil the life of the will is not purified, perfected, and exalted through the life of the understanding, but is defiled, depraved, and made brutish

Every man has a will and an understanding, and there is a reciprocal conjunction of the will and the understanding alike with the evil and with the good. But the love of the will and consequently also the wisdom of the understanding differs with each individual, and this to such an extent that with the good and with the evil they are opposite. With the good there is the love of good and the understanding of truth therefrom, but with the evil there is the love of evil and the understanding of falsity therefrom.

As, therefore, with the good the love of the will is not only purified by means of the understanding, but is also perfected and exalted, as has been shown above, it follows that with the evil the love of the will is defiled, depraved, and made brutish by means of the understanding. In externals there appears to be a likeness, because externals simulate and counterfeit, but in internals there is unlikeness.

But how the matter really is can be fully illustrated by the correspondence of the heart and lungs. Everyone has a heart and lungs; and with everyone there is a reciprocal conjunction of the heart with the lungs, and with everyone the blood of the heart is dephlegmated in the lungs, and is nourished by volatile elements and odors from the air, and yet in a wholly different way with the good and with the evil. What the dephlegmation is, and what the nourishment of the blood is, in the lungs with the good and with the evil, can be concluded from the following examples of experience. In the spiritual world a good spirit draws to his nostrils with delight all kinds of fragrant and sweet odors, and abhors putrid and bad odors; but an evil spirit draws to his nostrils with delight putrid and bad odors of all kinds, and shuns fragrant and sweet odors. This is why in the hells there are foul, disgusting, dungy, and cadaverous smells, and other like things, and this because every odor corresponds to the perception that is from the affection of one's love. The reverse is true in the heavens.

From all this it is clear that with man in this world, the blood, by means of the air, is nourished by like substances as being homogeneous, and is purged of unlike substances as being heterogeneous. The human blood is spiritual in its inmosts, and corporeal in its outmosts; consequently those who are spiritual nourish the blood from such things in nature as correspond to things spiritual; while those who are merely natural nourish it from such things in nature as correspond to the natural. This is why the unlikeness of the blood in men is such, and is as great as is the unlikeness of their loves, for the blood corresponds to the love, as is evident from what has been said above.

125. *7. Love, which is the life of the will, constitutes the whole life of man*

It is believed that thought constitutes the whole life of man; but it is love. It is so believed because thought appears to man, and love does not. If you take away love, or any stream of it that is called affection, you cease to think, grow cold, and die; but not when you take away thought only, as when the memory fails, or in sleep, in swoons, in suffocation, or in the womb; although in these conditions the thought ceases, yet life goes on as long as the heart beats, for the heart corresponds to the love. It is the same with the will and the understanding, for love pertains to the will, and thought to the understanding.

126. That love constitutes the whole life of man has been made clear in the foregoing pages from the correspondence of the heart with the lungs, and it has been shown from that correspondence that as in the womb the heart forms the lungs, in order that respiration may be accomplished thereby, and thus speech be produced, so love forms the understanding, that it may thereby think and from thought may speak. It has also been thus shown that love produces from itself affections, and from these come intentions, through these perception, from which come lights, and through perception thought from which are ideas, and from these memory; also that these taken together make up the love's understanding, and to these in a like series all things of the lungs correspond.

127. And as the love has formed the understanding for the use of thought and of speech, so it has formed the other functions of life for their uses, some for the use of nourishment, some for the uses of chyle making and blood making; some for the uses of procreation, some for the uses of sensation, some for the uses of action and of locomotion; and in all of these nothing but the former itself, which is love, can make the life to act. The formation was effected through the heart and its blood, because the blood corresponds to the love and the heart to its receptacle; while the viscera, organs, and members of the whole body are the parts in

which the functions of uses have been formed by the love through the heart. Anyone who can investigate will see that there are similar progressions of uses from first to last in these things as in the lungs. From all this and from what precedes it is clear that the love of the will constitutes the whole life of man, and that the life of the understanding is from the will, consequently that man is his love, and his understanding is from that love and according to it.

11

Love to the Lord from the Lord exists in charity, and wisdom in faith

128. Those who think only naturally and do not at the same time think spiritually concerning love to the Lord and concerning charity towards the neighbor, do not think otherwise, because they are unable to think otherwise, than that the Lord is to be loved as to the person, and also that the neighbor is to be loved as to the person; but those who think both naturally and spiritually, perceive and from perception think that both an evil man as well as a good man can love the Lord as to the person, and the neighbor likewise can be loved as to the person; and that if an evil man loves he cannot be loved in return; but that if a good man loves he can be loved in return. Therefore the spiritual-natural man concludes that to love the Lord is to love that which is from him, which in itself is Divine, in which the Lord is; and that this is doing good to the neighbor; and that thus and in no other way can one be loved by the Lord and be conjoined to him through love. But in respect to this matter the natural man is unable to reflect upon its spiritual principles until they are presented before him in a distinct manner. Therefore they shall be distinctly presented under the following heads:

LOVE AND CHARITY

1. The love of uses is charity.
2. The Lord is the source [*a quo*], and the neighbor is the object [*ad quem*].

3. Love to the Lord exists in charity, because in use.
4. Use is to perform one's office, and to do one's work rightly, faithfully, sincerely, and justly.
5. There are general uses which are also uses of charity.
6. Uses become uses of charity only with one who fights against evils, which are from hell.
7. Since these are contrary to love to the Lord, and contrary to charity towards the neighbor.
8. Uses that have one's own good for their first and last end are not uses of charity.

WISDOM AND FAITH

1. Faith is nothing else than truth.
2. Truth becomes truth when it is perceived and loved, and it is called faith when it is known and thought.
3. The truths of faith look on one hand to the Lord, on the other to the neighbor.
4. In brief, how the Lord is to be approached that conjunction may be effected, and how afterwards the Lord performs uses through man.
5. Both of these are taught by truths, spiritual, moral, and civil.
6. Faith is to know and think them; charity is to will and do them.

7. Therefore when the Divine love of the Lord exists with man in charity, which is to will and do truths, the Divine wisdom of the Lord exists with man in faith, which is to know and think truths.

8. The conjunction of charity and faith is reciprocal.

LOVE AND CHARITY

129. 1. *The love of uses is charity*

In each and every thing there are these three, end, cause, and effect; the end is that from which, the cause is that by means of which, and the effect is that in which; and when the end by means of the cause is in the effect, it then exists. In every love and its affection there is an end, and the end intends or wills to do what it loves, and the thing done is its effect. The Lord is the end from which, man is the cause by means of which, and the use is the effect in which the end exists. The Lord is the end from which, because from his Divine love he perpetually intends or wills to do uses, that is, to do good to the human race. Man is the cause by means of which, because he is or can be in the love of uses; and in that love he intends or wills to do uses; and uses are the effects in which the end exists; and uses are what are called goods. From this it is clear that the love of uses is the charity that man should have toward the neighbor.

130. That in each and all things there is an end, a cause, and an effect, may be explored from anything whatever; as when a man is doing anything he says either to himself or to another, or another to him, Why are you doing this, that is, What is the end? Also, How will you do this, that is, By what cause? Also, What are you doing, that is, What will the effect be? The end, the cause, and the effect, are called also the final cause, the mediate cause, and the thing caused; and by the law of causes the end is everything in the cause, and thus everything in the effect, for the end is the very

essence of the cause and the effect. So of the Lord; as he is the end, he is everything in the love of uses or charity with man, consequently is everything in the uses done by man, that is, in the uses done through man. From this it is believed in the church that all good is from God and nothing of it is from man, and that God is good itself. It follows, therefore, as a consequence that doing charity is doing uses, or the goods that are uses, thus that the love of uses is charity.

131. 2. *The Lord is the source [a quo] and the neighbor is the object [ad quem]*

It is clear from what has been said above that it is from the Lord that the love of uses or charity is and exists. The neighbor is the one for whom, since the neighbor is the object towards whom charity is to be cherished, and to whom charity is to be manifested. As it is said that the neighbor is the object (*ad quem*), it shall be told what and who the neighbor is. In a broad sense the neighbor is the general or public good; in a more limited sense it means the church, one's country, a society greater or less; and in a restricted sense it means a fellow citizen, a companion, and a brother. To perform uses to any of these from love is to exercise charity towards the neighbor, for these are loved when this is done. These are then loved because love of uses and love of the neighbor cannot be separated. A man may, indeed, from love of uses or from charity do good to an enemy or to an evil man; but to such he performs the uses of repentance or of reconciliation, and these uses are various, and are accomplished by various methods (see Matt. 5:25, 43–44 seq.; Luke 6:27–28, 35).

132. 3. *Love to the Lord exists in charity, because it exists in use*

This the Lord himself teaches in John:

He that hath my commandments and doeth them, he it is who loveth me. If anyone love me he will keep my word. He that loveth me not keepeth not my words (John 14:21, 23–24).

In the same:

If ye keep my commandments ye shall abide in my love (John 15:10).

To keep his precepts, words, and commandments, is to do the goods of charity, which are uses to the neighbor. In the same:

Three times Jesus said to Peter, Lovest thou me? And three times Peter replied that he loved him. Three times Jesus said, Feed my lambs and my sheep (John 21:15–17).

“Feeding lambs and sheep” are the uses or goods of charity with those who preach the gospel and love the Lord. This makes clear that love to the Lord exists in charity, since it exists in use; also that the conjunction of love to the Lord with charity towards the neighbor, and thus the conjunction of the Lord with man, is in use; and that the conjunction is such and as great as is the love of use, for the Lord is in use as he is in the good that is from him, and the man who is in the love of use is in use as if from himself, and yet he acknowledges that it is not from him, but is from the Lord. For man cannot love the Lord from himself, nor can he love uses from himself; but the Lord loves man and reciprocates his own love in him and makes it to appear to him as if he loved the Lord from himself. This, then, is love of the Lord from the Lord. And from this it is clear how love to the Lord exists in charity, that is, in the love of uses.

133. 4. *Use is to perform one’s office and to do one’s work rightly, faithfully, sincerely, and justly*

It is only known obscurely and only by some what is really meant in the Word by the goods of charity, which are called “good works,” also “fruits,” and here uses. From the sense of the letter of the Word it is believed that they consist in giving to the poor, assisting the needy, doing good to widows and orphans, and like things. But such uses are not meant in the Word by “fruits,” “works,” and goods of charity; but it means performing one’s office, business, and work rightly, faithfully, sincerely, and justly.

When this is done the general or public good is consulted, also one's country, a society greater and less, the fellow citizen, companion and brother, who, as has been said above, are the neighbor in a broad and in a restricted sense. For when this is done everyone, whether he be a priest, governor or officer, a merchant, or a laborer, is every day doing uses; a priest by preaching, a governor or officer by his administrative work, a merchant by trading, and a laborer by his work. As for example, a judge who judges rightly, faithfully, sincerely, and justly, is doing uses to the neighbor as often as he judges; a minister in like manner as often as he teaches; so in other instances.

134. That such uses are meant by the goods of charity and by "works" is evident from the Lord's government in the heavens. In the heavens as in the world, all are engaged in some function or service, or in some office or work; and every individual enjoys magnificence, wealth, and happiness, according to his fidelity, sincerity and justice therein. One who is lazy and slothful is not admitted into heaven, but is cast out either into hell, or into a desert place where he lives in want and misery. Such things in the heavens are called goods of charity, works and uses. Everyone who has been faithful, sincere and just in his employment and work in the world is faithful, sincere, and just when he has left the world; and he is received in heaven by the angels; and everyone has heavenly joy according to the quality of his faithfulness, sincerity, and justice; and for the reason that a mind devoted to its employment and work from the love of use is held together, and is then in spiritual delight, which is the delight of fidelity, sincerity, and justice, and is withheld from the delight of fraud and malice, also from the delight of idle conversation and feasting, which is the delight of idleness; and idleness is the devil's pillow. Everyone can see that the Lord cannot dwell in the love of these; but he can dwell in the love of the former.

135. 5. *There are general uses which are also uses of charity*

The proper and genuine uses of charity are the uses of each one's function and administration, as has been said above. These then

become goods of charity, in which love to the Lord exists, or with which that love is conjoined, when man does them from spiritual fidelity and sincerity, which those have who love uses because they are uses, and who believe that every good is from the Lord. But besides these there are other general uses, as faithfully loving the marriage partner, rightly bringing up children, managing the home prudently, and dealing justly with servants. These works become works of charity when they are done from the love of uses; and in reference to a marriage partner when they are done from mutual and chaste love; such uses are household uses which are uses of charity. There are still other general uses, such as contributing proper offerings and dues to the ministry of the church, and such good works become uses of charity so far as the church is loved as the neighbor in a higher degree. Again, among general uses may be included the expenditure of means and labor for building and maintaining orphanages, houses for the reception of strangers, gymnasia, and other like institutions, some of which are matters of indifference. To give aid to the needy, to widows, to orphans, solely because they are needy, widows and orphans, and to give to beggars solely because they are beggars, are uses of external charity, which charity is called piety; but these are uses of internal charity only so far as they are derived from use and the love of use. For external charity without internal charity is not charity; the internal must be there to make it charity; for external charity from internal charity acts prudently, but external without internal charity acts imprudently, and often unjustly.

136. *6. Uses become uses of charity only with one who fights against evils, which are from hell*

For the uses that a man does so long as he is in hell, that is, so long as the love that makes his life is in hell and from hell, are not uses of charity, for they have nothing in common with heaven, and the Lord is not in them. The love of a man's life is in hell and from hell so long as he has not fought against evils, which are in hell and from hell. These evils are clearly set forth in the Decalogue, and will be made clear in the explanation of it. Such uses as are done either under a show of charity or under a show of piety are

described in the Word; such as are done under a show of charity are thus described in Matthew:

Many will say to me in that day, Lord, Lord, have we not prophesied by thy name, and by thy name cast out demons, and in thy name done many mighty works? And then will I profess unto them, I know ye not; depart from me, ye workers of iniquity (Matt. 7:22–23).

And such as are done under a show of piety are thus described in Luke:

Then shall ye begin to say, We did eat before thee and drink, and thou didst teach in our streets. But he shall say, I say unto you, I know you not whence ye are; depart from me, all ye workers of iniquity (Luke 13:26–27).

These are meant also by:

The five foolish virgins that had no oil in their lamps, to whom the bridegroom said at his coming, I know you not (Matt. 25:1–12).

For so long as infernal and diabolical evils have not been removed by combat, although man is able to perform uses, yet there is nothing of charity in them and consequently nothing of piety, for interiorly they are defiled.

137. *7. Since these are contrary to love to the Lord, and contrary to charity towards the neighbor*

For all uses that in their essence are uses of charity are from the Lord, and are done by him through men, and the Lord then conjoins himself with man in the use, that is, love to the Lord conjoins itself with charity towards the neighbor. That no one can perform any use except from the Lord, he himself teaches in John:

He that abideth in me and I in him, the same beareth much fruit; for without me ye cannot do anything (John 15:5).

“Fruit” is use. The uses done by a man who has not fought or is not fighting against evils, which are from hell, are contrary to love

to the Lord and contrary to charity towards the neighbor, for the reason that the evils that lie concealed within such uses are contrary to the Lord, thus contrary to love to him and therefore contrary to the love of use, which is charity. For hell and heaven cannot be together, since they are opposites, that is, one against the other; consequently those who perform such uses do not love the neighbor, that is, the common or public good, the church, the country, a society, the fellow citizen, the companion and the brother, who in a broad and in a restricted sense are the neighbor. That this is true has been made evident to me by very many experiences. These uses are such within the man who does them. And yet out of the man they are uses, and are stirred up by the Lord with man for the sake of the general and the particular good; but they are not done from the Lord, and in consequence they are not rewarded in heaven, but are rewarded or will be rewarded in the world.

138. 8. *Uses that have one's own good for their first and last end are not uses of charity*

It has been shown above in this chapter that the end is the all of the effect, that is, the all of use, and that the Lord is that end, and that it is from the end that a use is a use of charity. Consequently when man, that is, his own special good, is the end, he is the all of the effect, or the all of the use; and thus his use becomes a use in appearance but not in essence, in which there is life from the body but no life from the spirit.

WISDOM AND FAITH

139. 1. *Faith is nothing else than truth*

The Christian world, when charity had ceased, began not to know that charity and faith are one, consequently that no faith is possible where there is no charity and no charity where there is no faith. From this ignorance there sprung a blindness that destroyed

all knowledge of what charity is, or what faith is. They then began to separate these, not only in thought but also in doctrine, and thereby to divide the Christian church, which in itself is one, into many, and to distinguish them according to the dogmas of faith separate; and when charity and faith are separated with man it is not known what charity is or what faith is; for charity must give being to faith, and faith must so teach; moreover, charity must enlighten and faith must see; consequently, if charity and faith are separated man has neither the one nor the other; as when you take away a candle you take away the light also, and there is thick darkness. This is why faith has come to mean that which a man believes and does not see; therefore it is said that this or that is to be believed, and it is seldom said, "I do not see," but it is said, "I believe." Thus no one knows whether what he believes is true or false. So the blind leads the blind, and both fall into the pit. It is acknowledged, indeed, that faith is nothing else than truth when it is said that truth is of faith, and that faith is of truth. But when it is asked whether this or that is a truth the answer is, "It is a matter of faith," and no further inquiry is made. Thus with the eyes shut and the understanding closed, everything believed where one is born is accepted as a truth of faith. Such blindness was never called faith by the ancients; but their faith was what they could acknowledge to be true from some light in the thought. This is why in the Hebrew language truth and faith are expressed by a single term, *amen* or *amuna*.

140. 2. *Truth becomes truth when it is perceived and loved, and it is called faith when it is known and thought*

The defenders of faith separate wish to be believed when they say that spiritual things cannot be comprehended by the human understanding because they transcend it; and yet they do not deny enlightenment. This enlightenment, which they do not deny, is what is here meant by perception, thus by the statement that truth becomes truth when it is perceived and loved. And yet it is the love of truth that causes the truth perceived to become truth, for that is what gives life. Enlightenment is that perception because all truth is in light, and into that light the understanding of man can be

elevated. All truth is in light because the light that proceeds from the Lord as a sun is truth itself; and for this reason all truth in heaven shines, and the Word, which is the Divine truth, gives to the angels in heaven their common light, therefore also the Lord is called “the Word” and “the Light” (John 1:1–3).

141. It has been granted me to know by much experience that the human understanding can be elevated into that light, even the understanding of those who have no love of truth, but have only a desire for knowing, or who are in an affection for glory therefrom; but with the difference that those that have a love of truth are actually in the light of heaven, and for that reason have enlightenment and perception of truth when they read the Word; while others have no enlightenment and perception of truth, but only a confirmation of their own principles, and they do not know whether these are true or false; and with the further difference that those who have a love of truth, when they read the Word and think from it, keep the sight of their understanding constantly on the principle itself, and thus seek to know whether it is true before it is confirmed. But the others, from the knowledge in their memory, assume a principle, not wishing to know whether it is true, and if they desire a reputation for learning they confirm the principle by means of the Word and the reason. The genius of learning, which is self-conceit, is such that it can confirm any falsity, even so as to make it appear to themselves and to others to be true. This is the source of heresies, dissensions, and the defense of discordant dogmas in the church. And from this comes the difference that those who have a love of truth are wise and become spiritual, but the others remain natural and are insane in things spiritual. Truth is called faith when it is known and thought, because a truth perceived becomes afterwards a matter of memory which is believed. And from this it is clear that faith is nothing else than truth.

142. 3. *The truths of faith look on one hand to the Lord, on the other to the neighbor*

All truths look to these three things as their universal objects, above them the Lord and heaven, near them the world and the

neighbor, and beneath them the devil and hell; and truths will teach man how he can be separated from the devil and hell, and can be conjoined to the Lord and heaven, and this by means of his life in the world in which he is, and his life with the neighbor with whom he is; by means of these all separation and all conjunction is effected. That man may be separated from the devil and hell and be conjoined to the Lord and heaven, he must know what evils are and what falsities from them are, because these are the devil and hell; and he must know what goods are and what truths from them are, because these are the Lord and heaven. Evils and falsities are the devil and hell because they are therefrom, and goods and truths are the Lord and heaven because they are therefrom. Unless a man knows goods and truths and evils and falsities he sees no way of egress from hell, and no way of entrance into heaven; these are what truths must teach, and the truths that teach have been given to man in the Word and from the Word; and as the way to heaven or to hell is from the world, and as man's life is in the world and with the neighbor there, therefore that life is the way that truths teach. For this reason if a man's life is according to the truths of the Word, the way to hell and from hell is closed, and the way to the Lord and from the Lord is opened, and the man's life becomes the life of the Lord with him. This is what is meant by the Lord's words in John:

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

On the other hand, if a man's life is contrary to the truths of the Word, the way from heaven and to heaven is closed, and the way to hell and from hell is opened, and the man's life becomes not life but death. It has been said above respecting charity that the Lord's life with man is a life of charity towards the neighbor, and that conjunction is in the love of uses; and as truths teach that life, it is evident that they look on the one hand to the Lord, and on the other to the neighbor.

143. *4. Truths teach how the Lord is to be approached, and how afterwards the Lord performs uses through man*

How the Lord is approached has already been told, and it will be told more fully in the explanation of the Decalogue. How the Lord

afterwards performs uses with man shall now be told. It is known that man from himself can do nothing good that is good in itself, but he can do this from the Lord, consequently he can perform no use that in itself is use, for use is good. From this it follows that the Lord does every use that is good by means of man. It has been shown elsewhere that the Lord wills that man should do good as if from himself; but how man is to do good as if from himself is also taught by the truths of the Word, and as this is taught by truths it is clear that truths are matters of knowledge and thought, and that goods are matters of willing and doing; thus that truths become goods through willing and doing; for what a man wills and does he calls good, and what a man knows and thinks he calls truth; so in the deed, thus in good, there is willing and thinking and knowing. Consequently the complex of these in the ultimate is good; and this has in itself an external form from truths in the thought and an internal form from the love of the will. But how the Lord performs uses in man which are goods has been told and shown in the explanation of the laws of his Divine providence.

144. 5. *Both of these are taught by truths, spiritual, moral, and civil*

First, it shall be shown what spiritual truths, moral truths, and civil truths are; second, what a spiritual man is, also a moral and a civil man; third, that the spiritual is in the moral and the civil; fourth, that if these are separated there is no conjunction with the Lord.

(1) *What spiritual truths, moral truths, and civil truths are.* Spiritual truths are those that the Word teaches respecting God—that he is the one creator of the universe; that he is infinite, eternal, omnipotent, omniscient, omnipresent, provident; that the Lord as to the human is his Son; that God the creator and the Lord are one; that he is the redeemer, the reformer, the regenerator, and savior; that he is the Lord of heaven and earth; that he is the Divine love and Divine wisdom; that he is good itself and truth itself; that he is life itself; that everything of love, of charity, and of good, also everything of wisdom, of faith, and of truth, is from him, and nothing of these is from man; therefore that no man has merit

because of any love, charity, or good, or because of any wisdom, faith, or truth; consequently that he alone is to be adored; so again, that the Word is the holy Divine; that there is a life after death; that there is a heaven and a hell; a heaven for those who live rightly, and a hell for those who live wrongly; also many things pertaining to doctrine from the Word, as respecting baptism and the Holy Supper. These and like things are properly spiritual truths. But moral truths are those that the Word teaches respecting the life of man with his neighbor, which life is called charity. The goods of this life, which are uses, have relation, in brief, to justice and equity, to sincerity and uprightness, to chastity, to temperance, to truth, to prudence, and to benevolence. To the truths of moral life belong also the opposites which destroy charity, and which have relation, in brief, to injustice and inequity, to insincerity and fraud, to lasciviousness, to intemperance, to lying, to cunning, to enmity, to hatred and revenge, and to ill will. These latter are called truths of moral life, because all things that a man thinks to be true, whether evil or good, he classes among truths; for that this thing is evil or that thing is good he speaks of as a truth. These are moral truths; but civil truths are the civil laws of kingdoms and states, which have relation, in brief, to many phases of justice that are observed, and on the contrary to the various kinds of violence that exist in act.

145. (2) *The spiritual man is also a moral and a civil man.* It is believed by many that the spiritual are those who know the spiritual truths enumerated above, and especially those who talk about them, and still more those who perceive them with some understanding. But such are not spiritual, for this is merely knowing, and thinking and speaking from knowledge, and perceiving from a gift of understanding that every man has, and these things alone do not make a man spiritual. There is lacking from these love from the Lord; and love from the Lord is the love of uses which is called charity. In charity the Lord conjoins himself to man and makes him spiritual, for man then performs uses from the Lord and not from himself. This the Lord teaches in many places in the Word, and thus in John:

Abide in me and I in you. As the branch cannot bear fruit of itself except it abide in the vine, so neither can ye except ye abide in me. I am the vine, ye are the branches; he that abideth in me and I in him, the same beareth much fruit; for apart from me ye cannot do anything (John 15:4-5).

“Fruits” are uses or goods of charity; and goods of charity are nothing else than moral goods. This makes clear that a spiritual man is also a moral man. A moral man is also a civil man, because civil laws are uses themselves in act, which are called practices, works, and deeds.

146. Take for example the seventh⁸ commandment of the Decalogue, “Thou shalt not steal.” The spiritual meaning in this commandment is that a man must not take anything from the Lord and attribute it to himself and call it his, also must not take away from anyone the truths of his faith by means of falsities. The moral meaning in this commandment is that man must not deal insincerely, unjustly, and fraudulently with his neighbor, or cunningly take away his wealth. The civil meaning in the commandment is that a man must not steal. Who cannot see that the man who is led by the Lord, and who is thereby a spiritual man, is also a moral and a civil man?

147. Again, take the fifth⁹ commandment, “Thou shalt not kill.” The spiritual meaning in this commandment is that man must not deny God, thus the Lord; for to deny him is to kill and crucify him with oneself; also he must not destroy spiritual life in another, for thus he kills his soul. The moral meaning in the commandment is that man must not hate his neighbor, or desire to have revenge, since hatred and revenge have murder in them. The civil meaning in the commandment is that another’s body must not be killed. From this also it is clear that a spiritual man, who is one that is led by the Lord, is also a moral and a civil man. This is not true of one who is led by himself, of whom something shall be said presently.

148. (3). *The spiritual is in the moral and the civil.* This follows from what has been said above that the Lord conjoins himself with man in the love of uses, or in charity towards the neighbor. The spiritual is from conjunction with the Lord; the moral is from

charity, and the civil is from the practice of charity. The spiritual must be in man that he may be saved; and this is from the Lord, not above or outside of man but within him; it cannot be in man's knowledge alone or from that in his thought and speech; it must be in his life, and his life is willing and doing; consequently when knowing and thinking are also willing and doing the spiritual is in the moral and in the civil. If it be asked, "How can I will and do?" the answer is, Fight against evils, which are from hell, and you will both will and do, not from yourself but from the Lord, for when evils are put away the Lord does all things.

149. (4). *If these are separated there is no conjunction with the Lord.* This can be seen from reason and from experience. From reason: If a man had such a memory and such an understanding as to be able to know and perceive all the truths of heaven and of the church, but was unwilling to do any of them, is it not said of him that he is an intelligent man but an evil man, yea all the more he should be punished? From this it follows that he who separates the spiritual from the moral and the civil is not a spiritual man or a moral man or a civil man. From experience: There are such persons in the world, and I have talked with them after death, and have learned that they knew all things of the Word and many truths therefrom, and believed that on this account they would shine as stars in heaven; but when their life was examined it was found to be merely corporeal and worldly, and from the evils and propensities they had thought and purposed in themselves they were merely infernal. For this reason all the things they had known from the Word were taken away from them, and they became each his own will, and were cast into hell to their like, where they talked insanely according to their thoughts in the world, and acted basely according to their loves in the world.

150. 6. *Faith is to know and think these truths; and charity is to will and do them*

It has been shown above that truth is called faith when man knows and thinks it; it shall now be shown that truth becomes charity when man wills and does it. Truth is like a seed; viewed out

of the ground it is merely a seed, but when it passes into the ground it becomes a plant or a tree, and puts on its own form and thus takes another name. Truth is also like a garment, which apart from man is merely a piece of cloth fitted to the body, but when it is put on it becomes clothing in which is a man. It is the same with truth and charity. So long as truth is known and thought it is merely truth, and is called faith; but when a man wills and does it, it becomes charity, just as a seed becomes a plant or a tree, or a piece of cloth becomes clothing in which is a man.

151. Moreover, knowledge and thought therefrom are two faculties distinct from the will and the act therefrom, and they may be separated; for a man may know and think many things that he does not will and thus does not do. When these are separated they do not constitute the life of man; when they are conjoined they do constitute it. It is the same with faith and charity. All this can be made more clear by comparisons. In the world light and heat are two distinct things, which may be separated or may be conjoined; in the winter season they are separated, in the summer season they are conjoined. When separated they do not produce vegetable life, that is, they do not produce anything; but when conjoined they do produce and bring forth. Again, the lungs and the heart in man are two distinct things whose motions may be separated or may be conjoined. They are separated in swooning and suffocation; and when separated they do not constitute the life of man's body, but when conjoined they do constitute it. It is the same with man's knowledge and thought therefrom to which faith pertains, and with will and deed to which charity pertains, the lungs and also light correspond to faith therefrom, and the heart and also heat correspond to the will and to charity therefrom. From all this it can be seen that in faith separated from charity there is no more of life than in knowing and thinking separated from willing and doing; in this the only life is that man wills to think, and makes himself speak and believe accordingly.

152. *7. Therefore when the Divine love of the Lord exists with man in charity, which is to will and do truths, the Divine wisdom of the Lord with man exists in faith, which is to know and think truths*

What is meant by the Divine love of the Lord and what by his Divine wisdom has been told above; charity and faith and the conjunction of the Lord in the love of uses, which is charity with man, have also been defined; now the conjunction of the Lord with the faith that is with man shall be treated of. The Lord conjoins himself with man in charity and from charity in faith, but not in faith and from faith in charity. The reason is that the conjunction of the Lord with man is in the love of man's will, which makes his life, thus in charity, which makes his spiritual life. From this the Lord gives life to the truths of thought, which are called truths of faith, and conjoins them to the life. The first truths with man, which are called faith, are not yet living truths, for they are only in the memory and in thought and speech from the memory, adjoined to man's natural love, which is led to imbibe them by its craving to know; and by its craving for a reputation for knowledge and learning it calls them forth into thought or speech. But these truths begin to be living truths when man is regenerating, and this is effected by a life according to them, and such a life is charity. Then man's spiritual mind is opened, in which a conjunction of the Lord with man is effected, and thus the truths of man's infancy, childhood, and early youth are made alive. Also a conjunction is effected of the Divine love and wisdom with charity in man, and of the Divine wisdom and the Divine love in the faith in him, making charity and faith to be one in man, as the Divine love and Divine wisdom are one in the Lord. But on this more will be said in the explanation of the Decalogue.

153. *8. The conjunction of charity and faith is reciprocal.*

This has been explained above, where the reciprocal conjunction of love and wisdom was treated of, and has been illustrated by its correspondence with the reciprocal conjunction of the heart and lungs.

The Lord by his Divine love and his Divine wisdom animates all things in heaven and all things in the world, even to their ultimates, so that some live and some have being and existence

154. The eye sees the universe, and the mind thinks about it, first that it was created and afterwards by whom it was created. The mind that thinks from the eye thinks that it was created by nature; but the mind that does not think from the eye thinks that it is from God; while the mind that takes the middle path thinks that it is from an entity of which it has no idea, for it perceives that something cannot exist from nothing. But such a mind falls into nature because it has an idea of space respecting the infinite, and an idea of time respecting the eternal. Such are interior natural men; while those who think simply of nature as the creator are exterior natural men; and those who from religion think simply of God as the creator of the universe are exterior spiritual men; and those who from religion think wisely of God as the creator of the universe are interior spiritual men; but these latter two classes think from the Lord. Now, that it may be perceived and thus known that all things were created by God, who is the Lord from eternity, the Divine love itself and the Divine wisdom itself, thus life itself, it will be well to proceed by distinct steps; and this shall be done in the following order:

1. The Lord is the sun in the angelic heaven.
2. That sun is the origin of all things.
3. From that sun the Lord is everywhere present.
4. All things that have been created were created for obedient service to life itself, which is the Lord.

5. Souls of life, and living souls, and plant souls, are animated by the life that is from the Lord, by means of uses and according to uses.

155. *1. The Lord is the sun in the angelic heaven*

This has been hitherto unknown, because it has not been known that there is a spiritual world distinct from the natural world and above that world, and that the two have nothing in common except as what is prior is related to what is posterior, or cause is to effect. Therefore it has not been known what the spiritual is, or that in that world there are angels and spirits, both of whom are men in every respect like men in the world, with this difference only, that they are spiritual and men are natural. Also that all things there are from a spiritual origin only, while all things in this world are from both a spiritual and a natural origin. And as these things have not been known it has also been unknown that the light and heat that angels and spirits have is different from the light and heat that men have; also that light and heat in the spiritual world derive their essence from the sun there, as our light and heat derive their essence from our sun; therefore the essence of light and heat from their sun is spiritual, while the essence of light and heat from our sun is natural, to which, however, a spiritual from their sun has been joined, which enlightens man's understanding when the natural enlightens his eye.

156. From all this it is clear that the sun of the spiritual world in its essence is that from which everything spiritual has its rise, and that the sun of the natural world in its essence is that from which everything natural has its rise. What is spiritual can derive its essence from no other source than the Divine love and the Divine wisdom, for to love and to be wise is spiritual; and what is natural can derive its essence from no other source than pure fire and pure light. From this it now follows that the sun of the spiritual world in its being [*esse*] is God, who is the Lord from eternity, and that the heat from that sun is love, and the light from that sun is wisdom. Nothing has heretofore been revealed respecting that sun, although that sun is meant in many passages in the Word where the sun is

mentioned, for the reason that it could not be revealed until the last judgment had been wrought, and the new church, which is the new Jerusalem, was being established by the Lord. There are other reasons why it was not revealed before, but they cannot be presented here. When once it has been made known that angels and spirits are men, who live together like men in the world, and that they are entirely above nature, while men are within nature, it can reasonably be concluded that they have another sun, and that that sun is the source from which everything of love and everything of wisdom, and thus everything of truly human life, has its origin. That that sun has been seen by me, and also the Lord in it, may be seen in *Heaven and Hell* (n. 116–140); and in *Earths in the Universe* (n. 40–42).

157. 2. *That the sun is the origin of all things*

No one can think that the universe is from eternity and that it is from nothing; therefore no one can deny that it has been created, and created by somebody, and that the creator is being itself, infinite and eternal in itself, love itself, wisdom itself, and life itself; and that there is a common center from which he views, rules, and provides all things as present, with which center there must be conjunction, and according to the conjunction there will be the life of love and wisdom and blessedness and happiness; also that that center appears before the angels as a fiery and flaming sun, and that that appearance is from the Divine love and the Divine wisdom that proceed from him from which everything spiritual exists, and through the spiritual by means of the sun of the world, everything natural. The human mind from its understanding, which can be raised up, if it wishes, into truths of light, can see that the universe has been created by God, who is such and who is one.

158. Since, therefore, there are two suns, a sun of the spiritual world and a sun of the natural world, and the sun of the spiritual world looks from its firsts to ultimates, and the sun of the natural world looks from the middle to ultimates, it is clear that the sun of the spiritual world (in which is God, and which is from God, who is life itself) is the source of all things that have been made and

created; while the sun of this world (in which is fire, and which is from fire, which is not life), is that by means of which those things only that are below the middle, and that are in themselves dead, have been created. Consequently to acknowledge nature, which in itself is dead, is to adore the fire which is in the sun of the world; and those who do this are dead. But to acknowledge life as the creator is to adore God, who is in the sun of heaven; and those who do this are living. Those are called dead men who are in hell, but those are called living men who are in heaven.

159. *3. From that sun the Lord is everywhere present*

In the church it is known from the Word that the Lord has omnipresence; and it has been told already what is meant by his omnipresence, and what it is. It shall now be told how this can be comprehended. It can be comprehended from the correspondence of the sun of the world with the sun of heaven, and therefore the correspondence of nature with life, which correspondence serves also for comparison. Everyone knows that the sun of this world is everywhere in its world, and that its presence exists by means of light and heat. This presence is such that the sun is seemingly in these, although it is at a distance. The difference is that the heat which it sends forth is fire in its origin, and that the light which it sends forth is flame therefrom in its origin, also that all things that have been created by means of that sun are recipients of it, more or less perfect according to forms and distances. Consequently all things in the natural world increase in the measure of their sun's presence, and decrease in the measure of its absence. They increase as heat makes one with its light; they decrease as heat does not make one with its light. But this sun thus operates into things that are beneath it, which are called natural things, while it is wholly inoperative in those things that are above it, that are called spiritual. For to operate into lower things is according to order; while to operate into higher things is contrary to order, because this would be operating into the things that it is from; while to operate into lower things is according to order because this is operating into things that are from it. The sun of heaven is that from which is the sun of the world, and spiritual things are those from which are

natural things. From this comparison presence from the sun can in some measure be seen.

160. The presence of the sun of heaven is universal, not only in the spiritual world where angels and spirits are, but also in the natural world where men are; for men receive the love of their will and the wisdom of their understanding from no other source. Without that sun no animal could live, nor could any plant exist. See what has been said about this and explained above. The presence of that sun also exists by means of heat and light; but its heat in its essence is love, and its light in its essence is wisdom; and to these the light and heat of the sun of the world give supplementary aid, by adding that by means of which they exist in nature and subsist there. But the presence of the sun of heaven by means of spiritual heat and light differs from the presence of the sun of the world, which is by means of natural heat and light, in that the presence of the sun of heaven is universal and dominant both in the spiritual world and the natural world, while the presence of the sun of the world is especially for the natural world, and in that world is a servant; also that the presence of the sun of heaven is not in the extension of space and time, while the presence of the sun of the world is in these, for the extension of space and time was created with nature. This is why the presence of the sun of heaven is omnipresence.

161. The presence of the sun of heaven regarded in itself is constant; for the sun of heaven is always in its rising and in its power. But with recipients, who are chiefly angels, spirits, and men, it is inconstant and not in its power, for it is varied according to reception. The sun of the world corresponds to the sun of heaven in that it, too, is constant in its place and in its potency, but in the earth, which is its recipient, it becomes inconstant and not in its potency, for it is varied according to the revolutions of the earth about its axis, which make days and nights, and according to the revolutions of the earth around the sun, which make springs, summers, autumns, and winters. From all this the correspondence of the natural things of the world with the spiritual things of heaven is evident.

Again the presence of the sun of heaven in the natural world can in some measure be illustrated by the presence of the understanding and the will in man's body. There what the understanding thinks the mouth instantly speaks, and what the will intends the body instantly does; for the mind of man is his spiritual world, and his body is his natural world; and this is why man was called by the ancients a microcosm. When all this is understood a wise man can see and perceive in the objects of nature the Divine operation and spiritual influx, in a tree with its fruit, in a plant with its seed, in a grub with the pupa and butterfly from it, in a bee with its honey and wax, or in any other animal; and he can laugh at the insanity of those who see and perceive in such things nothing but nature.

162. *4. All things that have been created were created for obedient service to life itself, which is the Lord*

Something shall be said first about life, and afterwards about the creation of all things for obedient service to life. Life is love and wisdom, for so far as a man through wisdom loves God, and the neighbor, so far he lives. But life itself, which is the life of all things, is the Divine love and the Divine wisdom. The Divine love is the being of life, and the Divine wisdom is its existence; and the reciprocal union of these is the Lord. Both the Divine being and the Divine existence are infinite and eternal, for the Divine love is infinite and eternal and the Divine wisdom is infinite and eternal. And yet both of these may have conjunction with angel and with man, although there is no possible ratio between the finite and the infinite. But since it is difficult to comprehend how there can be any conjunction when there can be no ratio, this shall be explained. There is no ratio between the natural and the spiritual, but there is conjunction by means of correspondences. Nor is there any ratio between the spiritual in which the angels of the lowest heaven are with the celestial in which the angels of the highest heaven are, but there is conjunction by correspondences. Neither can there be any ratio between the celestial in which the angels of the highest heaven are and the Divine of the Lord, but there can be conjunction by

correspondences. What conjunction by correspondences is has been told and shown elsewhere.

163. The Divine is infinite and eternal because it is the all in all of the life of love and wisdom with angels and with men. Angels and men have been created recipients of life from the Lord, thus finite; while the Lord is uncreate, in himself life, and thus life itself. If, therefore, men should be multiplied, and from them angels and spirits, to eternity, still the Lord gives them life, and from himself leads them in the most minute particulars, as may be seen confirmed above, where his Divine providence was treated of. In this is the eternal, and where the eternal is there is the infinite. Since there is no ratio between the infinite and the finite, let everyone take heed not to think of the infinite as of nothing.

The infinite and eternal cannot be predicated of nothing, neither can conjunction with anything be predicated of nothing, neither is anything made from nothing. But the infinite and eternal Divine is being itself; from which the finite is created, and with which there can be conjunction. But this might be made fully clear to many by a comparison of natural things with spiritual, between which there can be no ratio, but there can be conjunction by correspondences. Such is the relation of every cause to its effect; such is the relation between what is prior and what is posterior; such is the relation between a higher degree and a lower; and such is the relation between the love and wisdom of men and angels. But although the love and wisdom of angels is ineffable and incomprehensible to man, they are both finite, and they are not receptive of the infinite except by correspondences.

164. That all things have been created for obedient service to life, which is the Lord, follows in its order from this, that men, and angels who are from them, have been created to receive life from the Lord, and are nothing but receptacles, although in the freedom in which they are kept by the Lord they do not appear to be receptacles; nevertheless they are so, both the good and the evil; for the freedom in which they are kept is likewise from the Lord. The life of men and angels is to understand, and from that to think and

speak, and it is to will and from that to do; and consequently these belong to life from the Lord, since they are the effects of life. All things that have been created in the world have been created for the use, for the benefit, and for the delight of men, some more nearly, some more remotely. Since, then, these things have been created for man's sake, it follows that they are for the Lord's service, who is the life with men. It may seem as if these things were serviceable for the good, because they live from the Lord, and not for the evil; nevertheless, created things furnish uses, benefit, and delight, both to the evil and the good, for the Lord says that:

He makes his sun to rise on the evil and on the good, and sends rain on the just and on the unjust (Matt. 5:45).

That the evil have nothing of life from themselves, and that they are led by the Lord, although they are ignorant of it and are unwilling to be led, may be seen in the passages where the life of those that are in hell is treated of.

165. *5. Souls of life, and living souls, and plant souls, are animated by the life that is from the Lord, by means of uses and according to uses.* By souls of life men and angels are meant; by living souls animals are meant, which are called in the Word "living souls"; and by plant souls trees and plants of every kind are meant. That souls of life, that is, men and angels, are animated by the life that is from the Lord, has been shown in the preceding pages. That living souls or animals are animated by means of life from the Lord has been also shown from the Lord in the preceding pages. The same is true of plant souls, for these souls are uses which are ultimate effects of life; and living souls are affections of various kinds corresponding to the life of those who are in the spiritual world, from which correspondence they might be called mediate lives. Animation means not only that they live, but also that they have being and exist. They are continually animated, that is, have life, being, and existence from the Lord; because when creation has once been completed it is made continuous by means of influx from the sun of heaven. And unless this influx were continuous all things would perish, for apart from this influx the influx of the sun of the world

is nothing, for it is only the instrumental cause, while the former is the principal cause. There is a correspondence of heat and its effect with the life of the Lord's love, and there is a correspondence of light and its effect with the life of the Lord's wisdom, for the Divine love proceeding from the sun of heaven is heat in the spiritual world, and the Divine wisdom proceeding from that sun is light there. To these the heat and light of the sun of the world correspond, for everything is a correspondence.

166. But how the Lord from his Divine love and Divine wisdom, which are life itself, flows in and animates the created universe, shall be told in a few words. The Divine proceeding is that about the Lord that appears to the angels as a sun. From this his Divine proceeds through spiritual atmospheres which he had created for the conveyance of light and heat even to the angels, and which he had adapted to the life both of their minds and of their bodies, that they might receive intelligence from the light and might see, and also according to correspondence might breathe, for angels, like men, breathe; also that they might receive love from the heat and might have sensation, and according to correspondence their heart might beat, for the angels like men enjoy pulsation of the heart. These spiritual atmospheres increase in density by discrete degrees (which have been treated of above), even to the angels of the lowest heaven, to whom they become adapted. Because of this the angels of the highest heaven live as in a pure aura, the angels of the middle heaven as it were in an ether, and the angels of the lowest heaven as it were in air. Underlying these atmospheres in each heaven are the lands where the angels dwell, where they have their palaces and houses, also paradisaal gardens, and cultivated grounds, rose gardens and lawns, which exist anew every morning, with everything in them according to the reception by the angels of love and wisdom from the Lord. All these things are from a spiritual origin, and from no natural origin; the spiritual origin is life from the Lord.

In correspondence with these all things that appear in the natural world have been created; and for this reason like things exist there, with this difference, that these like the others are from a spiritual origin, but at the same time from a natural origin. This natural

origin is added that they may be at the same time material and therefore fixed, and this to the end that the human race may be procreated, which can be done only in ultimates, where there is fullness; and further, that from the human race as a seminary the inhabitants of the spiritual world, who are angels, may exist. This is the chief and the final end of creation.

167. But a full idea of the creation or of the existence of all things in their order from the life which is the Lord is not possible, because of the arcana, which indeed are known in heaven and have been communicated to me; but as the subject is full of those things which lie deeply hidden in the sciences, it would require volumes to explain them; and even then they would be scarcely comprehensible. The following, however, is a summary of them. The sun of heaven, in which is the Lord, is the common center of the universe; all things of the universe are circumferences beyond circumferences even to the last; these he rules from himself alone as one continuous thing, but the intermediates he rules from the ultimates; these he perpetually animates and makes active, as easily as a man from his understanding and will animates and makes active his body; influx takes place into uses, and from uses into their forms.

[Author's memorandum: Here follows the angelic idea, which may be inserted, or it may be added as an appendix, or in notes.]

The angelic idea of the creation of the universe by the Lord

168. The angelic idea of the universe created by the Lord is as follows. God is the center, and he is man; and if God were not man creation would not have been possible; and the Lord from eternity is that God. Of creation: The Lord from eternity, that is, God, by his Divine proceeding created the universe and all things in it; and as the Divine proceeding is life itself, all things have been created from life and by means of life. The Divine proceeding that is nearest to the Lord appears before the angels as a sun; this appears to their sight fiery and flaming; this is so because the Divine proceeding is the Divine love and the Divine wisdom, and these so

appear at a distance. (The angels add that the Divine proceeding is what the ancients represented by golden or shining and pure circles about the head of God, which modern painters still retain from the ancient idea.)

They said that from that sun as a great center proceed circles, one after another and one from another even to the last where their end is subsisting in rest. These circles, of which one is from another and one after another, appearing as spread out in breadth and length, are spiritual atmospheres, which are filled with the light and heat from their sun, and through which the light and heat extend themselves to the last circle; and in this last circle by means of these atmospheres, and afterwards by means of the natural atmospheres from the sun of this world, the creation of the earth and all things on it which are for use was accomplished, and this creation is afterwards continued by generations from seeds in wombs or in eggs. The angels who knew that the universe so created was a continuous work from the creator even to ultimates, and that being a continuous work it depends upon the Lord, who is its common center, and is moved and governed by him as a single continuous chain, said that the first which proceeds is continued even to ultimates through discrete degrees, just as an end is continued through causes into effects; or like a producing agent and its products in a continued series; also that the continuation is not only in but also around from the first, and so from everything prior into everything posterior, even to the postreme; and thus that the first and the posterior from it exist together in their order in the postreme or ultimate.

From this continuity as a one they have their idea of the Lord, that he is the All in all, that he is omnipotent, omnipresent and omniscient, that he is infinite and eternal; and also their idea of the order according to which the Lord, through his Divine love and Divine wisdom, arranges, provides, and governs all things.

It was asked, "Whence, then, is hell?" They said, "From man's freedom, without which man would not be a man"; that man by that freedom broke the continuity in himself, which being broken a

separation took place; and the continuity that was in man from creation became like a chain or a linked work which falls when the links above are broken or torn asunder, and it thenceforward hangs by slender threads. Separation or breaking was effected and is effected by the denial of God.

169. [Fragments from the last page of the author's manuscript.]

By means of that heat and that light all things in the spiritual world and all things in the natural world have been created.

There are degrees of that heat and light.

There are three degrees of that light and heat to the ultimates of the spiritual world, and afterwards three degrees to the ultimates of the natural world.

God is the fountain of all uses, celestial, spiritual, and natural.

All uses are in God in their very life, thus in their being.

Since God is love itself, uses are of his Divine love.

Use and good are one thing.

Divine love is Divine good.

Divine love is the love of uses.

Divine love and Divine wisdom appear in the spiritual world as a sun.

From the sun which is the Lord in the spiritual world heat and light proceed.

Heat is love proceeding, and light is wisdom proceeding.

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- Law. Of correspondences (n. 73). Of Divine order that all things should return from ultimates to the first from which they are (n. 109). Divine truths also called laws of Divine order (n. 114). Civil truths the civil laws (n. 144).
- Learned. Quality of their light shown (n. 69).
- Learning. The genius of learning or self-conceit confirms any falsity and makes it appear true (n. 141).
- Left. Refers to truth of wisdom (n. 77).
- Letter. In angelic writing each consonant expresses a distinct meaning and each vowel a distinct affection (n. 105).
- Life. In most minute particulars called universal (n. 2). Is love itself and is in form (n. 7, 47, 54). Heart and lungs unite the voluntary with the involuntary (n. 12). Applies itself not to man but to his uses and to the uses of all his parts (n. 10, 11). Motive life of body established by respiratory movements; sensual, by circulation of the blood (n. 12). Lord alone is man, having life in himself (n. 16). Of man is from the Lord (n. 16, 19). Divine love is life itself and in form is man (n. 19-21). Of all things is their use (n. 26, 27). Mind the very form of (n. 40). Every man has eternal life according to his affection for use

(n. 48). Is the soul; the essence of all activities; not reached by natural thought (n. 55). Man only a recipient of (n. 56). Heat the product of love which is (n. 58). Heat the medium by which life enters as a force into created substances (n. 59). Man formed by (n. 74). Of the body and mind depends upon the correspondence of the will and understanding with the heart and lungs (n. 87, 91). Of man twofold, of action which pertains to the will and of sense which pertains to the understanding (n. 92). Man has eternal life by means of a medium derived from the inmosts of nature (n. 112). Man receives Divine love in the will through (n. 114). Of the will is love and affection; of the understanding, is wisdom, intelligence and knowledge (n. 117). Of the will and understanding and their relations and effects (n. 118–122). In the evil the life of the will is depraved by the life of the understanding (n. 124). Love is all man's (n. 125). The truths of (n. 142). The Lord the source of all (n. 154). All created things were created for obedient service to life itself which is the Lord (n. 162). Of all souls is from the Lord by means of uses (n. 165). Of man and angels (n. 165). Plants are uses which are the ultimate effects of (n. 165). From the Lord the spiritual origin of all things (n. 166). All things created by life from the Lord (n. 167).

Light. Corresponds to wisdom, which is spiritual light (n. 1). In heaven the Lord's Divine wisdom appears as (n. 59, 64–69). Of heaven enables angels to see things in their form and wisdom and to understand things in their essence (n. 68). Kinds in heaven (n. 68). Those have spiritual light who love to understand whether what another says is true; those have natural light who merely love to confirm what another has said (n. 69). Lights derived from perception (n. 126). Those who have a love of truth are in the light of heaven (n. 141).

Liver. Its use (n. 82).

Lobules. Of lungs (n. 12).

Lord. Uncreate and infinite; love itself because life itself (n. 3). Present in sun of heaven; present in all things in a way suited to reception; his presence apart from space (n. 5). Present in everyone though infinite and uncreate (n. 9). He alone is man having life in himself; unless the form of use were infinite in him it could not exist as finite in man; man a recipient of life from him and that life the sum of all things of use (n. 16). In his sight the uses of one's function or occupation are good works. In his sight the whole race is as one man; also each kingdom, etc., not the men that are thus seen but their uses; who appear perfect or deformed according to their love of use (n. 17, 18). The Divine proceeding from the Lord (n. 19). The infinite sum of all uses (n. 20). Love to the Lord (n. 24). Uses the Lord in man; uses conjoin; meaning of loving the Lord; man's relation to the Lord (n. 36). Love of use from the Lord (n. 36). The greatest man is the Divine proceeding from the Lord (n. 39). Enters through the spiritual into the natural mind (n. 51). His Divine wisdom (n. 59). The fire of the altar and lamp represents the holiness of his love (n. 59). Form

produced from his sun (n. 60). His love and wisdom (n. 64). All creation from him (n. 70). Conjoins himself to man from his first conception (n. 75). Dwells in the two higher degrees in man but not in the lowest; all that proceeds from him as a sun is man (n. 79–80). When he is regenerating a man he leads his will and understanding (n. 84). In a man (n. 95). Appeared to his disciples as a man (n. 95). Binds all things of creation together by influx (n. 108). Conjunction with the Lord is according to love and wisdom (n. 109). Laws of Divine order have relation to conjunction with the Lord (n. 114). Love to the Lord from the Lord comes forth in charity (n. 128, 132). True love of the Lord not personal (n. 128). Is the source or end from which (n. 129). Is everything in man's uses; is the source of charity (n. 129). He conjoins himself through use (n. 137). As a sun (n. 140). Truths teach our relation to the Lord (n. 142). Truth of faith (n. 142). Truths in the memory only do not conjoin with the Lord (n. 149). How he works through man (n. 154). The source of all life and being (n. 154, 166). The sun of heaven (n. 155, 165, 167). All things created for obedient service to the Lord (n. 162). All souls animated by life from him by means of and according to uses (n. 165). He unceasingly animates all things (n. 167). The angelic idea of the Lord's creation of the universe (n. 168).

Love. Not comprehended because not manifest to the understanding; the very soul or life of thought (n. 1). Constitutes all life (n. 3, 47). Is man and contains all that is in man (n. 7). Its subjects and forms are uses; it wills to do goods (n. 9). Devils work from compulsion not from love of use (n. 19). Corresponds to the heart; affections are derived from (n. 22). Love to the Lord involves uses as to their source (n. 24). Diabolical love is death itself; hell divided into two kingdoms according to; the loves of heaven and hell are opposite; all love returns in a circle to its source (n. 25). Of heavenly societies and angels (n. 29). Mutual and reciprocal love springs from every affection for use (n. 33). Meaning of love to the Lord (n. 36). Meaning of love to the neighbor; so far as a man is in a love of use so far is he in the Lord; its activities and going forth (n. 37). All loves and affections have twofold origin (n. 42). Every man an affection because his life is love; those who have loved and performed uses (n. 47). The will the receptacle of love (n. 52, 56). To love means to perform uses, because to love is to do (n. 56). In the spiritual world those in heavenly love act sanely, those in infernal love insanelly (n. 57). Produces heat, because love is life and heat a product of life; to love and not to do impossible (n. 58, 59). Holiness of the Lord's love represented by the fire of the altar; the cause of heat (n. 59). All animal and vegetable forms are forms of love (n. 60, 61). Goes forth from the Lord as a sun as heat; in the Lord is being (*esse*) (n. 64). The power to reciprocate the Lord's love is what makes man a free agent (n. 84). Is the life of man (n. 120, 126). Forms the understanding; produces affections, from these intentions, from these perceptions, from these lights and thoughts, from these ideas, and from these memory (n. 126).

Produces all the organs of the body by means of heat; true love of the Lord not personal, but love of the Divine; love to the Lord from the Lord comes forth in charity and wisdom in faith (n. 127–128, 132). Love of uses is charity (n. 129). Love of use and love of the neighbor cannot be separated (n. 131–148). Those who have a love of truth are in the light of heaven (n. 141).

Love, Divine. From its own Divine love the Divine communicates life (n. 3). Is life itself; is the Lord himself; would if directly received consume the angels (n. 5). Is infinitely transcendent; its form is a form of use in its whole complex (n. 9). Is life itself (n. 21). In heaven it is distinguished into two kingdoms, and each person is an affection from it (n. 24). All animal and vegetable forms produced from it by the Lord (n. 60–63).

Love and wisdom. Proceed from the heavenly sun as heat and light (n. 5, 48). Are the essence of the spiritual (n. 48, 64). Are one in the Lord (n. 64). Their receptacles in man begin to have existence from conception (n. 71). Natural sense of the Word corresponds to (n. 73). Are distinct but always operate together as do light and heat (n. 77). All man's life from their cooperation (n. 82). The will and understanding in man their receptacles (n. 85). The cause of heat and light (n. 113). They are in reciprocal conjunction (n. 115). They are received by men from the sun of heaven (n. 159). Correspond to heat and light (n. 165).

Love and wisdom, Divine. The whole world the work of (n. 2). Are Divine good and truth (n. 113). Divine love has for its object to bring man to itself, and Divine wisdom to teach man the way; man may receive them into the will and understanding through life and doctrine (n. 114). Their action and coming forth (n. 152). Divine love is the being [*esse*] of life and Divine wisdom its going forth [*existere*], and the reciprocal union of these is the Lord (n. 162).

Lower. Things higher and lower are in successive order (n. 80).

Lowest. Degrees in man (n. 80).

Lungs. And heart the fountain of all bodily movements (n. 12).

Correspondence (n. 20, 89, 90). Use (n. 89). Correspond to the life of the will (n. 82). Their breath signifies understanding (n. 89). (See also Heart and Lungs.)

Man. Only a recipient of life (n. 3, 55, 61, 82, 165). His conception from his father not of life but only of a first and purest receptacle of life; created and finite; not directly from the uncreate and infinite (n. 3–4). Love itself which is life itself is man; love contains in infinite form the things that are in man; difficult for a man to remove space from his thought (n. 6–7). Natural man cannot comprehend the Lord's omnipresence; the Lord present in each; Divine goes forth adapted to each; life applies itself not to man but only to uses in him (n. 9–10). All his parts for use; can partially comprehend spiritual truth (n. 10). In relation to uses: each part an image of the whole; the Lord alone is man having life in himself (n. 15–16). Men's

appearance before the Lord is according to their love of use (n. 17). Meaning of the word (n. 17). Avaricious men made useful; the Lord a man; heaven appears as a man (n. 18–19). Man the form of forms of all uses (n. 20). His spirit an affection; his life is love (n. 21). All things of man correspond to all things of heaven (n. 26, 34). His anteriors in discrete degrees (n. 31). In the world men are rewarded according to their natural service (n. 32). He who is an affection for use is heaven in least form; each part supplied according to its use (n. 34). Man and uses (n. 35). Greatest man (n. 39). Every good use is in form a man, and every man is looked upon spiritually not as a person but as a use; his character is according to his use and affection (n. 40). Selfish men inverted (n. 41). Has both internal and external thought, but his real quality determined by the internal (n. 43). Each an affection (n. 47, 48). Use the affection of all sane men (n. 46). Eternal life according to his affection for use (n. 48). If he has acquired anything spiritual by shunning evils as sins he is saved (n. 51). Exists from affection, not from thought (n. 55). A spiritual rational man may know from his activities what his reigning affection is (n. 55). Wills and thinks from, and is moved by, his love (n. 58). His will and understanding receptacles for love and wisdom (n. 70, 85, 114). His first form a receptacle of love and wisdom, and the other parts created through these (n. 71). His formation in the womb (n. 70, 76). Formed by life itself (n. 75). His state of innocence (n. 75). His conjunction with the Lord (n. 75). Born to be understanding, consequently wisdom (n. 77). Everything that goes forth from the Lord as a sun is man (n. 80). His power to reciprocate the Lord's love makes him a free agent (n. 84). An analogy between the formation of the embryo and man's regeneration (n. 84). Is such as is his will and understanding; receives new will and understanding and also a new body, by regeneration (n. 84). His spirit is the man (n. 95). Heaven the form of a man (n. 96). Thought dependent upon his spiritual respiration (n. 99). His condition after death (n. 101). Difference between a natural and a spiritual man (n. 103, 105). Born for heaven (n. 107, 109). All angels and spirits born in the world as men; has an eternal angelic mind from the Lord (n. 107). Has three degrees; is an angel so far as his higher degrees are opened in the world by wisdom from the Lord (n. 107). Must return to the Lord (n. 109). Spirits have correspondence with nature and eternal life through a medium derived from the inmosts of nature; only in man can the angelic mind be procreated and multiplied (n. 111–112). Divine love has for its object to bring man to itself and Divine wisdom has for its object to teach man the way to conjunction with the Lord (n. 114). Born into evils from his parents; means of purification (n. 120). Love his whole life (n. 125–127). Is the cause by means of which the end exists (n. 129). All good from God, none from man (n. 130). All in heaven employed and happy according to the conscientiousness of their works, and they are conscientious according as they have become so in the world (n. 134). His uses not uses of charity unless he fights

- against evil, as from hell (n. 136). Conjunction with the Lord through use; the uses of an evil man (n. 137). Knowledge of good and evil necessary (n. 142). No merit in man himself; cannot do good from himself (n. 143). The spiritual man (n. 135). The spiritual must be in his life if he is to be saved (n. 148). State after death of those who held truths in the memory only (n. 149). The activity of Divine love and Divine wisdom in man (n. 152). Classified according to his beliefs about creation (n. 154). Those in hell called dead, those in heaven living (n. 158). The sun of heaven omnipresent because men receive their love and wisdom from it (n. 160). Why he is called a microcosm (n. 161). He cannot comprehend the love and wisdom of the angels, though it is finite (n. 163). All things in the world created for his use, benefit and delight (n. 164).
- Matter. A means for generation and production (n. 20, 111). Always enters into the thought of a natural man (n. 104).
- Medium. There is a medium derived from the inmosts of nature midway between the spiritual and natural by means of which angels have stability and permanence and conjunction with nature and the human race (n. 112).
- Memory. Love produces affections, from these intentions, from these perceptions, from these thoughts, from these ideas, and from these memory (n. 126).
- Microcosm. Man called (n. 161).
- Mind. The very form of life (n. 40). Extends through all things of the body (n. 40). Unless a man has affection for use he is not of sound mind (n. 46). The Lord enters through the spiritual into the natural mind (n. 51). Is made up of the receptacles for love and wisdom in the brain (n. 86). Man has an eternal angelic mind from the Lord, which is the man himself (n. 107). Its formation (n. 108–110). The angelic mind can be procreated in man alone (n. 111). The spiritual mind is opened while man is regenerating (n. 152). The human mind by being raised up can see that the universe has been created by God (n. 157). Man's mind his spiritual world (n. 161).
- Mineral. The whole mineral kingdom full of uses (n. 20).
- Mohammedan. Cannot be approached by Christians on account of the effect upon respiration (n. 97).
- Monster. Those who ascribe all things to nature and prudence appear in the light of heaven as monsters (n. 42).
- Moral. The moral is from charity (n. 148). (See Spiritual.)
- Motion. Of heart and lungs (n. 91). The will the prime agent (n. 122).
- Muscles. Are kept by the lungs in condition for the will to act through them (n. 12). Are moved by the will and understanding (n. 72).
- Music. Its correspondence (n. 123).
- Nation. Each appears before the Lord as one man according to its use (n. 18).
- Natural. All that pertains to man's body is natural (n. 73). All natural things exist by correspondence from spiritual (n. 73). Subject to the

- laws of space and time (n. 104). The medium of the relation with the spiritual (n. 112). No ratio between natural and spiritual, but a conjunction by means of correspondences (n. 162).
- Nature. Those who ascribe all things to nature appear in the light of heaven as monsters (n. 42). In nature nothing comes forth except from seed; nothing grows except from heat (n. 76). Angels and spirits above nature (n. 156). The wise man can see the Divine operation and influx in all nature (n. 161).
- Necessaries. Man's reception of (n. 32). In heaven they come into existence in a moment and are bestowed by the Lord according to the use of the recipient (n. 32).
- Neighbor. Heaven divided into two kingdoms according as love to the Lord or love to the neighbor prevails (n. 24). In love to the neighbor uses as to their object are involved (n. 24, 37). The meaning of loving the neighbor (n. 35, 37). Church, state, and fellow citizen are the neighbor (n. 37, 131). In a broad sense the neighbor is the public good; love of use and love of the neighbor cannot be separated; the Lord the source of charity and the neighbor the object (n. 131). Truths of faith look on one hand to the Lord and on the other to the neighbor (n. 142). Moral truths are those that the Word teaches respecting the life of man with his neighbor (n. 144).
- Nerves. (n. 56).
- New Jerusalem. (n. 156).
- Nostrils. Signify perception (n. 89).
- Obedience. The organ of hearing corresponds to (n. 122).
- Odors. Correspond to perception; in heaven there are pleasant, in hell foul odors (n. 124).
- Omnipresence. The ground of (n. 95). Can be comprehended from the correspondence of the sun of the world with the sun of heaven (n. 159–161).
- Order. A successive and a simultaneous order of degrees (n. 80, 107). According to Divine order that all angels should first live in the world (n. 106). The law of Divine order that all things should return from ultimates to the firsts from which they are (n. 109). Divine wisdom also called Divine order (n. 114). Order of operation from higher to lower (n. 159). Order of the universe (n. 168).
- Organs. Are forms of uses; their divisions series of uses (n. 11–16). Of sensation and motion (n. 72). Correspondence of (n. 122). Love produces all the organs of the body by means of the heart (n. 126, 127).
- Origin. Of all loves and affections twofold (n. 42). All things in the spiritual world have a spiritual origin only, but all things in the natural world have both a spiritual and a natural origin (n. 155, 166). Natural things have a natural origin in order that they may be material and fixed, and that there may be procreation (n. 166).
- Parent. Man born into evils from his parents (n. 120).

- Perception. Man is without a true perception of love (n. 47). Nostrils signify perception (n. 89). Organ of smell corresponds to perception; touch corresponds to perception in general (n. 122).
- Perfection. Increases toward interiors (n. 40).
- Pericardium. Is extended to cover all the vessels and the lungs (n. 118).
- Physiological correspondences. (n. 73)
- Physiology. Of fetus (n. 4). Of lungs (n. 12, 123, also 82, 87, 90, 102).
- Plants. Are uses which are the ultimate effects of life (n. 165).
- Priest. How he should teach (n. 37).
- Procreation. Is in ultimates (n. 166).
- Production. Is by means of discrete degrees (n. 30).
- Providence. Divine wisdom also called Divine providence (n. 114).
- Prudence. Those who ascribe all things to nature and prudence appear in the light of heaven as monsters (n. 42).
- Pulse. Varies with the affections (n. 88).
- Purification. Man is purified through his ability to perceive things contrary to the love of his will and to resist the depraved things of his will by looking to God (n. 120).
- Race. In a most general sense man means the whole race; in the Lord's view the whole race appears as one man (n. 17, 18). The human race is the nursery and source of supply for the angelic heaven (n. 112). Its procreation can occur in ultimates only (n. 166).
- Ratio. There can be no ratio between natural and spiritual, or between spiritual and celestial, or between celestial and Divine, but there can be conjunction by means of correspondence (n. 162, 163).
- Reason. Beasts have no intellectual capacity to think and reason from spiritual light, therefore they cannot pervert their affections (n. 81).
- Receptacles. Of love and wisdom in man begin from conception (n. 71). Not hollow vessels (n. 78). Are in three degrees in man, one within the other; the two higher are dwelling places of the Lord but not the lowest (n. 79). One for will and one for understanding (n. 82). Innumerable, and each in three degrees; their action (n. 86).
- Regeneration. An analogy between it and the formation of the embryo, a man's will and understanding are led by the Lord during regeneration (n. 84). By it man receives not only a new will and understanding but also a new body (n. 84). Is effected by living according to truth, which is a life of charity (n. 152).
- Religion. Every nation has one (n. 109).
- Respiration. Its movements extend throughout the body (n. 12). In heaven depends upon the state of the affections and the belief about God (n. 97). Is according to the understanding (n. 99, 100). Corresponds to the life of the understanding (n. 120).
- Respiratory tract. Corresponds to the understanding from the will (n. 123).
- Resurrection. (n. 101).
- Riches. Love and use of (n. 18). In the world people may become rich whether they perform good or evil or no uses (n. 32).

- Right. What is on the right has relation to the good of love (n. 77).
Right side the receptacle of love (n. 79).
- Salvation. The spiritual must be in man's life that he may be saved (n. 148).
- Self-conceit. The genius of learning, which is self-conceit, can confirm any falsity and make it appear true (n. 141).
- Self-love. In hell (n. 25). Selfish people can perform good uses, but their affection for use is not good (n. 41). Those who perform uses from self love are wholly inverted, and there is nothing of man in them (n. 41). Those who love self and the world appear insane after death (n. 44).
- Servant. The natural sun a servant of the world (n. 160).
- Service. All created things were created for obedient service to life itself, which is the Lord (n. 162).
- Sight. Thought the sight of the understanding (n. 85).
- Sin. Spiritual affection is acquired by shunning evils as sins (n. 51).
- Societies. In heaven (n. 97).
- Soil. Germinations in (n. 3).
- Soul. What it is (n. 10, 55). Natural affections the souls of animals, and the uses of affections the souls of vegetables (n. 27). Animals kept warm in winter by the life of their souls, which is affection (n. 58). Living souls are affections (n. 62). Soul after death is a man (n. 89). Is not located in any one part of the body (n. 98). Is animated by life from the Lord by means of and according to uses (n. 165).
- Sound. Its formation (n. 13). Oral speech belongs to thought but its sound to affection (n. 47).
- Space. The Lord not in space (n. 6).
- Space and time. Are the subjects of the natural man's will and action (n. 104).
- Speech. Its formation (n. 13). People judged from their affections not from their speech; vocal speech belongs to thought but its sound to affection (n. 47). Life of the will and understanding cooperates in the tones of the voice and in speech; speech manifests the things of the understanding (n. 123).
- Spirits. Spirits are men just like men in the world (n. 19, 95). Man's spirit (n. 19). The thought of the spirit (n. 43). Those who have lived a life of piety from love of self (n. 50). The conjunction of body and spirit is through the motions of the lungs and heart (n. 94). Man's spirit has an active heart and lungs (n. 96). The spirit is what wills and understands and controls the body (n. 100). Usually separated from the body on the second day after death (n. 102). Good spirits like good odors and vice versa (n. 124).
- Spiritual. The Divine proceeding adapted to all is the spiritual essence (n. 10). In its essence it is Divine love and wisdom and in its manifestation the heat and light of heaven (n. 48). Spiritual things are all those pertaining to man's love and wisdom (n. 73). Everything spiritual is in its essence man (n. 95). It permeates the whole body (n.

- 95). Distinction between spiritual and natural (n. 103). It is from conjunction with the Lord; is in the moral and civil and cannot be separated from them (n. 148). (See Natural and Spiritual.)
- State. Man's state in the womb and after birth one of innocence and peace (n. 75).
- Subject. The natural man has for his subject, matter, space, time, and quantity; to the spiritual man they are only objects (n. 104).
- Substance. Is added to the fetus in utero in successive forms adapted to the reception of life in successive degrees (n. 4). Substances in the spiritual world (n. 111).
- Sun. Germinations on the earth are not formed directly from the sun, but the sun communicates life to the things of which the soil is composed (n. 3). From itself as a sun the Divine communicates life (n. 3). The sun of heaven appears at a distance because angels would be consumed by direct reception of Divine love (n. 5). All loves and affections have a twofold origin; the sun of heaven which is pure love and the sun of the world which is pure fire; in the light of heaven those whose love is from the natural sun appear as monsters; those whose love is from the spiritual sun as men (n. 42). The Lord from his sun, which is Divine love, produces two forms of life, the animal and the vegetable (n. 60). The heat of the natural sun not a producer (n. 63). Sun of heaven is the result of the union of Divine love and Divine wisdom (n. 64). All creation is from the Lord as a sun (n. 71). Reason why the sun of heaven, which is the Lord, produces heat and light (n. 113, 155). The spiritual sun the source of all things and omnipresent (n. 157–161). The spiritual sun looks from firsts to ultimates, the natural from the middle to ultimates (n. 158). The natural sun a servant of the world (n. 160). The presence of the spiritual sun is constant but the reception of it changes with the state of the recipient; also true of the natural sun (n. 161). Creation made continuous by means of influx from the spiritual sun (n. 165). The Divine proceeding from the Lord appears as a sun; the natural sun only an instrument and its influx nothing apart from the influx of the spiritual sun (n. 165). The spiritual sun the center of the universe (n. 167). (See Heat and Light.)
- Swedenborg. Had an enlightened rational understanding (n. 10). Was shown two ways (n. 69). Was shown the initial form (n. 78). Had daily association with angels from 1744 (n. 95). Was made conscious of the action of his spiritual heart and lungs (n. 99). Shown that the separation of spirit and body usually takes place on the second day (n. 102). Shown the difference between the natural and the spiritual man (n. 103). Shown that he who separates the spiritual from the moral and civil is not a spiritual man (n. 149). Shown the spiritual sun and the Lord in it (n. 156).
- Swooning. (n. 102, 125).
- Things created and finite. The Divine, though very and only life, can be present in them (n. 10).

- Thought. Love its life or soul (n. 1). Natural and spiritual thought differ because the latter is apart from space (n. 6, 40). In spiritual thought man is not a person but a use (n. 40). Is both internal and external (n. 46). It is nothing except from affection (n. 47). Oral speech belongs to thought (n. 47). The thought of the natural man does not reach the life or soul, but only its activities (n. 55). Angels and men will and think from love; man exists from this affection, not from his thought (n. 57). Is the sight of the understanding (n. 85). Is carried on in connection with the breathing (n. 92). Man able to think rationally and even spiritually, because he has a spiritual respiration (n. 100).
- Thought and affection. Are incomprehensible to the natural man (n. 105). In heaven external objects are merely the objects of thought and affection, while their subjects are the realities from which the external objects arise (n. 104).
- Tones. Lungs bring forth tones as from a womb (n. 12). Life of the will and understanding cooperate in the tones of voice and speech (n. 123). Correspondence (n. 123).
- Tongue. Corresponds to wisdom (n. 122).
- Touch. Corresponds to perceptions in general (n. 122).
- Trachea. Its use (n. 13).
- Trading and traders. (n. 18).
- Tree. (n. 110).
- Truth. Angels clothed according to the truths of their wisdom (n. 67). Divine truths also called the laws of Divine providence (n. 114). Faith nothing else than truth (n. 139). Those who love it are in the light of heaven; truth becomes truth when perceived and loved; it is called faith when known and carefully considered (n. 140). Truths of faith look on one hand to the Lord and on the other to the neighbor; all truths look to three things; what truth teaches (n. 142). Truths are matters of knowledge and thought; three kinds (n. 143, 144). The mere knowledge of spiritual truth does not make a man spiritual (n. 145). Is like a seed; also like a garment; truth known is faith, truth willed and done is charity (n. 150). Source and activity (n. 152). Becomes living in man only when he is regenerating (n. 152).
- Ultimates. Of the Lord made Divine (n. 9). All creation and Divine operation are in ultimates (n. 108). Of the human body corporeal (n. 124). All procreation is in ultimates (n. 166).
- Uncreate. And infinite the very Divine (n. 3).
- Understanding. The receptacle of light from heaven; seen through thought (n. 1). Can partially comprehend the human soul (n. 19). The will its life (n. 52). Man's receptacle for wisdom (n. 70). Is signified by the breath of the lungs (n. 89). Lungs correspond to it (n. 90). It is the prime agent in producing sensation (n. 122). It is formed by love (n. 126). It can be raised up into spiritual light (n. 141).
- Universe. Every use representative of all uses, thus of man and thus of the universe (n. 34). The sun of heaven its center (n. 167). The angelic idea of its creation (n. 168).

Uses. Viewed in themselves are spiritual; any form of love a form of use; goods are uses; life applies itself not to men but to uses in men (n. 9–10). Uses of the body and its parts (n. 12–15, 40). Man the sum of all uses; forms of uses (n. 16). Men's appearance before the Lord depends upon their uses; uses of function are good works (n. 17). Heaven divided according to uses (n. 19). Everything for use; the Lord the sum of all uses; Divine love the form of forms of all uses (n. 20). Use is love in its form; uses the ends of affection (n. 22). As many affections as uses, and are infinite in number (n. 22). Uses of affections the souls of vegetables; love of self and the world involves evil uses; all things of the body are uses; every angel a use (n. 24–27). In the world people may become rich whether they perform uses or not (n. 32). Affection for use produces love; each part of man supplied according to its use; in heaven each is rewarded according to his use and his affection for use (n. 32–34). Man conjoined to the Lord by good uses (n. 36, 145). To love the Lord means to do uses; to be in the Lord means to be a use (n. 35). Each use representative of all; an angel of heaven is a man according to use (n. 34). Love of use from the Lord; heaven and the church made up of all who love uses by doing them (n. 39). In spiritual thought man a use; every good use in form a man; angels think of each other as uses; man's quality according to his use; the face of an angel is according to his use (n. 40). Those who perform uses from self-love (n. 41). Unless use be man's affection or occupation he is not of sound mind; those who have loved uses; selfish people can perform good uses (n. 50); use the effect of affection (n. 46). No affection apart from use; eternal life according to affection for use; man known according to the quality of his use (n. 48). Natural affection may incite excellent uses; spiritual affection for use is both internal and external (n. 49). In the Word to love means to perform uses (n. 56). Uses regarded in themselves are immaterial, but material things necessary for uses to become effects (n. 76). Use the effect of Divine love and wisdom; good the essence of use; truth its form; truth teaches, love performs uses (n. 113). Charity the love of use; use the effect in which the end has its existence (n. 129). Love of use and love of the neighbor cannot be separated (n. 131). Use is the proper discharge of one's occupation; love to the Lord comes forth in use (n. 133, 134). General uses (n. 135). True uses of charity (n. 136). Uses performed by an evil man are not from charity, but are turned to the public good; uses can only be performed from the Lord (n. 137). Truth teaches how the Lord performs uses through man (n. 143). Influx takes place into uses and then into forms; plants are uses which are the ultimate effects of life; all souls animated by means of uses; all things in the world created for the use, benefit, and delight of man (n. 164, 166).

Vagus. (n. 13).

- Vegetable. The whole kingdom full of uses (n. 20). Uses of affections the souls of; divided into species, etc. (n. 27). Produced from the Lord's sun, which is Divine love (n. 60–63).
- Veins. Jugular vein (n. 13). Correspond to affections (n. 22). Heart rules the body by means of veins and arteries; respiratory movement passes from the lungs into the veins and arteries (n. 91).
- Vesicles. Of lungs (n. 12).
- Viscera. Whatever is proper to one is common to all (n. 15). Correspond to the provinces in heaven (n. 26).
- Voice. Life of will and understanding cooperates in the tones of the voice (n. 123).
- Volition. And act are one in the spiritual world (n. 57).
- Water. A means of generation (n. 20).
- Ways. Of wisdom and of folly (n. 69). To heaven and to hell (n. 142).
- Wealth. Not angelic to love trading for the sake of wealth, but angelic to love wealth for the sake of the uses of trading (n. 18).
- Will. Lungs keep muscles in condition for the will to act through them (n. 12). Is man's affection because the receptacle of his love (n. 52). Is the life of man's understanding; what a man loves he calls good, thereby making it a part of his will; is the man himself and he cannot act except from it (n. 53–55). To love is to will and to will is to do (n. 56). What a man wills but cannot do still comes into interior act; is the receptacle of love in a perpetual endeavor to act (n. 57). Angels and men will and think from love (n. 58). Is man's receptacle for love (n. 70). All affection belongs to love and thus to the will (n. 88). Is the prime agent in producing motion (n. 122). Knowledge and thought are entirely distinct from the will and its act (n. 151).
- Will and understanding. The receptacles of man's love and wisdom (n. 52, 85, 114). Do not begin to act till the lungs are opened (n. 82). Are led by the Lord during regeneration; act from the Lord in reality but from the man in appearance (n. 84). Determine man's quality; made new by regeneration (n. 84). Are actually present in the substance of the brain; not abstract spiritual things but substantialized; nothing whatever of them belongs to the fetus or its formation (n. 85, 86). Correspond to heart and lungs; the fountain of all spiritual activities in the body (n. 87). Produce motion and sensation through the relation between the internal and external pulse and respiration (n. 100). Must act conjointly to produce rationality (n. 102). External objects in heaven are appearances due to the state of the will and understanding of the angels (n. 104). Constitute the mind that is capable of becoming angelic (n. 109). Their reciprocal conjunction (n. 115, 116). Their relation to each other (n. 118, 119). As the heart is active and the lungs passive so the will is the life; the life of the understanding purifies, perfects, and exalts the life of the will (n. 120, 121). The lives of each cooperate in all motion and sensation (n. 122). In the evil the life of the will is depraved and made brutish by the life of the understanding (n. 124). What the

- understanding thinks the mouth speaks, and what the will intends the body does (n. 161).
- Wisdom.** In its most minute particulars an intense Divine light that blinds (n. 2). Affections of love make the wisdom of the angels (n. 29). Those who in the world have lived and performed uses are sane, and after death become receptacles of heavenly wisdom (n. 46). Divine wisdom appears as light in heaven (n. 59, 64). Goes forth from the Lord as a sun as light; in the Lord is manifestation (n. 65). Divine wisdom was represented by the Lord's garments when he was transfigured; man is wise only so far as his love makes one with his wisdom; Divine wisdom in heaven (n. 64–67). In heaven there is light in equal degree with wisdom (n. 68). Man's higher degrees are opened by wisdom from the Lord (n. 107). Divine wisdom also called Divine order and Divine providence (n. 114). Tongue corresponds to wisdom (n. 122). Wisdom comes forth in faith (n. 128). (See Love and Wisdom.)
- Woman.** Born to be will and consequently the affection which is love (n. 77).
- Womb.** Growth of embryo in the womb is according to reception of life (n. 4). The lungs bring forth tones as from a womb (n. 12). Formation of man in the womb (n. 74).
- Word.** Not understood without a knowledge of correspondences (n. 73). In the Word "heart" signifies the will or love (n. 88). In it the Lord teaches the way to conjunction with himself (n. 114). In it truth has been given to man (n. 142). In it man is taught how to do good as if from himself (n. 143).
- World.** All things of the world tend toward the human form (n. 20). Not generally known in the world that each man is an affection or what an affection is; spiritual world divided according to affections, not according to thoughts (n. 47). Man is known according to his use, imperfectly in the natural world but clearly in the spiritual world (n. 48). It has no knowledge of what spiritual affection for uses is (n. 51). In the spiritual world volition and act are one (n. 57). All things in the natural world correspond to things in the spiritual world (n. 73). Spiritual world described (n. 104, 105). Man in the world (n. 106). In the spiritual world substances not permanent; procreation in natural world only (n. 111). Relation of spiritual and natural worlds is that of cause and effect; in the spiritual world all things have a spiritual origin only, in the natural world they have both a spiritual and a natural origin (n. 155, 166). All things in the world created for the use, benefit, and delight of man (n. 164).
- Worship.** To acknowledge nature (as a first cause) is to worship the sun's fire (n. 158).
- Writing.** Of the angels incomprehensible to the natural man (n. 105).

The
Athanasian
Creed

1760

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Translator's Preface

The author's manuscript of these little works [*The Athanasian Creed* and *The Lord*] is not known to be in existence. A copy made under the direction of Augustus Nordenskold is now in the possession of the Swedenborg Society, London. The copyist plainly was not skillful in his work; it has very many errors. From this copy these works were first published in Latin, London, 1840. An English translation was published in 1848. They have again been published in Latin, under the editorial care of the present translator, during the year [1885]. For additional particulars, consult Dr. R. L. Tafel's *Documents*, number 313 (107, 108). . . .

It is plain that these little works were not prepared for publication in their present form. It is also plain that they were not written connectedly, nor without many interruptions.

They consist in great part of general statements and propositions for further development, and of hints and memoranda for the author's guidance when the time should come for their elaboration; and many of these propositions were stated, and memoranda made, several times. Repetitions are therefore frequent; and all is fragmentary. We have here not even a full syllabus or skeleton of a proposed work. But repetition had its use; for it has given us the truth in many aspects.

In his revision of the Latin text, the present translator carefully avoided all changes that were not absolutely necessary to a proper sense, and that were not demanded by the author's constant use of words; and the changes that were made were carefully noted. Several sentences were left almost certainly imperfect, and doubtless differing from the manuscript of the author, through the mistakes of the copier. They were left wherever a true sense could be honestly drawn from the text as it stood, even though imperfect and feeble. And in this translation the aim has been to present

clearly and simply the meaning of the Latin text, even where it probably has slight inaccuracies.

With all their imperfections, these little works are of great value. They need few apologies.

Samuel H. Worcester
Bridgewater, Mass., October, 1885

Dr. Worcester's translation has been revised in this edition.

John Whitehead

Preface

1. (Here introduce what the Lord spoke in Matthew, concerning the last time of a church; the words themselves, and their explanation as given in *Heaven and Hell*, n. 1.)

2. That that [revelation] is the coming of the Lord, and that it is in consequence of this that the arcana concerning heaven and hell, concerning man's life after death, concerning the Word, concerning the last judgment, have been opened by the Lord—this is the doctrine of the church. All these things have been written out in the Latin language, and they have been sent to all the archbishops and bishops of this kingdom [Great Britain], and to some of the nobility; and still not a word has been heard—a sign that they do not interiorly care for the things of heaven and of the church, and that it is now the very end of the church, and indeed that the church is not; for the church is where the Lord is worshiped, and the Word is read with enlightenment, and there are yearly examinations from the assembly. (Summaries of the truth as presented in the little works just referred to, may be seen at the end of this work.)

[ARGUMENTS WHICH ARE TO BE EXPANDED]

3. Because there is one Divine, it is the same Divine (let this be confirmed from the Word); thus not equal to, but the same as the Father.

4. Who cannot see that there are mere contradictions there, and that are under examination therefrom, and that these are many? Thus that things are to be believed which can never be seen by

faith, and comprehended. But they are to some extent excusable, because they are from the sense of the letter of the Word, and the spiritual sense was not yet known, nor did they know that there is a spiritual sense. The spiritual sense has therefore been disclosed, through which it may now be known why the Father, the Son, and the Holy Spirit are named; and that it is because “the Father” signifies the Divine itself, “the Son” the Divine human, and “the Holy Spirit” the proceeding Divine.

5. One who believes in three can in no wise be saved, but they are saved who believe in one God. (Let this be taken from Athanasius.) Why there is not salvation.

6. If one thinks of the Divine of the Lord in his human, and not of another Divine which they call the Father, the idea of the thought, and thence the faith, does not fall to the left of the Lord, and thus outside of the Lord, but in the Lord; and with the idea is the perception that no one cometh to the Father except through him, thus through his Divine human. Examine yourselves, ye who think of three persons; do they not think of another Divine than that of the Lord himself, and thus outside of that when the Father is named?

THE CREED OF ATHANASIUS

7. (First let it be presented in full.)

8. They saw there that God is one, although they assumed three persons for their principle. (Show this by quotation, and how cautiously they worked.)

9. They saw that soul and body are one. (Show this by quotation, etc.)

10. They saw that his Divine, and not another Divine, assumed the human.

11. They made this Divine to be altogether the same with the two other divines.

12. That they so wrote was of the Lord's Divine providence, lest they should altogether wander away as to the Lord, and thus no one would be saved.

13. They made a distinction among the persons; this was not from the Word; that they made a distinction among *three*, was from certain passages of the Word, from the sense of its letter not understood; they did not know that in the particular expressions of the Word there is a spiritual sense.

14. There is therefore a trinity, or trine, or triunity, in the Lord—the Divine itself, which is called the Father, the Divine human which is called the Son, and the proceeding Divine which is called the Holy Spirit.

15. That they distinguished between the Divine nature and the human nature was thus because they were in an obscure idea from the sense of the letter of the Word.

16. The cause of the Lord's saying, "If there be faith, it shall be done," and this in several places, was, that there might first be implanted in their minds that the Lord is God and is omnipotent; because this is the fundamental of all things of the doctrine of the church. Knowledge precedes with everyone; but still this does not become faith before he lives the life of faith, which is charity; what is before this, belongs to knowledge; for the Lord makes faith from the knowledges with man.

17. The hells were subjugated by the Lord (Luke 10:20).

18. Father and Son is the Lord alone. He is so called for the reason that he was in the world in the state of union. In the Old Testament also he is called Jehovah and the holy one of Israel; here are two names, but nevertheless one, namely, the Lord. He is called Jehovah God, he is called Lord, he is called Jehovah and God, also Jehovah and Lord, and also Jehovah Zebaoth. (Let the passages be quoted in which he is called "Jehovah" and "the holy one of Israel," and in which he is called "Jehovah" and "God.")

CONCERNING THE CREED OF ATHANASIUS

19. The whole creed of Athanasius can be harmonized, when one is acknowledged; that is, one only Divine; and if the one only Divine is acknowledged which the Lord calls his Father, and which is his own Divine.

20. The whole, also, can be harmonized that it may be perceived altogether according to the very expression used in the creed of Athanasius, which is the creed of England; namely, that they adore the trinity in unity and the unity in trinity; for the trinity in unity is then adored, when it is in one, or in one person; and the unity in trinity is then adored, or one person in whom is a trine.

21. That the Lord is called "the Lord Jehovih," may be seen Isa. 40:10; 52:4; 61:2; (that he is called "Jehovah,") Ps. 96:2, 13, and throughout the psalm.

22. Who can conceive that the Divine itself, in body, can be simultaneously in the human from the mother, which thence is infirm? Cannot anyone see that the Divine, which is life itself, made the human an image of itself, and thus also Divine? And that it did this by successive steps, as it glorified it through temptations? If this were not so, would not the corporeal idea be that the Lord's Divine was as it were outside of the human and not within it, and as one with the human? As indeed the creed of Athanasius teaches, that they are not two, but one person, and that they are united as

soul and body. How then can one think separately of the soul of any man, and of the body, that is, to separate them in the idea of thought? Would not this be thinking of a human body without the life, as of a corpse?

23. Isaiah 7:14, 15; “Immanuel”: That this is plainly said of his human, may be seen explained in *Apocalypse Explained* (n. 619a).

24. That the Son was born of the Father from eternity, is such a paradox that the human understanding, or even the angelic understanding in the third heaven, can by no means be so enlightened as to have any perception of it; for what is it to be born from eternity?

25. And further, it is said that the three persons are one substance or essence, when yet they are made distinct as to attributes; as it is taught that the Father created, that the Son redeemed, and that the Holy Spirit teaches. Those attributes are Divine; and when they are made distinct, it follows that the substance or essence itself, which is called one, is made distinct, by specific attributes, into three essences.

26. An arcanum in heaven and in the world, is this, namely, that things were so created that every good conjoined to truth clothes itself with forms; principally with the human form, since the Divine good and the Divine truth proceed from the Divine human of the Lord and from every part of the body. The putting on of form, which is everywhere in the atmospheres, is an arcanum of which no one yet has knowledge; and it is an essential of the atmosphere, both the spiritual and the natural. Hence insects are born, each according to its spiritual genius; and hence affection everywhere clothes itself with a body; hence there are so many great and small; that there are also things of the vegetable kingdom is for the reason that their first substances are in nature, and that thus they are destitute of life, etc. etc.; and that they have relation to the human, etc., etc.

27. These things have been presented, that some idea may be acquired concerning the Divine human from the Father, namely, that the Divine clothed itself with the human, according to Divine order, from firsts to lasts; and therefore in the Divine human was Divine order; consequently, that thus it fills all things, or is omnipresent everywhere.

28. That the Divine truth, which is the Holy Spirit or the spirit of truth, is from the Lord alone, is evident from the passages in which it is said that the Holy Spirit is from him; the Holy Spirit is the Divine truth. (See John 7:39, and other places.)

29. That the human is Divine, is manifest in Isaiah, where it is said that:

A virgin shall bring forth a son, whose name is God with us (Isa. 7:14);

and in another passage:

A son and boy shall be born, whose name shall be God, Father of eternity (Isa. 9:6).

It is also said that:

Of David shall one be born who shall be called Jehovah, our justice (Jer. 23:6; 33:15–16).

In these and other passages, is meant the Lord as to the human; which therefore is called “God,” “Father of eternity,” “Jehovah.”

CONCERNING THE CREED OF ATHANASIUS

30. This is altogether in harmony, if only one God is acknowledged, so that one does not think of three persons; and

then if the creed of Athanasius is read in accordance therewith, and no other idea is suffered to enter, full harmony is effected.

(1) No one denies that the Divine which took upon itself the human was his Divine; thus that the Lord himself suffered himself to be born. Hence it follows that this is the Divine of which he was conceived, concerning which we read in Matthew and in Luke; and that this is the very Divine, and no other besides it, which he called his Father; nor was there any other; according to what is said in Matthew, that Joseph “touched her not”; and in Luke, when Mary said that she “knew not a man”; and when Joseph “found that she was with child,” and on that account wished to put her away.

(2) The Divine of the Lord took upon itself the human; and if the Divine is one, it follows that the Divine itself, which is one, took it upon itself. Nor does the idea that the Divine which created the universe put on the human, make anything against this; for it is said in the creed that the Divine of the one person and the Divine of the other person are altogether equal, in these words:

As the Father is infinite, eternal, uncreate, omnipotent, God, Lord, so likewise is the Son; for no one is first or last, greatest or least; but they are altogether equal.

What then does it matter whether I think that the Divine of the Lord or the Divine of the Father took it upon itself, since in either case there exists a similar idea? For when it is said that the Divine of the Father put on the human, the idea which at the present day exists in the Christian world stands in opposition; when nevertheless this statement is altogether like the other, since the one Divine is altogether the equal of the other.

(3) It is said that the Lord was perfect God and perfect man; or it is said concerning the human that he was perfect man, consisting of a rational soul and a perfect body; and afterwards, that he was man from the nature of the mother. No one who thinks on this subject from the Divine order that is known to everyone, can still bring it into his faith; for this would be saying that the Lord can exist a

rational man, or a perfect man, from the mother alone. Was he not from the Father? And are not life and the first of life from the father, and its additions from the mother? To believe that the Lord was perfect man from the mother alone, is wholly contrary to all order, and contrary to what is stated. Is not the image of the father in his children as much as that of the mother? The very love or the ruling affection of a father stands out clearly in grandchildren and in families. In a word, there must be father and mother, that a man may be a perfect man. How then is it to be believed that he was perfect man from the mother? And does it not thence follow that the Divine was in the Lord from conception, as is the soul with every man?

(5) This was clearly seen by Athanasius, when he said that God and man are one Christ, and not two but a united person, like soul and body. From these things it is evident that according to the faith of our creed the Divine and the human in the Lord are together in one person, and not that the Divine is outside of the human, as many insanelly hold in the idea of their thought.

(6) And still further, it is said that the two natures were not commixed, but that the Divine took to itself the human. Neither are soul and body commixed, with any man; but with everyone the soul clothes itself with the body, and thus takes to itself that which is called the human. In this likewise there is agreement.

(7) And when the Divine takes to itself the human, and unites itself with it as soul and body, so that there is one united person, then also the human becomes a partaker of the Divine; that is to say, by unition. From this, likewise, it may be manifest that the human also is Divine.

(8) This, likewise, is confirmed in the Word; as in the Old Testament, where it said that a "Son" was born, whose name shall be called "God," "Father of eternity"; whose name is "God-with-us"; whose name is "Jehovah our justice"; these things are said concerning the human of the Lord, for it is said that the "Son" shall so be called (Isa. 9:6). And this is also confirmed elsewhere,

particularly in Revelation, where such things are said concerning "the Son of man"; by which name, also, the Divine human of the Lord is meant.

31. (Let these things first be set forth briefly, or in the form of summaries, in a few words; and let them afterwards be clearly explained.)

32. Think, my reader, what kind of an idea you are able to have of a Son born from eternity. Is it not such an idea that it at once puts itself to flight, and consequently becomes null? So that when there is no idea there is sound only, with which no thought has anything in common? And is God to be thought of so? But if there be thought from the idea which has now been presented, then the idea becomes comprehensible; and in such alone can there be faith.

33. The learned, according to their idea, place the Divine of the Lord outside of himself, for the reason that they think of the Divine of the Father, and think only of the human of the Lord separate from the Divine, and do not think of the Divine of the Lord himself in the human. Nor do they attend to the last words in the creed of Athanasius, which they do not at all weigh; but they abide solely in the idea of the two natures, and these they separate, contrary to the words of the creed.

34. And because they separate the Divine from the human, and place the Divine outside of his human in the idea of their thought, it follows that they think that the human with the rational soul and the perfect body existed from the mother alone. That to think thus is contrary to all that is rational in man, anyone may see.

35. If, therefore, there be a trinity or a trine of the Lord, namely, the Divine from conception which is the Father, the Divine human which is the Son, and the proceeding Divine which is the Holy Spirit, then all things and every particular fall distinctly into thought, and there can also be a comprehension of God.

36. This likewise can be deduced from the creed of Athanasius. And let it be explained: (1) That as the one, so the other, is infinite, eternal, uncreate, omnipotent, God and Lord, yet still there are not three infinities but one; this can then be comprehended. (2) That there is one God; and there is no need of saying with Athanasius that, although each person is God, nevertheless according to the Christian faith he is to be called one God—from which there is the appearance of his having said, that, although there are three Gods, nevertheless he was only able to say one God. (3) Then that no one is greatest or least, first or last, but that they are altogether equal; this, too, can be comprehended. (4) And likewise that they are not two, but one Christ; and that the Divine and the human of the Lord are one person. (5) That they were not commixed, but that the Divine took to itself the human. (6) That they are one as soul and body. (7) Also that it is then known that the Lord was gifted with a rational soul and a perfect body, not from the mother alone, but from the Father and the mother; this, also, may then be comprehended. (8) Then likewise may be comprehended all things that are said in the Word concerning the Lord—as that the Father and he are one; that the Father is in him and he in the Father; also many other passages. (9) Only let it be understood that the Divine took to itself the human successively while he was in the world (of which in its own place).

37. In a word, all things of the creed of Athanasius may thus be comprehended, as consistent. But if this be not known and received, nothing whatever in the whole creed can be comprehended, when yet this creed is the most essential thing of the church.

38. That the human of the Lord is the Son of God, and that it is the holy, is plainly said in Luke:

Wherefore the holy one that is born of thee, shall be called the Son of God (Luke 1:35).

39. The way to heaven is to the Lord; for he says:

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

The same is likewise meant where it is said:

Ye shall ask the Father in my name (John 14:13; 15:16).

(And he says, Hereafter ye shall not pray the Father, but me; also, "I will give to you." Find where this is said, and let it be explained. See Matt. 11:28; John 14:14; 16:26; Rev. 2:10, 17, 23, 28; 21:6.)

40. That is called saving faith, which is from confidence that the Father loves for the sake of the Son; but by this no one is saved. The Father never hears you, but the Lord; and by this faith no one is saved. They pass¹ the Lord by, and pray to the Father; which is altogether contrary to the Lord's commandment; and besides, no one hath seen the Father, nor heard his voice.

41. Authority over heaven and earth belongs to the Lord (Dan. 7:14; Rev. 11:15).

42. That the human of the Lord is equal to his Divine, may be seen in John:

The Jews sought to kill Jesus, because he said that God was his Father, making himself equal with God. Jesus saith, Verily, verily, I say unto you what things soever the Father hath done, these also doeth the Son likewise. As the Father raiseth up the dead, and quickeneth them, even so the Son quickeneth whom he will (John 5:18 to the end).

(Add the passages which follow, and deduce from them that the human of the Lord is Divine: Zech. 3:8; Micah, 5:2. There are many passages in Revelation, which may be read before, also the prophets of the Old Testament, and the gospels gathered therefrom.)

CONCERNING ATHANASIUS

43. It was granted me to speak with Athanasius; and because he had confirmed himself in the faith of three Gods, he vacillated among the three; nor was he able to acknowledge one God; and from this it has come to pass that he is in error in regard to all things; nor can he know anything of the truth of faith. So, also, is it with others who have confirmed themselves in the faith of three Gods. But they who have not confirmed themselves in that faith, but who have merely heard it and retained it, and still with the faith of one God, come into heaven; for as they did not confirm themselves in it, they reject the idea of three Gods, and preserve the idea of one God.

44. They say that it is not allowable to enter with the understanding also into the things which concern the trinity, because this is from certain passages of the Word in the external sense. But while this faith reigns, and while this is required and confirmed, there is then no room for the understanding to be enlightened. Such faith closes the way of access for the light, and indeed for the understanding of the Word in the spiritual sense; when yet if one believes that the Divine is in the Lord alone, the understanding can be enlightened from many passages in the Word, which passages are not otherwise seen or understood; as, that he is one with the Father; and others besides.

I heard certain spirits reasoning concerning the three persons, and yet one God; and they reasoned from the words in the creed, that they are of one substance or one essence, and thus that the three are one; or, as is there said, that trinity is in unity and unity in trinity; thus believing that still there is one Divine; and in this manner they confirmed themselves with the lips that they are one trine and thus that it is difficult for them to believe in a unanimous trine. However, it was then said to them that they are able to say such things, and can persuade others who attend to nothing but the words that such is the case; but it was said, "Think of one,

consisting of three persons, each of whom is God"—and it was asked whether they were then able to say or utter, one God; but they could not. It was thence evident that those things were mere words; but that every one of them thought no otherwise than of three Gods. And it was said further that such things are in the Athanasian faith, for the reason that they were able in no other way to connect one with the other; knowing from interior thought, and from the Word also, that God is one, and consequently that there is only one person.

45. The Lord liberated and liberates from hell all who are in truths from good, and thus those who receive him thereby; thus he subjugated the hells and glorified his human. (See many passages concerning redemption in *Apocalypse Explained*; and others besides in the Gospels, especially the prophecies concerning him, as given in Luke 1–2, and in Matthew 1:21.)

46. In the creed of Athanasius they assume that his human consists of a rational soul and a body; and thus, as if the soul of every man were from the mother; but the soul of everyone is from the father, and its clothing from the mother; wherefore in those words Athanasius is in error. The soul of the Lord was the Divine itself, as is plainly shown in Matthew and Luke; consequently it is plain that his soul was his own Divine itself. And whereas the body is not the man, without the soul, (indeed, whatever belongs to the body, even to its least particle, lives from the soul) consequently such as the soul is, such is the body; and the body is formed to the likeness of the soul; hence to such likeness are formed the young of animals, eggs, and also grafts, as is well known. And so they make three parts in the Lord, when yet there are two, the Divine and the human; and these two are one only person.

47. As soul and body make one man, so the Divine and the human is one Christ; and this is in accordance with the creed of Athanasius.

48. First it is said that he is man from the rational soul and the body, and thus that the soul is from the mother; it is afterwards

said that as soul and body are one man, so the Divine and the human is one Christ. This is a manifest contradiction.

THINGS TO BE NOTED

49. Let the conclusion be drawn, as clearly as possible, that the Divine could not subjugate the hells, and restore to order all things in the heavens and on the earth, except from the Divine by the assumed human; because every Divine operation passes through all order from firsts to lasts [*ultima*] and there operates, for in lasts are all things simultaneously; on which account it has been shown that in lasts is strength, not from themselves, but from those things which are in lasts from firsts; hence, also there is strength in the sense of the letter of the Word. It is for this reason that the Lord so often said that it is the Father in him that doeth the works; but in other places, that he himself doeth the works. Hence it may be manifest that the Divine would not have been able to do such a work, if it had not assumed the human; thus that it could no longer do it through its own Divine in the human race; for when the Lord came into the world, the human race had so removed itself, and was therefore so remote, that not even with a single one was there natural good from a spiritual origin; and thus it was consummated; which also is confirmed from various things in Daniel, and wherever in the Word we read of consummation and decision, and wherever we read of the end that should come; and from other passages also. And it may perhaps also be told that that last judgment which is described by the flood, was accomplished from the Divine that yet remained in the human race; thus that the Divine effected it from its own therein, and thus also from firsts by ultimates; the ultimate was then the Divine that yet remained in the human race. And when this ceased, in order that the human race might be saved, the Divine itself willed to make itself (the last), in the human which it assumed, and which at the same time it made Divine, so that it can forever operate from firsts by lasts.

50. (Let those things be quoted which have been said and shown in *Arcana Coelestia*, concerning the ultimate; also those which are in *Heaven and Hell*, and in other works.)

51. (But this is an arcanum that is very fully unknown.)

52. In the Old Testament the Lord is called “the redeemer,” “the holy one of Israel.” (Here quote from *Apocalypse Explained*, n. 328f).

53. It is contrary to the Divine that God the Father alienated from himself the human race, and that he made reconciliation through the blood of the Son (see *Apocalypse Explained*, n. 328f).

54. The Lord is life itself, because from the Divine which is life itself; from which life all in the heavens and the earth live. Men and angels are not life, but are recipients of life. (Here it is useful to present an explanation concerning life itself, and concerning reception of life; also from the Word.)

55. Moreover, who in any wise knows what it means that he was born from eternity? And that he was born, and yet is equally eternal with the Father, and that no one of them is prior nor posterior? Wherefore no one can think this; but can only hold to the words, without any perception.

56. Who, also, knows what unity in trinity is, and trinity in unity, if the explanation must be that unity in trinity means that one essence is in three, and that trinity in unity means that there are three in one essence?

57. Whereas from the Athanasian faith they make one essence of three things, and those three are attributes of one essence, it is thence evident that they make the attributes themselves to be Gods, and call them three persons, or three Gods, from the three attributes; calling the Father creator, the Lord intercessor and redeemer, and the Holy Spirit regenerator and enlightener. Thus

they make creation, redemption and enlightenment, which are attributes of one Divine essence or of one God, to be three gods, because three persons. Because they are attributes, and that their statements may agree, they say that all are as in his own body (see the words in the creed). So also did the ancients; when the church declined, they made gods of the attributes; hence they worshiped God Shaddai, and others also. So, too, the Gentiles; whence they had so many gods; they made a god of every Divine attribute.

58. In matters of theology, concerning everything whatever, the idea is formed according to each person's understanding; and this is the case, also, with those things of which it is said that the understanding must be kept under obedience to faith; such things, especially, are those which are from the creed of Athanasius respecting the three persons. The idea which is formed concerning a thing, is the understanding of it; if there be no understanding of it, there is merely a knowing, and they are but empty words which are thought of. The idea is manifest in the other life. Such ideas as are formed by man respecting the trinity, and concerning the union of the Divine and the human in the Lord, are many, and they are such as rather destroy than build up; I am not willing to recount them, because they are for the most part full of incongruities; when nevertheless the thought of God as being one, and that one the Lord, is the principal and fundamental in all things in the doctrine of the church; without that, no one can be saved.

59. What is said by Athanasius, that the human consists of the rational soul and the body, involves the idea that the rational soul is from the mother; when yet nothing is from the mother but the clothing, and the soul which is to be rational is from the father. Thence there is a contradiction.

60. Nevertheless it was so written in the creed of Athanasius, of the Lord's providence, in order that faith concerning the one only God and concerning the Lord might still be saved. (Let certain things therein be compared, and this will be seen.)

61. They were permitted to write thus, for the reason that they knew nothing of the spiritual sense of the Word, and therefore remained in the sense of the letter; also because it was foreseen that faith alone would be assumed as the essential of the church, with which believing in the Lord alone does not harmonize.

62. That the Son from eternity was the Divine human from eternity—also that it was the proceeding Divine, from which is heaven, and was thus the Divine that forms heaven—is plain from the Lord’s words, that they saw not and heard not the Father; also from considering that all things were made by the Divine truth; then that the Lord appeared as man before the sons of Israel, and that they saw under the soles of his feet, as a sapphire and as heaven as to clearness; that it is said, “This day have I begotten thee”; and that the Lord said, “Such as I was with thee from the foundation of the world”; that he also is the Son of man, spoken of in Daniel, and that the Lord became the same as to his human; also that in Luke, he is called the Son of God, for it is said that “the Word was made flesh.” Hence it is plain that it was the same and the one Divine.

63. To make three persons because it is said, “Father, Son and Holy Spirit,” is to falsify the Word. In the Word there are appearances of truth; and if these are made to be truths actually and really, they become falsities; but otherwise, they are truths in both senses, namely, in the sense of the letter and in the spiritual sense, which sense comes from the Lord through the enlightened rational. (As was shown concerning the sun’s progression and its rest, in *Apocalypse Explained* n. 719.) (Here let many passages be quoted where the Father and the Son are named—that they are truths in both senses, if they are viewed from doctrine; otherwise the sense of the letter is falsified.)

64. That the first and primary thing of the church is to know its God, thus the Lord, and so the one God, is because the other things of the church, both doctrine and perceptions, depend thereon. Man cannot otherwise understand the Word; as may be manifest from the case of the ancients who were Gentiles, although they likewise had altars and offered sacrifices, and had other things

also that belonged to the rites of the church, but who still did not worship Jehovah, but some of them Shaddai, and others some other God; nevertheless they were extirpated, because they had nothing of doctrine and of worship that was then accepted in heaven. It was from this cause that the Lord inquired of those with whom he did miracles whether they had faith, and said that it was done according to their faith, in order that it might be acknowledged that he was the Son of God and had power over all things, and thus that he was God descending out of heaven. This was the first and primary thing in the conjunction of God with man.

65. This is now the first thing of the church which is called the new Jerusalem.

66. Of the pontifical religion, all those are accepted who adore the Lord, and who do not acknowledge the pope except as the chief priest. They are accepted because they rarely worship the Father and separate the Lord from the Father, although they are empty, from their doctrine which is empty of truths.

67. What is the quality of the idea concerning the Lord, with those who are in the doctrine of a trinity of persons; that they place his Divine above and also outside of himself; the causes of which are, that they think of the human as they think of a common man (and so they make a separation); then they think of the Divine of the Father with whom he is conjoined; and so they speak of the conjunction of the Father with the Lord, and not concerning the conjunction of the Lord's Divine itself, and of the conjunction of this with the human. Hence they go to the Father, that he may be merciful for the sake of the Son; and by so doing, their thoughts ascend above the Lord, and they think not at all concerning the Lord's Divine according to the Athanasian faith; and nevertheless this is clearly contrary to the faith of the church; for in the Athanasian faith the Divine is conjoined to his human, as the soul to the body, and in himself, etc.

68. The idea can with difficulty be held by Christians that the Divine which is called the Father is in the Lord, for the reason that they think that the Divine of the Father, because it created the universe, cannot be in the human; and then (because of their idea of the entire heaven and the entire world) that it cannot be conceived of as in the human body. They think from the idea of extension and space; when yet the Divine itself is not to be thought of from the idea of extension or space; for thus, instead of God, the purest of nature and of the visible universe is thought of, from which idea a man becomes a natural man, and at last an atheist, acknowledging nature as creator. And nevertheless the idea of extension and space does not exist in the spiritual world, where spaces are only appearances of space (concerning which, see *Heaven and Hell*). But of God there should be no other idea than that of the Divine man; and of the creation of the entire heaven and the entire world, no other than as from the sun which is the Divine love; and of the proceeding Divine, from which was the entire heaven, and the entire world, the idea of extension can be held, especially in the natural world.

69. Of God, that is, of the Lord, there should be no other thought than that he is life itself; and of created beings, as angels and men, no other than that they are forms recipient of life. The Lord's life is the Divine love; and this alone has life, and it alone is life. Whence it is plain that to no one is there life except from him; also, that men believe that life is in themselves, is for the reason that in the recipient form life is felt as if it were its own; as the principal [is felt] in the instrumental, which act together as one cause. And because the Divine love is such that it wishes that which is its own to be another's, it has been granted that life should be perceived as if it were man's, so that he may receive it as if it were from himself; nor is there reception in any other way, for there is no reciprocal (of which, however, elsewhere).

70. Man was so created as to be a heaven in the least form, corresponding to the greatest; and it is to be known that the Lord was heaven itself as to the life of all, and that angels and men as to reception in finite forms; because the Lord was conceived of the

Divine itself, thus of life itself; and concerning life itself there cannot be held the idea of extension and space, as concerning receptacles of life; hence it is evident that the Lord was man as being the life, as every other man is [a receptacle] of life; and thus that from him, as from the very fountain of life, is the all of the life of heaven, concerning the extension of which there can be no thought, but from the extension of the forms of life.

71. That the Lord was made life thence even as to the human, will be told elsewhere; the Divine itself, and the soul, can dwell only in life.

72. The things which have now been said, are to be related as the ideas of angelic thoughts concerning the Lord. It has been said by angels that such also are the ideas of their thoughts concerning the Lord, but that those which have been related are most general; also that they know and think things innumerable on these subjects, which are their particulars; and that they are not perceived by men, nor told in human words, even to the thousandth part. Hence it was evident that those things which they say to each other concerning the Lord, are ineffable and incomprehensible to man; also that such things are in the inmost sense of the Word, where it treats of the Lord alone.

73. Let those who have an idea of the Lord's Divine as above the human, weigh well the idea which those in heaven have concerning him; whether the human is there where the Divine is; whether the Divine is separate and with the Father, and the human in heaven, for thus the Lord would be two, not one. Hence it may be manifest whether it is allowable for anyone to have such an idea concerning the Lord.

74. It is said that there is one substance or essence, when yet there is specific difference, because the attribute in the specific case belongs more to one than to another. Consider whether it be not so when you are speaking of the Father as the creator, of the Son as the redeemer, of the Holy Spirit as the enlightener; does not the thought then attribute to one what it does not attribute to another

except in a general way? Then let it be considered whether their being one, or one substance, means that the work of creation proceeds from the Father to the Son, and from the Son to the Holy Spirit, thus in that order; whether or not the idea can be formed of its proceeding reciprocally; that the work of creation proceeds reciprocally, from the Holy Spirit to the Son, and from the Son to the Father. This is contrary to the idea which proceeding carries with it; when, nevertheless, that there may be one substance to the three, there must also be the idea of reciprocal proceeding, which cannot be given; otherwise, there are three substances, etc.

75. There was a trial made, to see what kind of an idea they have when they are saying and thinking, and while they are asking the Father to be merciful for the sake of the Son; and it was perceived that they had an idea wholly repugnant to the doctrine of faith and to the Word, namely, that they think of the Father, and think of the Son as a common man who suffered the cross; and that they then wholly separated the Son from the Father and placed him below; and because they were asked how at the same time they think of the Lord's Divine, it was perceived that they think nothing about it; or else that they think of it also as one with the Father; that it was brought forward for the sake of the human or the Son; and if they think in any other way, that they supplicate the Divine above, and place the human separate. In a word their idea is plainly contrary to the doctrine of Athanasius, that the Divine and the human is one person; thus that the human also is with the Father, and one with the Father, which cannot be thought, unless the human also is Divine; for the Father is the infinite, uncreate, almighty God; and the human cannot be of the true and one substance with the Father, unless the human also be Divine.

76. There is contradiction in saying that Christ is rational and perfect man from the mother alone; there is also contradiction in saying that the Lord as a man can be the Father with the Father, or with the Divine; when nevertheless if there be one person, and so a Divine human, the case is otherwise; it is a contradiction to say that God and man can be one person, unless the human be Divine.

77. The ideas of the learned wholly wander from the Athanasian faith concerning the Lord's human. They were examined as to the quality of their ideas, and it was found that they are not acquainted with those things in Athanasius.

78. An examination was made with spirits, who in the world were learned, to ascertain whether it were possible for them to think of one God while thinking of three persons, and each person God; and it was clearly found that they could not possibly do so, except that they could think of three as unanimous—thus still as three. An examination was next made with reference to the origin of a Son from eternity, that he was born of the Father; and they were asked whether they were able to think of his having been born from eternity; but it was found that they could think from no other thought than that of the speech, which is the lowest thought, belonging to the body. An examination was made whether they were able to think of the origin of the Holy Spirit from eternity, by considering that it proceeds from the two; with this it was the same; and it was found that there cannot be the thought that thus God who is a person exists through himself, besides that God is from himself, and that he himself is of himself.

79. Nor did the learned spirits understand what I had said, that the Lord in the world was the Divine truth, and that afterwards he was the Divine good, and then one with the Father. It was therefore granted to explain this; namely, that the Divine truth is the same with Divine intelligence and wisdom, for understanding is from truths; and also while man is being regenerated by the Lord, his understanding is being formed from truths, and so far as it is formed so far he is intelligent; also, that the Divine good is Divine love, and love is of the will; wherefore, so far as a man is regenerated from truths, which are of the understanding, and they become of good, namely of the love, so far he is regenerated; and, to speak now of the Lord, so far he was glorified, or made Divine, because from the Divine itself. It is here said Divine truth and Divine good, for the reason that it is said concerning God that he is good itself and truth itself; and this is from the consideration that

all the good of love and the truth of intelligence, with angels and with men, are from him.

80. Let the whole creed of Athanasius, respecting the trinity, be explained from beginning to end, in accordance with the truth concerning the trine of the Lord; and it will be seen that it can be explained; also, that thus, of the Lord's Divine providence, that Divine truth has been saved or preserved, so that, concerning the infinite, the eternal, the almighty, it may be found that there are not three, but one; that there is one substance, and that there is trinity in unity and unity in trinity; that God and man is one person; that the Divine took to itself the human. But that the Father is the greater; how is that to be understood? If in any other way, heaven could not have been present with man.

81. The simple think of God as of man. Those of the most ancient people did the same; moreover, they who were of the church, from Adam even to Abraham, to Moses, and the prophets, saw him, and as man, and called him Jehovah; and he whom they saw was the Lord, as is evident from John (8:58), where it is said that the Lord was before Abraham. The wise Gentiles thought of him in like manner; thence their idols; and at the present day the Africans especially also the inhabitants of all the earths; and all the angels in the heavens also, who can have no other thought, from the very form of heaven. The idea comes thence, by influx; and thus it is as it were implanted; but it is lost among the learned in the Christian world. (See *Apocalypse Explained* n. 808.)

Let him who is willing reflect whether he thinks of the Divine of the Lord when he is named alone; and thus, whether his Divine is approached. When three persons are named, the case is different; then many think of three Gods; can he alone ever be approached in this manner?

82. They who think of the Lord while they think of God, have a determinate idea; but many who think of God the Father have an indeterminate idea, and they easily acknowledge nature as God; and on this account it is granted them in the other life to see

someone on high, sitting upon a throne, who calls himself God the Father; and who calls some spirit, either near him or elsewhere, his Son. This is permitted, that they may not become fools or insane through their indeterminate idea concerning God; and I can affirm that many who can reason intelligently determine their idea to him who is on high, and take commands from him. He is some bearded person from one place or another; for the most part from those who have wished to be worshiped as divinities; but still among those who do not acknowledge the Lord. In a word, their thoughts at length become such that they believe that there is no God, and so they are sent into hell. Some say that God is everywhere; but it was shown that the proceeding Divine is everywhere, like light and heat from the sun; but still, to say that the sun as to its body is everywhere is folly.

83. Almost all who pass from the world into the other life regard the Lord as a mere man, and very few have an idea of his Divine. This is meant in Luke:

Shall he find faith on the earth (Luke 18:8).

The reason is, that they say three persons and one God, and make the Lord's human to be distinct from his Divine; and then to say and to believe in one God is impossible; it is almost impossible to believe that God is God; for the idea of Divinity is thereby destroyed to that extent. The case is otherwise when it is said that the Lord alone is the one God. (See Isaiah 40:9, 10; and explain that the Lord is Jehovah; also that he came to execute judgment.)

84. The sin against the Holy Spirit is the denial of the Divine in the Word; for they who deny this, tacitly and in the heart deny all things of heaven and the church, for these are all from the Word; they also deny the Divine of the Lord. Wherefore in the other life all are taught that there is a spiritual sense in all things and in every particular of the Word, so that they may know and acknowledge the Word; and this, that they may not be led away by evil spirits, from all the passages of the Word which in the sense of its letter appear paradoxical, and likewise as if they were not Divine.

85. The Divine which the Lord called the Father—some, from their own idea, understand the Lord so spoke from his Divine, thus as born from eternity; but that he thus spoke from his human, is plain from his words to Philip:

He that seeth me, seeth the Father (John 14:9);

also in John:

And we beheld his glory of the only begotten of the Father (John 1:14).

86. That “to smite with hands,” and “to give the face to shame and spitting,” signifies to do to the one Divine even as it was done to the Lord, is clearly manifest in Isaiah (50:6–7), where Jehovah says this concerning himself.

87. (Let those things be taken up which are of experience, concerning the Gentiles who acknowledged God under a human form, in various ways, and who have been saved according to this.)

88. (Let it be shown from the Word that the Lord’s riding on an ass, and a colt of an ass, was a sign of royalty.) Man ought to think of the Lord when he thinks of God, and he ought to think from him; for otherwise man cannot think with angels, and thus be with them; the reason of this is that the angels think of God as of man, because heaven is in the human form; and unless they do so, they are not able to think of God. On account of this, also, the Lord is to be approached, and not God the Father entreated for the sake of the Son.

89. They who, concerning the human of the Lord, have the idea of a human alone, make two persons of the Lord, which they call natures; and they seek him in two places in heaven, and thus not the one Lord. It is wonderful that from the beginning of the church they have not attended to the words of the Athanasian confession, that God and man is as soul and body.

90. They have given no attention to those words, for the reason that the Christian church became Babylonia and Philistia.

91. How reciprocal union is effected, such as that of good and truth and of truth and good; and that thus the Divine took upon itself the human, and the human conjoined itself to the Divine just as a man becomes spiritual and an angel, from the Lord. Of the reciprocal, the Lord said that:

The Father was in him, and he in the Father (John 14:10);

He also said:

Glorify thy son, that thy son also may glorify thee (John 17:1, 5).

92. If the Lord had not now executed the last judgment (and this is his coming), no one in the church could have been saved any longer; for all are in falsities, and all the Word has been falsified, as may be evident in the work concerning spiritual faith. It is because of this that the Lord has now revealed the spiritual sense as truth of doctrine; as was done also in his coming when he assumed the human.

93. (There are arcana which are to be presented respecting his incarnation.)

94. All who deny the Lord's Divine have separated themselves from heaven, and they have placed as it were a covering over themselves, and they also appear to themselves to be without strength in the *praecordia*, which hang down, and pendulous swing to and fro; and indeed they fall into falsities of every kind; and when they are thinking of God the Father, it is some spirit from the lowest heaven, and sometimes an evil spirit, that makes answer and inflows into their thoughts. (Many things besides may be seen in the extracts.)

95. That to deny the Lord's Divine, and thus the Word, is the sin against the Holy Spirit, will be shown from the Word.

96. All are examined in the other life, what their quality is as to their spiritual faith and life, by means of influx from heaven concerning the Divine human of the Lord. They who receive it, see and acknowledge, these have been conjoined with the angels. The reason of this is, that all heaven is in that acknowledgment; wherefore the operation of heaven is received only by those who are in the life of faith, which is charity.

97. It may possibly, indeed, be received by others; but by those only who care not whether they think and do wickedly or falsely; as for example, by dissemblers, who can be in any affection; but this, in the state in which they are while listening; and afterwards they likewise take their allotted places in hell, according to their lives.

98. The Lord lived in so humble a way as scarcely to be distinguished from an ordinary man, and not in splendor as God, that the Jews might not acknowledge him as the Messiah from externals, but from internals; and for the same reason he was not willing to give them signs from heaven; for if they had acknowledged him in any other way, and afterwards had not seen themselves exalted to be the lords of earth, they would have fallen back, and so would have become profaners; it was for this reason that he was not willing to give them a sign (concerning which see . . .).

That he was the possessor of all things, may be manifest from this: that he fed the five thousand, then the four thousand, also that he gave them wine to drink at Cana, and that he was able to pay the tribute money from the mouth of a fish. But that he willed to seem poor, was for the reason already given.

99. That he was a carpenter's son, was because "a worker in wood" signifies the good of life from the doctrine of truth.

100. In the creed of Athanasius it is said that the Lord as man is less than the Father; when nevertheless his Divine was as the soul; and the Divine cannot so dwell in what is not Divine that they are one.

101. It is said that he also is a rational man; but because such a rational man is from the mother alone, lest there should be contradiction it therefore follows that the Divine and the human are one person; so there is agreement, and a contradiction does not result.

102. It was from the papists that the Lord's human was made to be less than the Divine of the Father, and thus less than his own Divine.

103. That the Lord's human is Divine, is manifest from the passages in the Word where the Lord is called "redeemer"; as in the Old Testament, "Jehovah your redeemer," "the Lord your redeemer"; and this then is the Divine human, for the Lord was the redeemer as to that.

104. Whereas the Lord alone is acknowledged in all the heavens, and the trine one in him, therefore to acknowledge the Lord is the first thing. In no other way can any idea of the thought enter heaven, but is repelled; and neither is conjunction given in heaven, and thus in the world, and consequently there is not elevation into heaven after death.

105. The Lord in many passages calls himself the Divine truth or "the Word," as in John in his transfiguration in the presence of the disciples, and in other places; the same is signified by "the Son of man," and also by "the sons of man" in the Old Testament.

106. By his death the Lord rejected all the human that was from the mother, and put on the human from the Father (concerning which see *Apocalypse Explained*, n. 899c at the end).

107. The Lord said that there was freedom to die, and not to die. This was the case in order that he might glorify his human from his own proper power, and this must be from freedom.

108. To spirits who were saying that they believed in three persons and still one God, because there is one essence or substance to the three, I said “What need is there of the metaphysical term essence, and substance?” that I might by this means persuade them. “Consult your thoughts; do you not think of three Gods? And so do you not believe in three Gods? Can you by any means think metaphysically?” And it was found that it was so; for if there are three persons there are three Gods. That term involves nothing else than that they are of one mind; or that what one wills another wills; and what one does another wills; and then their properties differ; and then the Father is implored for the sake of the Son, and the Holy Spirit is approached for the sake of enlightenment; the Father is adored on account of creation, the Son on account of redemption, and the Holy Spirit for the sake of enlightenment. Would not this be allowable if God were three persons? And each is one and another, as to works.

109. Worshiping the Father only, induces a severe pain in the arm and the shoulder blade. I know this by experience, for it has been tried many times.

110. Take the idea that there is one person, and that the trine is in that person, and you will see that the creed of Athanasius, from beginning to end, will coincide and harmonize with that idea; it will be free from paradoxes, or things that must be of faith although not understood.

111. That the Divine human was from eternity is manifest from this, that the Lord says that Abraham saw him; that it is he who was seen, and not the Father; that it is he who spoke; and that he is “the holy one of Israel,” who was seen; besides many other things in the Word. These things cannot be said of the Divine itself, for

this can appear to no one; but they can be said of the Divine human.

112. Scarcely anyone knows why the Lord came into the world and became man; therefore it shall be told; but it falls within the understanding of the learned only. There are successive things from the Lord through the heavens to man, and thus to ultimates. Successive order is not continuous but discrete; that is, one thing is from another, as is the case with everything in the world. The more remote things in successive order contain in themselves the successive things in their own order; which order is called simultaneous. In this order, namely, the simultaneous, all the successive things are together; so formed that you may wish to have a conception of them: the first things are there created within; and so on, even to the last circumference; and because successive things are together in the simultaneous, therefore in things simultaneous is all strength or all power at once. And because there was no longer this ultimate with men in the world, that is, in their truths and goods in which the Lord has his abode, therefore he himself came into the world, that he might become the last, and that so the first might act by last things and reduce to order all things in the heavens and in the hells; that is, from firsts by lasts; for when he acted from firsts by lasts, he acted also by all things, and thus likewise by the successive things which were in order in the lasts as in their firsts. This now was the cause of the coming of the Lord into the world; thus also he was where there is fullness in his creation; and the Lord works those things which he works, where there is fullness. It is for this reason that the Lord is called in the Word "the first and the last"; and for the same reason the Word in the letter is most holy, because this is the Divine truth in the ultimate of order, and for the same reason also strength itself is there. That this is so, is known to me more than to others. For the same reason the Lord said to the disciples that he has flesh and bones, otherwise than a spirit; and thus can the Lord be present with man in ultimates, and can save those who also are in ultimates.

113. Man, because he is a miniature heaven, has also successive things in himself corresponding to the successive things in the heavens; and in his natural part especially, as the ultimate, the successive things are in simultaneous order; and whereas the Lord had heaven in his human, consequently from the heaven in himself he arranged into order all things in the heavens² and in the hells.

114. (Concerning successive and simultaneous order see *Heaven and Hell*, n. 38. Quotations may be made therefrom.)

115. Moreover, it cannot be comprehended in the world that the Lord from himself could arrange into order all things in the heavens and the hells. But they do not understand this, because they think from space and distance. But spaces and distances in the spiritual world are states of affections and thoughts; in accordance with these states are all spaces and all distances there; and this it has been given me to know from experience, namely, that things that were a thousand miles away, yes, a hundred thousand, were present when there was similarity of state. And from this I have been able to be present near earths in our solar system, and near earths beyond that system, while my body, and my spirit too, remained in their own place. What could not the Lord do, who wrought all things in himself from the Divine, and from the Divine in himself?

116. That the Lord from eternity was the proceeding Divine, thus the Divine human, may be seen from this: that all heaven is the greatest man, and the proceeding Divine makes heaven. (See *Heaven and Hell* where it treats of the greatest man.) That this was the Divine human is evident from the passages where it is said that the Father was not seen and that he did not speak, but the Son; then that the Lord spoke through the prophets; also for the reason that God cannot appear as man except from the proceeding Divine.

117. That the Lord says that he should be with the Father as it had been from eternity, is for the reason that in the world he was the Divine truth which is the proceeding Divine. It is plain from this what was the Son of God from eternity, and what the Son of God that was born. No mortal can comprehend what "born from

eternity” means, in any other sense; but what has now been said can be comprehended.

118. That the Lord is the Father may be shown from the Word. He is there said to be “Father of eternity,” “Jehovah,” “one with the Father,” “in the Father and the Father in him.” The Father can be in no other human than that which is from himself, and thus his own Divine human.

119. From first creation he was in a human, and in a human from himself; namely, in the universal heaven, which in the complex constitutes one man; but this was not his own proper [human], because it was in the angels of heaven; but in the Divine human he is in his own, that is proper to himself.

120. That men do not comprehend that the creator of the universe can be in a human, is for the reason that their conception of the universe is from space, which idea does not reach God unless there be the idea of the proceeding Divine; nor should the idea of the proceeding Divine in the spiritual world be taken from space, but in the natural world only. Of the Divine from which is the universe, an idea is to be conceived in no other way than as of the Divine man in firsts, who is life itself, and whose Divine love appears as a sun above the heavens, whence all things are.

121. The Lord means his own Divine by “Father”; this, therefore, assumed the human; wherefore it is as his soul in the body; for “the Father” cannot be understood to have been a first person, since so there would have been two Fathers. The Divine cannot be in any other body than its own; thus it must be Divine.

122. That heaven was endangered by conjunction with the hells in its disordered ultimates, may be illustrated by the extreme prostration of a man, from which at last he dies; and that thus no one could have been saved if the Lord had not come into the world, is illustrated in *Apocalypse Explained* (n. 744); in which work it is also shown that the more distinct the separation of heaven and hell, the more perfect is the state of heaven (n. 746a).

123. (Let those things be adduced which have been gathered from the spiritual world concerning the faith of the Mohammedans respecting three persons, and concerning Christ, n. . . . not yet transcribed, being not yet reached, n. 5992 [*Spiritual Diary*, part 3, vol. 2, n. 5952].)

124. Christians were examined, to ascertain what kind of an idea they have concerning three persons of the Divinity. It was found that they have various ideas; some placing one near another in consultation, and the third³ as sent forth from these; some, as conversing together, and Christ interceding; some place them in successive order, and some in other ways; but because these are three Gods, at the presence of Mohammedans and of gentiles, who see their ideas, they are ashamed and are on their guard.

125. Let all the representatives concerning the Lord that are found in the Gospels, be taken up: that he was laid in a manger, because there was no room in the inn; that he was a carpenter's son; that he chose twelve disciples; then all things pertaining to his passion, his garments, and other things besides.

126. He was called a prophet (Deut. 18:15, 18, and also in the Gospels), because "a prophet" signifies the Word, and doctrine from the Word.

127. Let it be explained what is meant by "proceeding," when said concerning the Holy Spirit; that it is like the light and heat from the sun; but that the opinion of the multitude is that the Holy Spirit hears and goes forth as a person from a person.

128. There are paradoxes in the creed of Athanasius, and consequently the opinions of the multitudes are various; to the understanding of which the understanding must be constantly kept under faith; but from the heavenly doctrine, according to which that paradox is to be explained, not anything of the understanding is to be kept under faith.

129. Concerning the Divine human from eternity; and that it was of the Father's love to become man even to ultimates, which could be done only by being born of a virgin.

130. The Lord in the world was the Divine truth; but so long as he was in the human from the mother, he was not life in itself, as to the human; but afterwards, when he had put off^d that human, he was life from himself.

131. (Let it be explained what is life of itself, and what is life not of itself; that he was life of itself, from the Divine which was his soul, and which was inwardly in the human from the mother. Life of itself is pure love, the Divine itself; life not of itself is a form recipient of life. Let this be illustrated by other things, etc.)

132. The Divine truth is the Christ; the proceeding Divine good is Jesus; the Divine human is the Son of God; the proceeding Divine which is the Word is the Son of man.

133. The separation of the human of the Lord from the Divine was made in the Council of Nice, for the sake of the pope—that he might not be called God on earth.

134. Let facts be presented concerning the Council of Nice, who were present of the papal party; that unless the words “that he is perfect man” had been accepted, the pope could not have been acknowledged as his vicar. But these things also were not solely for the pope. He would otherwise be acknowledged as God of heaven and God of earth, if he had taken upon himself the Divine, when nevertheless it is actually Divine to save men, to create them anew, to impart heaven to them, to lead them from infancy even to the last moments of life and afterward forever. But because they who protested also saw contradictions in the Council, therefore they admitted the things that follow [in the creed], to which, however, few of the Protestants of the present day give any attention; wherefore they believe with the Papists that the human is not Divine; hence [they place] the Divine above the human, near to the Father.

135. From the creed of Athanasius it is allowable to say that three Gods are one God by union; that there are three, is of the thought; that they are one is of the speech. May one be prohibited from speaking thus? What would be the feeling of Mohammedans, of Jews, of Gentiles, at such an expression? Would they not say, "They are insane"?

136. Let the signification of his bearing the iniquities of all, be illustrated by the case of the prophets, who represented the quality of the church; let it also be told what is signified by his having been laid^s in a manger, because there was no room in the inn, etc., etc., etc.

137. (Let it be illustrated in many ways how the Lord through temptations subjugated the hells, and glorified the human from the state of spirits in temptations from the hells; and other things from personal experience.)

138. That the Divine human was from eternity, is also meant by its being said that the Word, which in the beginning was with God, became flesh; and this because it was from the Divine love; the Lord also, conceived of Jehovah, was the Divine truth in the world.

139. Concerning the three persons: that specific properties distinguished them; and if this were not so, they would not be three persons but one . . . moreover they are conjoined into one metaphysical God; also concerning trinity in unity, and unity in trinity; these things by no means fall within the idea of the common nor of the learned man. It therefore necessarily follows, that three Gods are thought of.

140. Man has an idea, when it is said that the second person descended and assumed the human; not, however, when it is said that the first person did so; and yet they are altogether equal. Let examination thereof be made to ascertain whether a finite idea will not be held concerning the second person, and not a truly infinite idea, as of the Father; also that concerning the Father there will be held the infinite idea as of the universe; and that this in the idea is

that it is impossible, but that the other is possible. From this idea a conclusion may be drawn as to the quality of the idea concerning the Lord as God, also that therefore he is not approached.

141. It may be said that it is contrary to perception that the Divine which is the Father took on the human, but not that the Divine which is the Son, did so; when nevertheless it is the same thing, both because the one Divine is equal to the other, and because they are one as to substance; so that this also ought not to be separated, since thus three divines as to persons which are one as to substance, assumed the human; otherwise they would be separated, and one would be the soul in the human, and not another.

142. And thus, also, one saved the human race, and not the other; that is, to one would belong the work of redemption, and not to the other; for the Lord wrought redemption from the human.

143. And besides, it is believed that his soul was from the Divine which is called the Father, from the common faith.

144. Besides, there is a common⁶ idea that the Divine which is the Father did not take⁷ on the human, because this Divine fills the whole world. But the idea of space ought not to come into the matter; because God, regarded in himself, is man (as will be shown). The case would be the same⁸ if the Divine which is called the Son took the human, for this Divine is like the Divine which is called the Father; for it is not denied that the Lord's Divine assumed the human; nor can the idea of extension into the universe be held in respect to this Divine any more than concerning the Divine of the Father.

145. The extension of the Divine into the universe is what can be predicated of the proceeding Divine, which is the Divine truth and is called the Word. Through this were all things made which were made, and the world was created from it, according to the words in John (chap. 1). But an idea is to be held concerning the Divine

itself—the idea as of man whose Divine love appears as a sun, and the light from which is Divine truth, and the heat Divine good. But still the idea of extension is fitting only for the natural world, but not in the spiritual world; in the spiritual world extension, like space and distance, is but an appearance. (Concerning which, see *Heaven and Hell*, in the chapter concerning space.)

146. When the Lord was transformed and seen in glory, a voice out of the cloud said, “This is my beloved Son.” It was his human which was transformed and seen in glory; and this was the Son of God (Matt. 17 and other places).

147. The essential of the doctrine of the new church which is called the New Jerusalem, is this concerning the Lord; and he who wishes to be therein, acknowledges it; for this church is the very Christian church; and no one is admitted therein but he who thinks of, and believes in, one God, and thus the Lord alone. It is to be known that one is admitted into heaven in accordance with his confession of God; he is explored as to the quality of his thought and faith concerning God; for through that confession is conjunction; and when there is conjunction, there is enlightenment in particulars. All of love and of faith is dependent thereon; they, therefore, who deny God are in hell, because there is disjunction. The first and primary thing, therefore, is to know and acknowledge, believe in, and love God; all other things depend on this.

148. Anointing, spoken of in the Old Testament, was representative of the Lord; wherefore he is called “the Messiah,” and “the Christ,” meaning “the Anointed,” for the reason that in him was the Divine good of the Divine love. By the oil with which kings were anointed, is signified the good of love.

149. By “the Son of God” is signified the Divine truth, because by “sons” in the Word are signified truths; “the Son of God” therefore means the Divine truth. Hence by “the Son of God from eternity” is meant the proceeding Divine which is called the Divine truth, and from which is heaven; and hence, likewise, the Lord in

the world was the Divine truth, which afterwards proceeded from him. Thence it is that they are called “sons of God” who are recipients of the Divine truth.

150. The Lord was conceived of the Divine itself, and was afterwards born of that; for what was born of Mary, this the Lord from his own Divine expelled; thence he assumed a human corresponding to the Divine; thus he united the Divine, which means that the Divine took to itself the human. Hence it is that he was not only conceived but was also born of Jehovah, according to what is written in Psalm 2:1, 2, 6. It is also said:

I will tell the decree; Jehovah hath said unto me, thou art my Son; this day have I begotten thee (Ps. 2:7);

and hence it is that he is the Son of God.

151. It has been said that the chief essential of the church is to know and recognize its God, and that without this chief essential there is not any conjunction with God, and thus there is not heaven and eternal life; the reason of which is, that in the spiritual world thought and will have their conjunction with him who is regarded and loved; he turns himself in that direction, and then also all things belonging to the man; wherefore the direction of all heaven is towards the Lord. (Concerning which conjunction, see *Heaven and Hell* n. 141–153.) (Experiences concerning the turning according to the thoughts, and according to the love; and concerning enlightenment when the turning is toward the Lord.)

152. There are many other arcana concerning man’s turning and the enlightenment therefrom. All have societies to which they turn when they are in obscurity; there is presence when they are thinking of anyone; there is conjunction with him whom they love; they who acknowledge other gods, turn themselves to their own loves; they who to the Father, turn in various ways; but the greater part towards the summit of heaven, whence there is no turning; wherefore they who do not acknowledge the Lord cannot be with the angels of heaven; etc., etc.

153. The ancients, when they represented God in their pictures, represented him as man, surrounded about the head with a radiant circle, as if the rays of the sun were round about it. So is the Lord represented by those of the present day; and this from the common idea which all have from heaven, that the Divine is like the sun, or that God is encompassed with a sun.

154. In like manner the ancients represented God as man in their pictures; and the same is done at the present day, as may be seen by consulting paintings; and this, too, from the common idea concerning God that comes from heaven. But still, the idea of the Divine as in the human form has at this day been destroyed; and the reason is that they draw conclusions from space, since there is an extension of the sphere from the Divine into the universe, like that of the sun; and indeed the sphere proceeding from angels extends itself into much of heaven. The cause of such a conception is that men are too external, and hence are limited like the sensual. The inhabitants of all the earths perceive God to be in the human form. The wise men of old, as Abraham, had such perception; men of interior wisdom of the present day, as the Africans, have the same; not so our wise men; but the simple-minded only, with whom the common idea of God that comes from heaven has not been extinguished by perverted reasonings.

155. Let those things also be seen which have been said and which have been adduced from the Word in *Apocalypse Explained* (n. 684), showing that the Lord alone as to the Divine human was united to Jehovah, because in him was the Divine good of the Divine love, which is signified by "oil," and which was represented by anointing. Passages from the Word may there be seen also; and thence it may be seen that his human is Divine.

156. A canon which will be explained more particularly: That the Lord is "the Anointed of Jehovah," "the Messiah" and "the Christ," also "the Son of God," as to the Divine human, from the fact that the Divine good of the Divine love, which is Jehovah and the Father, was in him from conception, from which his human was made the Divine truth when he was in the world, thus such as is

heaven; but afterwards it was successively made the Divine good of the Divine love by union with the Father, which was the *esse* of his life, and was his soul, which is called Jehovah. Hence the Lord became one with Jehovah, and thus the Father as to each. The Divine truth which makes heaven and is called the Holy Spirit then proceeds. They who receive it from the Lord are “sons of God.” From these considerations it may also be manifest that the Lord in time was not only conceived of Jehovah, but was also born of him; and that the Holy Spirit proceeds from him. (See the passages adduced in *Apocalypse Explained*, n. 684.) That the Anointed, the Messiah, the Christ, and the Son of God are synonymous terms, how also he was king, and that they are the Lord as to the Divine human, may also be seen in *Apocalypse Explained* (n. 684).

157. The Divine human is “the holy one” (spoken of in Luke 1, and elsewhere in the Word; from Psalm 89:4–5, 20; also Dan. 9); “the holy of holies” (as in many passages); “the holy one of Israel.” (Let passages be freely quoted.) That “the holy one” is the Divine human, is plain in Luke (1:35).

158. That “the Spirit” is the proceeding Divine, is made plain in Isaiah (11:2–3), where the Lord is treated of.

159. In the doctrine of our Faith it is also said that the Lord overcame death, and ascended with triumph into heaven, and sitteth at the right hand of the Father. What else is meant by “death” which he overcame, and by “triumph,” than the subjugation of the hells? For “death” signifies hell, because all who are there are called “dead.” And what else is meant by “sitting at the right hand of the Father,” than the Divine omnipotence? For how can a human which is not at the same time Divine, sit at the right hand of the infinite Divine?

160. They who separate from the Lord the Divine which is called the Father, and who place the Divine of the Father outside of the human of the Lord, should be named Philipians from Philip, who asked of the Lord that he might see the Father; to whom the Lord

made answer that he saw him, and that he who seeth him seeth the Father, because the Father is in him and he in the Father.

161. That the Lord put off all the maternal in the sepulcher, and rising therefrom glorified himself, and that for this he died, is manifest from considering that the Lord spoke concerning the seed cast into the earth, that first it dies; also that he said to the woman that she should not yet touch him, because he had not yet ascended to the Father; for in the sepulcher all such was to be dissipated.

162. That the Lord, in the sepulcher, and thus by death, rejected all the human from the mother and dissipated it (from which he underwent temptations and the passion of the cross, and whereas this could not be conjoined with the Divine itself), and that so he assumed the human from the Father, thus that the Lord, thoroughly and clearly glorified, rose with the human—this also is from the faith of the church, that he overcame death, that is, hell, and rose with triumph. The “third day,” on which he rose, also signifies full, and the whole; and “the Passover” signifies that glorification.

163. That the Lord carried sins, signifies that he endured the hells and properly that he represented the falsities and the evils of the church, for the representatives are many, especially those which belong to his passion (which may be enumerated, and confirmed by those things which the prophets underwent and whereby they represented the church; which, on account of their number, need not be adduced; it is there said of Isaiah that he carried sins, Isa. 20:3). That thus, also, they are taken away, is an arcanum which may be explained; here, by temptations admitted into himself, etc.

164. The words in the creed of Athanasius sound as if it were permissible to think of three gods but to name only one God. Let the words be quoted.

165. What it is to carry iniquities: (1) That it is to endure all the hells, by temptations; (2) In order that in him might be represented

the states of the church; as in the case of the prophet who was to take a harlot to wife, who was to go naked and barefoot, who was to eat a cake prepared with dung, and was to lie on the right side and on the left, and carry iniquities. So it was with the Lord, in the particulars of his passion.

166. It was permitted to say three persons, for the reason that at the beginning there could be no thought unless of Jehovah God, the Father, the creator of the universe, and it could scarcely be thought that the Lord was he; wherefore it was useful. This seemed to them to be a thing that could not be received, that the creator of the universe so descended and became man; simply the idea of Jehovah as filling all heaven and all the world from his presence and his providence, would stand somewhat in the way of that. Wherefore in the sense of the letter of the Word three are named for that reason; as if they were three persons into whose names they were to baptize. Hence also it was permitted that similar things should be said in the Athanasian Faith, which was to be received for Christianity; but still, so that it should be possible for the trine of one person, thus of the Lord, to be received by those who are in enlightenment; and likewise so that in the end of the church it might be received. The Athanasian Faith is such as to be incomprehensible, and thence incredible, and likewise contradictory. (Let things that are therein be adduced.) This truth is laid open, and that Faith does not preclude anyone from receiving it; but this may be done by those who wish to understand what they believe; let those, however, who do not wish to understand what they believe, remain in their own opinion; but let them know that in the spiritual world no one receives anything which he does not see, that is, understand; for he says, "Perhaps it is not true."

167. (1) Mohammedans have not acknowledged three persons, but one God; they have therefore denied the Divinity of the Lord, and have acknowledged the Father alone as God. (2) The Socinians, also, do the same, and for the same reason; they say that there is one God, and that he is the Father. (3) For the same reason many others, both learned and simple, silently acknowledge the

Father only, and the Lord but as a common man. Let each one examine himself to see whether he has the idea of Divinity in respect to the Lord; and yet there must be belief in him, that men may have eternal life. (4) On the same grounds the Jews revile the Christians, as having three Gods. (5) For the same reason, the greater part in the other life, when they are explored, are found to worship the Father only, or the Holy Spirit, and not the Lord; and, yet, without faith in the Lord there is no safety. (6) All these things, because among us they have distinguished divinity into three persons.

168. To say three persons and one God is contradictory, for the term “person” involves something distinct and different from another. The distinction and the difference, also, is itself laid down in the doctrine of the church; and because the distinction differs among the persons, it follows that each is a separate God from another; and if separate, it follows that there are three Gods.

That the substance or essence makes one God therefrom, this falls within the idea of no one, when the essence or substance is itself distinguished by the attributes of the one not proper to the other; for so one is worshiped for this attribute and another for that.

169. But if you think that the substance or essence is what is called person, then there necessarily results one person and the trine in that; and thus unity in trinity and trinity in unity.

170. And still further, each attribute by which one person is distinguished from another, is Divine. The attribute of the Father is Divine, the attribute of the Son is Divine, the attribute of the Holy Spirit is Divine; and whatever Divine there is in the three persons⁹ is a distinct Divine substance or essence; and because Athanasius saw this, he took care that the three should all be in each single attribute. From these considerations it follows that the substance and essence also is not one unless it be in one person.

171. That the human of the Lord is Divine is manifest from this also: that it is said in John that it was the Word by which all things were made and created, and that the eternal Word is called God (John 1:1, 2); and that it is also said that this was made flesh; consequently, that God, who is the Word, was made flesh, that is, man. Hence it follows that the Lord's human is Divine.

172. That in the world the Lord accomplished a last judgment, is manifest from all the passages in the prophets where his coming is spoken of; which is called "the terrible day," "cruel," etc., etc., etc.

173. The Coming of the Lord is revealed, in the end of the church. At the end of the Jewish church, the Lord himself came into the flesh, and he then revealed himself as being God or Jehovah who was to come, as told in the Prophets, and still further, that he it is who rules heaven with the earth, and who is the one only God. This, in the Gospels (Matt. 24), is also called his Coming. Hitherto, however, he has been almost neglected,¹⁰ because in thought and in idea he has been like a common man; in regard to whom there has been almost no thought of anything Divine, for the reason that men have in their idea placed the Divine outside of him and not within him, as nevertheless he teaches that it is; and by the Divine outside of him, most have understood the Father, and thus another person; so that the Lord has been almost neglected in the world, at the end. Consequently his new and second Coming is made.

174. That the Lord is the creator is manifest in John: "By the Word were all things made that were made"; and also that he is the proceeding Divine because he is "the Light."

175. That the Lord is so often called the Father, was because the Lord before his Advent was himself the one who is called the Father; and then the Son was the proceeding Divine, or the Word; this was then the Son, and this was then the Divine human; and they who are mentioned in the Old Testament, before the Lord was born, and before he was called the Son of God as to the Divine human, knew no other Father, for there was no other. He therefore

so frequently speaks of the Father. But afterwards the Lord was made the Father as to the Divine human also, and from this is the proceeding Divine.

176. The proceeding good is called by the Lord “the Father in the heavens”; to see this is to be in love and in innocence. But the proceeding Divine truth, the Lord calls “the Son of man.”

177. The proceeding Divine before the coming of the Lord, is described as to its quality by circles and by degrees, through the heavens and through the interiors of man. The degrees are successive (concerning which, see *Heaven and Hell*); wherefore while it is in every¹¹ degree, they correspond with each other, and they thus as it were transfer to each other; but when in the ultimate degree there is no longer a reception of the Divine, as was the case in the church with the Jews, then the proceeding Divine could not be extended thither. Wherefore the Lord himself took on the human, from which the proceeding Divine would go forth; and this can also be in ultimates, and so can preserve the heavens and save the human race. Thence is the omnipresence of his human in the holy supper. He spoke of his omnipresence in Matthew.

178. The proceeding Divine, however, is such that in things greatest and in things least it is man. For such as it is in what is greatest, such it is in every least thing, and this in nature where the proceeding Divine is in ultimates. For all things were so created that affection which is of good, or love which is of good, or good which is of affection and love, clothes itself with what is human in the several degrees from first to last. Hence angels are human forms; and so it is in nature; whence the human form is there. This arcanum has been hitherto unknown in the world. That there is such a disposition in the several degrees, that is, that affection clothes itself with a body, and this from the proceeding Divine, is for the reason that what proceeds from the Lord proceeds from the single things of his body, interior and exterior. It is in consequence of this that the proceeding Divine is the Lord in the heavens, and is called “the Son of man,” and likewise “the Paraclete,” and “the Holy Spirit.” From this it is evident what his omnipresence is.

Since affection and love put on that human form in every heaven or in every degree, it follows that the human which is put on is Divine truth, and that they are in the proceeding Divine and are truly men who are in love and the truth therefrom. Hence, also, love is the complex of all truths, and love is the being [*esse*] whose existence [*existere*] is the human in form, in every particular of which must be the being from love.

179. (The cause of the Lord's coming; because strength is in ultimates, and so in the material body. Let the causes be investigated, whence it is that strength is in ultimates; see Psalm 68:28–30; otherwise it has no power over the natural man, where all evil is; “the wild beast¹² of the reed” (verse 30) is the natural man. From this the Lord is called “strength,” also “right hand,” by which is signified all power.)

180. The Lord is the only God, Isa. 45:13, 14; there concerning the Lord.

181. The whole life of the Lord was representative, so that he might be in ultimates, and so from things first by things ultimate might subjugate the hells and reduce all things into order; in ultimates is all strength. It is for this reason that by all things of his passion, also, was represented the state of the church; how it is against the Divine, and against the truths and goods of heaven and the church. It is an arcanum that spirits do not see the man, but only his affections; and the evil are wholly opposed to the affections of truth and good, and have them in hatred, and attempt to destroy them utterly. So did the Lord admit temptations into himself, for the reason that he was at the same time in ultimates. And so it is to be understood that he fulfilled all things of the Law.

182. Concerning the temptations of the Lord, with which may be compared the temptations with man—namely, that the temptations with man cause the hells to be removed, and man to become spiritual and an angel; what then was done by the temptations of the Lord, who from conception was God, and who

brought them to their completion from his own Divine? Does it not follow that he subjugated all the hells, and glorified his human?

183. Let it be considered whether one and the same essence or substance, in which are like properties and like attributes, can be called otherwise than one, and without distinction into persons; otherwise, when specific properties and specific attributes are of the same essence or substance, it may then be distinguished into persons; but still it is not then the same essence which from three makes one.

184. Purity coming from an imputation of the merit of the Lord can be understood by no one, if the man be not purified as to the life. Can the imputation of the Lord's merit reform, alter and change a man, and from a devil make him an angel? Must not the evil of life be removed? Can this be done by the imputation of merit, and by condoning sins, and by justification through faith alone, so that God gives no attention to the evils? The evils remain, and they infect and infest societies.

185. According to the common idea, the Divine is distinguished into three persons; but according to the idea drawn from the creed of Athanasius, the second person is not only Divine, but is human also; so that in the second person there is more than there is in the first or the third, namely, the human; and this can in no wise be saved unless there be a trine in the Lord, and unless his human be Divine.

186. When it is said that God became man; also that God was willing to be born of the virgin Mary; then that the Word, which was God, was made flesh; also as stated in the creed of Athanasius, that the Divine took to itself the human; does it not then clearly follow that the human is Divine? (Let this be taken up again and shown.)

187. That the Lord was not Mary's son, is also evident from the words of the Lord to the Pharisees, that he was not David's son (Matt. 22); wherefore neither was he Mary's.

188. In the creed of Athanasius it is said that the Divine took upon itself the human. Hence it follows that the human is the Divine human; otherwise the human could not be assumed by the Divine, when they are as soul and body. And consequently there is not commixture, but union; like that of soul and body.

189. There is the idea of the Divine human concerning God in all the earths in the universe (references); it also exists with the Gentiles of our earth, as with the Africans; and this from the influx of heaven. But this idea has been destroyed with Christians, especially the intelligent, for the reason that they think from space, and thus from extension; when nevertheless, he as man is girded about with the Divine love; this appears about the Lord as man, like a sun.

190. This love, or sun, is his Divine love that proximately proceeds from him; the radiant circles are devolutions of the infinite, so that it may be applied to the angels in their order; for an angel can bear the presence of the Divine love no more than a man can bear the presence of the fire of the sun.

191. The proceeding Divine is what is extended into the universe; and it is the Divine truth, and the light of that sun. Hence it is the inmost of the spiritual world; and it is this from which nature had its origin; this is also extended in the created universe; it is afterwards formed successively into spheres, the last of which is the atmosphere of the natural world.

192. (Let it also be described how he could expel the maternal human—namely, that the maternal human was infirm which adheres to nature; and because that is evil, it was in correspondence with hell. When this is expelled, then succeed those things which are concordant with the Divine and in correspondence with it. For the body is only a correspondence of the soul or spirit of man; and there is correspondence with heaven so far as this is removed; so also, what is new is set in its place, and thus man is regenerated and is made spiritual and an angel.

The Lord, however, whose soul was the Divine itself, made his body correspondent with the Divine itself that was in him; and thus above heaven. But evil, with man, cannot be expelled, but is removed. Because he is not in life in himself, and because he is not the Divine as to soul, but is only a recipient of the Divine, therefore man dies, as to the body. But the Lord from the Divine in himself expelled the evil which was from the mother; wherefore he rose with the whole body. He retained the infirm while he was in the world because in no other way could he be tempted, and least of all on the cross; there the whole maternal was expelled.)

193. Following the Athanasian doctrinal concerning the trinity, the thought must necessarily be that three Gods together make one Divine; for of three that are consentient there can be the thought of one thing, but not of God as a person. Since this is so, and this was foreseen by Athanasius, it was said that although there are three, still according to the Catholic faith it must not be said otherwise than one God. But the thought and the speech must be alike and the same; nor can they be otherwise.

194. That the Lord made his human Divine, is also evident from this, that he subjugated all the hells. For the evils with man are from no other source than hell, or from influx therefrom through evil spirits; and when these are removed, man is as it were without evils. But the Lord from his Divine so removes the hells that they do not gape open to look at him, nor are they able to name him; thus he removed them by separating the hells and their crews¹³ from himself; and he continually separates them; and when these are removed, evils also are removed, for to remove the hells and to remove the evils is the same thing. But the Lord, because from the Divine, and being the Divine as to the life and soul, completely separated them from himself. And from this also it is evident that he made his human Divine.

195. When it is said that God the Father assumed the human, it is perceived by the man of the church as a thing too exalted to be thought of, and greater than could possibly be done. But still, it is according to the faith concerning the Divine of the Lord, that his

Divine is altogether equal to the Divine of the Father, and no one greatest or least, prior and posterior; and that as the one is eternal, uncreate, almighty, God, and Lord, so is the other; thus there is likeness, nor is one more exalted than the other; wherefore to think otherwise is only from the idea of man who is such.

196. That the Lord's Divine is what he calls the Father, is evident from the Word, and also from the Faith of the church; but that he calls this the Father has not been thought hitherto.

197. (Let passages concerning the Father be adduced, and let the Gospel of John be read, from beginning to end.)

198. The idea of Europeans, especially of the learned, is also a fallacy; it comes from this, that it cannot possibly be thought that man, or what is human, can be Divine; when, nevertheless, they who are in the third heaven, cannot at all have any other idea, and this from the influx of heaven (of which elsewhere).

199. Also the wise men of old, as is evident from the Word throughout, when angels were seen, called them Jehovah, and creator of the universe. (Let passages be adduced, also, from Revelation.)

200. (Also let the many passages concerning the Lord be quoted, which are found in Revelation, where many Divine things are said concerning the Lord or the Lamb.)

201. That the Lord is God who alone is to be worshiped, is clearly manifest from this: that the hells are filled with the most bitter hatred against the Lord; not so against the Father, whom also some hells call the creator of the universe, from the habit of speaking that was formed in the world, and this without hatred; but all the hells are against the Lord; they are not willing, neither are they able, to name him, and to all of them it is most delightful to torment those who adore the Lord, and this enjoyment of theirs is extreme. (Gyllenborg, for an example.) A sphere against the Lord is exhaled from all the hells, and a sphere for the Lord from all the

heavens; hence is equilibrium. (A trial was made with Gyllenborg, to ascertain whether he was able to refrain from tormenting me in the breast; and this by manifold punishments; but he was not able. He and others confessed that this was their chief enjoyment.)

202. The case is different with men, because their life or soul, from the father, is affection which is evil; consequently evil is removed from them by the Lord; it is not separated.

203. Still further, all the infants in heaven are led to the acknowledgment of the Divine human of the Lord; and all adults who have lived in the life of charity are instructed concerning this; and they who receive, come into heaven. All the angels in heaven, also, perceive that the Lord's human is Divine; and the higher they are in the heavens, the more clearly do they perceive this; for no one there can think otherwise. The reason is, that the whole heaven is the Divine human, and every thought also goes according to the form of heaven. (On this subject let those things be cited which are in *Heaven and Hell*.)

204. Whereas this is so, and this is the primary thing of the church, also because no one can be received and saved unless he acknowledges the Divine of the Lord in his human, therefore he so often said, "Believe ye that I am able to do this?" "Be it done according to thy faith"; that is, that the Lord is omnipotent, and thus God.

205. That the Lord so often said that the works which he does he does from the Father, was that they might believe in his Divine itself; or that his human was Divine; wherefore he also afterward said the same concerning himself. (Let the passages be quoted; see *Index Biblicus*, under head "*Talaris*," "*Filius*," etc., Rev. 1:13.)

206. (These may be introduced later, following the things written in *Apocalypse Explained*, n. 250; perhaps those things also which are in the same work, n. 251; and perhaps what may be found at the end of n. 252, concerning the "ten virgins.")

207. (Lastly, perhaps, may be presented the meaning of loving the Lord; namely, that it is to do his precepts; this from the Word. Perhaps there may be then brought forward what has been written concerning faith alone, and concerning justification; and extracts may then be made from their prayers at the communion, showing that they know that practical religion is the way to heaven, and theoretical religion is not the way.)

208. (Let the Lord's words to Peter be brought forward, where he thrice said "Lovest thou me, Simon Peter?" And yet he did not follow the Lord, but John followed him. These things were said, because by "Peter" are here signified those who are in faith alone and by "John" the good of charity. From the words to Peter it is plain that they who are in the doctrine of faith alone will not acknowledge the Divine human of the Lord, but they only who are in the good of charity. For this reason, also, something is to be said here as to what is meant by "loving the Lord." That faith without charity cannot be given, and that faith is from charity, also that the faith is such as the charity is, may be seen in *New Jerusalem and Its Heavenly Doctrine*; and it will be seen in *Apocalypse Explained*, in many places.)

209. Christians can scarcely think of and perceive the Divine human (this may be shown from the experience of many); because they think of a common man, and not concerning the human essence, which is love. But angels, on the other hand, can think in no other way; neither can those Gentiles, indeed, who are intelligent.

FROM THE CREED OF ATHANASIUS

210. From this it is evident that there are not three who are infinite, eternal, almighty, Gods, and Lords, but one; and that no one of them is greatest or least, first or last; thus there is one Divine; and this Divine is that of which the Lord was conceived, and this was himself; and because it is one and the same it is plain

that it is Jehovah. (Let this be confirmed from the Word of the Old Testament.)

211. Let two sayings be taken up and explained: (1) "I am the way, and the truth, and the life"; and "No one cometh to the Father but by me." (2) "My Father is the vinedresser and I am the vine," etc. It is plain that these things were said concerning his human, for he spoke of the Father besides. If doctrine concerning the Lord had been made from these two passages, it would then have been known to everyone that it is the Lord who alone should be approached, and also that his human is Divine.

212. (Let the sayings be taken up, in which the Lord is called "Jehovah," "the holy one of Israel," "the redeemer," as Isaiah 41:13, 14; 49:7-9, 26; 54:5; 63:8, 9, 16; Ps. 19:14; and many other passages; also those in which he is called "savior," "former," "creator," "maker.")

213. When the church was being established by the Lord, the primary thing was to acknowledge and to receive him; to acknowledge that it was he of whom the Word of the Old Testament speaks; and that he was God, and had power over all things. Therefore he so often said, "Believe ye that I am able?" also, "Because thou believest"; and "Let it be done according to thy faith," that is, according to the faith that the Lord was God who had power over all things, or was almighty. This was the primary, for without that faith there was no safety, because all things are from him. Through that confession and faith from the heart is conjunction; without it there is not conjunction, and thus there is no safety. The case is similar at the present day, when the new church is being established; which is called the new Jerusalem, and when its doctrine is taught; the primary thing is to know and believe that the Lord is the only God, from whom is all safety. It is for this reason that this now is taught; this is the occasion of the present work; for without that faith no one comes into the new church, neither does anyone receive anything from its doctrine; consequently, without this faith no one henceforth can be saved. For henceforth it is not allowable to believe in three equal Gods

and say one, nor to think of the human of the Lord as separate from the Divine, as is done by so many.

214. (Perhaps lastly may be presented the passages of the New Testament where the term “faith” or “believing”¹⁴ is used.)

WHAT IS IN THE FIRST PLACE

AND WHAT IS IN THE LAST

215. It is known from two passages in Matthew and in Luke which have been quoted, that the Lord is the Son of God, or that his Father was the very Divine which created the universe. If therefore as man he is the Son of God, it follows also that the Lord as man is God. It is known that everyone is named from his father, and is called his son, from this and on account of this, namely, that the life of every man is from his father, and only the clothing is supplied in the mother; thence it is that every man is named from the father and not from the mother. Why therefore, when it is known that his Father was his Divine, is it said in the church that the Lord is “the son of Mary,” from which comes the belief that the Lord was thus born a mere¹⁵ man, or not God as to the human?

216. And further, what a man has from his father is the very love, or the very affection, because the love is man’s very life, and the body lives from that; and thus it is plain that man’s very life is from the father, and nothing of life from the mother. Since therefore the very life was Divine, or was the Divine love, and the body is simply obedience, it thence clearly follows that the Lord as man is God. (Here quote, first and last, what is written in Luke 1:34, 35.)

217. The Lord is treated of in the whole prophetic Word. To quote the many passages where he is called “the holy one of Israel,” “the redeemer,” and “Jehovah the redeemer,” would be too diffuse. See Isaiah 60:1, etc., where it is said, “Jehovah shall arise upon thee, and his glory shall be seen upon thee”; besides many other things there which were said concerning the Divine human.

218. The affection of man, into which he is born, is from his father, because this is his soul. With men when they are born there is evil affection and lust, because the soul of the father is such. But with the Lord alone there was good affection from birth, because the soul from the Father was the Divine itself, which is nothing but the love of good, and good itself; then to the love all wisdom conjoins itself, and from that all evil is expelled; for they cannot be together. Wherefore the Lord made his human Divine from the Divine in himself.

AT THE END

219. (The contents of the things in this work, in the books written in Latin, and sent to the archbishops, the bishops and the noblemen of the kingdom of Great Britain.)

220. Athanasius, and learned men after him, had it in thought to conjoin three divines into one, by these considerations: that the essence is one, and that there is unity in trinity and trinity in unity. But from this subtlety, however, of which there can be no comprehension, who thinks that therefore God is one? Does anyone? But the thought is that there are three persons, and that each is God; and this takes possession of the interior¹⁶ thought, so that it does not see one God, but three Gods; and thus it is contrary to the Christian religion itself, which is that there is one God.

Concerning
the Lord
and concerning
the Holy Spirit

1760

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Preface

1. A revelation has been made by the Lord concerning heaven and hell, concerning the last judgment which has been accomplished, concerning the spiritual sense of the Word; thus has been revealed the way to salvation, and concerning the state of man after death; and this has been done fully and manifestly, so that anyone who understands the Latin language may know. All this was done and published a year ago. But still the church does not care for this. In heaven they wonder very greatly that the church is in such a state that the things which are its very essentials are not even looked into, but are left as matters of no moment—an indication¹ that heavenly things do not occupy their minds at all, and are not seen when revealed.

2. (Let all the articles in the four treatises be transcribed in their order.)

CONCERNING THE LORD

3. The Lord as to the human was life from himself (from the Word).

4. The Lord was from eternity (from the Word).

5. The Lord is almighty (from the Word).

6. The Lord became invisible; nevertheless he was in the human body; this could not have been from the mother (from the Word).

7. What is this: that the Divine is distinguished into three persons? Where is this in the Word?

8. What is this: that the Lord was born from eternity? But that the Divine is one, or one person, or one man, this is understood; then that the Divine was from eternity.

9. But they are to be excused who have not known anything concerning the style of the Word—that there is a spiritual sense in every expression.

10. Concerning the mother he also said:

That she was not blessed because she bare him; but that they are blessed that hear the Word and keep it (Luke 11:27, 28).

He said this lest they should attribute to her something Divine because she was the mother.

11. He went out from the Father, and came into the world, and returns to the Father (John 14:27–28).

12. He went out from the Father (John 14:12; 16:5, 10, 16–17, 30; 17:8; also John 10:9; Isaiah 25:9).

13. He came down from heaven (from the Word).

WHAT IS BELIEVED

14. It is believed in the Christian world that angels have assumed human bodies, and have thus appeared to men; but they did not assume them, but the eyes of man's spirit were opened, and so they were seen. So did angels appear to Abraham and to the others; so did the horses and chariots of fire appear around Elisha, where it is said, "Open his eyes" (2 Kings 6:17). That the Lord appeared thus, is known; but with the difference that the Lord appeared as to the body which he had in the world; angels, however, as to the bodies which belong to spirits, which are in human form, but not as the Lord was.

15. So were seen by John the things which are in Revelation. He also says this (Rev. 1:10).

16. It is known that men are made spiritual through temptations. Much more was this the case with the Lord, because he was God from conception.

17. Through temptations man becomes spiritual and is conjoined to heaven. But the Lord through temptations conjoined his human to the Divine itself which was in him, and so he became God as to the human.

18. Anyone can see that the soul which was the very Divine could not dwell in an infirm body such as it is from its own nature. The case is different with the bodies of men who from the father are born into evil affections.

19. All are allotted places in the heavens according to the idea of their faith in respect to the Divine human of the Lord, and therefore² according to their reception of the Lord through truths and goods. (Let the Gentiles be considered, concerning whom . . .)

FROM REASON

20. Through this the Papists have claimed for themselves Divine authority.

21. The affection itself which is of the love, is from the father; and this is also a man's very life or soul; but the clothing is from the mother. Hence it is manifest of what quality the Lord was, as to the soul, or life—that he was the Divine love. And this could not be together with what was put on from the mother, without casting it off successively, for the mother was born into sins, as is every man. This was the infirm human which he assumed, so as to be able to admit into himself temptations, and to conquer the hells, and to dispose into order all things in the heavens and the hells; when this

was cast off, he united the human to the Divine, or glorified the human. It may be known that such as a man is as to affection which is of love, such is the man. Who does not value another according to his affection?

22. That the Lord executed a judgment when he was in the world, is plainly evident from many passages in the Word, as from all those in which is named “the day of Jehovah,” which is said to be terrible, and which is called “the day of Zebaoth.”

FROM ATHANASIUS

23. It is there said that the Divine took to itself the human. But it is according to the Lord’s words that the Divine took to itself the human, and that the human took to itself the Divine; for he says, “Believe me that the Father is in me and I am in the Father.” That he said this concerning his human, is evident from the words that immediately precede, “He that seeth me, seeth the Father,” etc.

24. I can assert, and declare it as certain, that such as is man’s idea of faith concerning the Lord, such is the conjunction that he has in heaven.

FROM EXPERIENCE

25. Because it has been granted me to have consociation with angels, to speak with them, and to see the things that are in the heavens, and also to speak with those who have died—with nearly all whom I have known—I wish to tell something concerning it that I have heard on this subject:

26. Christians for the most part acknowledge three Gods, and they seek for one or another; only they who are in the affection of spiritual truth acknowledge the Lord alone as God.

27. They who acknowledge the Father as separate and as the one only God, worship nature, etc.

28. All the angels from perception acknowledge the Divine.

29. All who in heart acknowledge the Divine of the Lord in his human, are received into heaven; and the rest cannot be received; the reasons.

30. The Gentiles acknowledge when instructed; and therefore they are received; according to the Lord's words, "They shall come from the east and the west."

31. Mary acknowledged him for her God and her Lord; this was heard with the living voice.

32. The Papists turned themselves away, and were not able to answer anything, when it was said that no other is meant for the Father than the Lord's Divine.

33. All infants in heaven know no other Divine.

34. No one comes into the new Jerusalem, who does not acknowledge the Divine human of the Lord.

35. This is meant by the Coming of the Lord in glory.

36. (Read Deut. 33:8, 9; also Zech. 14:9; Isa. 40:3–12; 25:9. Other passages which agree with these may be introduced from the collected passages.)

FROM THE WORD

37. From the Word that God is one; or "Beside me there is no God."

38. The Lord was conceived of the Divine itself, which is named Jehovah and the Father. (Let Matt. 1:18–25 and Luke 1:35–37 be introduced.)

39. God himself came into the world and put on the human, and made this Divine (John 1:1, 3, 14), namely:

God was the Word, and the Word was made Flesh (John 1:1, 14);

thus God was made Flesh, that is, man. He also was the creator, for it is said:

The world was made by him (John 1:10).

(See also Isa. 9:6; 7:14; Jer. 23:5, 6; 33:15, 16; Isa. 42:8; Mal. 3:1; Isa. 25:9.) Also, he was from eternity (from the Gospels).

40. It was his own Divine which assumed the human, and this was the Divine which he called the Father, and not another Divine. Therefore he says:

He that seeth me, seeth the Father (John 14:7–11);

He is in the Father and the Father in him, and that they are one (John 10:30, 38)

41. He glorified his human from the Divine in himself. (See *Index Biblicus*, s. v. “to glorify.”)

42. He no longer acknowledged the mother, nor David (let passages be quoted), and so he was not his son.

43. Wherefore the Divine human is to be approached and worshiped from faith and love. (Let passages be introduced from *New Jerusalem and Its Heavenly Doctrine*.)

44. They saw the Lord in human form; and he was called Jehovah by Abraham (let this also be brought in). This was confirmed by the Lord, when he said that he was before Abraham.

45. He was also seen by the disciples; he was man before their eyes, and he was also man when he became invisible (Luke 24:31). Whence this was.

46. He is omnipresent “all the days”³ (Matt. 28:20); and in the Holy Supper he is omnipresent as to the human; and omnipresence is Divine.

47. He has all authority in the heavens and in earth, as to the human also.

48. He is to judge all; to him has been given judgment, also, in the last day.

49. He was united to his Divine by successive steps, for reasons that will be given below; and he was united [to it] through temptations and victories. Full union was accomplished by the passion of the cross. (From passages in the Word.)

50. So far as he was united, so far he spoke with himself; but so far as he was not yet united, so far he spoke as with another. The latter was his state of humiliation, but the former the state of glorification.

51. That he meant himself when he named the Father, is plain from passages quoted above.

52. That for the sake of the internal sense he named the Divine good Father, and the Divine truth Christ, is plain from Matt. 23:9, 10 (which may be introduced), and from very many other passages.

53. To know and acknowledge its God is the first thing of the church, for the reason that without this there is no safety; as may be

manifest from the Jews, that when they did not worship Jehovah, although they were steadfast in their other rites, they were accursed. (Passages from the Word.) Then that the Lord so often said, Because they believe, therefore it is done to them—for this was then the first thing, to believe in the Lord, and to believe that to him was all authority; and because of their former faith, he said, “the Father” before them, but he meant himself, as is plain from many passages. (Let the passages be quoted.) This knowledge and acknowledgment conjoin; and without them there is no conjunction, and thus no salvation.

54. (All the passages may perhaps be quoted in which it is said, “my Father,” “your Father,” “the Father who is in the heavens”; and it may be briefly told what they signify.)

FROM REASON

55. There is one God; and this is acknowledged in all the world.

56. The soul induces likeness in the body, and the body is but the external form of its own soul.

57. The Divine itself, and the Divine love, was his soul; it could not be otherwise than that the body should be like it.

58. All the affections of a father abide in his children. (From experience.)

59. In the Christian world they have with difficulty an idea of the Divine in the human; but still, everywhere . . . (Let the sections be reviewed—and wherever . . .)

60. When three persons of the Divinity are acknowledged, there can by no means be the acknowledgment of one God.

61. The acknowledgment of three persons has withheld Mohammedans, Jews, and others, from the reception of Christianity.

62. Everyone ought to know his God, so that he may be conjoined to him and be saved. The Lord can be seen by faith, and can be known by love; but not the Father. No one has seen the Father. (Let passages be introduced from *New Jerusalem and Its Heavenly Doctrine*, n. 283.)

(Lastly.)

CONCERNING THE HOLY SPIRIT

63. (From those things which are in the explanation of the Apocalypse, n. 183.)

64. What is meant by this—That the Holy Spirit proceeds from the Lord—but that which is holy proceeds, which is called the Holy Spirit?

65. The sin against the Holy Spirit is the denial of the Divine of the Lord (Matt. 12:28, 32; Mark 3:28, 29; Luke 11:20, etc.). This is evident from what precedes. They said that he cast out demons “by the prince of the demons”; and he said that he did it “by the Spirit of God,” that is, by his own Divine. This denial in heart is not remitted, for such cannot enter heaven; as all Socinians. (Some things concerning them from experience.)

66. Also they within the church who deny the Divine of the Lord, and who acknowledge the Father only, cannot be saved. And very many of them acknowledge nature; and they therefore have no other idea of the Divine than as of nature in its least parts. Reasons will be given why they cannot be turned to the Lord, but turn to worldly loves. (These things last.)

67. That by “the Spirit of God” is meant the Divine, is also manifest in Luke, where it is said, “By the finger of God” (Luke 11:20); and “the finger of God” signifies the Divine power.

68. That the Father means by the Divine of the Lord is evident; also that the Lord says that their sons cast out demons through him (Matt. 12:27; also Luke 11:19). Jesus gave unto the disciples authority over all demons (Luke 9:1; 10:17, 20; Mark 16:17, 18). That in the name of the Lord they cast out demons (Luke 9:49, 50; Mark 9:38).

69. That among Christians the human was made distinct from the Divine, and was made merely human, was chiefly for the sake of the pope, who did not dare to call himself God’s vicar.

70. Every man is born ignorant of truth, and desirous of evil, because his soul, from his father, is an evil affection. But the Lord alone is born seeking good, and desiring truth, because his soul from the Father was the Divine itself, thus the affection of Divine love, or the Divine love, from which he subdued the external which was from the mother.

71. By “the Son of man” is meant truth from the Divine. (Because this is not understood, it must be explained.)

LASTLY

72. (Lastly bring together passages concerning the Lord from *New Jerusalem and Its Heavenly Doctrine* . . . also from *Arcana Coelestia*; then from *Heaven and Hell*, from *Last Judgment* . . . and from *Earths in the Universe*; only the cited passages concerning the Lord.)

Critical Notes

On Divine Love and Divine Wisdom, numbers 1–169

1. See *The Animal Kingdom*, published 1744, Part Second, p. 74.
2. See *The Animal Kingdom*, published 1744, Part Second, p. 38.
3. [Author's note.] These indeed benefit the commonwealth by accumulating wealth in it, and enriching it; but they do not benefit their own souls.
4. The Latin has "ascending." The context seems to call for "descending."
5. Latin has "love uses"; the context calls for "do uses," which the Latin editor gives in the text.
6. "Sound is the all of speech." In original it reads reversely, "speech is the all of sound." See also *Apocalypse Revealed* n. 875 and *True Christian Religion* n. 386.
7. [Author's note.] Or perhaps thus: "With man after birth the receptacle of love becomes the will, and the receptacle of wisdom becomes the understanding."
8. Seventh for fifth.
9. Fifth for seventh.

Athanasian Creed, numbers 1–220

1. Copyist wrote *perlucent* instead of *praetereunt*, "they pass by." For a statement regarding the copying of this manuscript, see the Translator's Preface.
2. Copyist wrote *delatis* instead of *in caelis*.
3. Copyist wrote *totum* instead of *tertium*.
4. Copyist wrote *erat* instead of *exuerat*.
5. Copyist wrote *posset* instead of *positum esse*.
6. Copyist wrote *hominis* instead of *communis*.
7. Copyist wrote *reciprocum* instead of *susciperet*.
8. Copyist wrote *sicut* instead of *fieret*.
9. Copyist wrote *perpaucis* instead of *personis*.
10. Copyist wrote *perfectus* instead of *neglectus*.

11. Copyist wrote *uni* instead of *omni*.
12. Copyist wrote *seu* instead of *fera*.
13. Copyist wrote *caela* instead of *coetus*.
14. Copyist wrote *inde* instead of *credere*.
15. Copyist wrote *Deus* instead of *merus*.
16. Copyist wrote *in templum* instead of *interiorem*.

Concerning the Lord and Concerning the Holy Spirit, numbers 1–72

1. Copyist wrote *judicium* instead of *indicium*.
2. Copyist wrote *idea* instead of *ideo*.
3. Copyist wrote *dictus* instead of *diebus*.